

Expanded Analysis of

ACTS

"EVANGELISM"

"The Apostolic Evangelism Concerning Jesus the Messiah
of Jewish and Gentile People in the Roman Empire"

"[B]ut you will receive power when the Holy Spirit has come upon you; and you shall be
My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the
remotest part of the earth."
Acts 1:8

Expanded Analysis of Acts with New American Standard Bible Text, Annotated
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A1 THE APOSTOLIC EVANGELISM OF JEWISH PEOPLE IN JERUSALEM 1:1 - 8:3

B1 Assignment to Evangelism: The Author's Review 1:1-14

- C1 Luke's review of his first account to Theophilus regarding Jesus' ministry up to His ascension 1:1-5
 - D1 His composition: {1} The first account ¹ I composed, 1:1a
 - D2 His recipient: Theophilus, ² 1:1b
 - D3 His subject matter: about all that Jesus began to do and teach, 1:1c
 - D4 His terminus – Jesus' ascension: {2} until the day when He was taken up *to heaven*, 1:2a
 - D5 His review of Jesus' concluding activities 1:2b-5
 - E1 His orders: after He had by the Holy Spirit given orders to the apostles whom He had chosen. 1:2b
 - E2 His presentations: {3} To these He also presented Himself alive after His suffering, 1:3
 - G1 His proofs: by many convincing proofs,
 - G2 The time frame: appearing to them over *a period of* forty days
 - G3 The topic: and speaking of the things concerning the

¹ Acts 1:1 - first account: The [Gospel of Luke](#). "Until modern times church tradition uniformly has held [Luke](#) to be the author of [Luke](#) and [Acts](#)." (John A. Martin, Introduction to Luke, [The Bible Knowledge Commentary](#)).

² Acts 1:1 - [Theophilus](#): His name means "Lover of God," but otherwise little is known of him. It is possible that he was an official of some sort. (Martin, [Ibid.](#))

kingdom of God.³

³ Acts 1:3 - speaking ... concerning the kingdom of God: F. F. Bruce (*The Book of the Acts*, The New International Commentary on the New Testament (TICNT), p. 100) states concerning the word *kingdom*,

We should understand *basileia* not in a territorial sense but in the sense of kingship, royal rule, sovereignty. From the earliest times in [Israel](#), *melek* ("king") was a title of God (cf. Ex. 15:18). His sovereignty is universal (Ps. 103 [LXX 102]:19), but on earth was especially manifested in the nation of [Israel](#), whose king, "Yahweh's anointed," was his vicegerent (sic). With the fall of [Israel's](#) monarchy and independence, there arose a new conception of the kingdom of God as an order to be established after the collapse of current world dominion; it is in the light of this later conception (especially as foretold in Dan. 2:44; 7:14, 22, 27, etc.) that NT references to the kingdom of God are to be understood. In the NT this kingdom is represented as having "drawn near" or "arrived" in the ministry of Jesus (Mk. 1:15; Lk. 10:9; 11:20). So in Ac. 8:12; 28:23-34 (cf. 20:25) the kingdom of God is closely associated with "the story of Jesus" (*ta peri tou 'Iesou*). In narrating the events of his ministry, crucifixion, resurrection, and exaltation the apostles and others proclaimed the same good news of the kingdom of God as had been announced earlier by Jesus, now amplified and illuminated by his passion and triumph. It is probably implied that the teaching given by the risen Lord during the forty days was designed to make clear to the disciples the bearing of his crucifixion and resurrection on the message of the kingdom. "The kingdom of God is conceived as coming in the events of the life, death, and resurrection of Jesus, and to proclaim these facts, in their proper setting, is to preach the Gospel of the Kingdom of God" C. H. Dodd, *The Apostolic Preaching and its Developments* [London, ²1944], p. 24).

Several comments are in order here: With all due respect to the late [Dr. Bruce](#) and his scholarship, he has represented a [nonliteral](#), and therefore, in my view, incomplete understanding of the [kingdom of God](#). He is correct in saying that "there arose a new conception of the kingdom of God as an order to be established after the collapse of current world dominion." It is true that [Jesus](#) will not establish His kingdom here on earth until after He has destroyed the world's kingdoms. [But [Bruce](#) did not understand that to mean [Jesus'](#) coming literal reign here upon the present earth from present [Jerusalem](#).] I take issue with his statement that "The kingdom of God is conceived as coming in the events of the life, death, and resurrection of [Jesus](#), and to proclaim these facts, in their proper setting, is to preach the Gospel of the Kingdom of God." I prefer to say that [Jesus'](#) life, [and His being anointed by God as the [Messiah](#) at His baptism], death, and ascension laid the necessary groundwork for the future establishment of [Jesus'](#) kingdom here upon earth. I would say, furthermore, that to proclaim the life, baptism, ministry, death, resurrection, and ascension of Jesus is to recruit people to volunteer to trust in and submit to the King, and to participate joyfully in His coming kingdom.

[Bruce](#), however, leaves out some careful distinctions. More precisely, what both [John](#) and [Jesus](#) proclaimed, and what [Jesus](#) instructed His disciples to proclaim, literally, was this: "Repent! – for has drawn near ([perfect](#) tense) the [kingdom of the heavens](#) (or kingdom of God)" (Matt. 3:2; 4:17; 10:7; cf. Mark 1:15; Luke 10:9, 11). What they meant was that the [kingdom of the heavens](#) had drawn near to [Israelis](#) both chronologically and, more particularly, spatially, in the person and presence of the [King](#), Himself, here upon earth in the nation of [Israel](#). An [Israeli](#) aspect of the kingdom can be neither dismissed nor precluded. But once the [King](#) had been officially rejected by the leaders (when they attributed His miracles to the power of the [Devil](#), not the [Holy Spirit](#) – the [unpardonable sin](#) – Matt. 12:24-32; Mark 3:22-30; Luke 12:10), that phraseology was never again used. The [King](#) would be crucified, would be resurrected, and would ascend to heaven. No longer could it be said that the [Kingdom of the heavens](#) had drawn near to [Israel](#) in the person and presence of the [King](#). So, the [Kingdom](#) that Jesus offered must be understood as appearing in the presence of the [King](#) on earth, not up in heaven. In fact, what [Jesus](#) did subsequently say about the [kingdom](#) to His disciples was to disabuse them of the notion that the [kingdom of God](#) was going to appear any time soon (Luke 19:11)! He could not possibly have been referring to His own present session up in heaven (which is what non-[dispensationalists](#) would have us believe), for that did appear almost immediately! A listing of several observations is warranted here:

1) When the angel [Gabriel](#) announced to [Mary](#) that her son would be given the throne of His Father [David](#), and that He would reign over the house of [Jacob](#) in a never-ending [kingdom](#) (Luke 1:32-33), he was surely echoing the promise God had made to [David](#) through the [prophet Nathan](#) a millennium earlier (2 Sam. 7:8-16). Nothing has occurred since then, either in Scripture, or in history, to alter either of those promises. [David's](#) throne was located in [Jerusalem](#), [Israel](#), on the earth, not up in heaven. [Jerusalem](#) is territorial, and [Israel](#) is territorial. The [prophet Zechariah](#) predicted that the [Messiah's](#) reign would extend over the entire earth (Zech. 14:9), and that all the nations of the earth will necessarily come to [Jerusalem](#) to worship the [King](#), the LORD of hosts (Zech. 14:16-19). The earth is a territory. So when [Bruce](#) denies a territorial aspect to the kingdom of God, his view, again, in my judgment, is not supported by Scripture. When [Jesus](#) came to this earth, He was born as an [Israeli](#) citizen with royal blood as a descendant of King [David](#). The promises to [David](#) and to [Mary](#) cannot be fulfilled in the way that [David](#) and [Mary](#)

understood them until [Jesus](#) returns to this earth to reign over both [Israel](#) and the entire earth from [David's](#) throne in [Jerusalem](#).

2) To repeat, when [Jesus](#) stated that the kingdom of God (lit. “[kingdom of the heavens](#)” in Matthew) had drawn near, He meant both spatially and chronologically, I believe, in His own person. But when [Israel](#) officially rejected [Jesus](#)’ claim to kingship through her leaders (Matt. 9:34; 12:22-32), [Jesus](#) revealed something new about that kingdom. He himself would be killed (Matt. 12:40) and resurrected (Matt. 16:21). He began to teach about the “[mysteries](#)” of the [Kingdom of the Heavens](#) (Matt. 13:11, meaning what would take place during the time when He would depart and later return (see Luke 19:11-27): **a)** Most would reject the message of the [Kingdom](#); only a few would receive it (Matt. 13:18-23); **b)** The (inter-advent) period (the [Church Age](#)) would have a dominating growth from a small beginning (Matt. 13:31-32); **c)** The (inter-advent) period (the [Church Age](#)) would experience a pervasive influence which would dwarf its size (Matt. 13:33); **d)** The (inter-advent) [Church](#) will be world-wide. There will be evil people in the (inter-advent) [Church](#), some distinguishable from the righteous only at the judgment at the end of the age (Matt. 13:36-43); **e)** Some will see the value of the [kingdom](#) and will sacrifice all to participate in it (Matt. 13:44-46); **f)** The (inter-advent) [Church Age](#) will encompass both good and evil people. At the end of the age, [angels](#) will sort out the evil from the righteous, casting the former into the fire (Matt. 13:47-50). We are presently in that “mystery” era, the largest portion of which is the present [Church Age](#). And we find matters to be precisely as [Jesus](#) had predicted.

3) At the end of this age, there will be unprecedented, great [tribulation](#) (Matt. 24:21). Then, the Son of Man will come on the clouds of the sky with power and great glory (Matt. 24:30). He will send forth His [angels](#) with a great trumpet, and they will gather the [elect](#) from the four winds, from one end of the sky to the other (Matt. 24:31). The returning [King](#) will, first of all, stand in judgment on the nation of [Israel](#) (Matt. 25:1-13, 14-30). He will sit on His glorious throne (Matt. 25:31). All nations will be gathered before Him, and He will separate them one from another much as a shepherd separates the sheep from the goats (Matt. 25:32). He will place the sheep on his right and the goats on His left (Matt. 25:33). Those on His right will enter into the ([Millennial](#)) [Kingdom](#) prepared for them from the foundation of the world (Matt. 25:34). The basis of their acceptance into His [Kingdom](#) will be their favorable treatment of His “brothers” during the preceding [Tribulation](#) period (Matt. 25:35-40). Those on [Jesus](#)’ left will be excluded from His [Millennial Kingdom](#). Sadly, they will be assigned to depart from His presence into the eternal fire prepared for the [Devil](#) and his [angels](#) (Matt. 25:41). The basis of their rejection will be their failure to treat favorably the [King's](#) brothers during the preceding [Tribulation](#) period (Matt. 25:41-45). So the goats will go away into [eternal punishment](#), and the sheep, the righteous, into [eternal life](#).

4) [Jesus](#) is presently seated at the right hand of the Father (Psalm 110:1; Mark 16:19; Luke 22:69; Acts 2:33; 5:31; 7:55-56; Rom. 8:34; Col. 3:1; Heb. 10:12; 12:2; 1 Pet. 3:22). He has assigned His followers to recruit people for His coming [Kingdom](#) (Matt. 28:18-20; Acts 1:8). Meanwhile He is primarily sitting as the great [High Priest](#), interceding on behalf of those who have placed their trust in Him (Rom. 8:34; Heb. 7:25). Those of us who have placed our trust in Him are subjects of His future [Kingdom](#), but that [Kingdom](#) has not yet begun. Just as many stout warriors followed [David](#) and acknowledged him as their rightful king long before his kingdom began, so we acknowledge [Jesus](#) as the rightful King long before His [kingdom](#) actually begins when He returns to earth. [Jesus](#)’ coming [kingdom](#) is one of morality (Eph. 5:5); light (Col. 1:12-13); a heavenly [kingdom](#) (2 Tim. 4:18); an eternal [kingdom](#) (2 Pet. 1:11); and a [kingdom](#) which, in this age, consists not of triumph and victory, but of tribulation and perseverance (Rev. 1:9). The [Church](#) is the present day Assembly preceding the actual arrival of the [Kingdom of the Heavens](#) (Matt. 16:16-19). [Jesus](#), as [Messiah](#), was never meant to be [king](#) merely in heaven. A prominent function of being God’s anointed [King](#) is to sit on [David's](#) throne in [Jerusalem](#) and to reign over [Israel](#) and the world, vanquishing His enemies and ruling the nations with a rod of iron (Psalm 2; 110; Dan. 2:44-45; 7:13-14; Zech. 14:9). That is a territorial [kingdom](#), and that aspect of His [kingdom](#) has not yet been inaugurated. In that sense, [Jesus](#) is [King](#) in absentia. [Jesus](#)’ future rule over [Israel](#) is not a question of *if*, but rather of *when*, as He Himself indicated (Acts 1:6-7). We, as [Christians](#) in the [Church Age](#), do not yet constitute that [Kingdom](#). That [Kingdom](#) will be primarily [Israeli](#) and internationally-oriented. But we will participate in that [Millennial Kingdom](#) as the [Bride of Christ](#), the purified [Bride](#) of the [King](#) (Rev. 19:7-9).

5) After all of [Jesus](#)’ enemies have been completely vanquished (Rev. 20:7-15), God will destroy the existing universe (2 Pet. 3:10-12), and He will create a new one in which only righteousness exists (2 Pet. 3:13; Rev. 21:1-8). [Jesus](#) will deliver up the [kingdom](#) to God the Father (1 Cor. 15:24), and they two will reign as co-regents for eternity (Rev. 22:1, 3). It is no accident that [Jesus](#)’ eternal rule as co-regent with His Father will be connected with [New Earth](#) and [New Jerusalem](#) (Rev. 21-22), not New York or New Delhi. [Jesus](#)’ reign as [Messiah](#) has always been meant to consist of a rule from ([New](#)) [Jerusalem](#) over the entire territory of the earth for eternity. His present session as [High Priest](#) in heaven is a fitting prelude of gracious invitation to all peoples of the earth (Acts 1:8) prior to His imposition of His iron-sceptered rule over the nations (Psa. 2:5-9) to be inaugurated at His return (Zech. 14; Matt. 24:29 - 25:46; Rev. 19:11-20:6). [Jesus](#) never attempted to dissuade His [apostles](#) from their [Jewish](#) notion of His

[kingdom](#) (Acts 1:6), but merely noted it was not His prerogative then to inform them of the time framework of that restored [Kingdom](#) of [Israel](#) (Acts 1:7).

- E3 His concluding instructions 1:4-5
 - G1 The restricted venue: {4} Gathering them together, He commanded them not to leave Jerusalem, 1:4a
 - G2 The passive activity: but to wait for what the Father had promised, 1:4b
 - G3 The recollection: “Which,” *He said*, “you heard of from Me; 1:4c
 - G4 The explanation 1:5
 - H1 John’s meager baptism: {5} for John baptized with water,
 - H2 The imminent baptism in connection with the Holy Spirit: but you will be baptized with the Holy Spirit not many days from

now.”

- C2 Jesus' commission to witness; His ascension in a cloud 1:6-11
- D1 The question of the apostles concerning the Davidic kingdom: {6} So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?”⁴ 1:6
 - D2 Jesus’ hedge concerning timing: {7} He said to them, “It is not for you to know times or epochs which the Father has fixed by His own authority; 1:7
 - D3 His prediction of empowerment: {8} but you will receive power when the Holy Spirit⁵ has come upon you; 1:8a
 - D4 His commissioning of the apostles as witnesses: and you shall be My witnesses⁶ 1:8b
 - E1 both in Jerusalem,
 - E2 and in all Judea
 - E3 and Samaria,
 - E4 and even to the remotest part of the earth.”
 - D5 Jesus’ ascension: {9} And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. 1:9
 - D6 The angelic encounter 1:10-11
 - E1 Their appearance: {10} And as they were gazing intently into the sky while He was going, behold, two men in white

⁴ Acts 1:6 - restoring the kingdom to Israel: The [apostles](#) had been with Jesus for three years. Their question shows that they expected Him now, perhaps, to don the crown and reign as [King](#) over [Israel](#) as the Anointed One, the [Messiah](#). [Jesus](#) never disabused them of that notion. He merely said that it was not their right to know the time table of God the Father. One day it will be time. [Jesus](#) will return to earth and set up His [kingdom](#) in [Jerusalem](#). This [kingdom](#) is predicted in many passages, including Psa. 2:4-9; 110:2-7; Isa. 2:1-4; 11:1-10; 60; Zech. 14:9-21; Rev. 20:4-6. Meanwhile, [Jesus](#) gave the [Apostles](#) and the early [church](#) a glorious assignment (Acts 1:8), which was to recruit as many converts to His [kingdom](#) as possible throughout the entire earth!

⁵ Acts 1:8 - power ... Holy Spirit: [Jesus](#) was about to assign the [apostles](#) (cf. 1:2) to be His witnesses. It would be impossible for them to carry out this assignment with out the empowerment of the [Holy Spirit](#). The [Holy Spirit](#) would reside in them, but they would also need to be filled with (or controlled by) the [Holy Spirit](#) (Acts 2:4; 4:11; Eph. 5:18).

⁶ Acts 1:8 - witnesses: Greek, *martus* (3144). The [Christians](#) were so faithful in their witness that they became martyrs for the cause of [Christ](#), as our English transliteration, *martyr* indicates. Acts 1:8 is the key verse of Acts. It captures the content of the book, witnessing about [Jesus](#); and it captures the geography of the book, for which it serves as an outline. Roughly speaking, chapters 1-7 record the disciples’ witnessing in [Jerusalem](#); chapters 8-12 detail their witness in [Judea](#) and [Samaria](#); and chapters 13-28 outline the witness of the [church](#), particularly through the ministry of the [Apostle Paul](#), to the ends of the earth. The [book of Acts](#) begins in [Jerusalem](#), and ends with [Paul](#) in prison in [Rome](#), the capital of the [Roman Empire](#), the most powerful force in the world in that day.

clothing stood beside them. 1:10

E2 Their query: {11} They also said, “Men of Galilee, why do you stand looking into the sky? 1:11a

E3 Their prediction: This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.”⁷ 1:11b

C3 The apostles' return to Jerusalem 1:12-14

D1 Their return 1:12

E1 Their destination: {12} Then they returned to Jerusalem

E2 Their point of departure: from the mount called Olivet,⁸

E3 The distance: which is near Jerusalem, a Sabbath day's journey away.

D2 Their home base {13} When they had entered *the city*, they went up to the upper room where they were staying; 1:13a

D3 Their identity: that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James. 1:13b

D4 Their activity: {14} These all with one mind were continually devoting themselves to prayer, 1:14a

D5 Those accompanying them 1:14b

E1 along with *the* women,

E2 and Mary the mother of Jesus,

E3 and with His brothers.

B2 Replacement for Evangelism: The Selection of Matthias as Apostle 1:15-26

C1 Peter's initiation 1:15-22

⁷ Acts 1:11 - Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven: I once attended a seminar in which the speaker was attempting to explain 1 Thess. 4:16-17. He denied the literalness of the descent of [Christ](#), the shout, the voice of the [archangel](#), the trumpet of God, the rise of the dead, the clouds, and the air. Acts 1:11 firmly contradicts the [non-literal interpretation](#) of the speaker. The [apostles](#) saw [Jesus](#) literally ascend up to heaven until a cloud obscured their view. The [angels](#) assured them that Jesus would one day return to earth just as they had seen Him go. There is no way that Acts 1:11 can be accurately interpreted in a metaphorical fashion. The same applies to 1 Thess. 4:16-17.

⁸ Acts 1:12 - Olivet: The [Mount of Olives](#). Jesus ascended from the [Mount of Olives](#) (Luke 24:50-52; Acts 1:12), and He will return to earth on the [Mount of Olives](#) (Zech. 14:4)!

- D1 The initiative of Peter: {15} At this time Peter⁹ stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said, 1:15
- D2 Peter's justification from Scripture 1:16-17
 - E1 The necessity of fulfillment: {16} "Brethren, the Scripture had to be fulfilled, 1:16a
 - E2 The dual authorship of Scripture: which the Holy Spirit foretold by the mouth of David 1:16b
 - E3 His identification of the referent: concerning Judas, who became a guide to those who arrested Jesus. 1:16c
 - E4 Judas' prior participation: {17} "For he was counted among us and received his share in this ministry." 1:17
- D3 The historical footnote by Luke 1:18-19
 - E1 The purchase of a field: {18} (Now this man acquired a field with the price of his wickedness, 1:18a
 - E2 The macabre end of Judas: and falling headlong, he burst open in the middle and all his intestines gushed out. 1:18b
 - E3 The knowledge of Jerusalem's residents: {19} And it became known to all who were living in Jerusalem; 1:19a
 - E4 The naming of the field: so that in their own language that field was called Hakeldama, that is, Field of Blood.) 1:19b
- D4 Peter's specification of Scripture {20} "For it is written in the book of Psalms, 1:20
 - E1 The desolation (quoting Psa. 69:25)
 - G1 'LET HIS HOMESTEAD BE MADE DESOLATE,
 - G2 AND LET NO ONE DWELL IN IT';
 - E2 The replacement: and, 'LET ANOTHER MAN TAKE HIS OFFICE.' (quoting Psa. 109:8b)
- D5 Peter's conclusion – appoint a successor to Judas 1:21-22

⁹ Acts 1:14 - Peter stood up: [Peter](#) may or may not be faulted for his initiative in choosing a replacement for [Judas](#). But there is no explicit evidence that [Jesus](#) assigned [Peter](#) to choose a replacement [apostle](#), or that [Jesus](#) personally chose [Matthias](#). There is every evidence that ultimately [Jesus](#) personally chose [Saul](#) of [Tarsus](#) to replace [Judas](#) (Acts 9:1-22). I believe that [Peter](#) correctly interpreted Psalm 69:25 and Psalm 109:8 about the need for a replacement [Apostle](#). But I think [Peter](#) was in error in concluding that it was *his* task to secure that appointment. [Jesus](#) personally picks his own Twelve [Apostles](#). He did not assign [Peter](#) to pick the replacement for [Judas](#). It is my belief that the names of the twelve [apostles](#) on the twelve foundations of [New Jerusalem](#) (Rev. 21:14) will include the name of [Paul](#), not [Matthias](#). Time will tell whether or not I am correct.

- E1 The requirement of association: {21} “Therefore it is necessary that of the men who have accompanied us 1:21a
- E2 The requirement of tenure: all the time that the Lord Jesus went in and out among us— 1:21b
- E3 Starting point: {22} beginning with the baptism of John 1:22a
- E4 Ending point: until the day that He was taken up from us— 1:22b
- E5 Task of witness: one of these *must* become a witness with us of His resurrection.” 1:22c
- C2 Matthias' election by lot 1:23-26
 - D1 The response of the disciples: {23} So they put forward two men, 1:23
 - E1 Joseph called Barsabbas (who was also called Justus),
 - E2 and Matthias.
 - D2 The prayer of the disciples: {24} And they prayed and said, 1:24-25
 - E1 The omniscience of Jesus: “You, Lord, who know the hearts of all men, 1:24a
 - E2 The request for intervention: show which one of these two 1:24b
 - E3 The assumption of choice: You have chosen 1:24c
 - E4 The purpose of choice: {25} to occupy this ministry and apostleship from which Judas turned aside to go to his own place.” 1:25
 - D3 The drawing of lots: {26} And they drew lots for them, 1:26
 - E1 The result of the lot: and the lot fell to Matthias;¹⁰
 - E2 The action of the apostles: and he was added to the eleven apostles.

B3 Inaugural Evangelism: Jesus' Founding of the Church through the Holy Spirit and the Apostles: 2:1-47

C1 The founding of the Church 2:1-41

¹⁰ Acts 1:26 - Matthias: [Matthias](#) was never heard from again. This lends support to the notion that [Matthias](#) was never [Jesus'](#) choice, but that [Saul](#) ([Paul](#)) was.

- D1 Jesus' fulfillment of His promise to send the Holy Spirit 2:1-13
 - E1 The coming of the Holy Spirit signified by speaking in unlearned languages 2:1-4
 - G1 The timing: {1} When the day of Pentecost had come, 2:1a
 - G2 The unity: they were all together in one place. 2:1b
 - G3 The sound: {2} And suddenly there came from heaven a noise like a violent rushing wind,¹¹ and it filled the whole house where they were sitting. 2:2
 - G4 The visual display 2:3
 - H1 Tongues as of fire: {3} And there appeared to them tongues¹² as of fire distributing themselves,
 - H2 Universal distribution: and they rested on each one of them.
 - G5 The event signified: {4} And they were all filled¹³

¹¹ Acts 2:2 - violent rushing wind: The word wind is *pnoe*, [4157](#) (wind), used only here and in Acts 17:25, where it means breath. Related to the word *pneuma*, [4151](#) (wind or spirit), this violent wind would signify to the seated disciples in an audible way the sudden arrival of the [Holy Spirit](#) (*pneuma*, [4151](#)) (Acts 2:4).

¹² Acts 2:3 - tongues as of fire: The word “tongues,” *glossa*, [1100](#), here appearing in plural (*glossai*), refers to the human tongue. Metaphorically, the word tongue (*glossa*) frequently speaks of that which the tongue produces, language. The description here indicates that the flickering flames of fire on each person actually looked like human tongues. One can easily see the resemblance between flames of fire and the human tongue. But apparently these flames looked astonishingly like actual tongues. Just as the sound of the wind would audibly signify to the disciples the arrival of the [Spirit](#), so the presence of “tongues” of fire would visually illustrate their ability to speak in other tongues (languages) to be associated with the arrival of the [Spirit](#). Not only so, but with the recent assignment given by [Jesus](#) (Acts 1:8), the tongues of fire would symbolize the inherent power of the [Spirit](#) to galvanize the disciples to speak boldly in [Jesus](#)’ name (Acts 4:31). It is not without accident that the word tongue(s) appears four times in this chapter. In Acts 2:3, the flames looked like tongues; in Acts 2:4, the believers spoke with other tongues (languages); in Acts 2:11, the listeners heard in their own languages, and in Acts 2:26, [Peter](#) quoted [David](#) as saying that his tongue exulted. There is no indication in the text here (Acts 2:3) that these tongues of fire were to be associated with [Jesus](#)’ baptizing by means of fire (Matt. 3:11-12; Luke 3:16-17). Those predictions by [John the Baptist](#) had to do with terrible judgment to be executed by [Jesus](#), while the arrival of the [Spirit](#) here, also predicted by [John the Baptist](#), was a time of great blessing, inaugurating the [Church age](#). It is clear that [Peter](#), defending his having baptized the [Gentiles](#) in the home of [Cornelius](#), associated the descent of the [Spirit](#) with the [baptism of the Spirit](#) prediction associated with [John](#) and [Jesus](#), but not with the [baptism by means of fire](#) (judgment) predicted by [John the Baptist](#) (Acts 11:15-17).

¹³ Acts 2:4 - filled with the Holy Spirit: The verb “were ... filled” (*pimplemi*, [4130](#)) occurs in the [passive](#). The believers there gathered did not fill themselves. God filled them with His [Spirit](#). This word occurs again in Acts in connection with the [Spirit](#) only in Acts 4:31, where the believers prayed for boldness to speak God’s Word in spite of [Jewish](#) opposition. God answered their [prayer](#), filled them with the [Spirit](#), and “they began to speak the word of God with boldness.” The [Holy Spirit](#) comes into a believer’s life only once, at the moment of [salvation](#). The believer needs repeatedly to be filled with the [Holy Spirit](#) so he can serve God effectively. In Ephesians 5:18 [Christians](#) are commanded continually to be being filled (*plerōō*, [4137](#)) with the [Holy Spirit](#).

- with the Holy Spirit 2:4a
- G6 The resultant phenomenon: and began to speak with other tongues,¹⁴ 2:4b
 - G7 The impetus of the Spirit: as the Spirit was giving them utterance. 2:4c
 - E2 The amazement of the listeners' in hearing the apostles speaking in the listeners' own dialects 2:5-13
 - G1 The identity of the hearers 2:5
 - H1 Their identity: {5} Now there were Jews
 - H2 Their venue: living in Jerusalem,
 - H3 Their character: devout men
 - H4 Their origin: from every nation under heaven.
 - G2 The triggering sound: {6} And when this sound occurred, 2:6
 - G3 The converging of the crowd: the crowd came together,
 - G4 The bewilderment of the crowd: and were bewildered because each one of them was hearing them speak in his own language.¹⁵
 - G5 The astonishment of the crowd: {7} They were amazed and astonished, saying, (2:7a) 2:7-11a
 - H1 Because of the uniformity of the speakers: "Why, are not all these who are speaking Galileans? 2:7b
 - H2 Because of the diversity of the hearers: {8}

¹⁴ Acts 2:4 - speak with other tongues: to speak (*laleo*, [2980](#)) with other (*heteros*, [2087](#)) tongues (*glossa*, [1100](#)). The English word *glossolalia* (meaning "speaking in tongues") comes from the first and third words in this verse. Clearly, in this context, *glossa* ([1100](#)) tongues, can only refer to bona fide languages, rather than some ecstatic non-linguistic gibberish or utterance. The significance of the second word, other (*heteros*, [2087](#)), means that the other languages in which they were speaking were of a different kind than their own. This is subsequently (Acts 2:6, 8) defined as referring to the different dialects (*dialektos*, [1258](#)) of their hearers, who had come to [Jerusalem](#) from all over the Mediterranean world. This was an incredible miracle, and it marked the beginning of the [Church](#), which [Jesus](#) had said He would build (Matthew 16:18). View [A Linked Summary of the Significance of Speaking in Tongues](#) written by the author.

¹⁵ Acts 2:6 - own language: The Greek word is *dialektos* ([1258](#)) from which we derive our English word, dialect. *Dialektos* refers to the particular speech of a nation or region. It is more specific than language (*glossa*). "Dialect" would be a more accurate translation here. In America, for example, though most speak English, there is a northeastern dialect, a southern dialect, a midwestern/western dialect, a black dialect, and many more.

“And how is it that we each hear *them* in our own language ¹⁶ to which we were born?
(2:8) 2:8-11a

- J1 {9} “Parthians 2:9
 - J2 and Medes
 - J3 and Elamites,
 - J4 and residents of Mesopotamia,
 - J5 Judea
 - J6 and Cappadocia,
 - J7 Pontus
 - J8 and Asia,
 - J9 {10} Phrygia 2:10
 - J10 and Pamphylia,
 - J11 Egypt
 - J12 and the districts of Libya around Cyrene,
 - J13 and visitors from Rome,
 - J14 both Jews
 - J15 and proselytes,
 - J16 {11} Cretans 2:11a
 - J17 and Arabs—
- H3 Because of the content of their speech: we hear them in our *own* tongues ¹⁷ speaking of

¹⁶ Acts 2:8 - own language: Greek *dialektos* = dialect ([1258](#)). Here the added description is given, “in our own language (perhaps better, dialect) to which we were born.”

¹⁷ Acts 2:11 - tongues: The Greek word is here is *glossa* ([1100](#)), occurring here in plural. Literally, it refers to the organ of speech in the mouth, the tongue. By extension, though, it refers to that which is produced by the tongue, language. Here, “languages” may be a better translation than “tongues.” This event at [Pentecost](#) is the first Biblically-recorded instance of “speaking in tongues.” No clearer proof could have been given that Biblical “speaking in tongues” is speaking in a distinct language. The Greek word *dialektos* ([1258](#), dialect) was used twice in this account ([Acts 2:6, 8](#)). [There are six instances of *dialektos* in [Acts: 1:19; 2:6, 8; 21:40; 22:2; 26:14.](#)]

the mighty deeds of God.”¹⁸ 2:11b

G6 The perplexity of the crowd: {12} And they all continued in amazement and great perplexity, saying to one another, “What does this mean?” 2:12

G7 The mockery of some: {13} But others were mocking and saying, “They are full of sweet wine.”¹⁹ 2:13

D2 The Apostle Peter's explanation of the foreign language phenomenon 2:14-36

E1 His identification of the tongues-speaking as a (partial) fulfillment of Joel's prophecy of the pouring out of the Holy Spirit with potential salvation 2:14-21

G1 The leadership of Peter: {14} But Peter,²⁰ taking his stand with the eleven, raised his voice and declared to them: 2:14a

G2 The identification of the audience: “Men of Judea and all you who live in Jerusalem, 2:14b

G3 The call to listen: let this be known to you and give heed to my words. 2:14c

G4 The debunking of drunkenness: {15} “For these men are not drunk, as you suppose, for it is *only* the third hour of the day; 2:15

G5 The fulfillment of Joel: {16} but this is what was spoken of through the prophet Joel: (quoting Joel

¹⁸ Acts 2:11 - the mighty deeds of God. On the basis of this passage, some have tried to legitimize modern day speaking in tongues as long as its purpose is evangelistic. But though the end result turned out to be evangelistic, that was not what was occurring here. This was pure praise. The speakers were touting the mighty works of God in dialects the hearers understood perfectly. That this whole event was miraculous is unquestionable. What is not so clear is whether the miracle occurred in the speaking or in the listening. No matter, the results were the same!

¹⁹ Acts 2:13 - sweet wine: The Greek word is *gleukos*, 1098 (from which is derived the English word glucose, a sugar). It means sweet wine or new wine. Literally, it is the unfermented juice of grapes = grape juice. Some were mocking the apostles for having gotten drunk on grape juice!

²⁰ Acts 2:14 - Peter: [Peter](#) was a natural born leader, and it was to [Peter](#) that [Jesus](#) had given the keys of the kingdom of the heavens (Matt. 16:16-19). He had done so because the Father had revealed to [Peter](#), and he had professed, that [Jesus](#) was “the [Christ](#), the Son of the living God.” Upon [Peter's](#) confession [Jesus](#) would build His [Church](#), and the gates of Hades would be unable to withstand its charge. Whatever [Peter](#) bound on earth “shall have been bound in heaven,” and whatever he loosed on earth “shall have been loosed in heaven.” On the [day of Pentecost](#), therefore, [Peter](#) turned the keys of the kingdom, officially ushering in 3,000 [Jewish](#) converts into the [Church](#), the present-day program of [Jesus](#) prior to His descent to earth to begin His [Kingdom of the Heavens](#) (Acts 2:14-42). [Peter](#) would later usher in the [Samaritans](#) (Acts 8:4-17) and the [Gentiles](#) (Acts 10) into the [Church](#). It is worth noting, by the way, that the [Church](#) will one day participate in the [Jewish Kingdom of the Heavens](#) as the purified [Bride of Christ](#).

2:28-32) (Acts 2:16) 2:16-21

- H1 The time frame referenced: {17} ‘AND IT SHALL BE IN THE LAST DAYS,’²¹ God says, 2:17a
- H2 God’s universal pouring forth of His Spirit: ‘THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND;’²² 2:17b
 - J1 Resulting in prophecies: AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY,
 - J2 Resulting in visions: AND YOUR YOUNG MEN SHALL SEE VISIONS,
 - J3 Resulting in dreams: AND YOUR OLD MEN SHALL DREAM DREAMS;
- H3 God’s trans-class pouring forth of His Spirit 2:18
 - J1 Beyond socioeconomic class: {18} EVEN ON MY BONDSLAVES,
 - J2 Beyond gender class: BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT
 - J3 Resulting in prophesying: and they shall prophesy.
- H4 God’s provision of wonders and signs 2:19-20
 - J1 Celestial wonders: {19} ‘AND I WILL GRANT WONDERS’²³ IN THE SKY ABOVE

²¹ Acts 2:17 - last days: The last days of which the [prophet Joel](#) spoke must have included the [First Advent](#) of Christ. But the [First Advent](#) does not exhaust the “last days,” for [Joel](#) spoke of things which did not eventuate on the [Day of Pentecost](#).

²² Acts 2:17- I will pour forth of My Spirit upon all mankind: literally, upon all flesh. In fact, God did not at this juncture pour forth of His [Spirit](#) upon all flesh, but only on some. Whereas the 3000 people who were baptized represent a significant outpouring, they constitute but an infinitesimal fraction of “all flesh.” That future outpouring will be true at the opening of Christ’s [Millennial Kingdom](#). The *real* age of the [Spirit](#) is yet in the future! Interestingly, the main feature of the outpouring of the [Spirit](#) in [Joel’s](#) terms is Divine revelation to man in terms of [prophesying](#), [visions](#), and [dreams](#).

²³ Acts 2:19 - wonders: *teras* ([5059](#)), appearing only in the plural in the [NT](#), and typically along with *semeion* ([4592](#)), signs. *Teras* refers to unusual signs, especially those appearing in the heavens. In the next verse, the celestial wonders are described as a dark sun and a bloody moon. Obviously these did not occur at [Pentecost](#). They await “the great and glorious day of the Lord”, which will be associated with the [Tribulation](#) period. So [Pentecost](#) was a partial fulfillment of [Joel’s](#) prophecy, not a complete fulfillment.

- 2:19a
- J2 Earthly signs: AND SIGNS ²⁴ ON THE EARTH BELOW, 2:19b
- J3 Examples of earthly signs 2:19c
- K1 BLOOD,
- K2 AND FIRE,
- K3 AND VAPOR OF SMOKE.²⁵
- J4 Examples of celestial wonders 2:20a
- K1 The dark sun: {20} ‘THE SUN WILL BE TURNED INTO DARKNESS
- K2 The bloody moon: AND THE MOON INTO BLOOD,
- J5 The timing of the signs and wonders: BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME. 2:20b
- H5 God’s purposeful assurance: {21} ‘AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.’²⁶ 2:21
- E2 His identification of tongues as the final proof that God had made Jesus (whom they murdered) Lord and Messiah! 2:22-36
- G1 Peter’s plea: {22} “Men of Israel, listen to these

²⁴ Acts 2:19 - signs: *semeion* (4592), indicating an unusual event or miracle serving as a sign of a deeper meaning. For example, [John](#), in his [gospel](#), details seven signs that [Jesus](#) performed (eight, counting the resurrection). These signs or miracles, demonstrated that [Jesus](#) is the [Christ](#), the Son of God; and that believing you may have life in His name” (John 20:30-31). In the case of the signs that appeared on the [Day of Pentecost](#), namely, the sound of a rushing wind, tongue-like flames of fire, and speaking in unlearned languages, these signified that [Jesus](#) had made it back to heaven, received the promised [Holy Spirit](#) from the Father, and poured forth the [Spirit](#) upon the original believers. *Semeion* is used thirteen times in Acts: 2:19, 22, 43; 4:16, 22, 30; 5:12; 6:8; 7:36; 8:6, 13; 14:3; 15:12.

²⁵ Acts 2:19 - blood, fire, vapor of smoke: Though it is true that fire appeared as tongues on the heads of the believers, there was no blood or vapor of smoke. These await a future fulfillment in the [Tribulation](#) period.

²⁶ Acts 2:21 - “everyone who calls on the name of the Lord will be saved”: Clearly, [Peter](#) quoted from this passage in Joel 2:28-32, even including signs that did not appear on [Pentecost](#), to arrive at the evangelistic punch line – if you call on [Jesus](#)’ name, you will be saved. Indeed 3,000 people were saved on that day! [Paul](#) also quotes this clause (Rom. 10:13).

words 2:22a

G2 Peter's subject – Jesus 2:22b

H1 His name and geography: Jesus the Nazarene,

H2 His nature: a man

H3 His Divine attestation: attested to you by God

J1 with miracles ²⁷

J2 and wonders

J3 and signs

J4 The performance of God: which God performed through Him in your midst,

J5 The knowledge of the people: just as you yourselves know—

G3 The crucifixion of Jesus 2:23

H1 His betrayal: {23} this *Man*, delivered over

H2 The role of God

J1 Predestination: by the predetermined plan ²⁸

J2 Foreknowledge: and foreknowledge of God,

H3 The action of Israel: you nailed to a cross ²⁹

H4 The assistance of Rome: by the hands of

²⁷ Acts 2:22 - miracles (*dunamis* - [1411](#)), wonders (*teras* - [5059](#)), and signs (*semeion* - [4592](#)): Just as [Joel](#) had predicted wonders and signs, so [Jesus](#) had performed all three. [Jesus](#)' miracles were designed to demonstrate that, indeed, God was working through Him. The man and His message were both blessed by God. Indeed, [Nicodemus](#) understood exactly what [Jesus](#)' miracles implied (John 3:2).

²⁸ Acts 2:23 - predetermined plan and foreknowledge: This phrase translates three Greek words joined by the conjunction, and – predetermined (the [perfect passive participle](#) of *horidzo*), plan (*boule*, which means purpose or plan), and foreknowledge (*prognosis*). Taken together, these words mean that God employed a well-thought-out and premeditated plan to have His Son put to death to pay for the sins of the world.

²⁹ Acts 2:23 - you nailed to a cross: This Scripture magnificently illustrates the [Sovereignty](#) of God, the choice of man, and the [responsibility](#) of man. God has His plans, which He ordains to occur; yet man makes his own choices and bears the [responsibility](#). The [Jewish](#) people are [responsible](#) for the most heinous crime in history, the execution of God-come-in-the-flesh. Yet it was God's plan to save the world, a plan which was inexorably put into motion.

godless men ³⁰

- H5 The fatal result: and put *Him* to death.
- G4 The resurrection of Jesus 2:24
 - H1 The action of God: {24} “But God raised Him up again,
 - H2 The termination of death: putting an end to the agony of death,
 - H3 The impossibility of failure: since it was impossible for Him to be held in its power.
- G5 The prediction of Scripture (Psalm 16:8-11): {25} “For David ³¹ says of Him, (2:25a) 2:25-28
 - H1 The confidence of the Messiah 2:25 2:25b
 - J1 The presence of Yahweh: ‘I SAW THE LORD ALWAYS IN MY PRESENCE;
 - J2 The proximity of Yahweh: FOR HE IS AT MY RIGHT HAND,
 - J3 The security of the Messiah: SO THAT I WILL NOT BE SHAKEN.
 - H2 The exultation of the Messiah 2:26
 - J1 His gladness of heart: {26} ‘THEREFORE MY HEART WAS GLAD
 - J2 His verbalization in speech: AND MY TONGUE EXULTED;
 - J3 His possession of hope: MOREOVER MY FLESH ALSO WILL LIVE IN HOPE;
 - H3 The Messiah’s assurance of resurrection 2:27
 - J1 His soul not abandoned in Hades: {27} BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES,

³⁰ Acts 2:23 - by the hands of godless men: Though [Israel](#) was behind the death of the [Messiah](#), they could not implement the death penalty without the approval of the leading empire of the [Gentile](#) world, [Rome](#). [Jew](#) and [Gentile](#) alike are [responsible](#) for the death of the [Messiah](#).

³¹ Acts 2:25 - [David](#): Though John Goldingay ([Psalms](#), Vol. 1) denies the validity of the superscriptions in the [Psalms](#), clearly [Peter](#) did not. [Peter’s](#) view trumps that of John Goldingay.

- J2 His body not permitted to decay: NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY.
- H4 The Messiah's conviction of immortality 2:28
 - J1 Restoration to life: {28} 'YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE;
 - J2 Restoration to fellowship: YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.'
- G6 The interpretation of Peter regarding the point of view of David 2:29-31
 - H1 The deceased condition of David 2:29 {29} "Brethren, I may confidently say to you regarding the patriarch David
 - J1 His death: that he both died
 - J2 His burial: and was buried,
 - J3 His tomb: and his tomb is with us to this day.
 - H2 David's prescience as a prophet 2:30
 - J1 His role as a prophet: {30} "And so, because he was a prophet³²
 - J2 His mindfulness of God's dynastic oath (quoting Ps. 132:11, alluding to 2 Sam. 7:12; Ps. 89:3): and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS ON HIS THRONE,
 - H3 David's anticipation of the Messiah 2:31
 - J1 His forward vision: {31} he looked ahead
 - J2 His prediction of the resurrection of the Messiah (quoting Ps. 16:10): and spoke of the resurrection of the Christ,
 - K1 that HE WAS NEITHER

³² Acts 2:30 - prophet: *prophētēs* (4396). Whether [David](#) understood all that He was saying is open to debate. But clearly, God had [prophetic](#) designs in [David's](#) speech. John Goldingay denies the [prophetic](#) nature of [Messianic](#) psalms (*Psalms*, Vol. 1, p. 72); [Peter](#) assumes it.

ABANDONED TO HADES,

K2 NOR DID His flesh SUFFER
DECAY.

G7 God's resurrection of Jesus 2:32

H1 The resurrection: {32} "This Jesus God raised up again,

H2 The witness of the apostles: to which we are all witnesses.³³

G8 The post-resurrection activity of Jesus 2:33

H1 His exaltation: {33} "Therefore having been exalted to the right hand of God,

H2 His reception of the Spirit: and having received from the Father the promise of the Holy Spirit,

H3 His pouring forth of the Pentecost phenomena: He has poured forth this which you both see and hear.

G9 Peter's distinction between David and Jesus 2:34-35

H1 David did not ascend to heaven: {34} "For it was not David who ascended into heaven, 2:34a

H2 David's quotation as recorded in Psalm 110:1: but he himself says 2:34b-35

J1 Yahweh's address of Jesus, David's Lord: 'THE LORD SAID TO MY LORD, 2:34b

J2 Messiah's expectant regnal seat 2:34c-35

K1 His seat: "SIT AT MY RIGHT HAND, 2:34c

K2 His wait: {35} UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.'" 2:35

G10 Peter's decimating conclusion 2:36

H1 Those addressed: {36} "Therefore let all the

³³ Acts 2:32 - witnesses: Clearly [Peter](#) was taking to heart [Jesus](#)' assignment that he and his compatriots were to serve as [Jesus](#)' witnesses ([Acts 1:8](#)).

- house of Israel
- H2 Certain knowledge: know for certain
- H3 God's appointment: that God has made Him
 - J1 both Lord
 - J2 and Christ—
- H4 The audience's culpability: this Jesus whom you crucified."
- D3 The listeners' response to the apostolic message: the addition to the Church 2:37-42
 - E1 The question of the audience 2:37
 - G1 Their conviction: {37} Now when they heard *this*, they were pierced to the heart,³⁴ 2:37
 - G2 Their query to the apostles: and said to Peter and the rest of the apostles, "Brethren, what shall we do?"
 - E2 Peter's response: {38} Peter *said* to them, (2:38a) 2:38-40
 - G1 The command to change their minds: "Repent,"³⁵ 2:38b
 - G2 The command to be baptized in Jesus' name: and each of you be baptized in the name of Jesus Christ³⁶ 2:38c
 - G3 The purpose: for the forgiveness of your sins; 2:38d
 - G4 The promise: and you will receive the gift of the Holy Spirit. 2:39

³⁴ Acts 2:37 - pierced to the heart: One day the [Jewish](#) people will look on Him whom they have pierced, and will mourn because of Him ([Zech. 12:10-13:1](#)). This national [repentance](#) will be as profound as it will be moving.

³⁵ Acts 2:38 - Repent: This word is [Aorist Imperative](#) of the verb *metanoeo* (3340), which, literally, means, "perceive afterwards." It commands a change of mind. Before this, the [Jewish](#) people had executed a man their leaders perceived to be an imposter and blasphemer. [Peter](#) had proven from Scripture and in intense, direct speech driven by undeniable phenomena, that this [Jesus](#) was their [Lord](#) and [Messiah](#). As a nation they were horribly culpable. They had made a tragically wrong decision about [Jesus](#), and now, after the fact, they needed to alter their perception of Him!

³⁶ Acts 2:38 - each of you be [baptized](#) in the name of [Jesus Christ](#): [Peter](#) was not advocating some external ceremony or work that the [Jewish](#) people could perform to earn their own [salvation](#). Rather, he was instructing them to identify publicly with faith in their own [Messiah](#), [Jesus](#). These [Jewish](#) people would have been familiar with proselyte baptism, the step [Gentiles](#) could take in identifying with the God of [Israel](#), and with the baptism of [John](#), in which adherents identified with [John](#) and his message of [repentance](#). The water was never the most important thing. What it symbolized was. [Salvation](#) has always been by [grace](#) through [faith](#), followed by [good works](#) ([Gen. 15:1-6; 17:1-27; Eph. 2:8-10](#)).

- H1 The universality of the promise
 - J1 {39} “For the promise is for you
 - J2 and your children
 - J3 and for all who are far off,
- H2 The call of God: as many as the Lord our God will call to Himself.”³⁷
- G5 The further words of Peter 2:40
 - H1 Exhortation: {40} And with many other words he solemnly testified and kept on exhorting them, saying,
 - H2 Salvation: “Be saved from this perverse generation!”³⁸
- E3 The response of the audience 2:41
 - G1 Those receptive were baptized: {41} So then, those who had received his word were baptized;³⁹
 - G2 The number added: and that day there were added about three thousand souls.
- E4 The pursuit of the expanded Church: {42} They were continually devoting themselves⁴⁰ 2:42
 - G1 to the apostles’ teaching

³⁷ Acts 2:39 - promise ... call to Himself: These two words aptly illustrate the harmony of man’s [responsibility](#), to receive a promise (*epaggelia*, [1860](#)) by faith; and God’s prerogative, to [call to Himself](#) (*proskaleo*, [4341](#)).

³⁸ Acts 2:40 - be [saved](#) from this perverse generation: What [Peter](#) meant was that the judgment of God was certainly falling upon [Israel](#) for having rejected and killed His Son, their ultimate anointed [Prophet-Priest-King-Judge](#). These [Jewish](#) people needed to extricate themselves from this terrible judgment coming upon the nation of [Israel](#) by placing their faith in [Jesus](#) as their own [Messiah](#). In A.D. 70, the judgment fell with horrifying results. A million [Jewish](#) people lost their lives during the sack of [Jerusalem](#) and the destruction of the [Temple](#) by the Roman army. Within a few years they would be dispersed all over the world, which [diaspora](#) persists to this very day.

³⁹ Acts 2:41 - those who had received his word were baptized: Clearly their [faith](#) in [Jesus](#) (they received [Peter’s](#) word) necessarily preceded their [baptism](#).

⁴⁰ Acts 2:42 - devoting themselves: The verb is the [Present Active Participle](#) of *proskartereō* ([4342](#)), “...(2) with the dative of the thing ... (b) *hold fast to, cling to, persevere in* (Acts 1:14; 2:42); ...” (excerpted from [Friberg](#)). The new disciples were continually in the process of devoting themselves to the following things. Each of the following terms is preceded by the article *the*. They were devoting themselves to *the* specific teaching of *the apostles*, *the* specific fellowship, *the* breaking of *the* bread (probably a reference to their observance of the Lord’s Supper, as He had commanded), and *the* [prayers](#) (plural). This would refer to specified [prayer](#) times announced by the [apostles](#) and also to their going to the temple to pray at specific [Jewish prayer](#) times ([Acts 3:1](#)). What is more than noteworthy is that, even though [Peter](#) said they would receive the [Holy Spirit](#) if they would change their minds about [Jesus](#) and be [baptized](#) in His name, there was no evidence of a mighty rushing wind, tongue-like flames of fire on their heads, or [speaking in unlearned languages](#). Rather the proof of their having been [baptized](#) by means of the [Spirit](#) was their devotion to the [apostles’](#) teaching, to fellowship, to the breaking of bread, and to [praying](#).

G2 and to fellowship,

G3 to the breaking of bread

G4 and to prayer.

C2 The characterization of the Church: ⁴¹ **apostolic miracles, fellowship, sharing, praise, salvation 2:43-47**

D1 A sense of awe at the working of God: {43} Everyone kept feeling a sense of awe; 2:43a

D2 Ongoing apostolic miracles: and many wonders and signs ⁴² were taking place through the apostles. 2:43b

D3 Unified proximity of those believing: {44} And all those who had believed were together 2:44a

D4 Maximum sharing: and had all things in common; 2:44b

D5 Selfless sacrifice 2:45

E1 Selling of possessions: {45} and they *began* selling their property and possessions ⁴³

⁴¹ Acts 2:43-47 title - The characterization of the [Church](#): John MacArthur ([MacArthur's New Testament Commentary: Acts 1-12](#)) summarizes Acts 2:42-47 as follows: **First, as far as its spiritual duties:** It was a saved church (2:42a); it was a scriptural church (2:42b); it was a fellowshiping church (2:42c); it was a Christ-centered church (2:42d); it was a praying church. **Second, as far as its spiritual character:** It was an awe-inspiring church (2:43a); it was a miraculous church (2:43b); it was a sharing church (2:44-46a); it was a joyful church (2:46b-47a). **Third, as far as its spiritual impact is concerned:** they were an attractive church (2:47b); they were a growing church (2:47c).

⁴² Acts 2:43 - many wonders (*teras*) and signs (*semeion*) were taking place through the [apostles](#): The same wonders and signs of which [Joel](#) predicted, and some of which were evident on the [Day of Pentecost](#), continued to be evident in the early [church](#). It is important to note that it was the [Apostles](#), and not the typical believers, who were performing miracles, as [Acts 3](#) would quickly demonstrate. Wonders and signs exist for the purpose of authenticating a man and his message as being from God ([John 3:1-2; 20:30-31](#)). Indeed, [Paul](#) defended his legitimacy as an [apostle](#) by reminding the recalcitrant [Corinthians](#) of the signs and wonders and miracles he himself had performed among them ([2 Corinthians 12:12](#)). The idea that any [Christian](#) can perform a miracle if he simply has enough faith simply cannot be supported Biblically. In a best case scenario, only certain [Christians](#) are gifted in that regard ([1 Cor. 12:28-31](#)). In the ongoing history of the early [church](#), [Stephen](#) was performing great wonders and signs (Acts 6:8), and [Philip](#) was performing signs (Acts 8:6-7). Both of these men had been authenticated by the [Apostles](#) as early proto-deacons (Acts 6:1-6).

⁴³ Acts 2:45 - began selling their property and possessions: The sacrificial generosity of the [church](#) and the initial absence of class consciousness / envy are truly remarkable to behold. It is possible that some of the generosity was inspired by visitors from the [Mediterranean](#) area who had come to [Jerusalem](#) for the [Feast of Pentecost](#). It is possible that some of these new members of the fledgling [church](#) elected to stay in [Jerusalem](#) without any means of support. But that can by no means account for all the generosity shown. The fact that this generosity was subsidized by the sale of homes and lands, and not by the sharing of earned income, shows that it was doomed to subside after available assets had been liquidated. It still illustrates, nevertheless, the importance of [Christians](#) being willing to share their resources with those who have a need. Sadly, even the most benevolent of actions can become tainted by pride, as the tragedy with [Ananias and Sapphira](#) would soon illustrate ([Acts 5:1-11](#)).

- E2 Sharing of proceeds
 - G1 and were sharing them with all,
 - G2 as anyone might have need.
- D6 Public unified worship: {46} Day by day continuing with one mind in the temple,⁴⁴ 2:46a
- D7 Private sharing of meals 2:46b
 - E1 and breaking bread from house to house,
 - E2 they were taking their meals together
- D8 Joyful and sincere worship: with gladness and sincerity of heart,⁴⁵ {47} praising God 2:47a
- D9 Acceptance from all the people: and having favor with all the people.⁴⁶ 2:47b
- D10 Divinely-engineered salvation: And the Lord was adding to their number day by day those who were being saved.⁴⁷ 2:47c

B4 Evangelism and Shepherding: The Authentication of Peter as Initiating Apostle: 3:1 - 5:11

C1 In Evangelizing 3:1-4:31

- D1 The authentication: Peter's healing of the lame man 3:1-11

⁴⁴ Acts 2:46 - Day by day continuing with one mind in the temple: The early [church](#) never even considered meeting only one day a week. They met daily! Clearly fellowship in the early [church](#) was a vital essential of [church](#) and individual spiritual health. It is also evident that their continued meeting in the [temple](#) shows that they did not consider themselves to be either in opposition to [Judaism](#) truly understood, or to be a sect. It was only after the martyrdom of [Stephen](#) ignited a ferocious pogrom against the believers that they, with the exception of the [apostles](#), fled to [Judea](#) and [Samaria](#) ([Acts 8:1-5](#)).

⁴⁵ Acts 2:46 - with gladness and sincerity of heart: Keep in mind that all commas, whether in the Greek text or in the English text, were placed there by editors. It seems rather odd to me that the early [Christians](#) would be taking their meals together with gladness and sincerity of heart. Glad partaking of hospitality I can see, but where does sincerity fit in? It seems more logical to me to associate the gladness and sincerity of heart with worship than with eating. I believe [Luke](#) was saying that the early [Christians](#) [v. 47] were praising God with gladness and sincerity of heart.

⁴⁶ Acts 2:47 - having favor with all the people: Like [Jesus](#), the early believers were in favor with the general populace of [Jerusalem/Judea](#). It was the leaders with whom they would quickly run afoul, as we shall find out from the next two chapters ([Acts 3-4](#)).

⁴⁷ Acts 2:47 - those who were being saved: The Plural [Present Passive Participle](#) of the verb *sōdzō* ([4982](#)), those being *saved, rescued from sin, brought to salvation* (adapted from [Friberg](#)). In the [providence](#) and provision of God, a steady stream of new converts was flowing into the new [church](#). [Christians](#) can witness faithfully, but only when God is at work will humans be “*saved*” from the judgment and disaster of sin. It was “the [Lord](#)” who was adding, not humans (see also [John 6:44](#); [10:24-29](#); [Romans 9:11-18](#))!

- E1 Peter and John's effort to pray 3:1
 - G1 The participants: {1} Now Peter and John
 - G2 The place: were going up to the temple
 - G3 The time: at the ninth *hour*,⁴⁸ the hour of prayer.
- E2 Their encounter with a lame man 3:2-3
 - G1 His disability: {2} And a man who had been lame from his mother's womb 3:2a
 - G2 His transportation: was being carried along, 3:2b
 - G3 His destination: whom they used to set down every day at the gate of the temple which is called Beautiful, 3:2c
 - G4 His intent: in order to beg alms of those who were entering the temple. 3:2d
 - G5 His request for alms: {3} When he saw Peter and John about to go into the temple, he *began* asking to receive alms. 3:3
- E3 The response of Peter and John 3:4–7a
 - G1 The command of Peter: {4} But Peter, along with John, fixed his gaze on him and said, "Look at us!" 3:4
 - G2 The expectation of the lame man: {5} And he *began* to give them his attention, expecting to receive something from them. 3:5
 - G3 The surprising command of Peter: {6} But Peter said, 3:6–7a
 - H1 His denial of alms: "I do not possess silver and gold, 3:6a
 - H2 His command to walk: but what I do have I give to you: In the name of Jesus Christ the Nazarene—walk!" 3:6b
 - H3 His proactive assistance: {7} And seizing him by the right hand, he raised him up; 3:7a

⁴⁸ Acts 3:1 - ninth hour: i.e., 3 pm, the hour associated with the evening sacrifice ([RSB](#)). This was evidently one of the set times of [prayer](#) that the early church participated in. See Acts 2:42, where "they were continually devoting themselves to ... the [prayers](#)" (a literal rendering of the Greek text).

- E4 The effect upon the lame man 3:7b-8
- G1 The strengthening of his limbs: and immediately his feet and his ankles were strengthened.⁴⁹ 3:7b
 - G2 His leap to his feet: {8} With a leap he stood upright 3:8a
 - G3 His proceeding to walk: and *began* to walk; 3:8b
 - G4 His entrance into the temple: and he entered the temple with them, 3:8c
 - G5 His amazing agility: walking and leaping⁵⁰ 3:8d
 - G6 His praise of God: and praising God.⁵¹ 3:8e
- E5 The reaction of the people 3:9-11
- G1 Their observation of his actions: {9} And all the people saw him walking and praising God; 3:9
 - G2 Their recognition of his identity: {10} and they were taking note of him as being the one who used to sit at the Beautiful Gate of the temple to *beg* alms, 3:10a
 - G3 Their wonder and amazement: and they were filled with wonder and amazement at what had happened to him. 3:10b

⁴⁹ Acts 3:7 - immediately his feet and ankles were strengthened: Note that the man's healing was instantaneous and total. There was no slow walking with the use of a cane. There was no healing of one limb, but not the other. There were no residual ill effects. The [aorist passive](#) "were strengthened" (*estereothesan*, [4732](#)) indicates that an outside force acted on the man's limbs - obviously, the power of God.

⁵⁰ Acts 3:8 - walking and leaping: This illustrates how a genuine miraculous healing works. The healing was miraculous, instantaneous, and complete. It wasn't that his legs were healed but his muscles were still atrophied and required weeks or months of physical therapy. It's not as though his legs were healed, but his stamina had to be rebuilt. He suddenly was granted instant mobility and alacrity that he had never before experienced! Remember, this man was a congenital paraplegic! I have seen someone who claims to have been miraculously healed by God for cancer, yet still require a cane to get around. I don't doubt for a moment that God granted improved health in response to [prayer](#) in that case, but it wasn't the instantaneous, complete, miraculous healing that this man experienced. There is a difference in gradual or partial improvement in health in response to [prayer](#) on the one hand, and instantaneous, total transformation because Jesus performed a miracle through one of His servants on the other hand. Healing in response to [prayer](#) is not necessarily one and the same thing as a miracle as illustrated in this paraplegic's case. Answers to [prayer](#) are commonplace. Miraculous healing is rare. In the [NT](#) the Greek noun most commonly translated "miracle" in English is *dúnamis* ([1411](#)), "(4) as supernatural manifestations of power *miracle*, *wonder*, *powerful deed* (Heb. 2:4)" (excerpted from [Friberg](#)).

⁵¹ Acts 3:8 - praising God: This man properly gave God the credit for his miraculous transformation! He continued on into the temple with [Peter](#) and [John](#). He wanted to remain in the house of worship and [prayer](#), not go home and get on with his new life!

- G4 The rapid assembly of the people 3:11
 - H1 The actions of the healed man: {11} While he was clinging to Peter and John,
 - H2 The converging of the people: all the people ran together to them
 - H3 The site of the assembly: at the so-called [portico of Solomon](#),
 - H4 The mood of the people: full of amazement.
- D2 The resultant evangelistic opportunity: Peter's proclamation of God's healing the man through Jesus, recently killed by the listeners, and toward whom they must repent 3:12-26
 - E1 Peter's disavowal of their own ability: {12} But when Peter saw *this*, he replied to the people, 3:12
 - G1 Why are they amazed? "Men of Israel, why are you amazed at this,
 - G2 Why do they think they healed him with their own power? or why do you gaze at us, as if by our own power or piety we had made him walk?
 - E2 Peter's explanation of the miracle – God has glorified Jesus 3:13a-b
 - G1 His identification of God 3:13a
 - H1 {13} "The God of Abraham, Isaac and Jacob,
 - H2 the God of our fathers,
 - G2 The action of God: has glorified His servant Jesus, 3:13b
 - E3 The reprehensible actions of the people 3:13c-15a
 - G1 They had disowned Jesus before Pilate when he had pronounced him innocent 3:13c
 - H1 Their action: *the one* whom you delivered ⁵² and disowned in the presence of Pilate,
 - H2 The desire of Pilate: when he had decided to release Him.

⁵² Acts 3:13 - delivered: A reference to the complicity of [Judas](#) and the chief priests in betraying [Jesus](#) and, along with the entire Jewish [Sanhedrin](#) (Council), delivering him over to [Pilate](#) for execution.

- G2 They had completely subverted justice 3:14-15a
 - H1 Their disowning of the Holy, Righteous One: {14} “But you disowned the Holy and Righteous One 3:14a
 - H2 Their exoneration of a murderer: and asked for a murderer to be granted to you, 3:14b
 - H3 Their execution of the Prince of life: {15} but put to death the Prince of life, 3:15a
- E4 God’s exoneration of Jesus by raising Him from the dead 3:15b
 - G1 God had raised Jesus from the dead: *the one* whom God raised from the dead,
 - G2 The eye-witness of the apostles: *a fact* to which we are witnesses.
- E5 The healing power of Jesus 3:16
 - G1 The importance of faith in Jesus’ name: {16} “And on the basis of faith in His name,
 - G2 The name of Jesus healed this man: *it is* the name of Jesus which has strengthened this man whom you see and know;
 - G3 The instrumentality of faith in Jesus in healing the lame man: and the faith which *comes* through Him has given him this perfect health in the presence of you all.
- E6 The ignorance of the nation of Israel 3:17
 - G1 Their own personal ignorance: {17} “And now, brethren, I know that you acted in ignorance,
 - G2 The ignorance of their rulers: just as your rulers did also.
- E7 The fulfillment of the prophets’ predictions 3:18
 - G1 The announcement of the prophets: {18} “But the things which God announced beforehand by the mouth of all the prophets,
 - G2 The suffering of the Messiah: that His Christ would suffer,
 - G3 The fulfillment of God: He has thus fulfilled.

- E8 The repentance required from the crowd: {19} “Therefore repent and return, 3:19a
- E9 The response from God 3:19b-20
 - G1 Forgiveness of their sins: so that your sins may be wiped away, 3:19b
 - G2 Refreshment from God’s presence: in order that times of refreshing may come from the presence of the Lord; 3:19c
 - G3 Send back Jesus their Messiah: {20} and that He may send Jesus,⁵³ the Christ appointed for you, 3:20
- E10 The present status of Jesus 3:21
 - G1 Remaining in heaven: {21} whom heaven must receive
 - G2 Until the period of restoration announced by the prophets: until *the* period of restoration of all things⁵⁴ about which God spoke by the mouth of His holy prophets from ancient time.
- E11 The confirmations of the prophets 3:22-24
 - G1 The prediction of [Moses](#) 3:22-23
 - H1 Another prophet like [Moses](#) (quoting Deut. 18:15, 18): {22} “Moses said, ‘THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; 3:22a
 - H2 The importance of giving him heed: TO HIM YOU SHALL GIVE HEED to everything He says to you. 3:22b
 - H3 The utter destruction of those who ignore this prophet (alluding to Deut. 18:19): {23} ‘And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.’ 3:23

⁵³ Acts 3:20 - send Jesus: A reference to the [Second Coming of Christ](#) to put an end to martial revolutionaries, to judge all survivors of the [Great Tribulation](#), and to establish His global [Kingdom](#), in which He rules all nations with a rod of iron (Psalm 2; Isa. 11:1-5; Zech. 14:9).

⁵⁴ Acts 3:21 - restoration of all things: Christ’s [one thousand-year reign](#) will constitute the beginning of the restoration of all things. But all things will not be completely restored until this sin-cursed [universe is destroyed in flames](#) and God has created [New Heavens](#) and [New Earth](#), in which only [righteousness](#) will exist (2 Peter 3:3-13; Rev. 21:1-8).

- G2 The confirmations of Samuel and successive prophets: {24} “And likewise, all the prophets who have spoken, from Samuel and *his* successors onward, also announced these days. 3:24
- E12 Their privileged position as the people of Israel alive in this (A.D. first century) era 3:25-26
 - G1 Sons of the prophets: {25} “It is you who are the sons of the prophets”⁵⁵ 3:25a
 - G2 Sons of the [Abrahamic](#) Covenant: and of the covenant 3:25b
 - H1 Made with the patriarchs: which God made with your fathers, saying to Abraham,
 - H2 Blessing all the families of the earth (quoting Gen. 12:3; also Gen. 18:18; 22:18): ‘AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.’
 - G3 Initial objects of God’s blessing 3:26a
 - H1 The first people of Israel for whom God raised up His Servant (Jesus): {26} “For you first,⁵⁶ God raised up His Servant
 - H2 They are the objects of God’s blessing: and sent Him to bless you
 - G4 What they must do to receive God’s blessing through Jesus: by turning every one *of you* from your wicked ways.”⁵⁷ 3:26b

⁵⁵ Acts 3:25 - sons of the prophets; [sons] of the covenant: They were sons of the [prophets](#) and sons of the [Abrahamic covenant](#) in the sense that they were the intended beneficiaries of the promises of the [prophets](#) and the terms of the [covenant God struck with Abraham](#).

⁵⁶ Acts 3:26 - for you first: The [Jewish](#) people were the original recipients of God’s [Messiah](#) by Divine design. [Salvation](#) has always been “to the [Jew](#) first, and also to the Greek” (*Hellēn*, 1672) ([Gentile](#)) (Rom. 1:16, Rom. 2:9, 10). The phrase may also mean these [Jewish](#) people enjoyed the blessed privilege of being the first [Jewish](#) people of all [Jewish](#) people to have the opportunity to give allegiance to the [Jewish Messiah](#). In [Peter’s](#) sermon, this is a privilege, an incentive to [faith](#) and [repentance](#).

⁵⁷ Acts 3:26 - by turning every one of you from your wicked ways: It was [Israel’s](#) wicked ways that were keeping the nation from enjoying God’s blessings. Foremost among those wicked ways was their total repudiation of their [Messiah](#). Receiving God’s blessings ([salvation](#) in its broadest sense) is dependent on receiving [Jesus](#) and turning from one’s wicked ways. [Salvation](#) and blessing are all about a turning away from [sin](#). [Sin](#) is that which causes us to need [salvation](#) in the first place, for [sin](#) always brings about alienation from God, the source of all that is good and is a blessing.

- D3 The response to evangelism: Persecution and Faith 4:1-31
 - E1 The initial response to the teaching 4:1-4
 - G1 Arrest and imprisonment by Jewish leaders 4:1-3
 - H1 The circumstances of the arrest: {1} As they were speaking to the people, 4:1a
 - H2 The instigators of the arrest: the priests and the captain of the temple *guard* and the Sadducees came up to them, 4:1b
 - H3 Their motivation for the arrest: {2} being greatly disturbed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. 4:2
 - H4 Imprisonment – the temporary disposition of those arrested: {3} And they laid hands on them and put them in jail until the next day, 4:3a
 - H5 The time of the arrest: for it was already evening. 4:3b
 - G2 Faith on the part of many in the audience 4:4
 - H1 The faith of many: {4} But many of those who had heard the message believed;
 - H2 The number of the men: and the number of the men came to be about five thousand.⁵⁸ 4:4
 - E2 Interrogation: Peter's claim that his miracle was done in Jesus' name, which, though rejected by leaders, has been made the only means of salvation 4:5-12
 - G1 The time of the interrogation: {5} On the next day, 4:5a
 - G2 The participants in the interrogation: 4:5b-6

⁵⁸ Acts 4:4 - the number of the men came to be about 5,000: Two comments: **First**, the noun translated “men” is the plural of *aner* (435), and specifies males. **Second**, there is a difference among commentators as to whether the figure of 5,000 represents the *total* number of males saved on that day (see [Gill](#)), or rather a *cumulative* number (adding 2,000 on this day to the 3,000 believers specified on the [Day of Pentecost](#) (Acts 2:41) (see [Constable](#)). I lean more to a cumulative total. It is difficult for me to see how 5,000 men could have been part of a much larger crowd (perhaps 10,000?) gathered in [Solomon's Portico](#). 2,000 converts on this day seems more realistic to me than 5,000. [Solomon's Portico](#) is a large place, but not large enough to contain perhaps 10,000 people to hear [Peter's](#) sermon. I believe [Luke](#) is giving us a running total in his history (Acts 1:15; 2:41; 4:4).

- H1 The ruling contingent 4:5b
 - J1 their rulers ⁵⁹
 - J2 and elders ⁶⁰
- H2 The legal contingent: and scribes ⁶¹ were gathered together ⁶² in Jerusalem; 4:5c
- H3 The priestly contingent 4:6
 - J1 The high priest: {6} and Annas ⁶³ the high priest *was there*,
 - J2 The high priest: and Caiaphas ⁶⁴
 - J3 and John ⁶⁵ and Alexander, ⁶⁶
 - J4 and all who were of high-priestly descent.
- G3 The arrangement of the interrogation: {7} When they had placed them in the center, 4:7a
- G4 The focus of the interrogation: they *began to* inquire, “By what power, or in what name, have you done this?” 4:7b
- G5 The response of Peter 4:8-12
 - H1 His control by the Holy Spirit: {8} Then

⁵⁹ Acts 4:5 - their rulers: acc. to [MacArthur](#), the rulers (*archown*, [758](#)) were also called [chief priests](#), (*archiereus*, [749](#)) (see Luke 19:47) and represented the twenty-four priestly orders. [JTB]: Many of the [priests](#) would be composed of [Sadducees](#), the theological liberals of that day.

⁶⁰ Acts 4:5 - elders: (*presbuteros*, [4245](#)) family heads and heads of tribes ([MacArthur](#)). [JTB]: These were [elders](#) of [Israel](#), not of the [church](#).

⁶¹ Acts 4:5 - [scribes](#): These Scripture copyists (*grammateus*, [1122](#)) were the legal experts of their day because of their familiarity with the text of Scripture. They were typically theologically conservative, and could be identified with the sect of the [Pharisees](#).

⁶² Acts 4:5 - gathered together: This gathering of rulers ([chief priests](#)), [elders](#), and [scribes](#) would have constituted the [Sanhedrin](#), the highest legal body and court in [Israel](#).

⁶³ Acts 4:6 - [Annas](#): [High priest](#) emeritus, for he ruled from A.D. 6-15, appointed by P. Sulpicius Quirinius (F. F. Bruce, [The Book of the Acts](#), The New International Commentary on the New Testament (TICNT), p. 91.).

⁶⁴ Acts 4:6 - [Caiaphas](#): The acting [high priest](#), and son-in-law of [Annas](#).

⁶⁵ Acts 4:6 - John: He may be the Jonathan who was son of [Annas](#) and succeeded [Caiaphas](#) as high priest in A.D. 36 ([Thomas Constable](#)).

⁶⁶ Acts 4:6 - Alexander: We do not know who he is, other than that he is a member of the [priestly](#) family.

- Peter, filled with the Holy Spirit, 4:8a
- H2 His polite address: said to them, “Rulers and elders of the people, 4:8b
 - H3 His restatement of the issue: {9} if we are on trial today for a benefit done to a sick man, as to how this man has been made well,⁶⁷ 4:9
 - H4 His broadening of the import: 4:10a
 - J1 {10} let it be known to all of you
 - J2 and to all the people of Israel,
 - H5 His identification of the Name: that by the name of Jesus Christ the Nazarene, 4:10b
 - H6 His specification of their culpability: whom you crucified, 4:10c
 - H7 His affirmation of God’s agency in Jesus’ resurrection: whom God raised from the dead— 4:10d
 - H8 The healing impact of Jesus’ Name: by this *name* this man stands here before you in good health. 4:10e
 - H9 His equating their treatment of Jesus and God’s exaltation of Him as a fulfillment of Scripture (quoting Psa. 118:22) 4:11
 - J1 The stone rejected: {11} “He is the STONE WHICH WAS REJECTED by you, THE BUILDERS,
 - J2 The Chief Corner Stone: *but* WHICH BECAME THE CHIEF CORNER *stone*.
 - H10 His identification of Jesus as the sole means of salvation: 4:12
 - J1 Jesus is the exclusive source of salvation: {12} “And there is

⁶⁷ Acts 4:9 - has been made well: The [perfect indicative passive](#) form of the verb [sodzo](#). The word means, generally, to rescue, save or heal. Here it means the man had been healed. The [passive](#) form means that an outside agency healed the man, that outside agency being [Jesus](#), through the medium of [Peter](#) and [John](#). [Peter](#) will use this same word to indicate [salvation](#) in Acts 4:12.

- salvation⁶⁸ in no one else,⁶⁹
- J2 Jesus' name is the only name in all the earth affording salvation: for there is no other name under heaven that has been given among men by which we must be saved.”⁷⁰
- E3 The Council's verdict: prohibition of further teaching in Jesus' name 4:13-22
- G1 The analysis of the Council 4:13-14
- H1 The Council's appraisal of Peter and John 4:13
- J1 Their observation of the apostles' confidence: {13} Now as they observed the confidence of Peter and John
- J2 Their understanding of the apostles' lack of formal training: and understood that they were uneducated and untrained men,
- J3 Their amazement: they were amazed,
- J4 Their linking of the apostles to Jesus: and *began* to recognize them as having been with Jesus.
- H2 The Council's observation of the healed man: {14} And seeing the man who had been healed standing with them, 4:14a
- H3 The Council's speechlessness: they had

⁶⁸ Acts 4:12 - salvation: [soteria](#), the noun derived from the verb [sodzo](#), used before in 4:9 (“made well”). [Salvation](#) means a great deal more here than being granted physical health. It means being granted eternal spiritual health as well as physical health – [eternal life](#). It means being totally saved from the ravages of [sin](#), [death](#), [hell](#), [Satan](#), and eternal [judgment](#).

⁶⁹ Acts 4:12 - salvation in no one else: [Jesus](#) is exclusive. He Himself said, “I am the way, and the truth, and the life; no one comes to the Father but through Me” (John 14:6). Peter affirmed what [Jesus](#) said, “And there is salvation in no one else, for there is no other name under heaven that has been given among men by which we must be saved” (Acts 4:12). The name of [Buddha](#) can save no one. The name of [Muhammed](#) can save no one. The name of [Karl Marx](#) can save no one. The name of [Mao Tse Tung](#) can save no one. The name of [Barack Obama](#) or any other US President can save no one. The names of [Albert Einstein](#) or [Edwin Hubble](#) or [James Webb](#) can save no one. Only the name of [Jesus Christ](#) of Nazareth can save all who come to the Father through Him.

⁷⁰ Acts 4:12 - be saved: [aorist passive infinitive](#) of [sodzo](#). Again, the [passive](#) verb indicates we cannot save ourselves. We can only be saved by [Jesus](#) when we place our trust in Him and His Name. His Name signifies who He is. The name [Jesus](#) means “[Yahweh](#) Is [Salvation](#)!”

nothing to say in reply. 4:14b

G2 The Council's executive session 4:15-17

- H1 The order to leave: {15} But when they had ordered them to leave the Council,⁷¹ they *began* to confer with one another, 4:15
- H2 Their uncertainty: {16} saying, "What shall we do with these men? 4:16a
- H3 Their inability to deny the miracle: For the fact that a noteworthy miracle has taken place through them is apparent to all who live in Jerusalem, and we cannot deny it. 4:16b
- H4 Their desire that the news spread no further: {17} "But so that it will not spread any further among the people, 4:17a
- H5 Their decision to prohibit speaking in Jesus' name: let us warn them to speak no longer to any man in this name." 4:17b

G3 The Council's edict 4:18

- H1 The summons: {18} And when they had summoned them,
- H2 The prohibition: they commanded them not to speak or teach at all in the name of Jesus.

G4 The reply of Peter and John 4:19-20

- H1 Their deference to God: {19} But Peter and John answered and said to them, "Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; 4:19
- H2 Their refusal to stop testifying: {20} for we cannot stop speaking about what we have seen and heard." 4:20

G5 The further threat of the Council: {21} When they had threatened them further, 4:21a

G6 The Councils release of Peter and John 4:21b

⁷¹ Acts 4:15 - Council: the Greek noun is *sunedrion* (4892), transliterated in some English versions as [Sanhedrin](#). This word appears 14X in the book of [Acts](#), more often than in the rest of the [NT](#) combined (8X). It will appear next in Acts 5:21, 27, 34, 41.

- H1 The release: they let them go
 - H2 Their inability to punish: (finding no basis on which to punish them)
- G7 The influence of the people 4:21c-22
 - H1 The pressure from the people: on account of the people, 4:21c
 - H2 The peoples' attribution to God: because they were all glorifying God for what had happened; 4:21d
 - H3 The long-standing history of the healed man: {22} for the man was more than forty years old on whom this miracle of healing had been performed. 4:22
- E4 The faithful prayer of the Church: request for boldness to speak God's Word 4:23-31
 - G1 The report of Peter and John 4:23
 - H1 The time of the report: {23} When they had been released,
 - H2 The audience of their report: they went to their own *companions*
 - H3 The substance of their report: and reported all that the chief priests and the elders had said to them.
 - G2 The prayer to God 4:24-30
 - H1 The occasion of the prayer: {24} And when they heard *this*, 4:24a
 - H2 The unity of their prayer: they lifted their voices to God with one accord and said, 4:24b
 - H3 Their acknowledgment of God as Creator (quoting Ex. 20:11; Neh. 9:6; Psalms 146:6): "O Lord, it is You who MADE 4:24c
 - J1 THE HEAVEN AND THE EARTH
 - J2 AND THE SEA,
 - J3 AND ALL THAT IS IN THEM,

- H4 Their association of the crucifixion of Jesus with the prophecy of the second Psalm (2:1-2): 4:25-26
 - J1 The inspiration of the Spirit: {25} who by the Holy Spirit, 4:25a
 - J2 The human mouthpiece of King David: *through* the mouth of our father David Your servant, said, 4:25b
 - J3 The raging of the Gentiles: ‘WHY DID THE GENTILES RAGE, AND THE PEOPLES DEVISE FUTILE THINGS? 4:25c
 - J4 The plot of rulers against God and His anointed King: {26} ‘THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD AND AGAINST HIS CHRIST.’ 4:26
- H5 Their exposition of the Second Psalm 4:27-28
 - J1 The venue of the rebellion: {27} “For truly in this city 4:27a
 - J2 The object of their rebellion: there were gathered together against Your holy servant Jesus, whom You anointed, 4:27b
 - J3 The Gentile contingent of rebels: both Herod and Pontius Pilate, along with the Gentiles 4:27c
 - J4 The Israeli rebels: and the peoples of Israel, 4:27d
 - J5 The human action: {28} to do 4:28a
 - J6 The predestination of God: whatever Your hand and Your purpose predestined to occur. 4:28b
- H6 Their acknowledgment of Israeli threats: {29} “And now, Lord, take note of their threats, 4:29a
- H7 Their plea for boldness in speech: and grant that Your bond-servants may speak Your

word with all confidence, 4:29b

H8 Their request for continued miracles 4:30

J1 Healing: {30} while You extend
Your hand to heal,

J2 Signs and wonders: and signs and
wonders take place

J3 The agency of Jesus' Name: through
the name of Your holy servant Jesus."

G3 The Divine response to their prayer: ⁷² {31} And
when they had prayed, 4:31

H1 The earthquake: the place where they had
gathered together was shaken,

H2 The filling of the Holy Spirit: and they were
all filled with the Holy Spirit

H3 Their bold speaking of God's word: and
began to speak the word of God with
boldness.

C2 In Shepherding 4:32 - 5:11

D1 The healthy sharing of the Church 4:32-37

E1 The unity and sharing of the church 4:32-35

G1 The unity of the believers: {32} And the
congregation of those who believed were of one
heart and soul; 4:32a

G2 The generosity of the believers 4:32b

H1 Universal repudiation of private property: and
not one *of them* claimed that anything
belonging to him was his own,

H2 Complete commonality: but all things were

⁷² Acts 4:31 Title - Divine response to their [prayer](#): Interestingly, the gathered components of the early [church](#) had requested first, that they might "speak Your word with all confidence" and second, that God would accompany this emboldened speech with Divine healing and with signs ([semeion](#)) and wonders ([teras](#)). In His immediate response, God answered only the first request. There was no healing, and there were no signs and wonders. When one compares this event here with the [Day of Pentecost](#) phenomena, there also was no sound of a rushing wind, no flickering flames of fire above each, and no [speaking in previously unlearned foreign languages](#). It is true, of course, that there were signs and wonders (miracles) yet to be performed. But it is equally true that the main thrust of the book of [Acts](#) is not the miracles, but the emboldened speaking of God's Word. That should be our emphasis today also, for [Jesus'](#) command (Acts 1:8) to be His witnesses to the ends of the earth still applies!

common property ⁷³ to them.

- G3 The powerful witness of the apostles: {33} And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, 4:33a
- G4 The ubiquity of grace: and abundant grace was upon them all. 4:33b
- G5 The absence of need: {34} For there was not a needy person among them, 4:34a
- G6 The wide-spread liquidation of real estate: for all who were owners of land or houses would sell them and bring the proceeds of the sales ⁷⁴ 4:34b
- G7 The distribution of the proceeds by the apostles: {35} and lay them at the apostles' feet, and they would be distributed to each as any had need. 4:35
- E2 Barnabas, a positive example of sharing 4:36-37
 - G1 His identification 4:36
 - H1 His name: {36} Now Joseph,
 - H2 His tribal status: a Levite

⁷³ Acts 4:32 - common property: This was not really communalism. There was, for example, no common kitchen and, technically, no commonality of goods, nor a centralized colony (such as [Hutterites](#) employ) nor was there a common warehouse where items were stored. That would be a logistical impossibility with the sizeable number of converts. This was not a disavowal of private property. Rather, it was a willingness to share the benefits of private property. The idea conveyed, as the following text (Acts 4:34-5:11) demonstrates, is that possessors of real estate were selling their properties and making the proceeds available to the [apostles](#) for distribution to needy believers. [F. F. Bruce](#) (p. 101) states, "But later on, when funds ran out and especially after the country was hard hit by the famine mentioned in (Acts) 11:28, the [Jerusalem](#) church became dependent on the generosity of fellow-believers in other places." One might also add to [Bruce's](#) factors the enormous disruption of the "great persecution" that scattered the [Jerusalem](#) church abroad after the murder of [Stephen](#) (Acts 8:1-2). For the sake of accuracy, the following is a [direct quotation](#) from the above website relating to Hutterite communalism:

People often ask to what extent Hutterites share their possessions. No, Hutterites, don't share their toothbrushes and the like. All Hutterites keep some personal possessions which include personal effects. In addition, homes are private and household items within them are considered personal, although the colony may have provided them to begin with. But the homes, garages, barns, fields, vehicles and machinery, successes and failures are all jointly owned by all members.

Hutterites, it will be observed, have gone above and beyond that which the [New Testament church](#) practiced.

⁷⁴ Acts 4:34 - proceeds of the sales: By definition, this euphoric level of sharing could only last as long as land-owners had property or houses to sell. The level of sharing was unsustainable, noble as it was. Had the sharing been based on a voluntary distribution of earned income, the results would have been more modest, but could have lasted longer. As it was, the early [church](#) corporately was "living beyond its means." The generosity would have to be curtailed when there were no longer any houses or properties to sell. Nevertheless, the early [church](#) was a model of generosity and sharing, one which 21st century American [Christians](#) would be wise at least to attempt to emulate.

- H3 His origin: of Cyprian birth,
 - H4 His nickname: who was also called Barnabas⁷⁵ by the apostles (which translated means Son of Encouragement),
 - H5 His generosity 4:37
 - H6 His possession: {37} and who owned a tract of land,
 - H7 His sale: sold it
 - H8 His disposal of the proceeds: and brought the money and laid it at the apostles' feet.
- D2 The perverted sharing of the church as purged by Peter 5:1-11
- E1 The death of [Ananias](#), an example of perverted sharing 5:1-6
 - G1 The identification of the individuals 5:1
 - H1 The husband: {1} But a man named Ananias,⁷⁶
 - H2 The wife: with his wife Sapphira,
 - G2 The actions of [Ananias](#)⁷⁷ 5:2
 - H1 Selling: sold a piece of property,
 - H2 Retaining: {2} and kept back *some* of the price for himself,
 - H3 ([Sapphira's](#) complicity): with his wife's full knowledge,
 - H4 Bringing: and bringing⁷⁸ a portion of it,

⁷⁵ Acts 4:36 - Barnabas: [Luke](#) introduces [Barnabas](#) here first, because he provides a positive illustration of sharing as a contrast to the perverted sharing by [Ananias](#) and [Sapphira](#); second, because he will become, for a time, a prominent partner with [Paul](#) on their [First Missionary Journey](#) (Acts 13-14).

⁷⁶ Acts 5:1 - Ananias: This [Ananias](#) (Acts 5:1-11), who died prematurely, is not to be confused with the [Ananias](#) who was a disciple from [Damascus](#) who laid hands on [Saul](#) so that he might regain his sight (Acts 9:10-19; 22:12), nor with the Ananias who was [high priest](#) during [Paul's](#) imprisonment (Acts 23:2; 24:1).

⁷⁷ Acts 5:1 Title - actions of Ananias: All the verbs in 5:1-2 are singular. It was [Ananias](#) who did everything. His wife, as the context conveys, however, was complicit in the matter.

⁷⁸ Acts 5:2 - bringing: The verbal form is a masculine singular [participle](#).

- H5 Laying: he laid it at the apostles' feet.
- G3 The questioning by Peter 5:3-4c
- H1 As to the influence of Satan: {3} But Peter said,⁷⁹ “Ananias, why has Satan filled⁸⁰ your heart 5:3a
- H2 As to his dishonesty to the Holy Spirit: to lie⁸¹ to the Holy Spirit 5:3b
- H3 As to retaining a portion of the price: and to keep back *some* of the price of the land? 5:3c
- H4 As to original ownership: {4} “While it remained *unsold*, did it not remain your own?⁸² 5:4a
- H5 As to control of the proceeds: And after it was sold, was it not under your control? 5:4b
- H6 As to motivation of his heart: Why is it that you have conceived this deed in your heart? 5:4c

⁷⁹ Acts 5:3 – But Peter said: Obviously, this was one of those “signs and wonders” that documented the supernatural validity of [Peter](#) (and later – Acts 5:12 – the other [apostles](#)). There was no way that [Peter](#) could have known of the hypocrisy of [Ananias and Saphira](#) apart from Divine revelation. Up to this point, only the [Apostles](#) had the spiritual gift of “effecting of miracles” (1 Cor. 12:10, 28).

⁸⁰ Acts 5:3 – Why has Satan filled your heart?: [Christians](#) often debate what degree of influence [Satan](#) can have upon believers. The question is typically phrased, “Can a [Christian be demon-possessed](#)?” The word [Peter](#) used here in his rhetorical question is the word filled (*pleroo*, [4137](#)). This is the same word [Paul](#) used in Eph. 5:18 when he commanded believers, literally, “be ye being filled with the [Holy Spirit](#).” So the answer to the question, “What influence can [Satan](#) have upon a [Christian](#)?” can be answered in this manner – “The same influence that the [Holy Spirit](#) has.” Just as the [Christian](#) can allow the [Holy Spirit](#) to fill him and influence his actions, so he can also allow the unholy spirit, [Satan](#), to fill him and influence his actions. This, [Peter](#) implies, is exactly what happened to [Ananias](#).

⁸¹ Acts 5:3 – lie to the Holy Spirit: This phrase supports the doctrine of the personality of the [Holy Spirit](#). One cannot lie to an influence. One can only lie to a person.

⁸² Acts 5:4 – your own... under your control: Some have looked at the economic policies of the early church and concluded that it was a sort of Christian communalism. The [Hutterites](#), for example, have taken this position. But clearly, [Peter](#) stated something different. He acknowledged that the property was the sole possession of [Ananias](#) before he sold it. And after he had sold the property, the proceeds remained entirely under his control. This, then, is not a [Christian](#) communalism, but an acknowledgment of private ownership and control. [Ananias](#)' sin had nothing to do with whether he shared of his wealth with others. That was strictly voluntary. His sin had to do with attempting to deceive other believers that he had donated the entire amount of the sale to the [apostles](#) when, in fact, he had only donated a portion of the sale. Strictly speaking, his sin was dishonesty, not greed, although one might argue that greed was a factor. But if greed had been the primary issue, why would he have sold the property at all?

- G4 The sober verdict of Peter: You have not lied to men but to God.”⁸³ 5:4d
- G5 The dreadful fate of [Ananias](#) 5:5a
 - H1 The timing of the fate: {5} And as he heard these words,
 - H2 His immediate incapacitation: Ananias fell down
 - H3 His expiration: and breathed his last;⁸⁴
- G6 The fearful reaction of those who heard: and great fear came over all who heard of it. 5:5b
- G7 The disposal of [Ananias](#)’ body 5:6
 - H1 Arising: {6} The young men got up
 - H2 Covering: and covered him up,
 - H3 Transporting: and after carrying him out,
 - H4 Burying: they buried him.
- E2 The death of [Sapphira](#), an example of perverted sharing 5:7-11
 - G1 The time lapse: {7} Now there elapsed an interval of about three hours, 5:7a
 - G2 The arrival of [Sapphira](#): and his wife came in, not

⁸³ Acts 5:4 – lied ... to God: Earlier [Peter](#) had stated that [Ananias](#) had lied to the [Holy Spirit](#). Here he states that [Ananias](#) had lied to God. [Peter](#) demonstrates here the [Deity](#) of the [Holy Spirit](#). I do not believe that [Peter](#) knew what would happen after he made this charge. God revealed the lie of [Ananias](#) to [Peter](#), but there is no record that [Peter](#) knew what would happen or that he caused [Ananias](#) to die. God caused [Ananias](#) to die.

⁸⁴ Acts 5:5 – Ananias fell down and breathed his last: [Ananias](#) had committed [sin that leads to physical death](#). Presumably, [Ananias](#) and his wife were genuine [Christians](#). There is nothing in the passage that would indicate otherwise. Their demise was not [spiritual death](#), but [physical death](#). John speaks (1 John 5:16-17) three times of the existence of sin not leading to death and once of the existence of such a thing as [sin leading to death](#). In every case, I believe, he is speaking of the temporal judgment of [physical death](#), not the loss of [eternal life](#).

What is [sin that leads to physical death](#)? We do not know precisely. But there are some indicators. It is my personal belief that [sin that leads to death](#) may consist of different sins for different people. In the case of [Ananias and Sapphira](#), it was dishonesty. In the case of the Corinthian believers, many of whom were sick and some of whom had died (1 Cor. 11:27-32), the sin was partaking unworthily of the Lord’s table. It is clear from this Corinthians passage that the judgment was disciplinary (rather than a loss of [eternal life](#)). Paul meant his revelation to have a sanctifying effect upon the Corinthians, which I’m certain it did. In Acts 5, the sudden deaths of [Ananias and Sapphira](#) had a supremely purifying effect upon the early [church](#) (Acts 5:11-13). Great fear came upon the [church](#), and no one who was not a believer dared associate with them! Obviously God was taking unusual steps here to guard the purity of the early [church](#). I am afraid that if God used the same standard today, there would be a lot of empty pews in our [church](#) facilities. We would also have a much purer, and more effective [church](#)! The [church](#)-at-large awaits the [Judgment Seat of Christ](#) for complete [sanctification](#) (2 Cor. 5:10; Rom. 14:10).

knowing what had happened. 5:7b

- G3 The question of Peter: {8} And Peter responded to her, “Tell me whether you sold ⁸⁵ the land for such and such a price?” 5:8a
- G4 The lie of [Sapphira](#): And she said, “Yes, that was the price.” ⁸⁶ 5:8b
- G5 The damning question of Peter – testing the Spirit of the Lord: {9} Then Peter *said* to her, “Why is it that you have agreed together to put the Spirit of the Lord to the test? 5:9a
- G6 The prediction of Peter: Behold, the feet of those who have buried your husband are at the door, and they will carry you out *as well*.” ⁸⁷ 5:9b
- G7 Her immediate incapacitation: {10} And immediately she fell at his feet 5:10a
- G8 Her expiration: and breathed her last, 5:10b
- G9 The discovery of the young men: and the young men came in and found her dead, 5:10c
- G10 Her burial: and they carried her out and buried her beside her husband. 5:10d
- G11 The great fear of all: {11} And great fear ⁸⁸ came over the whole church, and over all who heard of these things. 5:11

⁸⁵ Acts 5:8 - you sold: The verb is second person (you) plural, questioning whether both she and her husband had sold the property. She answered in the affirmative.

⁸⁶ Acts 5:8 - “Yes, that was the price”: Obviously it was not the price. Clearly, there was a discrepancy between the amount the property sold for and the amount that [Ananias](#) had given to the [apostles](#). Here, [Peter](#) specifically asks her if the amount donated to the [apostles](#) was the amount the property had sold for. It was not, but she perpetuated the lie and said that it was. Obviously, [Ananias](#) and [Sapphira](#), as the saying goes, “wanted to have their cake and eat it, too.” They saw how the early [church](#) praised and honored the generosity of other donors, such as [Barnabas](#). They wanted to have that acclaim, also. Yet they couldn’t bear the thought of parting with all of that money. So they pretended to give all of the proceeds of the sale, when in fact, they had only donated a portion of it. They were under no compulsion to sell, as [Peter](#) had pointed out to [Ananias](#). Neither were they under any compulsion to give *all* of the money to the [apostles](#), as [Peter](#) had also pointed out. Their sin, therefore, was not a failure to give all, but a failure to be honest about the amount they had given. Both husband and wife died because of dishonesty, not because of a lack of generosity.

⁸⁷ Acts 5:9 - carry you out as well. I don’t think that [Peter](#) knew [Ananias](#) would die. But having witnessed firsthand God’s judgment of [Ananias](#), he obviously knew [Sapphira](#) would die, and so he predicted it. And she did! God had miraculously revealed the dishonesty of [Ananias](#) and [Sapphira](#) to [Peter](#). God Himself took the lives of both of them. This incident, like the healing miracle of Acts 3, was one of the “signs and wonders” that originally authenticated [Peter](#), and then, as recorded later, all the [apostles](#) (Acts 5:12).

⁸⁸ Acts 5:11 – And great fear came over the whole church: This would have to be the understatement of the year! Two things would stun the early [church](#): (1) that [Peter](#) could have known what the actual sale price was; and (2) that God would have put these two hypocrites to death for lying! The fear also affected everyone who heard of it. The early [church](#) would have vowed inwardly, at least, to be pure and above-board in their actions and motives.

B5 Evangelism and Reaction: The Authentication of All the Apostles: 5:12-42**C1 Authentication and resultant belief: Continued miraculous signs resulting in salvation 5:12-16**

- D1 Multiplied apostolic signs and wonders: {12} At the hands of the apostles many signs and wonders ⁸⁹ were taking place among the people; 5:12a
- D2 The unified assembly of the church: and they were all with one accord in Solomon's portico. 5:12b
- D3 The fearful non-association of non-believers: {13} But none of the rest dared to associate with them;⁹⁰ 5:13a
- D4 The high esteem of non-believers: however, the people held them in high esteem. 5:13b
- D5 The constant addition of new believers: {14} And all the more believers in the Lord, multitudes of men and women, were constantly added to *their number*, 5:14
- D6 The potent healing power reputed to Peter: {15} to such an extent that they even carried the sick out into the streets and laid them on cots and pallets, so that when Peter came by at least his shadow ⁹¹ might fall on any one of them. 5:15
- D7 The draw of the apostolic healing ministry from around Jerusalem 5:16a
- E1 The geography of the draw: {16} Also the people from the cities in the vicinity of Jerusalem were coming together,

⁸⁹ Acts 5:12 – at the hands of the apostles ... signs and wonders: It is clear from these early chapters of Acts that it was the [apostles](#) to whom had been granted the capacity of performing “signs (*semeion*, [4592](#)) and wonders (*teras*, [5059](#)).” The purpose of these miracles was to affirm that these human messengers and their message originated from God. Later on, the [Apostle Paul](#) would cite his ability to perform “signs and wonders and miracles” and evidence that he possessed “the signs of a true [apostle](#)” (2 Cor. 12:12). If all, or even a significant number of Christians could perform “the signs of an [apostle](#),” would there be any way to distinguish who was legitimately an [apostle](#) from who was not?

⁹⁰ Acts 5:13 – But none of the rest dared to associate with them: The effect on those outside the [church](#) who heard was that none dared to associate with them. This is to be taken to mean – insincerely. A subsequent progress report (Acts 6:7) revealed that “the number of the [disciples](#) continued to increase greatly in [Jerusalem](#).”

⁹¹ Acts 5:15 - at least his shadow might fall on any one of them: John [MacArthur](#) opines, “The Bible does not say that [Peter's](#) shadow actually healed anyone, merely that the people believed it might.” (See also [Constable](#), favorably quoting [C. K. Barrett](#), pp. 276-77) It is true that the text does not state explicitly that anyone was healed. Some commentators assume this is superstition. On the other hand, no suggestion is offered that the afflicted were *not* being healed. Why would people continue to place the sick within shadow-range of [Peter](#) if none were ever healed? And the following statement (in Acts 5:16) affirms that there were no failures whatever. I think the burden of proof falls upon MacArthur, Constable, and Barrett to prove the sick were *not* being healed by coming in contact with [Peter's](#) shadow. We know for certain, moreover, that on one occasion, pieces of fabric that came in contact with [Paul](#) were given healing efficacy by the power of God (Acts 19:11-12)!

- E2 The victims being assisted
 - G1 The sick: bringing people who were sick
 - G2 The demonically afflicted: or ⁹² afflicted with unclean spirits,
- D8 The one hundred per cent success rate of the apostles: and they were all being healed.⁹³ 5:16b
- C2 Authentication and resultant persecution 5:17-42**
 - D1 The arrest of the apostles 5:17-18
 - E1 The officials behind the arrest 5:17a
 - G1 {17} But the high priest ⁹⁴ rose up,
 - G2 along with all his associates (that is the sect of the Sadducees),
 - E2 The perverse motivation of the officials: and they were filled with jealousy.⁹⁵ 5:17b
 - E3 The harassment of the officials: {18} They laid hands on the apostles and put them in a public jail. 5:18
 - D2 The miraculous, angelic release of the apostles 5:19-21a
 - E1 The miraculous intervention of an angel 5:19-20
 - G1 The time of the intervention: {19} But during the night 5:19a

⁹² Acts 5:16 - or: [NASB](#) note – A literal translation: *and*

⁹³ Acts 5:16 - they were all being healed: The success rate of the [apostles](#) was phenomenal. I know of no one who claims to have the [gift of healing](#) today who can even begin to approach this level of success!

⁹⁴ Acts 5:17 - high priest, Sadducees: These men were the elite, theological liberals of their day. They considered themselves to be above all the people and the sole proper judges of Scripture. They were, in fact, Godless men who were unconcerned about truth, and much more concerned about keeping up their image and their power over the people. The [apostles](#), with their teaching not only against the [Sadducee](#) party line, but advocating faith in [Jesus](#) as the Jewish [Messiah](#), constituted an enormous threat. What was especially bothersome to them was all the miracles of the [apostles](#) that gave credence to their teaching. The [high priest](#) and his fellow [priestly Sadducees](#) attempted to influence the whole course of the Jewish [Sanhedrin](#), or Council. They were ultimately thwarted in their attempts to kill the [apostles](#) by the conservative [Gamaliel](#), a respected [Pharisee](#) (Acts 5:34 ff.).

⁹⁵ Acts 5:17 - filled with jealousy: Sadly, the motivation of many leaders, whether religious or political, is not really about helping people, despite any claims they may make. They are motivated rather by jealousy and a lust for power. They are all about “protecting their own turf,” so to speak. If these religious leaders had really been concerned about people, they would have been delighted to see everyone healed. But their willingness to shut down the healing ministry of the [apostles](#) to salvage peoples’ loyalty to the [priestly](#) class lays bare the greed and evil of their hearts. Jealousy had motivated these same people earlier to conspire to have [Jesus](#) executed (Matt. 27:18; Mark 15:10).

- G2 The identification of the messenger: an angel of the Lord ⁹⁶ 5:19b
- G3 The action of the messenger 5:19c
 - H1 opened the gates of the prison,
 - H2 and taking them out he said,
- G4 The command of the messenger: {20} “Go, stand and speak to the people in the temple the whole message of this Life.” 5:20
- E2 The compliance of the apostles 5:21a
 - G1 The venue: {21} Upon hearing *this*, they entered into the temple
 - G2 The time: about daybreak
 - G3 The process: and *began* to teach.
- D3 The re-arrest and interrogation of the apostles 5:21b-28
 - E1 The assembly of the Sanhedrin 5:21b
 - G1 The officials designated: Now when the high priest and his associates came,
 - G2 The body convened: they called the [Council](#) together, ⁹⁷ even all the Senate of the sons of Israel,
 - G3 The order given: and sent *orders* to the prison house for them to be brought.
 - E2 The report of the officers 5:22-23
 - G1 Their surprising discovery: {22} But the officers who came did not find them in the prison; 5:22a

⁹⁶ Acts 5:19 - an angel of the Lord: There is no article “the” in front of [angel](#) in the Greek text. This is not “[the angel of the LORD](#)” found in the [Old Testament](#). That was the pre-incarnate [Christ](#), we believe. This was a generic [angel](#) who released the [apostles](#). This [angel](#) gave fairly specific instructions. They were to return to the temple and speak to the people there “the whole message of this Life.” They obeyed! This was, of course, another miracle! This was also, by the way, an [angel](#) that the [Sadducees](#) did not believe in (Acts 23:8)! References to “an [angel](#) of the Lord” in Acts appear at 5:19; 8:26 (to [Philip](#)); 12:7 (to [Peter](#) – another prison escape); and 12:23 (an [angel](#) of the Lord struck [King Herod Agrippa I](#) and he subsequently died).

⁹⁷ Acts 5:21 - they called the Council together: The noun “Council” is the Greek *sunedrion* ([4892](#)), in some versions transliterated “[Sanhedrin](#).” The [Sanhedrin](#) was the Great Council at [Jerusalem](#) consisting of 71 members plus the [High Priest](#). They were the official “Supreme Court” of the nation of [Israel](#). The Council had vast powers, except that a capital sentence could not be carried out without the approval of the Roman procurator.

- G2 Their return: and they returned and reported back, 5:22b
- G3 Their report: {23} saying, 5:23
 - H1 The secure prison: “We found the prison house locked quite securely
 - H2 The on-duty guards: and the guards standing at the doors;
 - H3 The absence of prisoners: but when we had opened up, we found no one inside.”
- E3 The perplexity of the officials: {24} Now when the captain of the temple *guard* and the chief priests heard these words, they were greatly perplexed about them as to what would come of this. 5:24
- E4 The report of an eyewitness: {25} But someone came and reported to them, 5:25
 - G1 Their description: “The men whom you put in prison
 - G2 Their location: are standing in the temple
 - G3 Their action: and teaching the people!”
- E5 The re-arrest of the apostles 5:26-27
 - G1 The officials’ non-violent treatment of the apostles: {26} Then the captain went along with the officers and *proceeded* to bring them back without violence 5:26a
 - G2 The fear of the officials: (for they were afraid of the people, that they might be stoned). 5:26b
 - G3 The destination of the officials: {27} When they had brought them, they stood them before the [Council](#). 5:27
- E6 The charge of the high priest: The high priest questioned them, {28} saying, 5:28
 - G1 The prohibition of the Sanhedrin against teaching: “We gave you strict orders not to continue teaching in this name,
 - G2 The blatant violation of the apostles: and yet, you have filled Jerusalem with your teaching
 - G3 The apostles’ besmirching of the character of the

members of the Sanhedrin: and intend to bring this man's blood upon us.”

- D4 The apostles' testimony of God's exaltation of Jesus as Prince and Savior of Israel as authenticated by the apostles' possession of the Holy Spirit 5:29-32
 - E1 Their decision to obey God rather than men: {29} But Peter and the apostles answered, “We must obey God rather than men. 5:29
 - E2 God's resurrection of Jesus: {30} “The God of our fathers raised up Jesus, 5:30a
 - E3 The culpability of the Council in crucifying Jesus: whom you had put to death by hanging Him on a cross. 5:30b
 - E4 God's exaltation of Jesus to His right hand: {31} “He is the one whom God exalted to His right hand 5:31a
 - G1 as a Prince
 - G2 and a Savior,
 - E5 God's mission with regard to Jesus 5:31b
 - G1 to grant repentance to Israel,
 - G2 and forgiveness of sins.
 - E6 The role of the Apostles: {32} “And we are witnesses ⁹⁸ of these things; 5:32
 - E7 The role of the Holy Spirit
 - G1 and *so is* the Holy Spirit,
 - G2 whom God has given to those who obey Him.”⁹⁹

⁹⁸ Acts 5:32 - witnesses: The [Apostles](#) and the [Holy Spirit](#) constituted two witnesses testifying of these things. The Law required two or three witnesses to convict of sin or crime. [Peter](#) provided two witnesses to verify his version of the truth about who [Jesus](#) is (see Deut. 19:15; Matt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28).

⁹⁹ Acts 5:32 - whom God has given to those who obey Him: The implication was that God had given the [apostles](#) the [Holy Spirit](#) because they were obeying God. And the members of the [Council](#) did *not* have the [Holy Spirit](#) because they were *not* obeying God! That was an inflammatory statement if ever there was one. But it was true!

- D5 The Council's flogging of the apostles and fruitless banning of their speaking in Jesus' name 5:33-42
 - E1 The initial reaction of the Council 5:33
 - G1 Their conviction: {33} But when they heard this, they were cut to the quick
 - G2 Their intention: and intended to kill them.¹⁰⁰
 - E2 The counsel of [Gamaliel](#) 5:34-39
 - G1 The description of [Gamaliel](#) 5:34a
 - H1 A Pharisee: {34} But a Pharisee named [Gamaliel](#),
 - H2 A teacher: a teacher of the Law,
 - H3 Respected by the people: respected by all the people,
 - G2 The action of [Gamaliel](#) 5:34b
 - H1 stood up in the [Council](#)
 - H2 and gave orders to put the men outside for a short time.
 - G3 The caution of [Gamaliel](#): {35} And he said to them, 5:35-37 (5:35a)
 - H1 Be careful: "Men of Israel, take care what you propose to do with these men. 5:35b
 - H2 The futile claims of Theudas 5:36
 - J1 His appearance: {36} "For some time ago Theudas rose up,
 - J2 His claims: claiming to be somebody,
 - J3 His following: and a group of about four hundred men joined up with him.
 - J4 His end: But he was killed,
 - J5 The dispersal of his followers: and all who followed him were dispersed and came to nothing.

¹⁰⁰ Acts 5:34 - intended to kill them: Ever the resort of ungodly people – if you hate the message, you don't deal with the message. Rather, you kill the messenger.

- H3 The short-lived influence of Judas of Galilee 5:37
 - J1 His appearance: {37} “After this man, Judas of Galilee rose up
 - J2 The time of his appearance: in the days of the census
 - J3 His influence: and drew away *some* people after him;
 - J4 His demise: he too perished,
 - J5 The end of his movement: and all those who followed him were scattered.
 - G4 The recommendation of [Gamaliel](#) 5:38-39
 - H1 Leave these men alone: {38} “So in the present case, I say to you, stay away from these men and let them alone, 5:38a
 - H2 The demise of their movement if it is merely human: for if this plan or action is of men, it will be overthrown; 5:38b
 - H3 If the movement is of God, it will be unstoppable: {39} but if it is of God, you will not be able to overthrow them; 5:39a
 - H4 You may be fighting against God! or else you may even be found fighting against God.” 5:39b
- E3 The action of the council 5:40
 - G1 They heeded [Gamaliel](#): {40} They took his advice;
 - G2 The summons: and after calling the apostles in,
 - G3 The flogging: they flogged them
 - G4 The order: and ordered them not to speak in the name of Jesus, and *then* released them.
- E4 The response of the Apostles 5:41-42
 - G1 Departure: {41} So they went on their way from the presence of the Council, 5:41a
 - G2 Joy: rejoicing that they had been considered worthy to suffer shame for *His* name. 5:41b

G3 Continued teaching 5:42

H1 The frequency: {42} And every day,

H2 The venues

J1 in the temple

J2 and from house to house,

H3 The method

J1 they kept right on teaching

J2 and preaching ¹⁰¹H4 The content: Jesus *as* the Christ.**B6 Priorities in Evangelism: The Authenticated Delegation ¹⁰² of the Apostles 6:1 - 8:3****C1 The development of delegation in ministry (service): the appointment of deacons (servants) ¹⁰³ 6:1-7**

¹⁰¹ Acts 5:42 - preaching: The word here is the [present](#) tense [participle](#) of *euaggelizō* (2097), which means, literally, “good-news-icizing” or, “evangelizing,” an untranslated transliteration. This word is used fifteen times in Acts as follows: Acts 5:42; 8:4, 12, 25, 35, 40; 10:36; 11:20; 13:32; 14:7, 15, 21; 15:35; 16:10; 17:18.

¹⁰² Acts 6:1-8:3 title - Authenticated Delegation: The [Apostles](#), early in this section, delegated the problematic issue of serving of food to widows to seven qualified men other than themselves. God authenticated (approved by blessing) this delegation by causing a continued expansion of the [Church](#) (6:7); by blessing the ministry of [Stephen](#), one of the Seven, with signs and wonders (6:8) as he spoke the word of God (6:10), and by blessing the ministry of [Philip](#), another of the Seven, with “signs and great miracles” as he was proclaiming [Christ](#) (8:5-7, 13). Outside of the miraculous [speaking in foreign languages](#) in Acts 2, these are the first recorded instances of anyone other than [Apostles](#) performing signs and wonders (miraculous [healings](#) and exorcisms).

¹⁰³ Acts 6:1-7 title - deacons (servants): This, in my judgment, is the *origin* of the office of [Deacon](#) (*diakonos*, [1249](#), servant or [deacon](#)) in the [Church](#), even though that Greek word does not appear here. (Two related words do appear here in this context, however, *diakoneo*, [1247](#), serve, and *diakonia*, [1248](#), service). One might argue that initially, there was only one office, that of [Apostle](#). Without any comment, [Luke](#) mentions the existence of [elders](#) in the [Jerusalem church](#) (Acts 11:30). Clearly now there were two offices, that of [Apostle](#) and that of [Elder](#). As the [Church](#) expanded, [Paul](#) and [Barnabas](#), on their [First Missionary Journey](#), appointed [elders](#) in each city in which they had planted [churches](#) (Acts 14:23). [Apostles](#) and [elders](#) would help decide the issue of circumcising [Gentile](#) converts at the [Jerusalem Council](#) (Acts 15:2, 4, 6, 22, 23; 16:4). In the outlying [Gentile churches](#), there were only [elders](#), not [apostles](#), unless an [Apostle](#), such as [Paul](#), happened to visit (Acts 20:17). By the time [Paul](#) appeared in [Jerusalem](#) after his [Third Missionary Journey](#), only [elders](#) are mentioned in the [Jerusalem church](#) (Acts 21:18). Qualifications for [elders](#) (*presbiteros*, [4245](#)), also called overseers (*episkopos*, [1985](#)) were given by [Paul](#) in his pastoral letters to [Timothy](#), stationed at [Ephesus](#) (1 Tim. 3:1-7), and to [Titus](#), stationed at [Crete](#) (Titus 1:5-9). [Paul](#) gave qualifications for [deacons](#) to [Timothy](#) (1 Tim. 3:8-13), but not to [Titus](#). [Paul](#) and [Timothy](#) wrote to all the [saints](#) in [Philippi](#), “including the overseers and [deacons](#)” (Philippians 1:1). The [deacons](#) employed a serving / administrative ministry, not a teaching / ruling or overseeing ministry. The Greek word for [deacon](#) (*diakonos*, [1249](#)) means, literally, a (household) servant, as opposed to a slave (*doulos*, [1401](#)). From this passage it seems fair to conclude that the office of [deacon](#) was created to assist the [apostles](#) (who also served initially as [elders](#)), in the (non-teaching) serving (ministry) aspects of the [Church](#). This would prevent the [Apostles](#) from compromising their own more important responsibility, which consisted of serving the word and [praying](#), not serving tables (Acts 6:1-2, 4). It can be gathered from this passage that a general job description for [deacons](#) might be this: The administration of [Church](#) ministries

- D1 The problem in ministry: discrimination 6:1
 - E1 The circumstances of the complaint: {1} Now at this time while the disciples were increasing *in number*,
 - E2 The source of the complaint: a complaint arose on the part of the Hellenistic *Jews* ¹⁰⁴
 - E3 The objects of the complaint: against the *native* Hebrews, The reason for the complaint: because their widows ¹⁰⁵ were being overlooked ¹⁰⁶ in the daily serving ¹⁰⁷ of food.
- D2 The proposed solution: delegation of administration to prioritize prayer and ministry in the Word 6:2-4
 - E1 Apostolic action: {2} So the twelve summoned the congregation of the disciples and said,

delegated to them by the [elders](#) of a [church](#) to enable the [elders](#) to focus on a ministry of [prayer](#) and teaching of God's Word.

¹⁰⁴ Acts 6:1 - Hellenistic *Jews*: The Greek text reads simply, "the [Hellenists](#)," a masculine plural proper noun. Note from the [NASB](#): "Jews who adopted the Gr language and much of Gr culture through acculturation."

¹⁰⁵ Acts 6:1 - widows: It is obvious that early on in the history of the [Church](#) there was a policy to care for widows. This ministry to widows seems to have been a daily serving of food. No guidelines to the policy are stated, except for one, probably an unstated, unconscious one – that is, that purely Hebrew (*hebraios*, [1445](#)) widows could get a better deal than [Hellenized](#) (*hellenistes*, [1675](#)) widows. Later on, when [Paul](#) wrote to [Timothy](#), he laid out some more specific guidelines for the care of widows there in [Ephesus](#) (1 Tim. 1:3). The [church](#) was to "honor widows who are widows indeed" (1 Tim. 5:3). To be a "widow indeed," a widow must have no relatives to aid her, at the very least, no children or grandchildren (1 Tim. 5:4). A "widow indeed" is one who has been "left alone" and "has fixed her hope on God and continues in entreaties and [prayers](#) night and day" (1 Tim. 5:5). [Paul](#) assumed an official "list" of enrolled widows who could count on regular, guaranteed support from the church (1 Tim. 5:9). (Though John MacArthur [[MacArthur's New Testament Commentary](#)] believes this was a ministry list, it makes more sense, in view of [Paul's](#) use of the word honor [1 Tim. 5:3, 17-18], to see this as a list of guaranteed support [see also A. Duane Litfin, 1 Timothy, *The Bible Knowledge Commentary*].) No widow could be placed on the "list" unless the following were true of her: (1) she had to be at least sixty years of age; (2) she must have been "the wife of one man" (the Grk. text states, literally, "of-one-male woman"); (3) she must have "a reputation for good works" (1 Tim. 5:10); (4) she must have "brought up children"; (5) she must "have shown hospitality to strangers"; (6) she must have "washed the [saints](#)' feet" – probably alluding to humble service; (7) she must have "assisted those in distress"; (8) she must have "devoted herself to every good work." Younger widows were to be kept off the list, and were, rather, to remarry, bear children, and keep house (1 Tim. 5:11-15). If a believing woman had widows, she was to assist them rather than holding the [church](#) responsible (1 Tim. 5:16). Litfin explains this injunction as including a well-situated woman as bearing this responsibility in addition to all presumed males (1 Tim. 5:8).

¹⁰⁶ Acts 6:1 - overlooked: If recurring persecution was the first problem the fledgling [Church](#) encountered, and hypocrisy ([Ananias and Sapphira](#)) was the second, discrimination was the third. While having a negative effect, the discrimination was at least non-intentional. The largely [Jewish](#) sector of the [Church](#) was not *deliberately* discriminating against the widows of the [Grecian-Jewish](#) minority – the double standard, it would appear, was unconscious. Nevertheless, there was an uncomfortable perception that slowly began to emerge. Strains within the expanding [Church](#) would *really* erupt when [Gentiles](#) began to be added, resulting in a *really* multi-cultural [Church](#). Solving the issue of whether or not [Gentile](#) converts should be circumcised would later on create an enormous doctrinal and practical crisis (see Acts 15). [Church](#) growth creates problems, but the problems of a growing church are not nearly as debilitating as the problems of a [church](#) in decline!

¹⁰⁷ Acts 6:1 - serving: *diakonia*, [1248](#).

- E2 Apostolic discernment: “It is not desirable for us to neglect the word of God ¹⁰⁸ in order to serve ¹⁰⁹ tables.
 - E3 Nomination by the “brothers”: {3} “Therefore, brethren, select ¹¹⁰ from among you seven men ¹¹¹ of good reputation, full of the Spirit and of wisdom,
 - E4 Apostolic appointment: whom we may put in charge ¹¹² of this task.
 - E5 Apostolic priority: {4} “But we will devote ourselves to prayer and to the ministry ¹¹³ of the word.”
- D3 The response to the proposal: implementation 6:5-6
- E1 Congregational approval: {5} The statement found approval with the whole congregation;

¹⁰⁸ Acts 6:2 - neglect the word of God ... to serve tables: The [Apostles](#) had a clear sense of priority in ministry. Both ministries need to be fulfilled – someone needed be involved in the ministry (*diakonia*, [1248](#), Acts 6:4) of the Word of God, and someone was needed to serve (*diakoneo*, [1247](#), Acts 6:2) tables. The [Apostles](#) had an unerring sense of mission – they knew they needed to minister the word of God and pray (Acts 6:4). However important the task of ministering food to the widows was, they had a more important task – that of [praying](#) and ministering the Word. Their decision seems almost to be reflexive. And why not? They had been with [Jesus](#) for nearly three years. They had absorbed His values, His priorities, and His regimen. They had seen the priority Jesus placed upon teaching people everywhere He went. And they had witnessed firsthand His commitment to [prayer](#) (Matt. 14:23; 19:13; 26:36, 39, 42, 44; Mark 1:35; 6:46; 14:32, 35, 39; Luke 3:21; 5:16; 6:12; 9:18, 28-29; 22:32, 41, 44; John 17:1-26) and to teaching (Matt. 4:23; 5:2; 7:28-29; 9:35; 13:54; 21:23; 26:55, etc.). Without even needing to stop and pray, they had a ready response to the crisis of the neglected [Hellenistic](#) widows – get someone else to perform this needed ministry of [overseeing the] serving of tables.

¹⁰⁹ Acts 6:2 - serve: *diakoneo*, [1247](#).

¹¹⁰ Acts 6:3 - select from among you: In effect, the [apostles](#) empowered the men of the church, identified as brothers (*adelphoi*, [80](#), is masculine plural), of the [Jerusalem](#) church to nominate seven men (*aner*, [435](#)) to fulfill this ministry of oversight. Presumably, the [apostles](#) reserved the right to vet or veto the nominees, but the text does not state that they did so. Did the women of the church have any input in the nominating process? Perhaps so, if the men asked for their opinion.

¹¹¹ Acts 6:3 - men: The generic word for man or mankind is *anthropos*, [444](#), used 550X in the NT. [Luke](#) used the more gender-specific word *aner*, [435](#), used 216X in the NT, typically translated man, but with a male (as opposed to female) connotation, as in this passage. The problem area was at its root a female problem – a significant number of the [Grecian-Jewish](#) widows felt they were being discriminated against. If ever there were a time for the [church](#) to appoint females to head up a ministry, this was it. Not driven by the political correctness that exists today, the [Apostles](#) and the entire [church](#) believed the best way to handle this female problem was to appoint Godly males to be in charge. That should speak volumes to us today!

¹¹² Acts 6:3 - put in charge: The [Apostles](#) understood that it was their role to place into ministry or to appoint those individuals the men of the [Jerusalem Church](#) had corporately nominated. Had they in any sense doubted the selections placed before them, it is reasonable to assume that the [Apostles](#) could have vetted or vetoed the choices.

¹¹³ Acts 6:4 - ministry: *diakonia*, [1248](#).

- E2 Congregational nomination: and they chose ¹¹⁴ [Stephen](#), a man full of faith and of the Holy Spirit, and [Philip](#), Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte ¹¹⁵ from Antioch.
- E3 Apostolic appointment
 - G1 The action of the congregation: {6} And these they brought before the apostles;
 - G2 The appointment by the apostles
 - H1 Prayer: and after praying,
 - H2 Laying on of hands: they laid their hands on them. ¹¹⁶
- D4 The result of the implemented solution: growth 6:7
 - E1 The spread of God's word: {7} The word of God kept on spreading; ¹¹⁷
 - E2 The great increase of disciples: and the number of the disciples continued to increase greatly ¹¹⁸ in Jerusalem,
 - E3 The obedience of many priests: and a great many of the

¹¹⁴ Acts 6:5 - they chose: Each of these seven men had Greek names, which implies that they were [Hellenized Jews](#) (Stanley D. Toussaint, Acts, [The Bible Knowledge Commentary](#) [TBKC]). The last man, Nicolas, was not even [Jewish](#) at all, but a [Gentile](#) who had previously converted to [Judaism](#) and then to [Christianity](#). This shows that the early [Jewish church](#) trusted these men to look out for the needs not only of the [Hellenized](#) Jewish widows, but also the Hebraic [Jewish](#) widows. Unity once again prevailed!

¹¹⁵ Acts 6:5 - proselyte: Note from the [NASB](#): "I.e. a [Gentile](#) convert to [Judaism](#)." The Greek noun is *proselutos* ([4339](#)).

¹¹⁶ Acts 6:6 - laid their hands on them. This seems to have been a means of official empowerment and granting of authority. (See [Toussaint](#), [TBKC](#).) Other instances include Acts 18:17-19; 13:3; 19:6; 1 Tim. 4:14; 5:22; Heb. 6:2. See also the off-site article, "[Laying on of hands – what does the Bible say?](#)"

¹¹⁷ Acts 6:7 - word of God kept on spreading: The results of this delegation of responsibility by the [Apostles](#) was impressive. The message from God kept on spreading!

¹¹⁸ Acts 6:7 - the number of the disciples continued to increase greatly: As the word of God continued to spread, the number of [disciples](#) greatly increased.

priests¹¹⁹ were becoming obedient to the faith.¹²⁰

C2 The outcome of delegation in ministry: increased evangelism and persecution 6:8 - 8:3

D1 The authenticated witness and death of [Stephen](#) 6:8 - 8:1a

E1 The authenticated ministry of [Stephen](#) 6:8

G1 The description of [Stephen](#): {8} And Stephen,

H1 full of grace

H2 and power,

G2 The miracles of [Stephen](#)

H1 was performing great wonders

H2 and signs¹²¹ among the people.

E2 The arrest and indictment of [Stephen](#): accusation of blasphemy - speaking out against the temple and the Law 6:9-15

G1 The opponents of [Stephen](#) 6:9

H1 {9} But some men from what was called the Synagogue of the Freedmen,¹²² *including*

¹¹⁹ Acts 6:7 - priests: [Luke](#) notes the remarkable conversion of a great many [priests](#). The [high priestly](#) class, associated as they were with the [Sadducees](#) (Acts 4:1; 5:17), theological liberals of the day in the sense that they rejected the existence of [resurrection](#), [angel](#), or [spirit](#) (Matt. 22:23; Mark 12:18; Luke 20:27; Acts 23:8), could hardly be expected to become believers in [Jesus](#). Indeed, the [chief priests](#) were pivotal in the apprehension and execution of [Jesus](#) (Matt. 26:3-4; 57-66). Rank and file [priests](#), however, were not, apparently, as susceptible to the animus against [Jesus](#) as were the [high priests](#). God worked powerfully in their hearts to bring large numbers of these ordinary [priests](#) to faith in His [Son](#)!

¹²⁰ Acts 6:7 - obedient to the faith: Here “the faith” (*tê pistei*, [4102](#)) refers to the body of revealed truth about [Jesus](#). (See also Acts 13:8; 14:22; 16:5; 1 Cor. 16:13; 2 Cor. 13:5; Gal. 1:23; Eph. 1:15; 4:13; Php. 1:25, 27; Col. 1:23; 1 Tim. 3:9, 13; 4:1, 6; 5:8; 6:10, 12, 21; 2 Tim. 1:13; 3:8; 4:7; Tit. 1:13; Jude 1:3.) “Obedient” means that these [priests](#) submitted to the truth about [Jesus](#) and trusted in Him.

¹²¹ Acts 6:8 - wonders and signs: This is the first instance in the Book of Acts of anyone other than the [Apostles](#) performing “wonders and signs.” It is significant that both [Stephen](#) and later [Philip](#), who was also gifted with the ability to perform miracles, had been commissioned by, and were thus also linked to, the [Apostles](#) (Acts 6:1-7).

¹²² Acts 6:9 - Synagogue of the Freedmen: [F. F. Bruce](#) (pp. 124-125) takes the position that this [synagogue](#) was made up of the manumitted slaves of Roman citizens or the sons of such (Greek *Libertinos* is a loanword from Latin). [Bruce](#) quotes T.J. Megillah as saying there were 480 [synagogues](#) in [Jerusalem](#) before its destruction, but believes that number may be exaggerated. He maintains that only one [synagogue](#) was in view, acknowledging that some see anywhere from two to five [synagogues](#). [Toussaint](#) agrees that there was one [synagogue](#), and holds that its members came from three different regions – North Africa ([Cyrene](#) and [Alexandria](#)), [Asia](#), and [Cilicia](#). John [MacArthur](#) sees three different [synagogues](#), one, the [Synagogue](#) of the Freedmen, another including [Cyrenians](#) and

- both Cyrenians and Alexandrians,
- H2 and some from Cilicia and Asia, rose up and argued with Stephen.
- G2 Their inability to refute [Stephen](#): {10} But they were unable to cope with the wisdom and the Spirit with which he was speaking. 6:10
- G3 Their obtaining false witnesses: {11} Then they secretly induced men to say,¹²³ 6:11
- H1 Blasphemy against [Moses](#): “We have heard him speak blasphemous words against Moses
- H2 Blasphemy against God: and *against* God.”
- G4 Their stirring up the people and leaders: {12} And they stirred up the people, the elders and the scribes, 6:12a
- G5 Their dragging of [Stephen](#) to the Council: and they came up to him and dragged him away and brought him before the Council. 6:12b
- G6 Their use of false witnesses, who charged: {13} They put forward false witnesses who said, 6:13
- H1 Blasphemy against the temple: “This man incessantly speaks against this holy place
- H2 Blasphemy against the Law: and the Law;¹²⁴
- G7 The focal point of their charge – Jesus the Nazarene: {14} for we have heard him say that this Nazarene, Jesus, 6:14
- H1 Concerning the temple: will destroy this

[Alexandrians](#), and a third comprised of people from [Cilicia](#) and [Asia](#). He admits the Greek text is indeterminate.

¹²³ Acts 6:10 - secretly induced men to say: This is typical of the unbelieving mind – “My objective is so important (ridding [Israel](#) of (mis-) perceived heresy) that the end justifies the means of employing false witnesses!” These men were thus violating the very law which they accused [Stephen](#) of violating (Ex. 20:16; 23:1; Deut. 5:20; 19:18). Sheer hypocrisy!

¹²⁴ Acts 6:13 - Law: Notice how the charges have metamorphosed. The original informal charges were blasphemy against [Moses](#) and God (Acts 6:11). The formal charges before the Council are blasphemy against the [temple](#) and the [Law](#) (Acts 6:13). Truth and consistency do not matter to law-breakers.

- place¹²⁵
- H2 Concerning the Law: and alter the customs¹²⁶
which Moses handed down to us.”
- G8 The countenance of [Stephen](#): {15} And fixing their
gaze on him, all who were sitting in the Council saw
his face like the face of an angel.¹²⁷ 6:15
- E3 [Stephen's](#) defense¹²⁸ 7:1-53
- G1 Demonstration: Their fathers, not he, repudiated
Moses; God doesn't live in the temple anyway 7:1-
50
- H1 The query of the high priest: {1} The high
priest said, “Are these things so?” 7:1
- H2 The request of [Stephen](#): {2} And he said,
“Hear me, brethren and fathers! 7:2a

¹²⁵ Acts 6:14 - destroy this place: This charge was patently untrue. What [Jesus](#) had meant was that if they destroyed the temple of His body, He would raise it up in three days (John 3:18-21). Note how, in [Jesus](#)' nighttime mistrial, His statement was falsely modified (Mark 14:58). It appears that [Stephen's](#) “trial” took place in or near the temple precincts. It is at least worth noting that, in a private conversation [Jesus](#) conducted with His disciples, He actually did predict the destruction of the temple (Matt. 24:1-2; Luke 19:41-44)! But He, of course, would not be the one destroying the temple. The Romans did so in A.D. 70.

¹²⁶ Acts 6:14 - alter the customs: Again, this charge completely contradicted the truth (Matthew 5:17).

¹²⁷ Acts 6:15 - like the face of an [angel](#): God evidently placed His glory on [Stephen's](#) face, just as He had done with [Moses](#) (Ex. 34:27-35) ([MacArthur](#)).

¹²⁸ Acts 7:1-53 Title - [Stephen's](#) defense: Stanley Toussaint ([TBKC](#)) has written an excellent summary of [Stephen's](#) speech. I will list his main points and sub points:

1. “There is progress and change in God's program. God was creative and innovative in his dealings and particularly with [Israel](#).” Toussaint lists five supporting points: a) “The promise to [Abraham](#)” (7:2-8). b) “The sojourn of [Joseph](#)” (7:9-16). c) “The deliverance under [Moses](#)” (7:17-43). d) “The building of the tabernacle” (7:44-46). e) “The construction of the [temple](#)” (7:47-50). He concludes this section with the following comment: “In God's workings with the nation from [Abraham](#) to [Solomon](#) there was innovation and change. The point is clear: If God changed so many things in [Israel's](#) history, who is to say that the [Law](#) and the [temple](#) were permanent?”

2. “The blessings of God are not limited to the land of [Israel](#) and the [temple](#) area. Some of [Israel's](#) greatest favors were bestowed apart from the [temple](#) and the land. [Stephen](#) gave four examples: (a) [Israel's](#) patriarchs and leaders were blessed outside the land.... (b) The [Law](#) itself was given outside the land (c) The tabernacle was built in the desert.... (d) Even the [temple](#), though in the land, was not to be limited in its theology. How could the [temple](#) be God's dwelling place when the Scripture declares, Heaven is my throne, and the earth is My footstool?”

3. “[Israel](#) in its past always evidenced a pattern of opposition to God's plans and His men. This is the main point of [Stephen's](#) discourse, as its climax affirms (Acts 7:51-53).... (a) Instead of going directly from [Mesopotamia](#) to the Promised Land, [Abraham](#) tarried in [Haran](#) (7:2-4). (b) [Joseph](#) was sold by his brothers into slavery in [Egypt](#) (7:9). (c) [Moses](#) was rejected by the Israelites (7:23-29).... (d) [Israel](#) rejected true worship by turning to idols (7:39-43).... (e) The people of [Israel](#) missed the point of the [temple](#) (7:48-50)....”

Toussaint concludes, “[Stephen's](#) three main points in this discourse fit together. Since there is progression in God's program and since His blessings are not limited to the [temple](#), [Israel](#) had better be careful not to “resist” (Acts 7:51) His workings as they had in the past. They would withstand God's purpose by refusing to see His work in the [church](#) and His blessing outside the borders of [Israel](#). This defense related specifically to the accusation made against [Stephen](#) in [Acts] 6:11-14.”

- H3 The history of [Abraham](#) to the patriarchs 7:2b-8
- J1 The appearance of God: The God of glory appeared to our father Abraham when he was in Mesopotamia,¹²⁹ before he lived in Haran, 7:2b
 - J2 The call of God (quoting Gen. 12:1): {3} and said to him, 'LEAVE YOUR COUNTRY AND YOUR RELATIVES, AND COME INTO THE LAND THAT I WILL SHOW YOU.' 7:3
 - J3 His move to Haran: {4} "Then he left the land of the Chaldeans and settled in Haran. 7:4a
 - J4 His move to Canaan: From there, after his father died, *God* had him move to this country in which you are now living. 7:4b
 - J5 His non-possession of land (quoting Gen. 12:7; 13:15; 15:18; 17:8): {5} "But He gave him no inheritance in it, not even a foot of ground, and yet, even when he had no child, He promised that HE WOULD GIVE IT TO HIM AS A POSSESSION, AND TO HIS DESCENDANTS AFTER HIM. 7:5
 - J6 The enslavement of his people (quoting Gen. 15:13): {6} "But God spoke to this effect, that his DESCENDANTS WOULD BE ALIENS IN A FOREIGN LAND, AND THAT THEY WOULD BE ENSLAVED AND MISTREATED FOR FOUR HUNDRED YEARS.¹³⁰ 7:6

¹²⁹ Acts 7:2 - [Mesopotamia](#): I had often wondered for what purpose [Stephen](#) wandered off on this lengthy history of the [Jewish](#) people. [Bruce](#) surmises that he did so to demonstrate that God, in His relationship to His people, has never been limited to one particular place (i.e. the [temple](#)).

¹³⁰ Acts 7:6 - four hundred years: A chronological problem exists. [Stephen](#) said, quoting Gen. 15:13, that [Israel](#) would be enslaved for 400 years. In Galatians 3:17 [Paul](#) implied that the time frame from the [Abrahamic](#) promise (Gen. 15:13-16) to [Mount Sinai](#) was 430 years. Notice also [Moses](#)' reference to 430 years in Exodus 12:40-41. It may be that [Stephen](#) rounded off the number. Another explanation could be that 400 years was the actual time of enslavement, whereas the 430 years referred to the time from the confirming of the covenant in Gen. 39:9-15 to the Exodus, which occurred in 1446 B.C. It may be also that *periods* of time, rather than precise *measurements* of time, are in view here. (For a fuller discussion, see Toussaint ([TBKC](#)); see also Harold W. Hoehner, "The Duration of the Egyptian Bondage," *Bibliotheca Sacra* 126. October-December 1969:306-16.)

- J7 God's judgment of the enslavers (quoting Gen. 15:14): {7} "AND WHATEVER NATION TO WHICH THEY WILL BE IN BONDAGE I MYSELF WILL JUDGE," said God, 7:7a
- J8 God's future deliverance (quoting Gen. 15:14; Ex. 3:12): 'AND AFTER THAT THEY WILL COME OUT AND SERVE ¹³¹ ME IN THIS PLACE.' 7:7b
- J9 The covenant of circumcision: {8} "And He gave him the covenant of circumcision; 7:8a
- J10 The birth of Isaac: and so *Abraham* became the father of Isaac, and circumcised him on the eighth day; 7:8b
- J11 The birth of Jacob: and Isaac *became the father of* Jacob, 7:8c
- J12 The birth of the patriarchs: and Jacob *of* the twelve patriarchs. 7:8d
- H4 The history of Joseph 7:9-10
 - J1 The patriarchs' mistreatment of Joseph: {9} "The patriarchs became jealous of Joseph and sold him into Egypt. 7:9a
 - J2 God's presence with Joseph: *Yet* God was with him, 7:9b
 - J3 God's rescue of Joseph: {10} and rescued him from all his afflictions, 7:10a
 - J4 God's granting Joseph favor before Pharaoh: and granted him favor and wisdom in the sight of Pharaoh, king of Egypt, 7:10b
 - J5 Pharaoh's elevation of Joseph: and he made him governor over Egypt and all his household. 7:10c
- H5 The move of [Israel](#) to Egypt 7:11-16

¹³¹ Acts 7:7 - serve: [NASB](#) note: Or *worship*. [[JTB](#): The verb is *latreuo* ([3000](#)).]

- J1 The onset of famine: {11} “Now a famine came over all Egypt and Canaan, and great affliction *with* it, and our fathers could find no food. 7:11
- J2 The first trip to Egypt: {12} “But when Jacob heard that there was grain in Egypt, he sent our fathers *there* the first time. 7:12
- J3 Joseph’s self-disclosure: {13} “On the second *visit* Joseph made himself known to his brothers, and Joseph’s family was disclosed to Pharaoh. 7:13
- J4 Joseph’s invitation: {14} “Then Joseph sent *word* and invited Jacob his father and all his relatives to come to him, seventy-five¹³² persons *in all*. 7:14
- J5 The deaths of Jacob and “our fathers” in Egypt: {15} “And Jacob went down to Egypt and *there* he and our fathers died. 7:15
- J6 Their burial in Shechem, Canaan: {16} “*From there* they were removed

¹³² Acts 7:14 - seventy five: There is an apparent discrepancy here. I quote [Toussaint](#) here, who both explains and solves the matter:

[Stephen](#) stated that **75** persons were in [Jacob’s family](#), but the Hebrew text has “70” in both Genesis 46:27 and Exodus 1:5. In both places the [Septuagint](#) has 75. It is commonly said that [Stephen](#), a Greek-speaking [Jew](#), would have used the [Septuagint](#) and therefore was making only an “honest” mistake. This difficulty, however, can be resolved in other ways. One of the most widely accepted solutions is to recognize that the Hebrew text includes [Jacob](#), [Joseph](#), and [Joseph’s](#) two sons, [Ephraim](#) and [Manasseh](#) (a total of 70), but that the [Septuagint](#) omits [Jacob](#) and [Joseph](#) but includes [Joseph’s](#) seven grandchildren (mentioned in 1 Chron. 7:14-15, 20-25). This is supported by the Hebrew in Genesis 46:8-26 which enumerates 66 names, omitting [Jacob](#), [Joseph](#), and [Joseph’s](#) two sons. Another solution is that the [Septuagint’s](#) 75 includes the 66 plus the 9 wives of [Jacob’s](#) 12 sons ([Judah’s](#) and [Simeon’s](#) wives had died and [Joseph’s](#) wife was in Egypt).

There is another point to be made here. Proponents of the “King James Version only” position mistakenly argue, in my view, that inspiration demands that Christians today adhere to the “[Textus Receptus](#)” ([TR](#)) Greek text, to the (Hebrew) [Masoretic Text](#) ([MT](#)), and to the English King James Version translation, for these, they say, are the only documents *without error*. Early [Christians](#) such as [Stephen](#) and the writers of the [New Testament](#) were under no such constraints. Here [Stephen](#) could quote from the [Septuagint](#) ([LXX](#)), which tangibly differed from the Hebrew text without violating either the doctrine of inspiration or truth as a principle. Inspiration does not extend either to copies of manuscripts, whether Hebrew or Greek, [MT](#) or [TR](#), or to translations, such as the [LXX](#), which are by definition necessarily less precise than the language of the parent document. [Luke](#) could accurately record [Stephen’s](#) speech, which incorporated a [LXX](#) reading rather than the original Hebrew text (the Masoretes did not yet exist) without batting an eye, *even when there was non-agreement between the [LXX](#) and the Hebrew text!* God was not worried that quoting from a non-agreeing translation would affect inspiration. Why should we today erect parameters where none exist?

to Shechem¹³³ and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem. 7:16

- H6 [Moses](#)' abortive attempt to rescue [Israel](#) in Egypt 7:17-29
- J1 The increase of the people: {17} "But as the time of the promise was approaching which God had assured to Abraham, the people increased and multiplied in Egypt, 7:17
 - J2 The rise of another king (quoting Ex. 1:8): {18} until THERE AROSE ANOTHER KING OVER EGYPT WHO KNEW NOTHING ABOUT JOSEPH. 7:18
 - J3 The tyranny of the king toward the Hebrews: {19} "It was he who took shrewd advantage of our race and mistreated our fathers so that they would expose their infants and they would not survive. 7:19
 - J4 The birth of [Moses](#): {20} "It was at this time that Moses was born; and he was lovely in the sight of God, and he was nurtured three months in his father's home. 7:20
 - J5 The influence of Pharaoh's daughter: {21} "And after he had been set outside, Pharaoh's daughter took him

¹³³ Acts 7:16 - Shechem: [Jacob](#) was buried in [Hebron](#) in the cave of Machpelah, which [Abraham](#) had purchased from Ephron the Hittite for 400 shekels of silver (Gen. 23:16; 49:29-32; 50:13). [Joseph](#) was buried in [Shechem](#) on land [Jacob](#) had purchased from the sons of Hamor for 100 pieces of money (Josh. 24:32). Two apparent discrepancies exist in [Stephen's](#) speech. The first difficulty is the **place of burial**. [Jacob](#) was not buried at [Shechem](#), but at [Hebron](#). The phrase "they were removed to [Shechem](#)," therefore, must refer only to [Joseph](#) and his brothers, not to [Jacob](#). Scripture itself does not elsewhere record where [Joseph's](#) brothers were buried. Here, [Stephen](#) affirms that they were buried in [Shechem](#), along with [Joseph](#). [Luke](#), the historian / recorder of the narrative, does not dissent. Josephus states that all of [Jacob's](#) sons other than [Joseph](#) were buried at Hamor (*Ant.* 2.199). The second difficulty is the **identity of the purchaser**. Here [Stephen](#) states that [Abraham](#) purchased the burial site in [Shechem](#) from the sons of Hamor, but Joshua 24:32 states that it was [Jacob](#) who did so. We must not demand that people in the first century reason precisely as we twenty-first century westerners do. One possible explanation is that [Stephen](#) was telescoping two different, yet related events into one. This is a completely acceptable resolution. F. F. Bruce (*Acts*, p. 196) states that this instance of telescoping "is on a par with other instances of telescoping in this speech." Another possible resolution is that, in Semitic thinking, [Abraham](#) posthumously paid for the land in [Shechem](#) through his son [Jacob](#). The writer of the book of Hebrews, for example, uses the same type of logic, though in reverse, in his discussion of [Abraham](#), [Levi](#), and [Melchizedek](#) in Hebrews 7:9-10. [Stephen](#) knew his Scriptures well, and [Luke](#) was a very careful historian. Neither has erred. There is no threat to the doctrine of inspiration here (2 Timothy 3:16-17). See the author's [discussion of inspiration](#).

- away and nurtured him as her own son. 7:21
- J6 The education and power of [Moses](#): {22} “Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds. 7:22
- J7 The aspiration of [Moses](#): {23} “But when he was approaching the age of forty, it entered his mind to visit his brethren, the sons of Israel. 7:23
- J8 The rescue of [Moses](#): {24} “And when he saw one *of them* being treated unjustly, he defended him and took vengeance for the oppressed by striking down the Egyptian. 7:24
- J9 The supposition of [Moses](#): {25} “And he supposed that his brethren understood that God was granting them deliverance through him, but they did not understand. 7:25
- J10 [Moses](#)’ attempt to reconcile: {26} “On the following day he appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, ‘Men, you are brethren, why do you injure one another?’ 7:26
- J11 The rejection of [Moses](#)’ authority (quoting Ex. 2:14): {27} “But the one who was injuring his neighbor pushed him away, saying, ‘WHO MADE YOU A RULER AND JUDGE OVER US?’ ¹³⁴ 7:27
- J12 The revelation of his homicide: {28} ‘YOU DO NOT MEAN TO KILL ME AS YOU KILLED THE EGYPTIAN YESTERDAY, DO YOU?’ 7:28
- J13 The flight of [Moses](#) to Midian (quoting Ex. 2:15): {29} “At this remark, MOSES FLED AND BECAME AN ALIEN IN THE LAND OF MIDIAN, where he became the father of two sons

¹³⁴ Acts 7:27 - who made you a ruler and judge over us? This is the first instance of their forefathers opposing [Moses](#).

(alluding to Ex. 2:22; 4:20; 18:3).
7:29

- H7 God's call of [Moses](#) to rescue His people
7:30-34
- J1 The angel's appearance to [Moses](#)
(alluding to Ex. 3:1-2): {30} "After
forty years had passed, AN ANGEL
APPEARED TO HIM IN THE WILDERNESS
OF MOUNT Sinai, IN THE FLAME OF A
BURNING THORN BUSH. 7:30
 - J2 [Moses](#)' curious approach: {31}
"When Moses saw it, he marveled at
the sight; and as he approached to
look *more* closely, there came the
voice of the Lord: 7:31
 - J3 The revelation of God (quoting Ex.
3:6): {32} 'I AM THE GOD OF YOUR
FATHERS, THE GOD OF ABRAHAM AND
ISAAC AND JACOB.' 7:32a
 - J4 [Moses](#)' fear: Moses shook with fear
and would not venture to look. 7:32b
 - J5 The holiness of the place (quoting Ex.
3:5): {33} "BUT THE LORD SAID TO
HIM, 'TAKE OFF THE SANDALS FROM
YOUR FEET, FOR THE PLACE ON WHICH
YOU ARE STANDING IS HOLY GROUND.
7:33
 - J6 God's awareness of [Israel's](#)
oppression (quoting Ex. 3:7): {34} 'I
HAVE CERTAINLY SEEN THE
OPPRESSION OF MY PEOPLE IN EGYPT
AND HAVE HEARD THEIR GROANS,
7:34a
 - J7 His intention to rescue them through
[Moses](#) (quoting from Ex. 3:8, 10):
AND I HAVE COME DOWN TO RESCUE
THEM; COME NOW, AND I WILL SEND
YOU TO EGYPT.' 7:34b
- H8 [Israel's](#) rejection of [Moses](#), the Law, and God
7:35-43
- J1 Disowned [Moses](#) became [Israel's](#)
human deliverer (quoting Ex. 2:14):
{35} "This Moses whom they

- disowned, saying, ‘WHO MADE YOU A RULER AND A JUDGE?’ is the one whom God sent *to be* both a ruler and a deliverer with the help of the angel who appeared to him in the thorn bush. 7:35
- J2 [Moses](#)’ miraculous leading: {36} “This man led them out, performing wonders and signs in the land of Egypt and in the Red Sea and in the wilderness for forty years. 7:36
- J3 [Moses](#)’ prediction of a prophet like himself (quoting Deut. 18:15, 18): {37} “This is the Moses who said to the sons of Israel, ‘GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN.’ 7:37
- J4 [Moses](#)’ proximity to the angel: {38} “This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Mount Sinai, and *who was* with our fathers; 7:38a
- J5 [Moses](#)’ reception of the Torah: and he received living oracles to pass on to you. 7:38b
- J6 The father’s repudiation of [Moses](#): {39} “Our fathers were unwilling to be obedient to him, but repudiated¹³⁵ him and in their hearts turned back to Egypt, 7:39
- J7 Their request for false gods (quoting Ex. 32:1, 23): {40} SAYING TO AARON, ‘MAKE FOR US GODS WHO WILL GO BEFORE US; FOR THIS MOSES WHO LED US OUT OF THE LAND OF EGYPT—WE DO NOT KNOW WHAT HAPPENED TO HIM.’ 7:40
- J8 Their worship of a calf: {41} “At that time they made a calf and brought a sacrifice to the idol,¹³⁶ and were

¹³⁵ Acts 7:39 - repudiated: This is the second instance of their forefathers having opposed [Moses](#).

¹³⁶ Acts 7:41 - calf ... idol: It is their forefathers who were guilty of idolatry!

- rejoicing in the works of their hands.
7:41
- J9 God's deliverance of [Israel](#) to serve the host of heaven: {42} "But God turned away and delivered them up to serve the host of heaven; 7:42a
- J10 [Israel's](#) divided allegiance to God (quoting Amos 5:25): as it is written in the book of the prophets, 'IT WAS NOT TO ME THAT YOU OFFERED VICTIMS AND SACRIFICES FORTY YEARS IN THE WILDERNESS, WAS IT, O HOUSE OF ISRAEL? 7:42b
- J11 [Israel's](#) worship of Moloch and Rompha (quoting loosely from Amos 5:26): {43} 'YOU ALSO TOOK ALONG THE TABERNACLE OF MOLOCH AND THE STAR OF THE GOD ROMPHA, THE IMAGES WHICH YOU MADE TO WORSHIP. 7:43a
- J12 God's pronouncement of exile (quoting loosely from Amos 5:27): I ALSO WILL REMOVE YOU BEYOND BABYLON.' 7:43b
- H9 The history of the tabernacle and temple
7:44-49
- J1 The origin of the tabernacle: {44} "Our fathers had the tabernacle of testimony in the wilderness, just as He who spoke to Moses directed *him* to make it according to the pattern which he had seen. 7:44
- J2 The entrance of the tabernacle into Canaan: {45} "And having received it in their turn, our fathers brought it in with Joshua upon dispossessing the nations whom God drove out before our fathers, until the time of David. 7:45
- J3 David's desire to build a temple: {46} "*David* found favor in God's¹³⁷ sight, and asked that he might find a

¹³⁷ Acts 7:46 - God's: [NASB](#) note: the earliest mss read *house* instead of *God*; the Septuagint reads *God*

- dwelling place for the God of Jacob.
7:46
- J4 Solomon's building of the temple:
{47} "But it was Solomon who built
a house for Him. 7:47
- J5 God doesn't live in houses built by
humans anyway: {48} "However, the
Most High does not dwell in *houses*
made by *human* hands; as the prophet
says (quoting Isa. 66:1): 7:48
- J6 Heaven is God's throne {49}
'HEAVEN IS MY THRONE, 7:49a
- J7 Earth is God's footstool: AND EARTH
IS THE FOOTSTOOL OF MY FEET; 7:49b
- J8 How can they build God a house?
7:49c
- K1 WHAT KIND OF HOUSE WILL
YOU BUILD FOR ME?' ¹³⁸ says
the Lord,

'OR WHAT PLACE IS THERE
FOR MY REPOSE?
- J9 Since God has made everything
(quoting Isa. 66:2)! {50} 'WAS IT
NOT MY HAND WHICH MADE ALL
THESE THINGS?' 7:50
- G2 Conclusion: They, not he, are violating [Moses'](#) Law
by having murdered the prophet [Moses](#) predicted!
7:51-53
- H1 The men of [Israel](#) are resisting the Holy Spirit
just as their fathers did! 7:51
- J1 They are stiff-necked: {51} "You
men who are stiff-necked
- J2 They are uncircumcised: and
uncircumcised in heart and ears are

¹³⁸ Acts 7:49 - what kind of house will you build for Me?: [Stephen's](#) answer against the charge that he (and [Jesus](#)) had blasphemed the [temple](#) was sophisticated and unexpected. He argued from Scripture that since God was so vast, with heaven as his throne and earth as His footstool, how could He possibly live in a house built by man? He was the One who had made everything Himself. Was He really going to live in a man-built house? This response, through true, can hardly have impressed the members of the Council! In truth, there will be no [temple](#) on earth in eternity. God and the [Lamb](#) will constitute the [temple](#) in [New Jerusalem](#) (Rev. 21:22).

- J3 They are resisting the Spirit: always resisting the Holy Spirit;
- J4 They are imitating their fathers: you are doing just as your fathers did.
- H2 Their fathers persecuted the prophets 7:52a
 - J1 Their persecution: {52} “Which one of the prophets did your fathers not persecute?”
 - J2 Their killing the announcers of the Righteous One: They killed ¹³⁹ those who had previously announced the coming of the Righteous One,
- H3 They themselves have betrayed and murdered the Righteous One! whose betrayers and murderers you have now become; 7:52b
- H4 They have failed to keep the Law! {53} you who received the law as ordained by angels, and *yet* did not keep it.” 7:53
- E4 The execution of [Stephen](#) by the Council with the approval of Saul 7:54 - 8:1a
 - G1 The reaction of the Council: {54} Now when they heard this, 7:54
 - H1 Conviction: they were cut to the quick,
 - H2 Anger: and they *began* gnashing their teeth at him.
 - G2 The response of [Stephen](#) 7:55-56
 - H1 His condition: {55} But being full of the Holy Spirit, 7:55a

¹³⁹ Acts 7:52 - they killed (the prophets): The Old Testament does not reveal many specifics about [Israel's](#) killing of her [prophets](#). There are some references throughout Scripture, however: 1 Kings 19:10, 14; Neh. 9:26; Jer. 26:20-24; Luke 6:23; 11:49; 13:34; 1 Thess. 2:15; Heb. 11:36-38. Moreover, a priest named Zechariah, son of [Jehoiada](#), was killed as a [prophet](#) in the court of the temple (2 Chron. 24:20-22). Assuming he was also a descendant of a man named Berekiah, he was probably the Zechariah of whom [Jesus](#) spoke in Matt. 23:35. We do know of a Zechariah, son of Berekiah (Zech. 1:1). If this is the Zechariah of whom [Jesus](#) spoke, he was also killed in the temple precinct. [Isaiah](#) was sawn in two according to [Martyrdom of Isaiah](#) 5:1-14. [Bruce](#) states that [Jeremiah](#) was stoned to death in Egypt (p. 208), quoting Jerome, [Against Jovinianus](#), II:37. For further reference, please see p. 415. See also Tertullian, [Scorpiace](#) 8:3. This Latin text, when translated into English reveals the sad treatment of the saints of the OT, including [Cain's](#) killing of his brother [Abel](#), who had pleased God. It also lists [David's](#) having to flee (from [Saul](#)), [Elijah's](#) flight (from [Jezebel](#)), [Jeremiah's](#) having been stoned, [Isaiah's](#) having been cut (sawn in two), and [Zacharias'](#) having been slaughtered between the temple and the altar (Matt. 23:35).

- H2 His vision: he gazed intently into heaven 7:55b
 - J1 and saw the glory of God,
 - J2 and Jesus standing at the right hand of God;
- H3 His speech: {56} and he said, 7:56
 - J1 “Behold, I see the heavens opened up
 - J2 and the Son of Man standing at the right hand of God.”
- G3 The violent response of the Council 7:57-59a
 - H1 Their yell: {57} But they cried out with a loud voice,
 - H2 Their denial: and covered their ears
 - H3 Their seizure: and rushed at him with one impulse.
 - H4 Their expelling of [Stephen](#): {58} When they had driven him out of the city,
 - H5 Their murder of [Stephen](#): they *began* stoning *him*;
 - H6 The action of the witnesses: and the witnesses laid aside their robes at the feet of a young man named Saul.¹⁴⁰
 - H7 Their persistence in stoning: {59} They went on stoning Stephen 7:59a
- G4 The prayers of [Stephen](#): as he called on *the Lord* and said, (7:59b) 7:59b-60a
 - H1 For Divine acceptance: “Lord Jesus, receive my spirit!” 7:59c
 - H2 For Divine forgiveness of his adversaries:

¹⁴⁰ Acts 7:58 - Saul: With his ingenious way of subtly introducing a character who will play a significant role in the ensuing narrative, [Luke](#) brings [Saul](#) on-stage. Though [Peter](#) was the one on whose confession [Jesus](#) would build His [church](#), and though [Jesus](#) gave to [Peter](#) the “[Keys of the Kingdom](#)” (Matt. 16:15-19), no one, in my judgment, exceeds the impact [Saul](#) would have on the [Church-at-Large](#). His role as the [Church’s](#) greatest missionary, greatest letter-writer, and greatest theologian is, in my opinion, unparalleled. In defense of [Peter](#), however, the [Kingdom of the Heavens](#) has not yet arrived because God’s will is not being done as in heaven, so on earth. When that does happen, the greatness and authority of [Peter](#) will rise to the fore.

{60} Then falling on his knees, he cried out with a loud voice, “Lord, do not hold this sin against them!” 7:60a

G5 The death of [Stephen](#): Having said this, he fell asleep. 7:60b

G6 The hearty approval of Saul: {1} Saul was in hearty agreement with putting him to death. 8:1a

D2 The persecution and scattering of the church led by Saul 8:1b-3

E1 The persecution against the Jerusalem church: And on that day a great persecution began against the church in Jerusalem, 8:1b

E2 The scattering of the church: and they were all scattered throughout the regions of Judea and Samaria,¹⁴¹ except the apostles. 8:1c

E3 The final respects for [Stephen](#) 8:2

G1 Burial: {2} *Some* devout men buried Stephen,

G2 Lamentation: and made loud lamentation over him.

E4 The violent persecution by Saul 8:3

G1 Ravaging: {3} But Saul ¹⁴² *began* ravaging the church,

G2 Entering: entering house after house,

G3 Dragging: and dragging off men and women,

G4 Imprisoning: he would put them in prison.

A2 THE APOSTOLIC EVANGELISM OF JEWISH AND GENTILE PEOPLE IN JUDEA AND SAMARIA (AND ANTIOCH) 8:4 - 12:25

B1 In Judea and Samaria 8:4 - 9:43

C1 The Divinely-instigated, apostolically-confirmed evangelism in

¹⁴¹ Acts 8:4-12:25 Title - Judea and Samaria: Christ’s command to the [apostles](#) had been that they should be His “witnesses both in [Jerusalem](#), and in all [Judea](#) and [Samaria](#), and even to the remotest part of the earth” (Acts 1:8). To this point they had neglected, for reasons unstated, to target even [Judea](#) and certainly, [Samaria](#), perhaps because of latent animus against the [Samaritans](#) (John 4:9). But [Satanic](#) pressure, allowed by Divine [sovereignty](#), vigorously propelled the new [Christians](#) out of [Jerusalem](#) and into [Judea](#) and even into [Samaria](#)! God’s [providence](#) is astounding!

¹⁴² Acts 8:3 - Saul: [Saul](#) was a man of incredible conviction, energy, ferocity, and tenacity. He quickly became the [Church’s](#) Arch Enemy!

SAMARIA and JUDEA 8:4-40

- D1 The result of the Divinely-instigated persecution: Proclamation of the Word by the scattered church 8:4
 - E1 Their scattering: {4} Therefore, those who had been scattered
 - E2 Their proclamation: went about preaching the word.¹⁴³
- D2 The continuing result of Apostolic delegation: the authenticated evangelism by Philip in Samaria 8:5-40
 - E1 The authenticated evangelism of Philip in the city of Samaria 8:5-8
 - G1 The activity of Philip 8:5
 - H1 Philip's departure to Samaria: {5} Philip¹⁴⁴ went down to the city of Samaria
 - H2 Philip's proclamation: and *began* proclaiming¹⁴⁵ Christ to them.
 - G2 The positive response of the Samaritans encountered 8:6-8
 - H1 Giving attention: {6} The crowds with one accord were giving attention to what was said by Philip, 8:6a
 - H2 Listening: as they heard 8:6b
 - H3 Witnessing his signs: and saw the signs¹⁴⁶

¹⁴³ Acts 8:4 - preaching the word: Literally, "Therefore those who had been dispersed (the [Aorist Passive Participle](#) of the verb *diaspeiro*, [1289](#), related to the noun *diaspora*, [1290](#)) went throughout Good-News-icizing the word." ("Good-News-icizing," is my translation of the [Present Participle](#) of the Greek verb *euaggelidzo*, [2097](#), evangelizing, meaning communicating verbally the [Good News](#) about [Jesus](#)!)

¹⁴⁴ Acts 8:5 - Philip: [Philip](#) is the second of the Seven Proto-[Deacons](#) chosen for serving tables for the widows in Acts 6:1-7 who now is seen doing more than that – he is also evangelizing and performing miraculous signs.

¹⁴⁵ Acts 8:5 - proclaiming: The verb is the [Imperfect Indicative Active](#) of *kerusso* ([2784](#)), which means to herald or proclaim. [NASB](#) most frequently translates it as some form of "to preach." Unfortunately this conjures up the image of a formal lecture in a modern day church service with or without a lectern. Here it is used as a synonym of *euaggelidzo* ([2097](#)) (see note on Acts 5:42). [Luke](#) here employs the [imperfect](#) tense, which indicates the ongoing nature of [Philip's](#) proclaiming. *Kerusso* is used only twice in Acts – here in Acts 8:5 and also in Acts 9:20 of the initial proclamation of the converted [Saul](#).

¹⁴⁶ Acts 8:6 - signs: *semeion* ([4592](#)), meaning miraculous signs (see the note at Acts 2:19). These miraculous signs [Philip](#) was given power to perform are specified as [exorcism](#) (casting out [unclean spirits](#)) and his [healing](#) of those who had been paralyzed and lame (8:7).

which he was performing. (8:6c) 8:6c-7

J1 Noisy exorcisms: {7} For *in the case of* many who had unclean spirits, they were coming out *of them* shouting with a loud voice; 8:7a

J2 Healing of the immobile: and many who had been paralyzed and lame were healed. 8:7b

H4 Great rejoicing: {8} So there was much rejoicing in that city. 8:8

E2 The conversion of Simon the magician 8:9-13

G1 The background concerning Simon 8:9-11

H1 His name: {9} Now there was a man named Simon, 8:9a

H2 His practice of magic: who formerly was practicing magic ¹⁴⁷ in the city 8:9b

H3 His profound effect: and astonishing the people of Samaria, 8:9c

H4 His claims of grandeur: claiming to be someone great; 8:9d

H5 The attention of all: {10} and they all, from smallest to greatest, were giving attention to him, 8:10a

H6 The attribution of the masses: saying, “This man is what is called the Great Power of God.” 8:10b

H7 His lengthy tenure: {11} And they were giving him attention because he had for a long time astonished them with his magic arts.¹⁴⁸ 8:11

¹⁴⁷ Acts 8:9 - practicing magic: A translation of the [present participle](#) *mageuōn* from the verb *mageuō* (3096). Used only here in the Greek [NT](#), it means “to practice magic, to employ witchcraft, magic” (Louw-Nida, *Greek-English Lexicon of the New Testament based on Semantic Domains*, Johannes P. Louw and Eugene A. Nida, Eds., United Bible Societies). NIV translates, “had practiced sorcery.” [Toussaint](#) states, “Because of his ‘sorcery,’ the ability to exercise control over nature and/or people by means of his demonic power, people called him the Great Power.” Note that [Pharaoh’s](#) sorcerers / magicians were able to duplicate some, but not all of [Moses’](#) miracles (Ex. 7:9-12; 8:5-7; see Ex. 8:16-19).

¹⁴⁸ Acts 8:11 - magic arts: The word is *mageias*, plural of *mageia* (3095), obviously the noun related to the verb *mageuō* in Acts 8:9. This is the only use in the entire Greek [NT](#). It is my belief that J. K. Rowling’s best-selling Harry Potter books and movies and their portrayal of magic are helping to desensitize millions of children (who are becoming adults) to the occult practices (2 Thess. 2:1-10) of the future world ruler ([Antichrist](#)) (Rev. 13:1-10) and

G2 The dramatic effect of Philip 8:12-13

H1 Their faith in Philip's message of good news: {12} But when they believed Philip preaching the good news 8:12a

J1 about the kingdom of God ¹⁴⁹

J2 and the name of Jesus Christ,

H2 Their baptism: they were being baptized, men and women alike. 8:12b

H3 The faith of Simon: {13} Even Simon himself believed; 8:13a

H4 The baptism of Simon: and after being baptized, 8:13b

H5 The discipleship of Simon: he continued on with Philip, 8:13c

H6 The amazement of Simon: and as he observed signs and great miracles taking place, he was constantly amazed. ¹⁵⁰ 8:13d

E3 The Apostolic confirmation of Samaritan evangelism through Peter and John 8:14-25

G1 The action of the apostles 8:14

H1 Their impetus: {14} Now when the apostles in Jerusalem heard that Samaria had received the word of God,

H2 Their action: they sent them Peter and John, ¹⁵¹

his [False Prophet](#) (Rev. 13:11-18; 19:20).

¹⁴⁹ Acts 8:12 - [kingdom of God](#): See the footnote on the kingdom at Acts 1:3.

¹⁵⁰ Acts 8:13 - amazed: [Simon the magician](#), who had astonished (*existemi*, [1839](#)) many [Samaritans](#) by his occult powers (8:9, 11), was himself amazed (*existemi*, [1839](#)) at the signs (*semeion*, [4592](#)) and miracles (*dunamis*, [1411](#)) God had given [Philip](#) the power to perform.

¹⁵¹ Acts 8:14 - Peter and John: It is no accident that the [apostles](#) sent [Peter](#) and [John](#), particularly [Peter](#). It was to [Peter](#) that [Jesus](#) had promised He would give the [keys](#) of the [Kingdom of the Heavens](#) (Matt. 16:16-19), because the Father had revealed to him, and he had professed, that [Jesus](#) was "the [Christ](#), the Son of the living God." Upon [Peter's](#) confession [Jesus](#) would build His [Church](#), and the gates of [Hades](#) would be unable to withstand its advance. Whatever [Peter](#) bound on earth "shall have been bound in heaven," and whatever he loosed on earth "shall have been loosed in heaven." On the day of [Pentecost](#), [Peter](#) had turned the [keys of the kingdom](#), officially ushering in 3,000 [Jewish](#) converts into the [Church](#) (Acts 2:14-42). Now, [Philip](#) had taken the good news about [Jesus](#) to the

G2 The actions of [Peter](#) and [John](#) 8:15-17

- H1 Prayer: {15} who came down and prayed for them that they might receive the Holy Spirit. 8:15
- H2 Explanation 8:16
- J1 The non-advent of the Spirit: {16} For He had not yet fallen upon any of them;
- J2 Water baptism only: they had simply been baptized in the name of the Lord Jesus.
- H3 Laying on of hands: {17} Then they *began* laying their hands on them, 8:17a
- H4 Result – Samaritan receipt of the Spirit: and they were receiving the Holy Spirit.¹⁵² 8:17b

G3 The reaction of Simon 8:18-19

- H1 His observation: {18} Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands,¹⁵³ 8:18a

“despised” (John 4:9) [Samaritans](#), and they had believed in Him. But they were not yet officially a part of the [Church](#), for they had not yet received the [Holy Spirit](#) (Acts 8:15-16). Only after [Peter](#) and [John](#) prayed for the believing [Samaritans](#) and laid their hands on them did they receive the [Holy Spirit](#) (8:17). Thus, [Peter](#) turned the keys officially to permit the [Samaritans](#) to enter the [Church](#), the present-day work of [Christ](#) in view of His withdrawal of the [Kingdom of the Heavens](#) from [Israel](#) to establish it at a later date. [Peter](#) would use the keys again with the [Gentiles](#) (Acts 10). After defending his actions in Acts 11 and being graced with a miraculous escape from jail in Acts 12, [Peter](#) will almost disappear from the narrative in [Acts](#). Keep in mind that the [Church](#) will, indeed, in the future, participate in the [Kingdom of the Heavens](#) when [Jesus](#) returns to establish it here upon earth.

¹⁵² Acts 8:17 - receiving the Holy Spirit: There was a delay between the [Samaritans](#)' having placed their trust in [Jesus](#) and their having received the [Holy Spirit](#). This delay is not to be misconstrued as a normative event. Rather, [Acts](#) must be seen as a transitional historical narrative. Certainly there was a delay between the [disciples](#)' faith in [Jesus](#) and their receipt of the [Holy Spirit](#). [Peter](#), for example, is recorded as having believed in [Jesus](#) no later than Matthew 16:16, but none of the [disciples](#) received the [Holy Spirit](#) until [Pentecost](#) (Acts 2). Why was there a delay in the [Samaritans](#)' receipt of the [Holy Spirit](#)? It is because [Peter](#) was not there. When [Peter](#) came, he could officially usher the [Samaritans](#) into the [Church](#), the present form of [Christ's](#) work on earth in view of His withdrawal of the [Kingdom of the Heavens](#) until a later date. Today, the norm is that all [Christians](#) are given the [Holy Spirit](#) at the moment of faith in [Jesus](#) (Rom. 8:9; 1 Cor. 12:13; Eph. 1:13-14).

¹⁵³ Acts 8:18 - the Spirit was bestowed through the laying on of the [apostles](#)' hands: The laying on of hands seems, most often, to denote an official act. Here it is the official act whereby [Peter](#) (and [John](#)) usher the [Samaritans](#) into the [Church](#). Historically, the [Apostles](#) laid hands on the proto-[deacons](#), authorizing them for ministry (Acts 6:6). Acts 8:17, 18 denote the official act of [Peter](#) and [John](#) in ushering in the [Samaritans](#) into the [Church](#) preparatory to the commencement on earth of the [Kingdom of the Heavens](#). God instructed [Ananias](#) to lay hands on [Saul](#) so he could receive his sight. This also amounted to [Jesus](#)' commissioning of [Saul](#) to an [apostolic](#) ministry (Acts 9:10-18). When the [Holy Spirit](#) instructed the prophets and teachers in [Antioch](#) to set apart [Barnabas](#) and [Saul](#) for an evangelistic endeavor, they laid their hands on them (Acts 13:1-4). When [Paul](#) found some disciples of [John](#) who

- H2 His offer: he offered them money, 8:18b
- H3 His request: {19} saying, “Give this authority to me as well, 8:19a
- H4 His motivation: so that everyone on whom I lay my hands may receive the Holy Spirit.” 8:19b
- G4 The rebuke of [Peter](#) 8:20-23
 - H1 Rebuke: {20} But Peter said to him, “May your silver perish ¹⁵⁴ with you, 8:20a
 - H2 Reason: because you thought you could obtain the gift of God with money! 8:20b
 - H3 Denial of request: {21} “You have no part or portion in this matter, 8:21a
 - H4 Analysis: for your heart is not right before God. 8:21b
 - H5 Command to repent: {22} “Therefore repent of this wickedness of yours, 8:22a
 - H6 Command to petition: and pray the Lord that, if possible, the intention of your heart may be forgiven you. 8:22b

were unaware of [Jesus](#), he explained the [Christological](#) significance of [John's](#) teaching. They were baptized in [Jesus'](#) name, and [Paul](#) laid hands on them. At this point they [spoke in tongues](#) and [prophesied](#) (Acts 19:1-7). We are told that the [eldership](#) had laid hands on [Timothy](#), officially endorsing his [spiritual gift](#) given by prophetic utterance (1 Tim. 4:14). [Paul](#) also spoke to [Timothy](#) about a gift from God that [Timothy](#) had received by means of [Paul's](#) having laid his hands on [Timothy](#) (2 Tim. 1:6).

Is laying on of hands normative for the receipt of the [Spirit](#)? Apparently not. The first believers to receive the [Holy Spirit](#) did so by Divine fiat without any human intermediary (Acts 2:1-4). In Acts 8, [Peter](#) and [John](#) laid hands on the [Samaritan](#) converts. They received the [Holy Spirit](#), but there is no record in the text that anyone [spoke in tongues](#). Somehow there was a tangible manifestation of the [Spirit](#), for we are told that [Simon](#) observed it (Acts 8:18). In Acts 10, the [Gentiles](#) in the house of [Cornelius](#) received the [Holy Spirit](#) and [spoke in tongues](#) without the laying on of hands. Again in Acts 19:1-7, [Paul](#) laid his hands on the newly converted disciples of [John](#). They received the [Spirit](#), [spoke in tongues](#) and also [prophesied](#). So there was not a uniform policy for the laying on of hands in connection with the [Holy Spirit](#). The laying on of hands seems to be more of an official act needed in special cases. For a fuller discussion of the whole matter of [speaking in tongues](#) and laying on of hands in connection with the receipt of the [Holy Spirit](#) see [A Linked Summary of the Significance of Speaking in Tongues](#) by the author.

¹⁵⁴ Acts 8:20 - perish with you: Was [Peter](#) suggesting [Simon](#) could lose his salvation and perish in hell? Probably not. (1) He states that [Simon](#) has “no part or portion in this matter,” meaning that he would not be given the authority to bestow the [Spirit](#) on anyone (8:21). (2) He urged [Simon](#) to pray that, “if possible, the intention of your heart may be forgiven you” (8:22). (3) [Simon](#) urged [Peter](#) and [John](#) to pray for him so that “nothing of what you have said may come upon me” (8:24). Finally, only God knows for certain [Simon's](#) heart, whether or not he was truly a believer in [Jesus](#). The text states that he did believe (8:13). It is apparent that [Simon](#) envied the supernatural success of [Philip](#) and [Peter](#) and [John](#) ([Peter](#) described him as being “in the gall of bitterness” (8:23). Lacking any specific information to the contrary, I believe we will see [Simon](#), the (ex) magician, in heaven.

- H7 Further analysis 8:23
 - J1 Bitterly envious: {23} “For I see that you are in the gall of bitterness
 - J2 Bound in unrighteousness: and in the bondage of iniquity.”
- G5 The alarmed response of Simon 8:24
 - H1 Request for prayer: {24} But Simon answered and said, “Pray to the Lord for me yourselves,
 - H2 Fear of judgment: so that nothing of what you have said may come upon me.”
- G6 The further actions of Peter and [John](#) 8:25
 - H1 Reinforcement in Samaria:
 - J1 {25} So, when they had solemnly testified
 - J2 and spoken the word of the Lord,
 - H2 Return to Jerusalem: they started back to Jerusalem,
 - H3 Evangelism in Samaria en route: and were preaching the gospel to many villages of the Samaritans.¹⁵⁵
- E4 Philip's Divinely-ordered leading of the Ethiopian official to faith in Christ 8:26-40.
 - G1 An angel's assignment 8:26
 - H1 The identification of the messenger: {26} But an angel of the Lord ¹⁵⁶ spoke to Philip saying,
 - H2 The instruction of the messenger: “Get up and go south to the road that descends from

¹⁵⁵ Acts 8:25 - preaching ... to ... the [Samaritans](#); [Peter](#), [John](#), and the other [apostles](#) had remained headquartered in [Jerusalem](#) after the start of the “great persecution” (8:1-3). But on their way home from their assignment to [Samaria](#), the two joined forces with [Philip](#) and began extensively to “good-news-icise” (*euaggelidzo*, 2097) [Samaritans](#) in many of their villages!

¹⁵⁶ Acts 8:26 - angel of the Lord: The second time in Acts “an [angel](#) of the Lord” appears. See the note at Acts 5:19. Other occurrences: Acts 12:7, 23.

Jerusalem to Gaza.”

- H3 The editorial comment: (This is a desert road.)
- G2 The obedience of Philip: {27} So he got up and went; 8:27a
- G3 The encounter of Philip – His target audience 8:27b-28
 - H1 His identity: and there was an Ethiopian eunuch, ¹⁵⁷ 8:27b
 - H2 His office: a court official of Candace, queen of the Ethiopians, ¹⁵⁸ 8:27c
 - H3 His role: who was in charge of all her treasure; 8:27d
 - H4 His activity in Jerusalem: and he had come to Jerusalem to worship, 8:27e
 - H5 His geographical movement: {28} and he was returning 8:28a
 - H6 His situation: and sitting in his chariot, 8:28b
 - H7 His immediate activity: and was reading the prophet Isaiah. 8:28c
- G4 The command of the Spirit: {29} Then the Spirit said to Philip, “Go up and join this chariot.” 8:29
- G5 The initial exchange between Philip and the Ethiopian 8:30-31
 - H1 Philip’s arrival: {30} Philip ran up 8:30a
 - H2 Philip’s recognition: and heard him reading Isaiah the prophet, 8:30b

¹⁵⁷ Acts 8:27 - Ethiopian eunuch: Some commentators argue that this man’s status as a eunuch (*eunuchos*, 2135) means merely that he was an important official, and not that he had been castrated. However, the fact that [Luke](#) identifies him as a court official of [Candace](#), queen of the [Ethiopians](#) (*Aithiops*, 128), undoubtedly marks him as a castrated official. There has been a practice of disabling male officials who worked closely with females from antiquity. There would be no consorting of a commoner with royalty! (See the repeated references to eunuchs, *saris*, 5631, in the book of [Esther](#) (Esther 1:10, 12, 15; 2:3, 14, 15; 4:4, 5; 6:2, 14; 7:9).)

¹⁵⁸ Acts 8:27 - Candace, queen of the Ethiopians: See the Glossary entry, “[Candace, Queen of the Ethiopians](#).”

- H3 Philip's question: and said, "Do you understand what you are reading?" 8:30c
- H4 The Ethiopian's response: {31} And he said, "Well, how could I, unless someone guides me?" 8:31a
- H5 The Ethiopians's invitation: And he invited Philip to come up and sit with him. 8:31b
- G6 The text of the Scripture: {32} Now the passage of Scripture which he was reading was this: 8:32-33
 - H1 Sacrificial sheep: "He was led as a sheep to slaughter; 8:32a
 - H2 Silent lamb: And as a lamb before its shearer is silent, 8:32b
 - H3 Silent Messiah: So He does not open His mouth. 8:32c
 - H4 Humiliating injustice: {33} "In humiliation His judgment was taken away; 8:33a
 - H5 Who will relate His generation? 8:33b
 - H6 For His life is removed from the earth." 8:33c
- G7 The eunuch's question: {34} The eunuch answered Philip and said, "Please *tell me*, of whom does the prophet say this? Of himself or of someone else?" 8:34
- G8 The evangelistic explanation of Philip: {35} Then Philip opened his mouth, and beginning from this Scripture he preached Jesus ¹⁵⁹ to him. 8:35
- G9 The question of the eunuch 8:36
 - H1 Their arrival at water: {36} As they went along the road they came to some water;
 - H2 His request for baptism: and the eunuch

¹⁵⁹ Acts 8:35 - he preached Jesus to him: Lit., he "good-news-icised" (*euaggelidzo*, 2097) [Jesus](#) to him. We derive our English word "evangelized" from this verb. A transliteration would be, "he evangelized [Jesus](#) to him." The word can be divided into two – *eu* (meaning *good*), and *aggelidzo* (meaning *to announce*). Hence my crude, but effective "good-news-icise."

said* ¹⁶⁰, “Look! Water! What prevents me from being baptized?”

- G10 The inserted response of Philip: {37}¹⁶¹ *And Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.”* 8:37
- G11 Philip’s baptism of the eunuch 8:38
 - H1 The eunuch’s command: {38} And he ordered the chariot to stop;
 - H2 The movement of both:
 - J1 and they both went down into the water,
 - J2 Philip as well as the eunuch,
 - H3 The baptism: and he baptized him. ¹⁶²
- G12 The miraculous departure of Philip {39} When they came up out of the water, the Spirit of the Lord snatched Philip away; 8:39a
- G13 The effect upon the eunuch 8:39b
 - H1 His non-observation: and the eunuch no longer saw him,

¹⁶⁰ Acts 8:36 - *: [NASB](#) Explanation of General Format: Asterisks (*) are used to mark verbs that are historical presents in the Greek which have been translated with an English past tense in order to conform to modern usage. The translators recognized that in some contexts the present tense seems more unexpected and unjustified to the English reader than a past tense would have been. But Greek authors frequently used the present tense for the sake of heightened vividness, thereby transporting their readers in imagination to the actual scene at the time of occurrence. However, the translators felt that it would be wise to change these historical presents to English past tenses.

¹⁶¹ Acts 8:37 - [NASB](#) note: *Early mss do not contain this v.* “In four instances (Luke 17:36, Acts 8:37, Acts 15:34, Acts 24:7) a verse number appears alone in the main text, immediately followed by the next sequential verse number. These indicate lengthy portions of text that were included in some early [Textus Receptus](#) printed editions but which have never been part of the primary Byzantine Textform” ([The New Testament in the Original Greek – Byzantine Textform](#), 2005, p. xxi, Compiled and Arranged by Maurice A. Robinson and William G. Pierpont). This sounds to me as text a doctrinally concerned, over-zealous scribe would have inserted rather than text a doctrinally malicious scribe would have excised. “The verse is found in very few Greek manuscripts, none earlier than the sixth century, and [Erasmus](#) inserted it due to its presence in the [Vulgate](#) and in the margin of one Greek manuscript” (James R. White, [The King James Only Controversy](#), p. 110). White further remarks that the presence of this text in the [Vulgate](#) makes it “somewhat tenuous” to argue that it “was deleted due to later ecclesiastical practices regarding baptism,” as Edward F. Hills ([The King James Version Defended](#), 4th Edition) affirms on page 201.

¹⁶² Acts 8:38 - and he baptized him: This is the normal practice in the [NT](#). Someone believes in [Christ](#) and then is baptized (*baptidzō*, [907](#)). [Baptism](#) is thus a witness of faith in [Christ](#), not a means of [salvation](#). No water can wash one’s sins away. Only the blood of [Jesus Christ](#) can do that (Eph. 2:13; Heb. 9:14; 1 Pet. 1:18-19; Rev. 1:5).

H2 His joyful journey: but went on his way rejoicing.

G14 Philip's continuing mission 8:40

H1 His whereabouts: {40} But Philip found himself at Azotus,

H2 His activity: and as he passed through he kept preaching the gospel ¹⁶³ to all the cities

H3 His arrival: until he came to Caesarea.

C2 The gracious selection by [Jesus](#) of [Saul](#), the persecutor of the [Church](#) 9:1-31

D1 The conversion of [Saul](#), the persecutor of the Church 9:1-9

E1 The anti-Christian demeanor of Saul: {1} Now Saul, still breathing threats and murder against the disciples of the Lord, 9:1

E2 The official request of Saul: went to the high priest, {2} and asked for letters from him to the synagogues at Damascus, 9:2a

E3 The intention of Saul: so that if he found any belonging to the Way,¹⁶⁴ both men and women, he might bring them bound to Jerusalem. 9:2b

E4 The miraculous intervention of Jesus ¹⁶⁵ 9:3-6

G1 The condition of Saul: {3} As he was traveling, 9:3a

G2 The location of Saul: it happened that he was approaching Damascus, 9:3b

G3 The flash of light: and suddenly a light from heaven flashed around him; 9:3c

G4 The reflexive action: {4} and he fell to the ground

¹⁶³ Acts 8:40 - he kept preaching the gospel: lit., "he kept 'good-news-icizing' (*euaggelidzo*, [2097](#)) in all the cities until he came to [Caesarea](#)."

¹⁶⁴ Acts 9:2 - the Way: According to [Constable](#),

"The Way" was one of the earliest designations of [Christianity](#) (cf. 18:24-25; 19:9, 23; 22:4; 24:14, 22), and it appears only in [Acts](#). It meant the path characterized by life and salvation. This title may go back to [Jesus](#)' teaching that He was "the way," and that His way of [salvation](#) was a narrow way (John 14:6; Matt. 7:14).

¹⁶⁵ Acts 9:3-6 title - The miraculous intervention of [Jesus](#): This is [Luke's](#) summary of what happened. [Paul](#) himself gives his own account in Acts 22 and 26, each time adding details not previously disclosed.

9:4a

- G5 The audible question: and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" 9:4b
- G6 The question of Saul: {5} And he *said*, "Who are You, Lord?" ¹⁶⁶ 9:5a
- G7 The self-identification of Jesus: And He said, "I am Jesus ¹⁶⁷ whom you are persecuting," ¹⁶⁸ 9:5b
- G8 The instruction of Jesus 9:6
 - H1 Arise: {6} but get up
 - H2 Proceed: and enter the city,
 - H3 Wait: and it will be told you what you must do."
- E5 The perplexity of Saul's companions: {7} The men who traveled with him stood speechless, 9:7
 - G1 hearing the voice
 - G2 but seeing no one.

¹⁶⁶ Acts 9:5 - Who are you Lord?: [Saul](#) evidently deemed that the one speaking to him was [Yahweh](#) of the [Old Testament](#). That is why he called him "Lord" (*kyrios*, [2962](#)). But he was confused, because [Yahweh](#) was asking [Saul](#) why he was persecuting Him. [Saul](#) believed quite the opposite – that he was serving God by arresting these worshipers of [Jesus](#), whom [Saul](#) believed to be an utter imposter. To [Saul](#), the idea that he was persecuting [Yahweh](#) was utterly confusing! That is why he quickly asked, "Who are you, Lord?" The voice quickly informed [Saul](#) that He was [Jesus](#), whom [Saul](#) was persecuting!

[Constable](#) offers an interesting perspective:

In what sense did [Saul](#) address [Jesus](#) as Lord (Gr. *kyrios*)? It seems from [Saul's](#) reaction to this vision, and his later descriptions of it, that he believed that the Person addressing him was God. "Lord" therefore seems to be more than a respectful "Sir." Yet God was [Saul's](#) master already, even before he became a [Christian](#). So he probably addressed the voice as his personal master as well as God. The identity of the voice was not completely clear to [Saul](#). When [Stephen](#) had a similar vision he recognized [Jesus](#) (7:55-56), but [Saul](#) did not recognize Him. This may imply that [Saul](#) had never seen [Jesus](#) during His earthly ministry. Or perhaps he asked "Who are You?" because, even though he believed that God was speaking to him, he had never heard a voice from heaven before.

¹⁶⁷ Acts 9:5 - I am [Jesus](#): This must have completely shattered [Paul's](#) psyche. At this point in his life, he had given his whole existence over to destroying "the Way" – people who had become followers of [Jesus](#), whom [Paul](#) considered to be a blasphemous imitator of the real [Messiah](#). Now here this [Jesus](#), from heaven, had stopped him in his tracks!

¹⁶⁸ Acts 9:5 - [Jesus](#) whom you are persecuting: No clearer anecdotal proof can be given of the unity of [Christ](#) and believers in Him. Or to put it in terms [Paul](#) would later develop, [Christians](#) constitute the [spiritual body](#) of which [Christ](#) is the head (1 Cor. 12:12-27; Eph. 4:15-16; 5:23). To dishonor and harm a [Christian](#) is to dishonor and harm [Jesus Christ](#)!

- E6 The obedience of Saul: {8} Saul got up from the ground,¹⁶⁹ 9:8a
- E7 The disability of Saul: and though his eyes were open, he could see nothing; 9:8b
- E8 The assistance for Saul: and leading him by the hand, they brought him into Damascus. 9:8c
- E9 The condition of Saul 9:9
 - G1 Blind for three days: {9} And he was three days¹⁷⁰ without sight,
 - G2 Total fast: and neither ate nor drank.¹⁷¹
- D2 The commissioning of Saul through Ananias 9:10-19a
 - E1 The identity of Ananias: {10} Now there was a disciple at Damascus named Ananias; 9:10a
 - E2 The address of the Lord: and the Lord said to him in a vision,¹⁷² “Ananias.” 9:10b
 - E3 The response of Ananias: And he said, “Here I am, Lord.” 9:10c
 - E4 The assignment of the Lord: {11} And the Lord *said* to him, 9:11a-c
 - G1 The location: “Get up and go to the street called Straight,¹⁷³ 9:11a

¹⁶⁹ Acts 9:8 - [Saul](#) got up from the ground: This is [Saul's](#) first act of obedience to [Jesus](#), his new master. It is my personal belief that this act of obedience signifies that [Saul](#) had been converted. He had become a believer in [Jesus](#) as the [Christ](#). To borrow a football analogy, the conversion of [Saul](#) was the turning point of the game (i.e., the narrative of the book of [Acts](#)). [Saul](#) went almost overnight from being the [Church's](#) most formidable opponent to being the [Church's](#) most prolific witness on behalf of [Jesus Christ](#)!

¹⁷⁰ Acts 9:9 - three days: Just as [Jesus](#) was dead for three days, [Saul](#) was sightless for three days.

¹⁷¹ Acts 9:9 - neither ate nor drank: During this self-imposed total fast, [Saul](#) must have exerted prodigious effort in re-orienting himself and his life's mission in light of the appearance of [Jesus](#) that had stopped him dead in his tracks. One can only imagine the thoughts racing back and forth inside his head as he was forced to contemplate the reality that [Jesus](#) of [Nazareth](#) was truly the [Messiah](#), and the enormity of his own actions in violently opposing Him!

¹⁷² Acts 9:10 - in a vision: [Jesus'](#) appearance to [Ananias](#) did not occur immediately upon [Saul's](#) arrival in [Damascus](#). He was giving [Saul](#) ample opportunity to process recent events. There is no record that [Ananias](#) delayed his obedience to [Jesus](#). [Jesus](#) must have deliberately waited until the third day of [Saul's](#) fast to instruct [Ananias](#).

¹⁷³ Acts 9:11 - Straight: There exists yet today in the city of [Damascus](#), a Straight Street, a main east-west thoroughfare ([Constable](#)).

- G2 The address: and inquire at the house of Judas 9:11b
- G3 The person: for a man from Tarsus named Saul, 9:11c
- E5 The explanation of the Lord 9:11d-12
 - G1 Saul's activity: for he is praying,¹⁷⁴ 9:11d
 - G2 Saul's vision of Ananias: {12} and he has seen in a vision¹⁷⁵ a man named Ananias come in and lay his hands on him, 9:12a
 - G3 Saul's need – healing from blindness: so that he might regain his sight.” 9:12b
- E6 The objection of Ananias 9:13-14
 - G1 The news about Saul: {13} But Ananias answered, “Lord, I have heard from many¹⁷⁶ about this man, 9:13a
 - G2 Saul's harm to the saints in Jerusalem: how much harm he did to Your saints at Jerusalem; 9:13b
 - G3 The malicious authority of Saul in Damascus: {14} and here he has authority from the chief priests to bind all who call on Your name.” 9:14
- E7 The plans of the Lord for Saul: {15} But the Lord said to him, 9:15-16
 - G1 To be a chosen instrument: “Go, for he is a chosen¹⁷⁷

¹⁷⁴ Acts 9:11 - [praying](#): This informs us what [Saul](#) was doing during his blind, three-day fast.

¹⁷⁵ Acts 9:12 - in a vision: [NASB](#) note: “A few early mss do not contain *in a vision*”. The [Byzantine text](#) includes it with a different word order. This sounds to me like an addition that an overzealous scribe would have inserted to rectify what he deemed to be an anomaly – “How could [Saul](#) have actually seen [Ananias](#)?” – he would reason – and so he inserted “in a vision.” It is possible it was accidentally inserted from Acts 9:10 (so [F. F. Bruce](#)). Even without the insertion, the typical reader would understand that [Saul](#) would have seen [Ananias](#) in a vision, not in real life.

¹⁷⁶ Acts 9:13 - heard from many: Despite having no modern-day newspaper, radio, television, or internet, [Ananias](#) had heard from many different sources about [Saul](#). And everything he heard, as recorded here, was accurate! Apparently, a multiplicity of sources had confirmed the accuracy of the reports which [Ananias](#) had heard.

¹⁷⁷ Acts 9:15 - chosen: [Saul](#) was a chosen (*ekloge*, noun, [1589](#)) instrument or vessel (see the next footnote). Literally, the Lord said to [Ananias](#), “Go! Because this one is a vessel of choice for Me to bear My name”, etc. So believers in [Jesus](#) can be both God's choice for [salvation](#) (Rom. 11:5, 7; 1 Thess. 1:4; 2 Pet. 1:10) and also God's choice for ministry (*diakonia*, [1248](#)) (2 Cor. 5:18). The noun *ekloge* is used seven times in the [NT](#); the verb *eklegomai* ([1586](#)) is used 22 times. Instances of the verb *eklegomai* used as chosen for ministry include Luke 6:13; John 6:70; 15:16; Acts 1:2, 24; 6:5; 15:7, 22, 25. Instances of the verb *eklegomai* used as chosen unto salvation include Mark 13:20; John 13:18; 15:19; Acts 13:17; Eph. 1:4, although there is an element of service here – we are

- instrument ¹⁷⁸ of Mine, 9:15a
- G2 To bear Jesus' name: to bear My name 9:15b
- H1 before the Gentiles ¹⁷⁹
- H2 and kings ¹⁸⁰
- H3 and the sons of Israel; ¹⁸¹
- G3 To suffer for Jesus' name: {16} for I will show him how much he must suffer ¹⁸² for My name's sake." 9:16
- E8 The obedience of Ananias 9:17
- G1 His departure: {17} So Ananias departed
- G2 His arrival: and entered the house,
- G3 His symbolic act: and after laying his hands on him
- G4 His authorization: said,
- H1 His identification of Saul: "Brother Saul,
- H2 His identification of his sender: the Lord Jesus,

chosen to be holy and blameless. For a fuller discussion of God's choice for salvation see the author's article, "[God's Part in Salvation – Election](#)."

¹⁷⁸ Acts 9:15 - instrument: [NASB](#) note: "Or *vessel*". The word is *skeuos* ([4632](#)). In a literal sense it means, "a container of anything used for a specific purpose, with the meaning varying according to the context." Figuratively, it is used "of persons in certain respects; (a) as chosen for specific divine service *person, instrument* (AC 9.15) ..." Literal occurrences include Mark 11:16; John 19:29; Heb. 9:21; Acts 27:17. Figurative occurrences include Acts 9:15; 1 Pet. 3:7 and probably 1 Thess. 4:4; 2 Cor. 4:7 and possibly 1 Thess. 4:3; and Rom. 9:22, 23 ([Friberg Analytical Lexicon of the Greek New Testament](#)).

¹⁷⁹ Acts 9:15 - before the Gentiles: The larger portion of Acts 13-20 and 27-28 details Saul's ([Paul's](#)) bearing Jesus' name before "the nations" ([Gentiles](#)).

¹⁸⁰ Acts 9:15 - and kings: Acts 24 records Saul's ([Paul's](#)) bearing the name of [Jesus](#) before [Felix](#); 25, before [Festus](#), and 26, before [Agrippa](#). In Acts 28 [Paul](#) awaits his hearing before Caesar, probably [Nero](#) (see [Constable](#)).

¹⁸¹ Acts 9:15 - sons of Israel. [Saul](#) immediately bore [Christ's](#) name before the [sons of Israel](#) in [Damascus](#) and in [Jerusalem](#) (Acts 9:19-29). When the [Holy Spirit](#) sent [Barnabas](#) and [Saul](#) on their [first missionary expedition](#) (Acts 13:1-4), they routinely took the good news about [Jesus](#) first to local [synagogues](#) (Acts 13:5, 14-15; 14:1). On [Saul's](#) ([Paul's](#)) subsequent [missionary ventures](#), again, he spoke the good news about [Jesus](#) to the local [synagogue](#) first (Acts 17:1, 10, 17; 18:4, 19; 19:8). When an angry [Jewish](#) mob was about to kill [Paul](#), he bore the name of [Jesus](#) before them (Acts 22:1-21).

¹⁸² Acts 9:16 - suffer: [Saul](#) ([Paul](#)) indeed suffered greatly for [Jesus](#) (2 Cor. 11:23-28).

- H3 His reference to Saul's experience: who appeared to you on the road by which you were coming,
 - G5 His purpose of his assignment: has sent me
 - H1 The healing of blindness: so that you may regain your sight
 - H2 The filling with the Spirit: and be filled with the Holy Spirit."
- E9 The result of Ananias' mission 9:18-19a
 - G1 Physical removal: {18} And immediately there fell from his eyes something like scales, 9:18a
 - G2 Saul's regaining of sight: and he regained his sight, 9:18b
 - G3 Saul's baptism: and he got up and was baptized; 9:18c
 - G4 Saul's breaking of his fast: {19} and he took food and was strengthened. 9:19a
- D3 The early reactions to Saul's ministry 9:19b-31
 - E1 In Damascus 9:19b-25
 - G1 The initial amazement of Jewish people in Damascus at Saul's powerful proclamation 9:19b-22
 - H1 The association of Saul: Now for several days he was with the disciples who were at Damascus, 9:19b
 - H2 The proclamation of Saul 9:20
 - J1 The focus of proclamation: {20} and immediately he *began* to proclaim¹⁸³ Jesus
 - J2 The place of proclamation: in the synagogues,
 - J3 The substance of proclamation: saying, "He is the Son of God."

¹⁸³ Acts 9:20 - proclaim: *kerusso* (2784). Formally, it denotes the official activity of a herald to *announce* or *publicly proclaim* (Rev. 5:2). In an informal sense, it means to *make known extensively, tell everywhere* – to publicize (Mark 5:20). In a religious sense, it means to proclaim a sacred message – *proclaim, preach, publish* (*Friberg Analytical Lexicon of the New Testament*). Most often in NASB, it is translated as some form of the word "preach," less frequently, as a form of the word "proclaim."

- H3 The reaction of Saul's audience 9:21
 - J1 Their amazement: {21} All those hearing him continued to be amazed,
 - J2 Their recognition of Saul's murderous activity in Jerusalem: and were saying, "Is this not he who in Jerusalem destroyed those who called on this name,
 - J3 Their understanding of his purpose in coming to Damascus: and *who* had come here for the purpose of bringing them bound before the chief priests?"
- H4 The continuing activity of Saul 9:22
 - J1 His Divinely-enabled growth: {22} But Saul kept increasing in strength
 - J2 His effect upon his audience: and confounding ¹⁸⁴ the Jews who lived at Damascus
 - J3 His demonstrable thesis: by proving¹⁸⁵ that this *Jesus* is the Christ.
- G2 The subsequent attempted murder of Saul; his escape 9:23-25
 - H1 The Jewish plot: {23} When many days had elapsed, the Jews plotted together to do away with him, 9:23
 - H2 The discovery: {24} but their plot became known to Saul. 9:24a
 - H3 The non-stop Jewish surveillance: They were also watching the gates day and night so that they might put him to death; 9:24b
 - H4 Saul's nocturnal escape: {25} but his disciples took him by night and let him down through *an opening in* the wall, lowering him

¹⁸⁴ Acts 9:22 - confounding: *sugcheo* (4797), meaning literally, to *pour together, mingle*; figuratively, to *confuse, stir up, cause dismay* (Acts 21:27) (*Friberg Analytical Lexicon of the Greek NT*). It is used only by [Luke](#), in Acts 2:6; 9:22; 19:32; 27:27, 31.

¹⁸⁵ Acts 9:22 - by proving: *sumbibadzo* (4822), causing another to arrive at the same opinion. Obviously, the only way [Saul](#) could prove that [Jesus](#) of [Nazareth](#) was the [Messiah](#) was by showing how He fulfilled the [OT](#) prophecies.

in a large basket. 9:25

E2 In Jerusalem 9:26-31

G1 The disciples' initial fear 9:26-28

- H1 Saul's arrival in Jerusalem: {26} When he came to Jerusalem, 9:26a
- H2 His attempted association: he was trying to associate with the disciples; 9:26b
- H3 The fear of the disciples: but they were all afraid of him, not believing that he was a disciple. 9:26c
- H4 The advocacy of Barnabas 9:27
 - J1 Initiative: {27} But Barnabas ¹⁸⁶ took hold of him
 - J2 Introduction: and brought him to the apostles
 - J3 Christophany: ¹⁸⁷ and described to them how he had seen the Lord on the road, and that He had talked to him,
 - J4 Witness: and how at Damascus he had spoken out boldly ¹⁸⁸ in the name of Jesus.
- H5 The successful integration of Saul among the believers: {28} And he was with them, moving about freely in Jerusalem, 9:28a
- H6 The ministry of Saul: speaking out boldly ¹⁸⁹

¹⁸⁶ Acts 9:27 - Barnabas: [Barnabas](#)' real name was Joseph. But the [apostles](#) nick-named him "[Barnabas](#)," which means "Son of Encouragement" (Acts 4:36). Obviously [Barnabas](#) had a God-given knack for being an encourager and reconciler. He was the one who took the initiative to convince the [apostles](#) in [Jerusalem](#) that [Saul](#) had genuinely converted to [Christianity](#). Later on he wished to give [John Mark](#) a second chance at evangelistic ministry, but [Paul's](#) disagreement with [Barnabas](#) was so sharp that the two formed separate teams (Acts 15:36-40). [Paul](#) was never known as "Son of Encouragement!"

¹⁸⁷ Acts 9:27 title - [Christophany](#): Referring to [Christ's](#) manifestation of Himself to [Saul](#) on the road to [Damascus](#).

¹⁸⁸ Acts 9:27 spoken out boldly: This phrase translates the single word *parresiazomai* ([3955](#)). It means "acting with an attitude of openness that comes from freedom and lack of fear" ([Friberg](#)). This is characteristic of [Paul's](#) bold speeches on behalf of [Christ](#) as recorded in Acts 9:27, 28; 13:46; 14:3; 19:8; 26:26. It was evidently also characteristic of [Apollos](#) (Acts 18:26).

¹⁸⁹ Acts 9:28 - boldly: Another reference to Saul's [boldness](#) in speech. See the note at Acts 9:27.

in the name of the Lord. 9:28b

G2 The murderous attempt of the Hellenistic Jews 9:29-30

H1 Saul's interaction with the Hellenists: {29} And he was talking and arguing with the Hellenistic *Jews*; 9:29a

H2 Their endeavors to annihilate him: but they were attempting to put him to death. 9:29b

H3 The rescue of Saul: {30} But when the brethren learned *of it*, they brought him down to Caesarea and sent him away to Tarsus. 9:30

E3 In Judea, Galilee and Samaria: The state of the church – Peaceful, solid growth after Saul's departure to Tarsus 9:31

G1 Peace throughout [Israel](#): {31} So the church throughout all Judea and Galilee and Samaria enjoyed peace,¹⁹⁰

G2 Edification: being built up;

G3 Expansion

H1 In fear: and going on in the fear of the Lord and

H2 In comfort: in the comfort of the Holy Spirit,

H3 (Numerical) growth: it continued to increase.

C3 The authenticated evangelism¹⁹¹ by the Apostle Peter in Judea 9:32-43

D1 The turning to the Lord of people in Lydda and Sharon upon Peter's healing of Aeneas 9:32-35

E1 Peter's arrival at Lydda: {32} Now as Peter was traveling through all *those regions*, he came down also to the saints

¹⁹⁰ Acts 9:31 - enjoyed peace: Doubtless, for evil or for good, [Saul](#) was a catalyst. As persecutor of the [church](#), he had scattered believers far and wide and was tracking them down relentlessly in distant cities. After his conversion he was just as relentless and confrontational a witness. [Saul's](#) departure from [Jerusalem](#) to [Tarsus](#) relieved the pressure locally, and the [Church](#), having now expanded to [Judea](#) and [Samaria](#), was providentially granted some respite.

¹⁹¹ Acts 9:32-43 title - authenticated evangelism: Two miracles by [Peter](#) were instrumental in corroborating his message. Many turned to the Lord.

- who lived at Lydda.¹⁹² 9:32
- E2 The condition of Aeneas: {33} There he found a man named Aeneas, who had been bedridden eight years, for he was paralyzed. 9:33
 - E3 The command of Peter 9:34a
 - G1 His Christological pronouncement of healing: {34} Peter said to him, “Aeneas, Jesus Christ heals you;
 - G2 His command to arise: get up and make your bed.”
 - E4 The instantaneous cure: Immediately he got up. 9:34b
 - E5 The observation of the residents: {35} And all who lived at Lydda and Sharon ¹⁹³ saw him, 9:35a
 - E6 Their turning to Jesus: and they turned ¹⁹⁴ to the Lord. 9:35b
 - D2 The growth of the gospel in Joppa through Peter's raising of Dorcas 9:36-43
 - E1 The introduction of Dorcas: {36} Now in Joppa ¹⁹⁵ there was a disciple ¹⁹⁶ named Tabitha ¹⁹⁷ (which translated *in Greek* is called Dorcas); 9:36a
 - E2 The ministry of Dorcas: this woman was abounding with deeds of kindness and charity which she continually did. 9:32b
 - E3 The death of Dorcas: {37} And it happened at that time that

¹⁹² Acts 9:32 - [Lydda](#). This is the modern city of [Lod](#), just north of which lies [Israel's Ben Gurion Airport](#). [Lod](#) is located ten miles southeast of [Joppa](#).

¹⁹³ Acts 9:35 - [Sharon](#): A reference to the fertile coastal plain along the [Mediterranean](#), measuring 50 miles in length and 10 in width. [Lydda](#), or Lod, was in the SE sector of the [plain of Sharon](#).

¹⁹⁴ Acts 9:35 - turned to the Lord: The word is *epistrepho*, [1994](#), which means, lit., a physical turning about. Here it is used metaphorically, or spiritually, to turn one's life or perspective around and, in the context, to become a follower of [Jesus](#). In this respect it is, I believe, a synonym for repent (*metanoeo*, [3340](#)) (Acts 2:38; 3:19; 26:20). In Acts, *epistrepho* is used in a *physical* sense in Acts 9:40; 15:36; and 16:18. It is used in a *spiritual* sense in Acts 3:19; 9:35; 11:21; 14:15; 15:19; 26:18, 20; and 28:27.

¹⁹⁵ Acts 9:36 - Joppa: [Joppa](#) is a seaport town 10 miles NW of [Lydda](#) (Lod). It does not appear in the Biblical record as a [Philistine](#) town, so scholars infer that it is a [Phoenician](#) town. Surely it was a [Phoenician](#) rather than [Philistine](#) ship that [Jonah](#) had boarded to flee from his assignment to go to [Nineveh](#) (Jonah 1:1-3).

¹⁹⁶ Acts 9:36 - disciple: The word is *mathetria* ([3102](#)), used only here in the [NT](#). Lit., a female disciple, or learner.

¹⁹⁷ Acts 9:36 - Tabitha: *Tabitha* ([5000](#)) is the Greek spelling of the Aramaic name meaning “gazelle,” and it is cognate with the Hebrew *sibyah* (Zibiah ([6645](#)) - 2 Kings 12:1) ([Bruce](#), p. 248). Dorcas ([1393](#), *Dorkas*) is the Greek equivalent.

- she fell sick and died; 9:37a
- E4 The disposition of her body: and when they had washed her body,¹⁹⁸ they laid it in an upper room. 9:37b
 - E5 The request for Peter: {38} Since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, imploring him, “Do not delay in coming to us.” 9:38
 - E6 The compliance of Peter 9:39a
 - G1 His departure: {39} So Peter arose and went with them.
 - G2 His arrival: When he arrived, they brought him into the upper room;
 - E7 The emotion of the widows: and all the widows stood beside him, weeping and showing all the tunics¹⁹⁹ and garments that Dorcas used to make while she was with them. 9:39b
 - E8 The actions of Peter 9:40a
 - G1 His removal of all people: {40} But Peter sent them all out
 - G2 His prayer: and knelt down and prayed,²⁰⁰
 - G3 His command: and turning²⁰¹ to the body, he said, “Tabitha, arise.”
 - E9 The effect upon Dorcas 9:40b
 - G1 Opening her eyes: And she opened her eyes,
 - G2 Sitting up: and when she saw Peter, she sat up.
 - E10 The assistance of Peter: {41} And he gave her his hand and

¹⁹⁸ Acts 9:37 - washed her body: There was no calling of a mortuary. People took care of their dead themselves! I presently work part-time answering phones in a mortuary. It is my understanding that [Jewish](#) people continue to wash the body of the deceased to this very day. Men wash the body of a male, and women wash the body of a female.

¹⁹⁹ Acts 9:39 - tunics: [NASB](#) note: “Or *inner garments*.” The word is *chitōn* ([5509](#)). It is not easy to detect the meaning of the word. [NASB](#) uses several different translations of the word. John 19:23 seems to confirm that it was an inner garment, but other passages leave the translator scratching his head. To me, the word “tunic” suggests more of an outer garment, but I have not lived in the [ancient Greek and Roman cultures](#).

²⁰⁰ Acts 9:40 - prayed: [Peter](#) may, perhaps, have been consulting with the Lord as to what should be done. God had used [Peter](#) before to put people to death ([Ananias and Saphira](#), Acts 5:1-11) and to heal (Acts 3:1-10; 5:15-16; 9:32-35). This would be the first time he would attempt to bring a dead person back to life.

²⁰¹ Acts 9:40 - turning to the body: Here is a literal, physical instance of *epistrephō* ([1994](#)) – [Peter](#) physically turned around from where he had been [praying](#) and commanded [Tabitha](#) to arise. (See the footnote on “turning to the Lord” at Acts 9:35.)

raised her up; 9:41a

- E11 The presentation of Dorcas: and calling the saints and widows, he presented her alive. 9:41b
- E12 The dramatic effect upon the locals 9:42
 - G1 The spread of the news: {42} It became known all over Joppa,
 - G2 The faith of many: and many believed ²⁰² in the Lord.
- E13 The stay of Peter in Joppa: {43} And Peter stayed many days in Joppa with a tanner ²⁰³ named Simon. 9:43

B2 Of Gentile (and Jewish) People in Samaria (and Antioch) 10:1-12:25

C1 The authenticated evangelism by the Apostle Peter of Gentiles in SAMARIA 10:1 - 11:18

- D1 Peter's Divinely-authenticated taking of the gospel to [Cornelius](#) 10:1-48
 - E1 God's special revelation to the devout Gentile Cornelius to send for the Apostle Peter 10:1-8
 - G1 The description of Cornelius 10:1-2
 - H1 His general description: {1} Now *there was a* man 10:1a
 - H2 His location: at Caesarea 10:1b
 - H3 His name: named Cornelius, 10:1c
 - H4 His position: a centurion of what was called the Italian cohort,²⁰⁴ 10:1d

²⁰² Acts 9:42 - many believed in the Lord. Here, "[believed](#) in the [Lord](#)" (Acts 9:40) is synonymous with "turned to the [Lord](#)" (Acts 9:35). This is evidence, I believe, of the fact that to repent (*metanoeo*, [3340](#)), when used in reference to [Jesus](#) (Acts 2:38), "to turn to" (*epistrepho*, [1994](#)) the [Lord](#) (Acts 9:35), and "to [believe](#)" (*pisteuo*, [4100](#)) in the [Lord Jesus](#) (Acts 16:31) are synonyms for the same act. [Faith](#) in [Jesus](#) was the point of all the miracles of the [New Testament](#). Compassion for the widows and other [saints](#) in [Joppa](#) was a presenting motivation in the case of [Dorcas](#), of course, but the greater purpose of miracles was [faith](#) in [Christ](#) (John 20:30-31).

²⁰³ Acts 9:43 - tanner: Stanley Toussaint (Acts, [TBKC](#)) remarks that God had been preparing [Peter](#) to take the [good news](#) to [Cornelius](#) and the other [Gentiles](#): (1) God had enabled him to perform two powerful miracles. (2) He was serving in a partially [Gentile](#) area. (3) He was living in the home of a tanner. Tanners were considered to be ceremonially unclean, constantly in contact with the skins of dead animals.

²⁰⁴ Acts 10:1 cohort: [NASB](#) note: Or *battalion* [[JTB](#): [Cornelius](#) was a [centurion](#) (*hekatontárchēs*, [1543](#)), captain over a hundred men. His 100 soldiers were one-sixth of the Italian Cohort (*speira*, [4686](#)). A cohort consisted of 600 men, the tenth part of a legion, 6,000 men. [Centurions](#) identified in Scripture were responsible, mature individuals, and well-spoken of (see Matt. 8:5-13; Luke 7:2-10) (see [F. F. Bruce](#), p. 252).]

- H5 His piety: {2} a devout man ²⁰⁵ 10:2a
- H6 His worship: and one who feared God ²⁰⁶ 10:2b
- H7 His influence: with all his household, 10:2c
- H8 His generosity: and gave many alms ²⁰⁷ to the *Jewish* people 10:2d
- H9 His prayers: and prayed to God continually. 10:2e
- G2 The vision of Cornelius 10:3–6
 - H1 The time of the vision: {3} About the ninth hour ²⁰⁸ of the day 10:3a
 - H2 The main character in the vision: he clearly saw in a vision an angel of God who had *just* come in 10:3b
 - H3 The personal greeting of the angel: and said to him, “Cornelius!” 10:3c
 - H4 The alarmed response of Cornelius: {4} And fixing his gaze on him and being much alarmed, he said, “What is it, Lord?” 10:4a
 - H5 The cognizance of God: And he said to him, “Your prayers and alms ²⁰⁹ have ascended as a memorial before God. 10:4b
 - H6 The command of the angel 10:5
 - J1 The action: {5} “Now dispatch *some* men
 - J2 The location: to Joppa

²⁰⁵ Acts 10:2 - devout man: A translation of *eusebēs* (2152), an adjective derived from the verb *sébo* (4576), to worship. See the note on *sébo* at Acts 14:23. In the context *eusebēs* is a synonym for God-fearing here in Acts 10:2.

²⁰⁶ Acts 10:2 - feared God: *Cornelius* feared (*phobeo*, 5399) God (*theos*, 2316); thus he was a convert to *Judaism*, but not a full-blown proselyte (*prosēlutos*, 4339) who had undergone circumcision and practiced all the *Law*. See the note discussing *phobeo* at Acts 13:16. It is a synonym for *eusebes* (devout man) here in Acts 10:2.

²⁰⁷ Acts 10:2 - alms: *NASB* note: Or *gifts of charity*

²⁰⁸ Acts 10:3 - ninth hour: *NASB* note: I.e. 3 p.m.

²⁰⁹ Acts 10:4 - alms: *NASB* note: Or *deeds of charity*

- J3 The subject: and send for a man *named* Simon, who is also called Peter;
 - H7 The more specific location of Simon Peter 10:6
 - J1 The occupation of his host: {6} he is staying with a tanner
 - J2 The name of his host: *named* Simon,
 - J3 The proximity of his host: whose house is by the sea.”
- G3 The compliance of Cornelius 10:7-8
 - H1 The departure of the angel: {7} When the angel who was speaking to him had left, 10:7a
 - H2 The summons: he summoned two of his servants and a devout soldier of those who were his personal attendants, 10:7b
 - H3 The explanation: {8} and after he had explained everything to them, 10:8a
 - H4 The assignment: he sent them to Joppa. 10:8b
- E2 God's revelation to Peter of Divinely-cleansed animals 10:9-16
 - G1 The synchronization of events 10:9
 - H1 The date: {9} On the next day,
 - H2 The proximity of Cornelius' messengers: as they were on their way and approaching the city,
 - H3 The movement of Peter: Peter went up on the housetop
 - H4 The time: about the sixth hour ²¹⁰
 - H5 Peter's purpose: to pray.
 - G2 The circumstances of Peter 10:10

²¹⁰ Acts 10:9 - sixth hour: [NASB](#) note: I.e. noon

- H1 His hunger: {10} But he became hungry and was desiring to eat;
- H2 Their meal preparations: but while they were making preparations,
- H3 Peter's trance: he fell into a trance;
- G3 What Peter saw 10:11-12
 - H1 The opening of the sky: {11} and he saw* ²¹¹ the sky opened up, 10:11a
 - H2 The lowering of a sheet-like object: and an object ²¹² like a great sheet coming down, lowered by four corners to the ground, 10:11b
 - H3 The contents of the sheet" 10:12
 - J1 Quadrupeds: {12} and there were in it all *kinds* of four-footed animals
 - J2 Reptiles: and crawling creatures ²¹³ of the earth
 - J3 Birds: and birds of the air.
- G4 The ensuing conversation 10:13-15
 - H1 The command to eat: {13} A voice came to him, "Get up, Peter, kill and eat!" 10:13
 - H2 Peter's protest of uncleanness: {14} But Peter said, "By no means, Lord, for I have never eaten anything unholy and unclean." 10:14
 - H3 The clarification of cleansing: {15} Again a voice *came* to him a second time, "What God has cleansed, no *longer* consider unholy." ²¹⁴

²¹¹ Acts 10:11 - *: A historical present translated as past tense in the [NASB](#). See explanatory note at Acts 8:36.

²¹² Acts 10:11 - object: [NASB](#) note: Or *vessel*

²¹³ Acts 10:12 - crawling creatures: [NASB](#) note: Or *reptiles*

²¹⁴ Acts 10:15 - What God has cleansed, no *longer* consider unholy: On a surface level, this appears to mean that God cleansed all animals for eating, for which see 1 Timothy 4:1-5. On a deeper level, and this was the primary purpose of the vision, as the account reveals, it meant that [Jewish Christians](#) should not fear to associate with [Gentiles](#) for the purposes of evangelism and, after conversion, fellowship. Indeed, in the [Church](#), [Jesus'](#) death and

10:15

- G5 The conclusion of the vision 10:16
 - H1 The three-fold repetition: {16} This happened three times,²¹⁵
 - H2 The withdrawal of the object: and immediately the object was taken up into the sky.
- E3 The Divinely prearranged meeting of Cornelius' men with Peter 10:17-23a
 - G1 Peter's perplexity: {17} Now while Peter was greatly perplexed²¹⁶ in mind as to what the vision which he had seen might be, 10:17a
 - G2 The arrival of Cornelius' messengers: behold, the men who had been sent by Cornelius, having asked directions for Simon's house, appeared at the gate; 10:17b
 - G3 The request for Simon Peter: {18} and calling out, they were asking whether Simon, who was also called Peter, was staying there. 10:18
 - G4 The reflection of Peter: {19} While Peter was reflecting on the vision, 10:19a
 - G5 The message of the Spirit to Peter 10:19b-20
 - H1 The arrival of three men: the Spirit said to him, "Behold, three men are looking for you. 10:19b
 - H2 The Spirit's instruction to accompany them: {20} "But get up, go downstairs and accompany them without misgivings, 10:20a

resurrection broke down the barrier between believing [Jewish](#) and [Gentile](#) peoples (Eph. 2:11-22).

²¹⁵ Acts 10:16 - this happened three times: It is not readily apparent from the text whether the sheet came down from heaven and the conversation recorded occurred three times; or whether the sheet came down from heaven only once and three instances of the dialogue took place. At the very least, there were three instances of dialogue in which [Peter](#) was commanded to eat, and he protested each time!

²¹⁶ Acts 10:17 - greatly perplexed: [Peter](#) did not readily catch the significance of this vision. [Peter](#) was, like many of us, a kinesthetic learner – he learned best by experiencing. In faith, he followed the promptings of the [Spirit](#) of God and accompanied the messengers from [Cornelius](#). He finally perceived the significance of the vision when the [Gentiles](#) to whom he proclaimed [Jesus](#) trusted in Him, and were immediately granted the gift of the [Spirit](#), as was evidenced by their [speaking in languages](#) they had not previously learned (Acts 10:34-48).

- H3 The reassurance of the Spirit: for I have sent them Myself.” 10:20b
- G6 The obedient response of Peter 10:21
 - H1 His descent: {21} Peter went down to the men
 - H2 His identification of himself: and said, “Behold, I am the one you are looking for;
 - H3 His question about their mission: what is the reason for which you have come?”
- G7 The reply of the emissaries 10:22
 - H1 Their description of Cornelius: {22} They said, “Cornelius, 10:22a
 - J1 a centurion,
 - J2 a righteous and God-fearing man
 - J3 well spoken of by the entire nation of the Jews,
 - H2 Their explanation of their mission 10:22b
 - J1 The angelic origin: was *divinely* directed by a holy angel
 - J2 Their assignment: to send for you *to come* to his house
 - J3 Their expectation: and hear a message from you.”
- G8 Peter’s extension of hospitality: {23} So he invited them in and gave them lodging. 10:23a
- E4 Peter's journey to Caesarea and meeting with Cornelius 10:23b-33
 - G1 The trip to Caesarea 10:23b-24a
 - H1 Peter’s cooperation: And on the next day he got up and went away with them, 10:23b
 - H2 Peter’s companions: and some of the brethren from Joppa accompanied him. 10:23c
 - H3 The arrival in Caesarea: {24} On the following day he entered Caesarea. 10:24a

- G2 The anticipation of Cornelius 10:24b
 - H1 His waiting: Now Cornelius was waiting for them
 - H2 His invitations: and had called together his relatives and close friends.
- G3 The awkward respect of Cornelius: {25} When Peter entered, Cornelius met him, and fell at his feet and worshiped *him*. 10:25
- G4 The dissuasion of Peter: {26} But Peter raised him up, saying, “Stand up; I too am *just* a man.” 10:26
- G5 The discovery of Peter: {27} As he talked with him, he entered and found* ²¹⁷ many people assembled. 10:27
- G6 The initial statement of Peter 10:28-29
 - H1 His acknowledgment of Jewish scruples: {28} And he said to them, “You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; 10:28a
 - H2 The revelation from God: and *yet* God has shown me that I should not call any man unholy or unclean. 10:28b
 - H3 The reason for his accompaniment: {29} “That is why I came without even raising any objection when I was sent for. 10:29a
 - H4 His question as to the purpose of the meeting: So I ask for what reason you have sent for me.” 10:29b
- G7 The explanation of Cornelius 10:30
 - H1 His prayer of four days ago: {30} Cornelius said, “Four days ago to this hour, I was praying in my house during the ninth hour; ²¹⁸ 10:30a
 - H2 The appearance of a man with brilliant clothes: and behold, a man stood before me in shining garments, 10:30b

²¹⁷ Acts 10:27 - *: A historical present translated as past tense in the [NASB](#). See explanatory note at Acts 8:36.

²¹⁸ Acts 10:30 - ninth hour: [NASB](#) note: I.e. 3 to 4 p.m.

- G8 The response of the man 10:31-32
 - H1 God's awareness of his prayers and alms: {31} and he said*,²¹⁹ 'Cornelius, your prayer has been heard and your alms have been remembered before God. 10:31
 - H2 His instruction to send for Simon Peter: {32} 'Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; 10:32a
 - H3 The address of Simon Peter: he is staying at the house of Simon *the* tanner by the sea.' 10:32b
- G9 The obedience of Cornelius: {33} "So I sent for you immediately, 10:33a
- G10 The kindness of Peter: and you have been kind enough to come. 10:33b
- G11 Their readiness to listen to the message from God: Now then, we are all here present before God to hear all that you have been commanded by the Lord." 10:33c
- E5 Peter's inaugural, official salvation message to Gentiles – the household of [Cornelius](#) at Caesarea 10:34-43
 - G1 The impartiality of God 10:34-35
 - H1 His statement of God's impartiality: {34} Opening his mouth, Peter said: "I most certainly understand *now* that God is not one to show partiality, 10:34
 - H2 His reaching out to every nation: {35} but in every nation 10:35
 - J1 To: the man who fears Him
 - J2 To: and does what is right is welcome to Him.
 - G2 The initial recipients of the message: {36} "The word which He sent to the sons of Israel, 10:36a
 - G3 The content of the message: preaching peace through

²¹⁹ Acts 10:31 - *: A historical present translated as past tense in the [NASB](#). See explanatory note at Acts 8:36.

Jesus Christ (He is Lord of all)— 10:36b

- G4 The geography of the events: {37} you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. 10:37
- G5 God's anointing of Jesus: {38} "*You know of* Jesus of Nazareth, how God anointed Him 10:38a
 - H1 with the Holy Spirit
 - H2 and with power,
- G6 The ministry of Jesus 10:38b
 - H1 and *how* He went about doing good
 - H2 and healing all who were oppressed
 - H3 by the devil, for God was with Him.
- G7 The witness of the twelve: {39} "We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. 10:39a
- G8 The death of Jesus: They also put Him to death by hanging Him on a cross. 10:39b
- G9 The resurrection of Jesus: {40} "God raised Him up on the third day 10:40a
- G10 The appearances of Jesus 10:40b-41
 - H1 and granted that He become visible,
 - H2 {41} not to all the people,
 - H3 but to witnesses who were chosen beforehand by God, *that is*, to us who ate and drank with Him after He arose from the dead.
- G11 The assignment of Jesus 10:42
 - H1 The solemnity of the assignment: {42} "And He ordered us to preach to the people, and solemnly to testify
 - H2 The motivation for the listeners – Jesus will be the final Judge! that this is the One who has been appointed by God as Judge of the living and the dead.

- G12 The affirmation of the prophets {43} “Of Him all the prophets bear witness that through His name 10:43
 - H1 The condition of faith: everyone who believes ²²⁰ in Him
 - H2 The receipt of forgiveness: receives ²²¹ forgiveness of sins.”
- E6 The Cornelian company's saving faith evidenced by the gift of the pouring out of the Spirit 10:44-48
 - G1 The descent of the Spirit: {44} While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message.
 - G2 The amazement of the Jewish brothers from Joppa:
 - H1 The statement of their amazement: {45} All the circumcised believers who came with Peter were amazed,
 - H2 The cause of their amazement – the gift of the Holy Spirit on Gentiles: because the gift of the Holy Spirit had been poured out on the Gentiles also.
 - H3 The proof of the gift: {46} For they were hearing them speaking with tongues and exalting God.
 - G3 Peter's call for baptism 10:46b-48
 - H1 Peter's question: Then Peter answered, {47} “Surely no one can refuse the water for these to be baptized 10:46b-47a
 - H2 Peter's reason: who have received the Holy Spirit just as we *did*, can he?” 10:47b

²²⁰ Acts 10:43 - believes: A [present active participle](#) of the verb *pisteuo* (4100), to believe. The faith of a genuine believer is an ongoing, not a momentary faith.

²²¹ Acts 10:43 - receives: An [aorist active infinitive](#) of *lambano* (2983), to take or receive. Forgiveness of sins is received at a point in time, the moment of initial faith. This is [legal forgiveness](#), which lasts for [eternity](#). Thus there is no need for repeated receptions of (legal) forgiveness, “For there is therefore now no condemnation for those who are in Christ” (Rom. 8:1). [Family forgiveness](#), forgiveness by God of his erring children, is needed repeatedly. This is encompassed in 1 John 1:9, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

It is worth noting that this transaction of faith in [Jesus](#), as proclaimed by [Peter](#), would result in the [forgiveness of sins](#). The observation of [circumcised Jewish](#) believers in [Jerusalem](#), who were concerned that these [Gentiles](#) in [Cesarea](#) had not also been [circumcised](#) (Acts 11:1-3), was that the [Gentiles'](#) response of [faith](#), resulting in the [forgiveness of sins](#), constituted God-ordained, life-giving [repentance](#) (*metanoia*, 3341) (Acts 11:18).

- H3 Peter's order: {48} And he ordered them to be baptized in the name of Jesus Christ.²²² 10:48a
 - H4 Peter's stay: Then they asked him to stay on for a few days. 10:48b
 - D2 The acquiescence of Hebrew Christians in Jerusalem to God's intention to grant repentance to Gentiles also 11:1-18
 - E1 News of Gentile reception reaches Judea: {1} Now the apostles and the brethren who were throughout Judea heard that the Gentiles also had received the word of God.
 - E2 The objection of the Jewish believers in Jerusalem 11:2-3
 - G1 The editorial statement of their objection: {2} And when Peter came up to Jerusalem, those who were circumcised took issue with him, 11:2
 - G2 The issues behind their objection 11:3
 - H1 Fraternizing with the uncircumcised: {3} saying, "You went to uncircumcised men
 - H2 Eating with the uncircumcised: and ate with them."²²³
 - E3 Peter's self defense 11:4-17
 - G1 His description of the "sheet" vision 11:4-10
 - H1 His orderly rebuttal: {4} But Peter began

²²² Acts 10:48 - And he ordered them to be [baptized](#) in the name of [Jesus Christ](#): For an explanation of the theological significance of this event, see the article, [Part C: The Significance of Tongues in the House of Cornelius](#). Acts 10.

²²³ Acts 11:3 - You went to uncircumcised men and ate with them: Two issues were at stake as recounted by these [Messianic Jews](#) in [Jerusalem](#) – fraternizing with [Gentiles](#), and, worse yet, eating with them. The terming of [Gentiles](#) as being "uncircumcised" was both an expression of contempt (in [Jewish](#) thinking) and an acute awareness that anyone uncircumcised was outside the pale of God's covenant blessings with the descendants of [Abraham](#) (Gen. 17). The posture of [Jewish](#) people toward [Gentiles](#) did not express the missionary heart of God, however. God called [Israel](#) to Himself to be a kingdom of [priests](#) (Ex. 19:6). It was always God's anticipation that [Israel](#) would be a missionary force to draw other nations to Himself. Sadly, these [Jewish Christians](#) in [Jerusalem](#) did not have the heart of God in this regard. A whole fabric of human tradition had wrapped itself around their behavior toward [Gentiles](#). To be sure, there was a discernible wall that served as a barrier between [Jew](#) and [Gentile](#). But these dear people were unaware that [Christ's](#) death had broken down that barrier (Eph. 2:11-22). The [Jewish Christians](#) in [Jerusalem](#) were oblivious of the fact that God had, through the blood of [Christ](#), cleansed the [Gentiles](#) who believed in [Jesus](#). Some modern day observations can be made here. (1) It is possible for [Christians](#) to erect barriers between themselves that consist of human perception, not Divine will. (2) In this case, the [Jewish Christians](#) viewed their position as being theologically more conservative and correct than [Peter's](#) position. They viewed [Peter](#) as being more liberal than themselves. (3) In actuality, however, there are times when a "conservative" is wrong and a "liberal" is right! This was one of those times! (4) A true understanding of the mind of God unifies divided [Christians](#). [Jesus](#) is far more concerned about unity among believers than we are (John 17:20-22).

speaking and *proceeded* to explain to them in orderly sequence, saying, 11:4

H2 His circumstances 11:5a

J1 His prayer: {5} “I was in the city of Joppa praying;

J2 His trance: and in a trance

H3 The descent of the sheet: I saw a vision, an object coming down like a great sheet lowered by four corners from the sky; and it came right down to me, 11:5b

H4 The menagerie of animals: {6} and when I had fixed my gaze on it and was observing it I saw 11:6

J1 the four-footed animals of the earth

J2 and the wild beasts

J3 and the crawling creatures ²²⁴

J4 and the birds of the air.

H5 The voice of command: {7} “I also heard a voice saying to me, ‘Get up, Peter; kill and eat.’ 11:7

H6 Peter’s objection: {8} “But I said, ‘By no means, Lord, for nothing unholy or unclean has ever entered my mouth.’ 11:8

H7 The heavenly charge: {9} “But a voice from heaven answered a second time, 11:9

J1 Divine cleansing: ‘What God has cleansed,

J2 Constitutes actual holiness: no longer consider unholy.’

H8 The tri-fold repetition and withdrawal: {10} “This happened three times, and everything was drawn back up into the sky. 11:10

G2 Messengers from Caesarea 11:11-12a

²²⁴ Acts 11:6 - crawling creatures: [NASB](#) note: Or, *reptiles*

- H1 Three men from Caesarea: {11} “And behold, at that moment three men appeared at the house in which we were *staying*, having been sent to me from Caesarea.
 - H2 The endorsement of the Spirit: {12} “The Spirit told me to go with them without misgivings. 11:12a
- G3 His journey to the man’s house: These six brethren also went with me and we entered the man’s house. 11:12b
- G4 The report of the homeowner 11:13-14
 - H1 The presence of an angel: {13} “And he reported to us how he had seen the angel standing in his house, and saying, 11:13a
 - H2 The instructions to send for Peter: ‘Send to Joppa and have Simon, who is also called Peter, brought here; 11:13b
 - H3 The anticipated message of salvation: {14} and he will speak words to you by which you will be saved, you and all your household.’ 11:14
- G5 The descent of the Spirit: {15} “And as I began to speak, the Holy Spirit fell upon them just as *He did* upon us at the beginning. 11:15
- G6 The prediction by Jesus of Spirit baptism: {16} “And I remembered the word of the Lord, how He used to say, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ 11:16
- G7 The conclusion of Peter 11:17
 - H1 God’s gift of the Spirit: {17} “Therefore if God gave to them the same gift as *He gave* to us also after believing in the Lord Jesus Christ,
 - H2 His inability to withstand God! who was I that I could stand in God’s way?”²²⁵
- E4 The affirmative response of the Jewish believers in Jerusalem 11:18

²²⁵ Acts 11:17 - who was I that I could stand in God’s way? For an explanation of the theological significance of this event, see the article, [Part C: The Significance of Tongues in the House of Cornelius](#). Acts 10.

- G1 The easing of their tension: {18} When they heard this, they quieted down
- G2 Their glorification of God: and glorified God, saying,
- G3 Their acceptance of Gentile repentance: “Well then, God has granted to the Gentiles also the repentance²²⁶ *that leads to life.*”

C2 The Divinely-instigated, Apostolically-overseen evangelism of Jewish and Gentile peoples in ANTIOCH 11:19-30

- D1 The Divine instigation of the "lay" evangelism:²²⁷ {19} So then those who were scattered because of the persecution that occurred in connection with Stephen 11:19a
- D2 The restricted Jewish target of some lay witnesses: 11:19b
 - E1 Their destination: made their way to Phoenicia and Cyprus and Antioch,
 - E2 Their activity: speaking the word
 - E3 Their limited target peoples: to no one except to Jews alone.²²⁸
- D3 The Divinely-blessed evangelism of Gentiles in Antioch 11:20-21

²²⁶ Acts 11:19 - repentance: The noun is *metanoia* (3341), “...a change of mind leading to change of behavior *repentance, conversion, turning about* (Matt. 3:8; 2 Cor. 7:10) ...” (excerpted from Friberg). Strictly speaking, this was primarily a change of mind about who [Jesus](#) was, but not excluding the issue of [forgiveness of sins](#). If one goes back to the synopsis of [Peter’s](#) message given by [Luke](#), his “punch line,” if you will, was this:

And He (Jesus) ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead. Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins (Acts 10:42-43).

Immediately the [Holy Spirit](#) fell upon the believers (Acts 10:44), even before they had been [baptized](#) with water (Acts 10:47-48)! We conclude that, if someone genuinely changes his mind about [Jesus](#), accepting Him as the [Messiah](#), understanding why He came to earth, that change of mind inevitably results in [forgiveness of sins](#). That, in turn, leads to a turning from sin and a pursuit of good works (Eph. 2:8-10).

²²⁷ Acts 11:19 title - “lay” evangelism: I have used the term “‘lay’ evangelism” because [Luke](#) specifically recorded about the church in [Jerusalem](#) that “they were all scattered throughout the regions of [Judea](#) and [Samaria](#), except the [apostles](#)” (Acts 8:1). Since the [apostles](#), as a group, stayed in [Jerusalem](#), those who were scattered were the non-[apostles](#). In today’s terms, we would call them “lay people” because they did not have the formal training that [Jesus](#) had granted to His [apostles](#). What is most significant is that these “people in the pew” were the ones who were evangelizing. The fact that they had received no formal training did not alleviate them of their responsibility to spread the word. And they did so at risk to their own lives! We need to follow their example!

²²⁸ Acts 11:19 - to Jews alone: Presumably, the great bulk of “those who were scattered” were themselves [Jewish](#). Not having experienced the benefit of the provocative vision [Peter](#) had received from God, these [Jewish](#) brothers were not inclined to take the good news to [Gentiles](#). But some [Jewish Christians](#) whose origins were outside of territorial [Israel](#), did not share the ethnic and cultural restraints of these selective evangelists. They began to witness to [Hellenists](#) (Acts 11:20). The tide was beginning to turn away from a predominantly [Jewish Church](#) to an increasingly [Gentile Church](#)!

- E1 The identity of the evangelists: {20} But there were some of them, men of Cyprus and Cyrene, 11:20a
- E2 The destination of the evangelists: who came to Antioch ²²⁹ 11:20b
- E3 The targets of the evangelists: and *began* speaking to the Greeks ²³⁰ also, 11:20c
- E4 The content of their message: preaching the Lord Jesus. ²³¹ 11:20d
- E5 The blessing of the Lord: {21} And the hand of the Lord was with them, 11:21a
- E6 The extraordinary results: and a large number who believed turned to the Lord. ²³² 11:21b
- D4 The nurturing of the Antioch church by Barnabas and Saul 11:22-26
 - E1 The cognizance of the church at Jerusalem: {22} The news about them reached the ears of the church at Jerusalem, 11:22a
 - E2 The emissary of the church at Jerusalem: and they sent Barnabas ²³³ off to Antioch. 11:22b
 - E3 The observation of Barnabas: {23} Then when he arrived

²²⁹ Acts 11:20 - [Antioch](#): A major city located inland near the northeastern-most shore of the [Mediterranean](#) in what was then known as [Syria](#), but now [Turkey](#). At its zenith [Antioch](#) boasted half a million residents. It would become the launching point of [Saul's first great missionary journey](#).

²³⁰ Acts 11:20 - Greeks: [NASB](#) note: A literal translation: *Hellenists*; people who lived by Greek customs and culture. [[JTB](#): The Greek term "Hellenist" is *Hellenistes* ([1675](#)).]

²³¹ Acts 11:20 - preaching the Lord Jesus: literally, "good-news-cizing" the Lord Jesus. The Greek word is the [present middle participle](#) of *euaggelizō* ([2097](#)), from which we derive the English word *evangelize*. [F. F. Bruce](#) notes (p. 272) that [Luke](#) records that these evangelists spoke of [Jesus](#) as [Lord](#) (Master), and not as [Messiah](#) since the [Gentiles](#) did not know what the word [Messiah](#) meant. It is a [Jewish](#) term.

²³² Acts 11:21 - a large number who believed turned to the Lord: The words *large*, *number*, *believed*, and *turned* all appear in the singular in [Luke's](#) text. Literally, it reads, "and a large number, the ones having believed, turned to the Lord." [Believing](#), (*pisteuo*, [4100](#)), is a pre-condition of turning to the Lord. The word *turned* is the third person singular [aorist](#) (punctiliar action) of *epistrephō* ([1994](#)). In literal terms it means to turn around. Here it is metaphorical, meaning to turn one's life or viewpoint around to follow the [Lord Jesus](#). It is a synonym for *repent* (*metanoeō*, [3340](#)), as in Acts 2:38). A similar figurative use of *epistrephō* appears in Mark 4:12.

²³³ Acts 11:22 - Barnabas: [Barnabas](#) was an ideal choice to send to shepherd the fledgling church at [Antioch](#). He was actually, Joseph, a [Levite](#) of [Cyprian](#) birth. The [apostles](#) nicknamed him [Barnabas](#) (Son of Encouragement). He generously donated money from a land sale to the [apostles](#) for redistribution (Acts 4:36-37). [Luke](#) described him as "a good man, and full of the [Holy Spirit](#) and of faith" (Acts 11:24). [Barnabas](#) had already taken the new convert [Saul](#) under his wing and introduced him to the [apostles](#), affirming the sincerity of his conversion (Acts 9:27). The [Holy Spirit](#) would later assign [Barnabas](#), along with [Saul](#) to a missionary ministry (Acts 13:2) traversing [Cyprus](#), Biblical [Asia](#), and other nearby provinces (modern day [Turkey](#)).

- and witnessed the grace of God, 11:23a
- E4 The actions of Barnabas 11:23b
 - G1 Rejoicing: he rejoiced
 - G2 Exhorting: and *began* to encourage them all with resolute heart to remain *true* to the Lord; ²³⁴
 - E5 The character of Barnabas 11:24a
 - G1 Good: {24} for he was a good man,
 - G2 Spiritual: and full of the Holy Spirit and of faith.
 - E6 The results of Barnabas' efforts: And considerable numbers were brought to the Lord. 11:24b
 - E7 The action of Barnabas 11:25-26a
 - G1 His destination: {25} And he left for Tarsus 11:25a
 - G2 His intent: to look for Saul; 11:25b
 - G3 His action: {26} and when he had found him, he brought him to Antioch. 11:26a
 - E8 The teaching ministry of Barnabas and Saul 11:26b
 - G1 Their target: And for an entire year they met with the church
 - G2 Their educational ministry: and taught ²³⁵ considerable numbers;
 - E9 The emergence of Christian nomenclature: and the disciples were first called Christians in Antioch. 11:26c

²³⁴ Acts 11:23 - remain *true* to the Lord: [Barnabas](#) had a good understanding of the fifth pillar of [Calvinism](#) as expressed in the acronym [TULIP](#) – [Perseverance of the saints](#). The saints will persevere, but it requires human encouragement and human effort to remain true or loyal to the Lord! The two words “remain true” translate the single Greek word *prosmeno* ([4357](#)). [Paul](#) and [Barnabas](#) would later use this word in almost the same sense in Acts 13:43.

²³⁵ Acts 11:26 - taught considerable numbers: [Saul](#) was a relatively new [Christian](#). He had already shown a propensity to evangelize. This year of teaching alongside [Barnabas](#) undoubtedly benefitted [Saul](#) immeasurably. [Saul](#) would, by the grace of God, turn out to be [Jesus](#)' greatest witness (cf. Acts 13-28). But this exposure to educating or teaching new [Christians](#) would also become a hallmark of [Saul's](#) ministry. Half the letters in the [New Testament](#) would be written by him. His systematic attempts to educate [churches](#) he had founded and even some he had not, have left an indelible mark on the [New Testament](#), and upon [Christianity](#) in general. [Paul's](#) letter to the [Romans](#) represents the most systematic theology of any [New Testament](#) writing. All [churches](#) must make an educational ministry a top priority!

- D5 The sending of financial aid from the Gentile church in Antioch to the Jewish Judean church by the hands of [Saul](#) and Barnabas 11:27-30
- E1 The arrival in Antioch of some prophets: {27} Now at this time some prophets ²³⁶ came down from Jerusalem to Antioch. 11:27
- E2 The prediction of Agabus: {28} One of them named Agabus stood up and *began* to indicate by the Spirit that there would certainly be a great famine all over the world. 11:28a
- E3 The fulfillment of Agabus' prediction: And this took place in the *reign* of Claudius. 11:28b
- E4 The relief effort from Antioch to Judea 11:29-30
- G1 The basis of the relief: {29} And in the proportion that any of the disciples had means, 11:29a
- G2 The universality of the relief: each of them determined to send *a contribution* for the relief 11:29b
- G3 The targets of the relief: of the brethren living in Judea.²³⁷ 11:29c
- G4 The conveyers of the relief: {30} And this they did, sending it in charge of Barnabas and Saul ²³⁸ to the elders.²³⁹ 11:30

²³⁶ Acts 11:27 - prophets: There were apparently multiple [prophets](#) (*prophētēs*, 4396) in at least some of the early [local churches](#) (see also Acts 13:1; 1 Cor. 14). [Prophets](#), like the [apostles](#), served as the foundation of the [Church](#) (Eph. 2:20). [Prophets](#) received messages directly from God. That is what made them [prophets](#). There were times when a [prophet](#) would predict the future. This [Agabus](#) did, under the direction of the [Spirit](#) (Acts 11:28). Any prediction a true [prophet](#) makes comes to pass (Deut. 18:20-22). This was certainly true of [Agabus](#)' prediction of a famine.

²³⁷ Acts 11:29 - relief of the brethren living in [Judea](#): Having heard of the famine-induced poverty of the [Jerusalem](#) church, the [Christians](#) of [Antioch](#) determined to send a financial contribution. [Paul](#) would later enunciate the principle that, since [Gentile Christians](#) had received a spiritual gift from [Jewish](#) believers, namely, [salvation](#) in [Christ](#), it was entirely appropriate, therefore, to return the favor by at least giving a material gift (Rom. 15:25-27).

²³⁸ Acts 11:30 - Barnabas and Saul: In the eyes of the [Church](#) of [Antioch](#), [Barnabas](#) and [Saul](#) were a recognizable team. The [Holy Spirit](#) would later decree that the [church](#) leaders in [Antioch](#) separate these two for a specific ministry to which He had called them (Acts 13:1-4).

²³⁹ Acts 11:30 - elders: Even at this early date, the designation for the leaders of the [church](#) at [Jerusalem](#) is [elders](#) (*presbúteros*, 4245), not [apostles](#) (*apóstolos*, 652). Slowly but surely the [Church](#) of [Jesus](#) was transitioning from an [Apostle](#)-led to an [elder](#)-led entity.

B3 Repercussion from Evangelism: The Persecution of the Apostles James and Peter 12:1-25

C1 Herod's execution of James 12:1-2

D1 Herod's arrest of some in the church: {1} Now about that time Herod²⁴⁰ the king laid hands on some²⁴¹ who belonged to the church in order to mistreat them. 12:1

D2 Herod's execution of the Apostle [James](#): {2} And he had James the brother of John put to death²⁴² with a sword. 12:2

C2 Peter's miraculous escape from Herod 12:3-17

D1 Herod's arrest of Peter 12:3-5

E1 His motivation: {3} When he saw that it pleased the Jews,²⁴³ 12:3a

E2 His arrest of Peter: he proceeded to arrest Peter also. 12:3b

E3 The time of the arrest: Now it was during the days of Unleavened Bread.²⁴⁴ 12:3c

²⁴⁰ Acts 12:1 - Herod the king: This is [Herod Agrippa I](#), "a ruler popular with the Jews for he was partly [Jewish](#), being of [Hasmonean](#) descent" (Toussaint, Acts, [TBKC](#)). He was grandson of [Herod the Great](#), who attempted to murder the infant Jesus (Matt. 2:1-18). [Agrippa I](#) died in A.D. 44, and was succeeded by his son, [Herod Agrippa II](#). [Paul](#) would later be given a hearing before [Agrippa II](#) and his sister [Bernice](#) (Acts 25:13-26:32). See Constable's [Table of Herod the Great's Family Tree](#).

²⁴¹ Acts 12:1 - some: The indefinite pronominal adjective *tis* ([5100](#)) appears here in the plural. It may be that [Herod](#) at first arrested and mistreated more than just [James](#). On the other hand, the plurality may refer to both [James](#) and subsequently to [Peter](#), who was [Herod's](#) next target. The latter view is more likely.

²⁴² Acts 12:2 - he had [James](#) ... put to death: *anairéo* ([337](#)) appears here in the third masculine singular [aorist indicative active](#) (not [passive](#)) voice. It means, literally, to take away, but combined with *machaira* ([3162](#)), a short sword, it serves as a euphemism for putting someone to death. [Herod](#) undoubtedly ordered a soldier to execute [James](#), but [Luke](#) makes [Herod](#) the active agent for [James'](#) death. Literally, [Luke](#) wrote, "And he put to death [James](#), the brother of [John](#), with a sword."

²⁴³ Acts 12:3 - pleased the Jews: [Herod Agrippa I](#) was notorious for doing anything he could to curry favor with the Jews (Toussaint, [TBKC](#)). Even the [Pharisees](#) thought well of him ([Bruce](#), p. 280). There had been a marked change in the [Jewish](#) public's perception of the [church](#) from the day of [Pentecost](#) (Acts 2:47) to the present. This change was marked by the persecution of the [church](#) commencing with [Stephen's](#) martyrdom (Acts 6:8-8:3), and perhaps also by [Peter's](#) deliberate association with [Gentiles](#), including a Roman [centurion](#) at that! (Acts 10:1-11:18) (see [Bruce](#), p. 280). Unfortunately, even in America, supposedly the "sweet land of liberty," increasingly, there are politicians who make decisions based, not on what is true or what will be in the best interests of their country, but on the influence of those who will help them retain their power and financial base.

²⁴⁴ Acts 12:3 - days of Unleavened Bread: The [Feast of Unleavened Bread](#) was a seven-day spring festival, following immediately on the heels of [Passover](#) (Toussaint, [TBKC](#)). [Agrippa](#) did not want to mar the festival with an execution, so he bided his time.

- E4 Peter's imprisonment: {4} When he had seized him, he put him in prison,²⁴⁵ 12:4a
- E5 Peter's guards: delivering him to four squads of soldiers ²⁴⁶to guard him, 12:4b
- E6 The date of the trial: intending after the Passover ²⁴⁷ to bring him out before the people. 12:4c
- E7 Peter's stay in prison: {5} So Peter was kept in the prison,²⁴⁸ 12:5a
- E8 The prayers of the church: but prayer for him was being made fervently ²⁴⁹ by the church to God. 12:5b
- D2 An angel's deliverance of Peter 12:6-11
 - E1 The chronology: {6} On the very night when Herod was about to bring him forward, 12:6a
 - E2 The security measures 12:6b
 - G1 On Peter's person: Peter was sleeping ²⁵⁰ between two soldiers, bound with two chains,
 - G2 Outside the cell: and guards in front of the door were

²⁴⁵ Acts 12:4 - prison: Most likely, a reference to the [Antonia Fortress](#) (so [Bruce](#), pp. 283, 284), a sizeable stone building abutting the temple compound on [Mount Moriah](#) at its NW corner. It had been built by [Herod the Great](#) and named after Mark Antony. It served as a military barracks for a legion of Roman troops stationed there for crowd control during Jewish festivals. It also served as a prison. For an excellent description, see "[The Antonia Fortress](#)," a description synthesized from [Josephus' Antiquities](#) 15.8.5; 15.11.4; 18.4.3; and *Bellum* 1.21.1 and 5.5.8. [Note by [JTB](#): "Bellum" is Latin for "War," and probably refers to Josephus' "The Jewish War."]

²⁴⁶ Acts 12:4 - four squads of soldiers: As the text subsequently explains, a squad (*tetradion*, [5069](#)) consisted of four soldiers. Two were chained to [Peter](#), one soldier chained to his left hand, the other to his right. Two more of the soldiers stood outside the cell door, not necessarily right together. Presumably each squad had guard duty for six hours. Peter was under guard twenty-four hours a day! Perhaps [Agrippa](#) remembered the [apostles'](#) earlier escape from prison! (Acts 5:19-24) (Toussaint, [TBKC](#)).

²⁴⁷ Acts 12:4 - [Passover](#): The term here looks at the entire eight-day celebration (Toussaint, [TBKC](#)).

²⁴⁸ Acts 12:5 - the prison: *te phulake* ([5438](#)). [Luke](#) used this word with the article *the* (*te*) again in Acts 12:6.

²⁴⁹ Acts 12:5 - [prayer](#) was being made fervently: [NASB](#) accurately captures the nature of the [prayer](#) - ongoing [prayer](#) - the verb "was being" is [Imperfect](#) tense, and the verb "made" is [Present](#) tense - and also "[fervent](#)" [prayer](#)! The church had just lost one [Apostle](#), [James](#), and now, apparently, were about to lose their [Christ](#)-appointed leader, [Peter](#)!

²⁵⁰ Acts 12:6 - Peter was sleeping: [Peter's](#) composure was remarkable. Cf. Isaiah 26:3.

watching over the prison.²⁵¹

E3 The sudden appearance of an angel 12:7-9

- G1 A sudden appearance: {7} And behold, an angel of the Lord ²⁵² suddenly appeared 12:7a
- G2 A shining light: and a light shone in the cell; 12:7b
- G3 A rude awakening: and he struck ²⁵³ Peter's side and woke him up, saying, 12:7c
- G4 A command to hurry: "Get up quickly." 12:7d
- G5 The unlocked chains: And his chains fell off his hands. 12:7e
- G6 The commands to get dressed: {8} And the angel said to him, 12:8a
 - H1 "Gird yourself ²⁵⁴
 - H2 and put on your sandals." And he did so.
 - H3 And he said* ²⁵⁵ to him, "Wrap your cloak around you
- G7 The command to follow: and follow me." 12:8b

²⁵¹ Acts 12:6 - guards ... watching over the prison: Literally, "and guards (*phulax*, [5441](#)) before the door were keeping the guard (*phulake*, [5438](#))."²⁵¹ The second term is obviously related to the first, yet different. Possessing the specific article, the latter term may refer to *the prison*, as stated in the [NASB](#) here and in Acts 12:5. In my view, however, it more likely refers to the fact that these two soldiers were posted at the cell door keeping the guard over [Peter](#). These two additional soldiers were not guarding the *prison*. Rather they were guarding the *prisoner* – [Peter](#)! Additional sentries were guarding the prison (see Acts 12:10). Luke states these two were before, or in front of the door. Which side of the door he meant is difficult to state with certainty. In either event, they were stationed at the door, and they were guarding [Peter](#).

²⁵² Acts 12:7 - angel of the Lord: This is the third occurrence of an unnamed [angel](#) (messenger) of the Lord. The first was in Acts 5:19 (see the note there), where an angel engineered a previous prison escape, that time for all the [apostles](#). That last time will be Acts 12:23, where an angel of the Lord will smite King [Herod Agrippa I](#) with fatal results!

²⁵³ Acts 12:7 - struck: This is a beneficial striking (*patasso*, [3960](#)). [Peter](#) was so sound asleep the [angel](#) had to hit him to awaken him! The striking of [Herod](#) by an [angel](#) (messenger) of the Lord in Acts 12:23 will be deadly!

²⁵⁴ Acts 12:8 - gird yourself: [Peter](#) was sleeping in his undergarment (tunic, *chiton*, [5509](#)), assumed, but not specified by the [angel](#). He needed to tie it up for ease of movement. He also told him to put on his sandals (*sandalion*, [4547](#)). In a moment, the [angel](#) told him to put on his cloak (*himation*, [2440](#)), or outer garment. The pedantic, step by step instructions of the [angel](#) are almost comical, but they accurately reflect the fact that [Peter](#) was suddenly awakened from a very sound sleep!

²⁵⁵ Acts 12:8 - *: A historical present translated as past tense in the [NASB](#). See explanatory note at Acts 8:36.

- G8 The cooperation of Peter: {9} And he went out and continued to follow, 12:9a
- G9 The supposed vision of Peter 12:9b
 - H1 His unawareness: and he did not know that what was being done by the angel was real,
 - H2 His presumption: but thought he was seeing a vision.
- E4 The escape from prison 12:10a
 - G1 Their passing the guards: {10} When they had passed the first and second guard,²⁵⁶
 - G2 The automatic opening of the gate: they came to the iron gate that leads into the city, which opened for them by itself;
 - G3 Their exit through the gate: and they went out
- E5 The procession along a side-street: and went along one street, 12:10b
- E6 The sudden disappearance of the angel: and immediately the angel departed from him. 12:10c
- E7 The realization of Peter 12:11
 - G1 His comprehension: {11} When Peter came to himself,
 - G2 His verbalization of his rescue: he said,
 - H1 Jesus' messenger: "Now I know for sure that the Lord has sent forth His angel
 - H2 Jesus' rescue: and rescued me
 - J1 From Herod: from the hand of Herod
 - J2 From the Jewish people: and from all that the Jewish people were

²⁵⁶ Acts 12:10 - first and second guard: The word [Luke](#) uses here is not *phulax* ([5441](#)), an individual guard, as he had used in 12:6. It is *phulake* ([5438](#)), typically translated prison (Acts 5:19, 22, 25; 12:4, 5, etc.), but here more likely referring to additional guard posts or "sentries posted at the successive points of exit or entrance" ([Bruce](#), p. 284). [Bruce](#) theorizes that [Peter](#) would have been able to pass the first and second sentries because they would have presumed him to have been a servant. This is unlikely. Clearly the [angel](#) (messenger) had secured [Peter's](#) escape undetected (until later – see Acts 12:18) from the four soldiers stationed in and just outside his cell. [Peter](#) here also, protected by the [angel](#), passed the first and second sentry positions, and neither [Peter](#) nor the [angel](#) (messenger) were detected.

expecting.”

D3 Peter's visit to the incredulous church 12:12-17

- E1 His journey to the house of Mary: {12} And when he realized *this*, he went to the house of Mary, the mother of John who was also called Mark,²⁵⁷ 12:12a
- E2 The prayers of many: where many were gathered together and were praying. 12:12b
- E3 His knocking at the gate: {13} When he knocked at the door of the gate, a servant-girl named Rhoda²⁵⁸ came to answer. 12:13
- E4 The joyful announcement of Rhoda: {14} When she recognized Peter's voice, because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate. 12:14
- E5 The disbelief of those praying: {15} They said to her, "You are out of your mind!"²⁵⁹ 12:15a
- E6 The insistence of Rhoda: But she kept insisting that it was so. 12:15b
- E7 The explanation of those praying: They kept saying, "It is his angel." 12:15c
- E8 The persistence of Peter: {16} But Peter continued knocking; 12:16a
- E9 The amazement of those praying: and when they had opened *the door*, they saw him and were amazed.²⁶⁰ 12:16b

²⁵⁷ Acts 12:12 - John who was also called [Mark](#): This is the first reference in the NT to John [Mark](#) that uses both his names together. The others, also in [Acts](#), include Acts 12:25 and Acts 15:37. His mother, [Mary](#), seems to have had a rather large home, in which she hosted a portion of the [Jerusalem church](#). [Peter](#) seems quite familiar with this "house [church](#)." Presumably [Mary's](#) husband, John [Mark's](#) father, was either dead, or perhaps not a believer. Exhaustive references to John [Mark](#) include Acts 12:12, 25; 13:5, 13; 15:37, 39; Col 4:10; 2 Tim 4:11; Philem 1:24; and 1 Pet 5:13. He was the author of the [gospel of Mark](#). He was a cousin to [Barnabas](#) and also the latter's protégé. He also became, according to tradition, the protégé of [Peter](#), his mentor in writing the gospel that bears [Mark's](#) name. [Church](#) tradition has it that he founded the [church](#) in [Alexandria](#). See Toussaint ([TBKC](#), p. 285) for additional information about John [Mark](#).

²⁵⁸ Acts 12:13 - Rhoda: [Rhode](#) (4498) from [rhodon](#), a rose. Part of her job description, as a servant girl, was to answer the door. She seems, as a member of [Mary's](#) household, to have become a [believer](#) in [Jesus](#), and was overjoyed to see [Peter](#), but, understandably at this point, a little scatter-brained.

²⁵⁹ Acts 12:15 - "You are out of your mind!" translates the [Present](#) tense of the verb [mainomai](#) (3105). This translation better fits below in Acts 12:16, applied to the incredulous [prayer-warriors](#). I would paraphrase their statement here this way: "You are insane!"

²⁶⁰ Acts 12:16 - amazed: The Greek verb [existemi](#) (1839) would be better translated, "They were out of their minds!" This group of [Christians](#) apparently did not have the necessary [faith](#) to believe that God would answer their fervent [prayers](#). Yet He did. Sometimes God answers [prayers](#) in spite of our lack of [faith](#)!

- E10 The description by Peter: 17But motioning to them with his hand to be silent, he described to them how the Lord had led him out of the prison. 12:17a
- E11 The request of Peter: And he said, “Report these things to James ²⁶¹ and the brethren.” 12:17b
- E12 The departure of Peter: Then he left and went to another place. 12:17c
- C3 The aftermath of the persecutions 12:18-25
 - D1 The execution of the guards 12:18-19
 - E1 The consternation of the soldiers: {18} Now when day came, there was no small disturbance ²⁶² among the soldiers *as to* what could have become of Peter. 12:18
 - E2 Herod’s fruitless search: {19} When Herod had searched for him and had not found him, 12:19a
 - E3 Herod’s examination of the guards: he examined the guards 12:19b
 - E4 Herod’s execution of the guards: and ordered that they be led away *to execution*. ²⁶³ 12:19c
 - E5 Herod’s departure to Caesarea: Then he went down from Judea to Caesarea and was spending time there. 12:19d
 - D2 The death of Herod Agrippa I 12:20-23
 - E1 Herod’s anger with the citizens of Phoenicia: {20} Now he was very angry with the people of Tyre and Sidon; 12:20a
 - E2 The citizens’ pursuit of mollification 12:20b
 - G1 Their approach: and with one accord they came to him,
 - G2 Their bribery: and having won over Blastus the

²⁶¹ Acts 12:17 - James and the brethren: Even at this relatively early date in Acts, [James](#), the half-brother of [Jesus](#) had taken a leading role in the early [church](#). He is also noted in a leadership role in Acts 15:13; 21:18; 1 Cor. 15:7; Gal. 1:19; 2:12. He wrote the [letter of James](#).

²⁶² Acts 12:18 - no small disturbance: One can only imagine!

²⁶³ Acts 12:19 - to execution: These words are supplied in the [NASB](#) text, but they are undoubtedly accurate. “According to Roman law, as eventually laid down in Justinian’s Code (9.4.4) a guard who allowed a prisoner to escape became liable to the same penalty as had awaited the prisoner” ([Bruce](#), p. 287). In His rescue of [Peter](#), God’s providence did not rescue soldiers from deadly punishment accruing from an escape they were helpless to prevent. God’s [justice](#) is sometimes imponderable to man.

- king's chamberlain,
- G3 Their request: they were asking for peace,
- G4 Their motive: because their country was fed by the king's country.
- E3 The actions of Herod 12:21
- G1 His time: {21} On an appointed day Herod,
- G2 His apparel: having put on his royal apparel,
- G3 His address: took his seat on the rostrum and *began* delivering an address to them.
- E4 The fatuous flattery of the crowd: {22} The people kept crying out, "The voice of a god and not of a man!" 12:22
- E5 The judgment of God 12:23
- G1 The agent: {23} And immediately an angel of the Lord
- G2 The judgment: struck him
- G3 The reason: because he did not give God the glory,
- G4 The gruesome end: and he was eaten by worms and died.²⁶⁴
- D3 The growth of the Word of the Lord: {24} But the word of the Lord continued to grow and to be multiplied.²⁶⁵ 12:24
- D4 The return of Barnabas and Saul from Jerusalem to Antioch 12:25
- E1 The statement of the return: {25} And Barnabas and Saul returned from Jerusalem

²⁶⁴ Acts 12:23 - eaten by worms and died: Josephus ([Antiquities](#) 19.344) reported that [Herod](#) entered the theater at daybreak clad in a silver-threaded robe that must have been spectacular. According to Josephus (as reported by [Bruce](#), p. 289), "Agrippa neither repudiated the ascription of divinity nor rebuked the crowd's flattery." Soon thereafter, "Agrippa saw an owl sitting above his head and recognized it to be a messenger of evil" He was "immediately seized with violent internal pains, was carried home and died five days later." [Luke](#), himself a physician, reported parasitic worms as the cause of death. An [angel](#) (messenger) of the Lord had struck [Peter](#) with beneficial results (Acts 12:7), but the angel (messenger) of the Lord here struck [Herod](#) with fatal consequences (12:23). God disposed of the murderous [Herod Agrippa I](#). "After [Herod's](#) death, [Felix](#) and [Festus](#), successively, became governors of [Judea](#). Three of [Herod's](#) children figure prominently in the later narrative of Acts – [Drusilla](#), the wife of [Felix](#) (24:24-26); [Bernice](#) (25:13, 23), and [Herod Agrippa II](#) (25:13-26:32)" (Toussaint, Acts, [TBKC](#)).

²⁶⁵ Acts 12:24 - word of the Lord ... multiplied: Here is another progress report by [Luke](#). [Herod](#), murderer of one of the [apostles](#) and attempted murderer of another, died. Despite such opposition from man, God's Word continued to grow and multiply. And so it will always be! [Jesus](#) stated He would build His [church](#), and not even the gates of [Hades](#) would be able to prevail against it (Matt. 16:18)!

E2 The time of the return: when they had fulfilled their mission,

E3 The guest of the travelers: taking along with *them* John, who was also called Mark.²⁶⁶

A3 THE EVANGELISM BY PAUL THE APOSTLE OF JEWISH AND GENTILE PEOPLES TO THE REMOTEST PART OF THE EARTH 13:1 - 28:31. (See a [Map of All Paul's Journeys Combined](#).)

B1 [Paul's First Missionary Journey \(See a Map\)](#): The Evangelism by Paul the Apostle of Jewish and Gentile Peoples in Cyprus and Asia 13:1 - 14:28

C1 The appointment of Barnabas and Saul 13:1-3

D1 The existence of gifted leaders at Antioch: {1} Now there were at Antioch,²⁶⁷ in the church that was *there*,

E1 The identification of their gifts: prophets and teachers:²⁶⁸

²⁶⁶ Acts 12:25 - John, who was also called Mark: This is the second occurrence in the [NT](#) of references to [John Mark](#) that use both his names. The others include Acts 12:12 and Acts 15:37. For more information about [John Mark](#), see the note at Acts 12:12. [Luke](#) mentions him here because he would accompany [Saul](#) and [Barnabas](#) on their [first missionary journey](#) (Act 13:5).

²⁶⁷ Acts 13:1 - [Antioch](#): The modern-day city of [Antakya](#), located in [Hatay Province](#), Turkey. It is situated on the Asi (formerly [Orontes](#)) River, fifteen miles from the coast of the [Mediterranean](#). In Bible times, its seaport was [Seleucia](#).

²⁶⁸ Acts 13:1 - prophets and teachers: There is a conjunction (*te*) that precedes the trio of [Barnabas](#), Simeon, and Lucius; another *te* is associated with Manaen and [Saul](#). On this basis, [Constable](#) asserts that the former three were [prophets](#) and the latter two were teachers.

Be that as it may, [Saul](#) (Paul) was a gifted [prophet](#) indeed, authoring half of the books of the [NT](#). Indeed, early in his [First Missionary Journey](#), [Saul](#) pronounced a prophetic curse on Elymas which immediately came true (Acts 13:9-12). Constable's theory is interesting, but the narrative details here may suggest otherwise. It is not possible to tell from the narrative which were [prophets](#) and which were teachers. It is possible, but not mandatory, that each of the five were both. In any event, the terms are not necessarily mutually inclusive. All [prophets](#) teach, but not all teachers prophesy.

John MacArthur ([commentary on Acts](#)) cites Acts 11:28 and 21:10-11 as proof that [prophets](#) in the apostolic church were given only practical, not doctrinal revelation. But two anecdotes do not prove that. What makes a prophet a [prophet](#) is that he receives messages directly from God and passes them on. Teachers, on the other hand, make use of revelation indirectly. They use the written-down messages of [prophets](#) and explain and apply them to peoples' lives. Undoubtedly some [prophetic](#) communications were more practical in nature, but the [church](#) can hardly be said to have a foundation of only practical truths from [prophets](#), can it (Eph. 2:20)? [Elisha](#) was a [prophet](#). Some of his miracles were very helpful and practical (2 Kings 2:14, 19-22), and others not so much (2 Kings 2:23-24)! Some of [Elisha's](#) prophecies were helpful and practical (2 Kings 8:1-2), while others were revelatory, granting God's decree of kingship (2 Kings 9:1-3).

I do agree with MacArthur on the temporary nature of [prophets](#) within the [Church](#). Once the complete canon of Scripture was given there was no further need of [prophets](#). 1 Corinthians 13:8-13 certainly speaks of the temporary nature of prophecy. I cannot be dogmatic that there are no bona fide [prophets](#) today, but I strongly suspect there are none. If there are, their prophecies are just as authoritative as those of the [Apostle Paul](#) and those of any other writer of Scripture, and they must be obeyed. If there are bona fide [prophets](#) today, they will make short term and long term predictions. Whether or not their short term predictions come to pass will be grounds for accepting or rejecting their validity as [prophets](#) (Deut. 18:18-22). If there have been [prophets](#) throughout the history of the [Church](#), why have no new Scriptures been added in over 2,000 years? That is unprecedented!

Furthermore, it is extremely dangerous to claim to be giving Divine revelation when God has not, in fact, spoken. People who make such false claims are worthy of death (Deut. 18:18-22)! It is a deadly business to misrepresent what God has spoken! If a so-called [prophet](#) reveals anything contrary to the Word of God already written, his prophecy is to be rejected, for God cannot contradict Himself.

We know that the gift of [prophecy](#) is not finished entirely. There will be two witnesses who will represent God during the [Tribulation](#) period, and they will prophesy (*propheteuo*, [4395](#)) (Rev. 11:3-6). Joel predicted that

E2 The identification of the men

G1 Barnabas,²⁶⁹G2 and Simeon²⁷⁰ who was called Niger,G3 and Lucius²⁷¹ of Cyrene,G4 and Manaen²⁷² who had been brought up with Herod the tetrarch,G5 and Saul.²⁷³

D2 The activities of the leaders

E1 Ministering: {2} While they were ministering²⁷⁴ to the LordE2 Fasting: and fasting,²⁷⁵

Israel's sons and daughters would prophesy (*naba*, 5012) (Joel 2:28). This will most likely take place during [Christ's Millennial Kingdom](#) here on earth. I am certain that [King Jesus](#) will prophesy during the [Millennium](#). Nations from all over the world will come to [Jerusalem](#) to hear and learn from the utterances of the [Great King](#) (Isa. 2:1-4). I cannot but imagine that some of His utterances will be recorded, and that our Bible will expand! See the Glossary entry on [Prophet](#).

²⁶⁹ Acts 13:1 - Barnabas: Joseph, a [Levite](#) from [Cyprus](#), nick-named [Barnabas](#) (Son of Encouragement) (4:36); gave [Saul](#) credibility by introducing him to the [apostles](#) (9:27); sent by the [Jerusalem church](#) to investigate the conversion of [Gentiles](#) in [Antioch](#) (11:22); enlisted [Saul's](#) help in ministry in the Antioch church (11:25-26); along with [Saul](#), delivered the [Antioch](#) contribution for destitute [Judean](#) Christians; would be appointed to a significant evangelistic ministry among the [Jews](#) and [Gentiles](#) in [Cyprus](#) and modern day [Turkey](#) (13:2). (Adapted from [MacArthur](#).)

²⁷⁰ Acts 13:1 - Simeon who was called Niger: A Hebrew who had both a [Jewish](#) and Latin name. The term Niger means black. This name implies he was dark-skinned, and possibly from Africa. He was probably not [Simon of Cyrene](#) (Matt. 27:32; Mark 15:1) ([Constable](#), [MacArthur](#), [Toussaint](#)).

²⁷¹ Acts 13:1 - Lucius of Cyrene: [Cyrene](#) is a city in North Africa. Lucius is a common Roman name. We cannot know if this was the same Lucius of whom Paul speaks in Rom. 16:21, and he probably is not to be identified with [Luke](#), the author of Luke/Acts (see [Constable](#), [MacArthur](#)).

²⁷² Acts 13:1 - Manaen: He had been reared in [Jerusalem](#) with Herod the tetrarch, [Herod Antipas](#), the Herod of the gospels ([MacArthur](#)).

²⁷³ Acts 13:1 - Saul: Mentioned last because he was evidently the newcomer, [Saul](#) hailed from [Tarsus](#). This was certainly a cosmopolitan group. [Christianity](#) is a great melting pot, and the [Holy Spirit](#) would use this group of five as a springboard to launch the first of [three extensive missionary travels](#). In the process [Saul](#) would rise to prominence in the narratives.

²⁷⁴ Acts 13:2 - ministering: *leitourgeo* (3008) is used only three times in the [NT](#). In Rom. 15:27 it is used in the sense of sharing financially with those in need; it is used of a priest offering sacrifices in Heb. 10:11. Here it may mean [prophesying](#) and teaching (the ministries just alluded to in 13:1), or associated with fasting, it may refer to [praying](#).

²⁷⁵ Acts 13:2 - fasting: *nesteuo* (3522), used twenty times in the [NT](#), it is linked with [prayer](#) in Luke 5:33 and Acts 13:3, and possibly here (Acts 13:2). It is linked with giving (Matt. 6:2-4) and [praying](#) (Matt. 6:5-15) in Matt. 6:16-18. It means to abstain from food. One cannot imagine that [Jesus](#) did not commune extensively with His

- D3 The communication of the Holy Spirit to the leaders: the Holy Spirit said,
 - E1 Selection: “Set apart for Me Barnabas and Saul” ²⁷⁶
 - E2 Purpose: for the work to which I have called them.” ²⁷⁷
- D4 The compliance of the leaders
 - E1 Fasting: {3} Then, when they had fasted
 - E2 Praying: and prayed
 - E3 Appointing: and laid their hands on them,
 - E4 Sending: they sent them away.
- C2 The evangelism on **Cyprus**: The conversion of the proconsul at Paphos despite Satan's opposition 13:4-12
 - D1 Their journey to Cyprus 13:4
 - E1 Their Spirit-impelled mission: {4} So, being sent out by the Holy Spirit, ²⁷⁸
 - E2 Their travel to Seleucia: they went down to Seleucia ²⁷⁹
 - E3 Their voyage to Cyprus: and from there they sailed to Cyprus. ²⁸⁰

Father while he fasted for forty days (Matt. 4:2). Evidently fasting facilitates communion with God.

²⁷⁶ Acts 13:2 - [Barnabas](#) and [Saul](#): [Jesus](#) sent out His [disciples](#) two-by-two. There is a great deal to be said for a ministry by two's. There is moral support, safety, accountability, and combined giftedness. The combined effect is greater than the sum of its parts.

²⁷⁷ Acts 13:2 - for the work to which I have called them: Men did not dream up this venture. This message, very possibly revealed to and through one or more of the [prophets](#), was God's assignment.

²⁷⁸ Acts 13:4 - Holy Spirit: It was the [Spirit](#) who sent out [Barnabas](#) and [Saul](#), not the leaders of the [church](#) of [Antioch](#). The church leaders merely set apart [Barnabas](#) and [Saul](#), recognizing what the [Spirit](#) was doing. The [Spirit](#) sent them out.

²⁷⁹ Acts 13:4 - Seleucia: The seaport of [Antioch](#). There is apparently no modern day city of [Seleucia](#). It originally would have been situated not far from [Samandag](#).

²⁸⁰ Acts 13:4 - Cyprus: Though the [Spirit](#) sent out [Barnabas](#) and [Saul](#), He worked through their natural inclinations. One suspects that 1) [Barnabas](#) was the leader of this venture; 2) [Barnabas](#) convinced [Saul](#) to go to [Barnabas'](#) home territory – [Cyprus](#). Besides, [Saul](#) had already spent considerable time in his home town, [Tarsus](#) (Acts 9:30; 11:25), and had presumably already shared the [gospel](#) there.

D2 Their activity at Salamis 13:5

- E1 Their arrival: {5} When they reached Salamis,²⁸¹
- E2 Their proclamation: they *began* to proclaim the word of God
- E3 Their target audience: in the synagogues of the Jews;
- E4 Their assistant: and they also had John as their helper.

D3 Their ministry at Paphos 13:6-12

- E1 Their arrival at Paphos: {6} When they had gone through the whole island as far as Paphos,²⁸² 13:6a
- E2 Their encounter with a Jewish magician/false prophet, Bar-Jesus 13:6b
 - G1 His practice: they found a magician,²⁸³
 - G2 His ethnicity: a Jewish
 - G3 His function: false prophet²⁸⁴
 - G4 His surname: whose name was Bar-Jesus,²⁸⁵

²⁸¹ Acts 13:5 - [Salamis](#): There is no modern day city of that name. Its ruins can be found northward along the eastern N/S coastline of [Cyprus](#) from modern day [Amмоchostos](#) (Gazimagusa). The [Salamis Bay Conti](#) resort is five hundred meters from the ruins. At the time [Barnabas](#) and [Saul](#) arrived there, it was the most important city of [Cyprus](#). It became the victim of earthquakes, piracy, and a silted-in bay. Most of [Salamis](#) now lies buried beneath the sand. [Luke](#) mentions only that they proclaimed the word there, going to the [synagogues](#).

²⁸² Acts 13:6 - [Paphos](#): [Modern day Pafos](#) is situated on the western sea coast of [Cyprus](#). [Pafos International Airport](#) is nearby, south-eastward along the coastline. Almost all of [Luke's Cyprus](#) narrative takes place in [Paphos](#).

²⁸³ Acts 13:6 - magician: *magos* ([3097](#)) refers, in Matt. 2:1, to "a person noted for unusual capacity of understanding based upon astrology (such persons were regarded as combining both secular and religious aspects of knowledge and understanding) - 'a wise man and priest, a magus.'... In Mt. 2:1 *magoi* may be translated as 'men of wisdom who studied the stars.'" In Acts 13:6, *magos* is a "derivative of *mageuo* 'to practice magic,' one who practices magic and witchcraft - 'magician.'" ([Louw-Nida](#) Greek-English Lexicon of the New Testament). Clearly the magi who worshiped [Jesus](#) were of a different spirit than the *magos* who opposed [Saul](#) and [Barnabas](#)!

²⁸⁴ Acts 13:6 - false prophet: *pseudoprophetes* ([5578](#)), in Acts, used only here. [Jesus](#) warned of [false prophets](#) (Matt. 7:15) especially in the end times (Matt. 24:11, 24). [John the Apostle](#) warned believers not to "believe every spirit, but test the spirits to see whether they are from God, because many [false prophets](#) have gone out into the world" (1 John 4:1). In the [Tribulation](#), there will be a notorious [false prophet](#) (Rev. 16:13; 19:20; 20:10).

²⁸⁵ Acts 13:6 - [Bar-Jesus](#): His name means "Son of Jesus" or "Son of Joshua." [Paul](#) identified him as "Son of the [Devil](#)" (13:10)!

- E3 Their encounter with a proconsul 13:7
 - G1 His association: {7} who was with the proconsul,²⁸⁶
 - G2 His name: Sergius Paulus,
 - G3 His description: a man of intelligence.²⁸⁷
 - G4 His summons: This man summoned Barnabas and Saul
 - G5 His desire: and sought to hear the word of God.²⁸⁸
- E4 The opposition of Elymas, the magician 13:8
 - G1 His name: {8} But Elymas the magician (for so his name is translated)
 - G2 His opposition: was opposing them,
 - G3 His objective: seeking to turn the proconsul away from the faith.²⁸⁹
- E5 The miraculous rebuttal of Saul/Paul 13:9-11
 - G1 The introduction of the name Paul: {9} But Saul, who was also *known as* Paul,²⁹⁰ 13:9a
 - G2 His Divine impetus: filled with the Holy Spirit,²⁹¹ 13:9b

²⁸⁶ Acts 13:7 - proconsul: *anthupatos* (446), the Greek equivalent of the Latin proconsul; the governor or head of government of a Roman senatorial province. The name of this proconsul was Sergius Paulus.

²⁸⁷ Acts 13:7 - intelligence: *sunetos* (4908) – pertaining to being able to understand and evaluate – ‘intelligent, insightful, understanding’ (Louw-Nida). Luke praised this man’s sagacity, but that is insufficient to bring one to [faith](#) in [Jesus](#) (Matt. 11:25; Luke 10:21; 1 Cor. 1:19).

²⁸⁸ Acts 13:7 - summoned ... sought to hear the word of God: Sergius Paulus, associated as he was with Bar-Jesus, possessed an interest in spiritual matters. But until the arrival of [Barnabas](#) and [Saul](#), he had never heard the truth. Presumably having heard about the two, perhaps from [Jewish](#) associates who attended [synagogue](#), something within him stirred him to request a private audience. That something was the [Spirit](#) of God, for man, apart from the action of the [Spirit](#), never seeks God on his own (Rom. 3:10-18).

²⁸⁹ Acts 13:8 - the faith: Meaning the specific body of truth focused on securing [faith](#) in [Jesus](#) as God’s provision for [salvation](#) from [sin](#) and its deadly consequences. A sample of the body of truth to be believed, slanted toward a [Jewish](#) audience, is given in Acts 13:26-41. The climax of [Paul’s](#) message is stated in 13:38-39.

²⁹⁰ Acts 13:9 - Saul ... Paul: This verse marks the *transition point* in Acts from “[Saul](#)” to “[Paul](#).” It also marks the *transition point* in [Luke’s](#) narrative from [Barnabas](#) as leader to [Paul](#) as leader. In Acts 13:13, [Luke](#) speaks of “[Paul](#) and his companions.”

²⁹¹ Acts 13:9 - filled with the Holy Spirit: It was no accident that [Paul](#) took the initiative here – the [Holy Spirit](#) impelled him to do so.

- G3 His focus: fixed his gaze on him, 13:9c
- G4 His analysis: {10} and said, 13:10
 - H1 His disingenuousness: “You who are full of all deceit and fraud,
 - H2 His parentage: you son of the devil,²⁹²
 - H3 His wickedness; you enemy of all righteousness,
 - H4 His perversion: will you not cease to make crooked the straight ways of the Lord?
- G5 His curse 13:11
 - H1 The Divine origin: {11} “Now, behold, the hand of the Lord is upon you,²⁹³
 - H2 His temporary blindness: and you will be blind and not see the sun for a time.”
- G6 The immediate effect upon Elymas
 - H1 His immediate blindness And immediately a mist and a darkness fell upon him,²⁹⁴
 - H2 His search for assistance: and he went about seeking those who would lead him by the hand.

²⁹² Acts 13:10 - son of the devil: The magician was called [Bar-Jesus](#), “Son of Jesus” or “Son of Joshua,” but under Divine revelation and insight, [Paul](#) called him, accurately, “Son of the [Devil](#).”

²⁹³ Acts 13:11 - behold, the hand of the Lord is upon you: Whether or not [Saul](#) had previously exhibited any characteristics of being a [prophet](#) or not prior to this time (see Acts 13:1-2), he certainly did on this occasion. Under the influence of the [Spirit](#), [Paul](#) pronounced a curse on [Elymas](#). The hand of the Lord would be upon him for ill, not for good. [Paul](#) predicted this enemy of the [gospel](#) would be blind for a period of time!

²⁹⁴ Acts 13:11- mist and a darkness fell upon him: A true [prophet](#) of God, when prophesying, is accurate 100% of the time. In fulfillment of [Paul's](#) predictive curse, God instantly blinded [Elymas](#). Sooner or later, it seems, a true [prophet](#) makes a prediction that can be evaluated as to its accuracy or otherwise. An audience is given the opportunity to evaluate whether a [prophet](#) is from God or not. Genuine [prophets](#) are never wrong when they [prophesy](#) (Deut. 18:17-22)! [Harold Camping](#), for many months back in 2011, had been predicting that Jesus would return on May 21, 2011, the [Rapture](#), and, moreover, that day will begin the day of judgment. Though [Camping](#) would not claim to be a prophet, but rather a teacher, he had made a prediction. By May 22, 2011, [Camping](#) was thoroughly discredited as a prophet and teacher, and instead exposed as a false prophet and false teacher. For [Camping's](#) false prediction, see <http://www.familyradio.com/graphical/literature/judgment/judgment.html> (viewed on February 14, 2011).

Note: The link above is no longer valid. I am writing now in 2023. [Harold Camping's](#) predictions did not come true. Moreover, [Camping](#) subsequently [suffered a stroke](#), and finally [died](#). Was this the judgment of God? I leave this question unanswered. Perhaps at some point we can ask God Himself that question. However, I expect to be more concerned about instances in which I myself have used poor judgment. For a secular perspective on Harold Camping, see the article “[Harold Camping](#)” on Wikipedia.

- E6 The favorable response of the proconsul 13:12
 - G1 His faith: {12} Then the proconsul believed ²⁹⁵
 - G2 His motivation: when he saw what had happened,
 - G3 His amazement: being amazed at the teaching of the Lord.
- C3 The evangelism in **Galatia** 13:13 - 14:21
 - D1 At Pisidian **Antioch** 13:13-52
 - E1 Paul's message at their synagogue: "God's Messianic promises to [Israel](#) through David have been fulfilled in Jesus, in whom [Israel](#) is obligated to believe" 13:13-41
 - G1 Physical movement of Paul and company 13:13-14
 - H1 Voyage from Paphos: {13} Now Paul and his companions ²⁹⁶ put out to sea from Paphos 13:13a
 - H2 Arrival at Perga: and came to Perga ²⁹⁷ in Pamphylia; 13:13b
 - H3 John's departure to Jerusalem: but John left them and returned to Jerusalem. ²⁹⁸ 13:13c

²⁹⁵ Acts 13:12 - the proconsul believed: Having witnessed firsthand the power of God through the person of [Paul](#), the true [prophet](#), the proconsul exercised saving [faith](#) in [Jesus](#), the necessary condition of [salvation](#). As [Luke](#) would term it in the words of Acts 13:48, Sergius Paulus believed (*pisteuō*, [4100](#)), existing as he was in the state of having been appointed (*tássō*, [5021](#)) to [eternal life](#)!

²⁹⁶ Acts 13:13 - Paul and his companions: Note that [Luke](#) now identifies [Saul](#) as [Paul](#). Note also that Luke identifies [Paul](#), not [Barnabas](#) as the leader.

²⁹⁷ Acts 13:13 - [Perga](#): "An important city of the ancient province of [Pamphylia](#), situated on the river Cestris, 12 miles Northeast of Attalia."

²⁹⁸ Acts 13:13 - John left ... returned to Jerusalem. [Luke](#) did not state why [John](#) left. Was he young enough to be homesick? Were their personality differences? Did he lose heart? Could we argue that the [Holy Spirit](#) called only [Saul](#) and [Barnabas](#), and that [John Mark](#) was man's idea, not God's? We can only conjecture. [MacArthur](#) states the following: "Some have suggested that he was afraid to travel in the dangerous mountains of [Pamphylia](#), a region infested with bands of robbers (cf. 2 Cor. 11:26). Others think he resented [Paul's](#) having taken the ascendancy over his cousin, [Barnabas](#); others that he disapproved of [Paul's](#) emphasis on preaching the [gospel](#) to the [Gentiles](#); and still others that he feared persecution." Whatever the case, when [Paul](#) later broached a return trip to the area, [Barnabas](#) wished to take [John Mark](#) along again, but [Paul](#) disagreed because of his prior desertion. The contention became so sharp that [Paul](#) and [Barnabas](#) split up, and [Paul](#) took [Silas](#) with him (15:36-40). As [MacArthur](#) reflects, "Internal dissension, division, and disunity continue to disrupt works of God that have stood fast against the storms of external opposition." Providentially, [Paul](#) and [Mark](#) appear, later on, to have reconciled. [Paul](#) later wrote to [Timothy](#), "Pick up [Mark](#) and bring him with you, for he is useful to me for service" (2 Tim. 4:11).

- H4 Overland journey to Pisidian Antioch: {14}
But going on from Perga, they arrived at
Pisidian Antioch,²⁹⁹ 13:14a
- H5 Sabbath walk to the synagogue: and on the
Sabbath day they went into the synagogue³⁰⁰
and sat down. 13:14b
- G2 Invitation to speak 13:15
 - H1 The progression of the service: {15} After
the reading of the Law and the Prophets³⁰¹
 - H2 The extenders of the invitation: the
synagogue officials sent to them, saying,
 - H3 The text of the invitation: “Brethren, if you
have any word of exhortation for the people,
say it.”³⁰²
- G3 The introduction of Paul 13:16
 - H1 His stance: {16} Paul stood up,
 - H2 His gesture: and motioning with his hand
said,

²⁹⁹ Acts 13:14 - Pisidian Antioch: “[Pisidian Antioch](#) was a city in [Pisidia](#) about 100 mi (160 km) north of [Perga](#). It was both a Roman colony and the seat of military and civil authority in S. Galatia. One had to trek over the Taurus Mountains to get there, since the city was 3,600 ft (1,100 m) above sea level” ([NetBible](#). Footnote 54 on Acts 13).

³⁰⁰ Acts 13:14 - synagogue: Immediately after his conversion, [Saul](#) had fearlessly proclaimed [Jesus](#) in the [synagogues](#) of [Damascus](#) (Acts 9:19-20). When he and [Barnabas](#) had arrived at [Salamis](#), [Cyprus](#), they began proclaiming the word of God in the [synagogues](#) (13:5). This was their customary procedure.

³⁰¹ Acts 13:15 - Law and the Prophets: It is apparent that there was a customary order to [synagogue](#) service. Someone typically read a passage from the [Law of Moses](#) ([Torah](#), the first five books of the Hebrew Bible). Subsequently, there was an additional reading from one of the prophets ([Neviim](#)). [MacArthur](#) notes the following: “Verse 15 suggests the liturgy common to first-century [synagogues](#). The service opened with the recitation of the *shema* (Deut. 6:4ff.)—the [Jewish](#) profession of faith. Following further [prayers](#) came the reading of the [Law](#) and the [Prophets](#). Then came the teaching, usually based on that week’s Scripture reading.”

³⁰² Acts 13:15 - Brethren ... say it: It was customary for visitors to be given the opportunity to communicate with the [synagogue](#) attenders. We do not know, but it is possible that [Paul](#) had shared with the [synagogue](#) leaders his credentials – that he had studied under the respected [Gamaliel](#) (Acts 22:3; cf. Acts 5:34) (so [MacArthur](#)). In any event, [Paul](#) and [Barnabas](#) had an ideal venue for sharing the [good news](#) about [Jesus](#)! This is [Paul’s](#) first recorded sermon and his longest (as preserved). It shows how [Paul](#) preached to a largely [Jewish](#) audience, grounded in the [Old Testament](#) ([Toussaint](#)). [Paul](#) used a completely different strategy when he addressed [Gentiles](#) with no [Jewish](#) background whatever (see his sermon to [Athenians](#) “in the midst of the [Areopagus](#)” (Acts 17:22-34).

- H3 His audience
 - J1 Israelis: “Men of Israel,
 - J2 (Gentile) worshipers: and you who fear God,³⁰³
- G4 Israel’s foundational years 13:17-19
 - H1 God’s election of Israel’s forefathers: {17}
“The God of this people Israel chose ³⁰⁴ our fathers 13:17a
 - H2 God’s expansion of Israel in Egypt: and made the people great during their stay in the land of Egypt, 13:17b
 - H3 God’s deliverance of Israel from Egypt: and with an uplifted arm He led them out from it. 13:17c
 - H4 God’s forbearance of Israel in the wilderness: {18} “For a period of about forty years He put up with them in the wilderness. 13:18
 - H5 God’s destruction of the Canaanites: {19}
“When He had destroyed seven nations in the land of Canaan, 13:19a
 - H6 God’s allotment of Canaan to Israel 13:19b
 - J1 The distribution: He distributed their land as an inheritance
 - J2 The cumulative time: —*all of which took* about four hundred and fifty

³⁰³ Acts 13:16 - you who fear God: literally, “and the ones being made afraid of the God” The verbal noun form is *phoboumenoi*, a [present passive participle](#) of *phobeo* (5399). In the NT *phobeo* always occurs in the [passive](#). Here, it applies to [Gentiles](#) who are presently existing in a state of being made afraid of God. In other words, they are converts to [Judaism](#). But since the term proselyte (*prosélutos*, 4339) is not used, they have not submitted to [circumcision](#) or all requirements of the [Mosaic Law](#). The fear means they are awed at God’s power, majesty, and exacting standards. They are fearful of the consequences of violating His standards. The [passive](#) is significant – they are caused to be afraid of Him. The implication is that men do not naturally fear God. Some outside force – presumably God Himself – causes them to be afraid. This is a tacit affirmation of the doctrine of [election](#): those who fear God do so because He causes them to be afraid of Him and submit to Him in [faith](#) and dependency. [Paul](#) uses the same phrase again in Acts 13:26. *Phobeo* + *theos* (God) is a synonym for *sebo* (4576), on which see the footnote for “God-fearing proselytes” in Acts 13:43. The phrase “fearing the God” is used in Acts in Acts 10:2, 22; 13:16, 26.

³⁰⁴ Acts 13:17 - chose: *eklego* (1586). Paul used the [middle](#) voice – God chose for Himself. Literally, “The God of this people Israel chose for Himself our fathers” The verb *eklego* is used 22 times in the NT. In twelve of those 22 instances God or [Jesus](#) chose certain people. Without question, the doctrine of election is a biblical one. See the Glossary Entry on [Elect, Election, Chosen](#). See also the discussion of election for service in the note on the word “chosen” at Acts 9:15.

years.

- G5 The period of the judges 13:20
 - H1 God's giving of judges: {20} "After these things He gave *them* judges
 - H2 The last of the judges: until Samuel the prophet.
- G6 The period of the monarchy 13:21-22
 - H1 Israel's request for a king: {21} "Then they asked for a king, 13:21a
 - H2 The reign of Saul 13:21b-22a
 - J1 God's gift of Saul: and God gave them Saul 13:21b
 - J2 The family line of Saul 13:21c
 - K1 the son of Kish,
 - K2 a man of the tribe of Benjamin,
 - J3 The length of his reign: for forty years. 13:21d
 - J4 The removal of Saul: {22} "After He had removed him, 13:22a
 - H3 The reign of David 13:22b
 - J1 God's raising up David: He raised up David to be their king,
 - J2 God's evaluation of David ³⁰⁵
 - K1 His testimony: concerning whom He also testified and said,
 - K2 David's parentage: 'I HAVE FOUND DAVID the son of Jesse,
 - K3 David's character: A MAN

³⁰⁵ Acts 13:22 subtitle - God's evaluation of [David](#): In Acts 13:22 [Luke](#) quotes loosely from 1 Sam. 13:14 and Psalm 89:20, combining selected phrases from each.

AFTER MY HEART,

K4 David's obedience: who will do all My will.'

G7 The arrival of Jesus, descendant of David and Savior of Israel 13:23-25

H1 Descendant of David: {23} "From the descendants of this man, according to promise, 13:23a

H2 Israel's Savior, Jesus: God has brought to Israel a Savior,³⁰⁶ Jesus, 13:23b

H3 The preparation of John 13:24-25

J1 John's proclamation of a baptism of repentance: {24} after John had proclaimed before His coming a baptism of repentance to all the people of Israel. 13:24

J2 John's denial that he was the one 13:25

K1 John's status: {25} "And while John was completing his course, he kept saying,

³⁰⁶ Acts 13:23 - Savior: Interestingly, [Paul](#), as recorded by [Luke](#), employed the term *soter* (4990), [Savior](#), to [Jesus](#), not the term *christos* (5547) (Anointed One – Heb. = *messiach* ([Messiah](#))). *Soter* is used "as the agent of salvation or deliverance." Acceptable translations include "savior, deliverer, rescuer; (1) used of God as the source of salvation *Savior* (Tit. 1:3); (2) used of [Jesus Christ](#) as the agent sent by God to bring deliverance to mankind *Savior* (Acts 13:23)" (adapted from [Friberg](#)). [NASB](#) uniformly translates *soter* as *Savior*. It appears 24 times in the Greek [NT](#). 8 of these refer to God (Luke 1:47; 1 Tim. 1:1; 2:3; 4:10; Tit. 1:3; 2:10; 3:4; Jude 1:25) while 16 refer to [Jesus](#) (Luke 2:11; John 4:42; Acts 5:31; 13:23; Eph. 5:23; Php. 3:20; 2 Tim. 1:10; Tit. 1:4; 2:13; 3:6; 2 Pet. 1:1, 11; 2:20; 3:2, 18; 1 John 4:14).

In what sense is [Jesus](#) a Savior of the nation of [Israel](#)? One is immediately reminded of the [angel's](#) announcement to [Joseph](#) that his intended was to bear a Son by the power of the [Holy Spirit](#). He was to name that child [Jesus](#), "for He will save His people from their sins" (Matt. 1:20-21). But that cannot be all. God's original purpose for [Israel](#) was for the nation to be His "own possession among all the peoples, for all the earth is mine;" and the [Jewish](#) people were to be "a kingdom of priests and a holy nation" (Ex. 19:5-6). [Israel's](#) purpose is to serve as priests to draw all other nations into fellowship with God. Furthermore, God promised [Israel](#) that if they would obey Him, He would bless them in all aspects (Deut. 28:1-14). God would place them "high above all the nations of the earth" (Deut. 28:1). He would make [Israel](#) the head, not the tail, above, not underneath all the nations of the world (Deut. 28:13, 44). So for [Israel](#), salvation at [Christ's](#) return will mean (1) individual salvation from sin and reconciliation with their [Messiah](#) (Zech. 12:10-13:1); (2) physical and material prosperity; (3) international supremacy; (4) peace and security in her own land with [Jerusalem](#) as her capital (Isa. 62:8-12; 65:20-23; 66:10-14); (5) international peace (Isa. 2:1-4; 9:6-7). We believe God will bring all these promises into fruition during the [Millennial](#) reign of [King Jesus](#).

Ultimately, salvation for [Israel](#) includes dwelling forever in [New Jerusalem](#), capital city of [New Earth](#), with pain, sorrow, death, evil, evil people, and the [devil](#) forever banished (Rev. 21-22). I believe also that there will be a physical designated territory of land identified as [Israel](#) upon [New Earth](#).

- K2 John's denial: 'What do you suppose that I am? I am not *He*.
 - K3 John's prediction of one greater than himself: But behold, one is coming after me the sandals of whose feet I am not worthy to untie.'
- G8 The crucial background concerning Jesus 13:26-31
 - H1 The sending of the message of this salvation to the present audience 13:26
 - J1 To the sons of [Abraham](#): {26}
"Brethren, sons³⁰⁷ of Abraham's family,
 - J2 To God-fearing Gentiles: and those among you who fear God,³⁰⁸
 - J3 The Divinely-sent message: to us the message of this salvation has been sent.
 - H2 The execution of Jesus by those in Jerusalem 13:27-29
 - J1 The identity of the perpetrators: {27}
"For those who live in Jerusalem, and their rulers, 13:27a
 - J2 The ignorance of the perpetrators 13:27b
 - K1 Toward Jesus: recognizing neither Him
 - K2 Toward the prophets: nor the utterances of the prophets which are read every Sabbath,
 - J3 The prophecy-fulfilling prosecution by the perpetrators: fulfilled *these* by

³⁰⁷ Acts 13:26 - Brethren, sons: Unbound by the political correctness of today's English speakers, [Paul](#) employed three masculine terms, one of which is untranslated in the [NASB](#) text. What he actually stated, literally, was "Men (*aner*, [435](#)), brothers (*adelphos*, [80](#)), sons (*uios*, [5207](#)) of (the) family of [Abraham](#)"

³⁰⁸ Acts 13:26 - you who fear God: Literally, "and the ones among you fearing ([Present Middle Masculine Participle](#) of *phobeo* – [5399](#)) the God" or "and the ones among you being made to fear ([Present Passive Masculine Participle](#) of *phobeo* – [5399](#)) the God" – See the footnote on *phobeo* ([5399](#)) at Acts 13:16.

condemning *Him*. 13:27c

- J4 The groundless death-penalty request of the perpetrators: {28} “And though they found no ground for *putting Him to death*, they asked Pilate that He be executed. 13:28
- J5 The fulfillment of prophecy by the perpetrators: {29} “When they had carried out all that was written concerning Him,³⁰⁹ 13:29a
- J6 The burial of Jesus: they took Him down from the cross and laid Him in a tomb. 13:29b
- H3 God’s resurrection of Jesus 13:30-31
 - J1 His resurrection: {30} “But God raised Him from the dead; 13:30
 - J2 His post-resurrection appearances: {31} and for many days He appeared 13:31
 - K1 To His Galilean disciples: to those who came up with Him from Galilee to Jerusalem,
 - K2 Who are His witnesses: the very ones who are now His witnesses to the people.
- G9 Paul’s explanation of OT Scripture predicting Jesus’ resurrection 13:32-37
 - H1 His thesis – The good news they were now proclaiming fulfills the promise God made to the fathers: {32} “And we preach to you the good news of the promise made to the fathers, 13:32
 - H2 God fulfilled the promise by resurrecting Jesus: {33} that God has fulfilled this *promise* to our children in that He raised up Jesus, (13:33a) 13:33-37
 - J1 God begot Jesus on the day of His resurrection: as it is also written in the second Psalm, ‘YOU ARE MY SON;

³⁰⁹ Acts 13:29 - written concerning Him: Though [Luke’s](#) condensation of [Paul’s](#) message does not spell it out, [Jesus’](#) death fulfilled a number of [OT](#) prophecies, most notably Isa. 52:13-53:12.

TODAY I HAVE BEGOTTEN YOU.’
³¹⁰13:33b

- J2 Jesus’ resurrection enables God to give to Israel the sure blessings of David: {34} “*As for the fact* that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: ‘I WILL GIVE YOU THE HOLY *and* SURE *blessings* OF DAVID.’ ³¹¹ 13:34
- J3 Jesus’ resurrection fulfilled God’s promise not to allow His holy one to undergo decay: {35} “Therefore He also says in another *Psalm*,³¹² ‘YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.’ 13:35
- J4 David did, indeed, undergo decay (so David could not have been prophesying concerning himself):

³¹⁰ Acts 13:33 - You are My Son; today I have begotten You: A quotation of Psalm 2:7. In the context of Psalm 2, [Yahweh’s](#) decree of begetting His son *perhaps* referred, on a surface level, to His adopting a generic [Davidic](#) king as His Son on the day of the latter’s coronation. We cannot know that for a fact. Here is what we *do* know, based on [Paul’s](#) interpretation of this psalm here: [Yahweh’s](#) begetting of His Son occurred on the day of [Jesus’](#) resurrection!

There is also an [eschatological](#) element of this decree, as yet unfulfilled, as explained by [Charles C. Ryrie](#) in his [Ryrie Study Bible](#) note on Psalm 2:

In this royal psalm (so designated because the theme is the supreme King, as also in Pss. 18, 20, 21, 45, 72, 89, 101, 110, 132, 144), David (cf. Acts 4:25) unveils the resolve of world rulers to rebel against the Lord and His anointed King (vv. 1-3), reveals the Lord’s purpose to set His King on Mount Zion (vv. 4-6), reports the resolve of the King (Jesus Christ, v. 7) to recite the decree spoken to Him by the Lord on the day of His coronation giving Him authority to rule the earth in righteousness (vv. 7-9), and exhorts the world rulers to submit to the Son to avoid His wrath (vv. 10-12).

While it is true that [Jesus](#) is presently enthroned as King / Priest at His Father’s right hand (Acts 2:33; 5:31; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 8:1; 12:2; 1 Pet. 3:22), it is equally true that He, as of this moment, has no formal political/spiritual portfolio *here on earth*. This can be demonstrated textually in that [Jesus](#) has been instructed to sit at His Father’s right hand until [Yahweh](#) makes [Jesus’](#) enemies are a footstool for His feet (Psalm 110:1). In the words of [Daniel](#), the stone has not yet smashed the kingdoms of this earth and filled the entire earth (Dan. 2:34-35). Inasmuch as the nations of the world are manifestly presently raging against God and [Jesus](#), God’s Anointed King (Ps. 2:1-3), [Jesus](#) is not presently ruling in person over the nations to the very ends of the earth with a rod of iron, smashing them like so much pottery (Ps. 2:8-9). In [Jesus’](#) own words, He has not yet *received* His kingdom and *returned* (Luke 19:12, emphasis mine). As noble as [Jesus’](#) present reign is, it does not fulfill [Mary’s](#) expectation that her son [Jesus](#) would sit on [David’s](#) throne and reign forever over the *house of Jacob* (redeemed [Israel](#), not the [Church](#)) in an interminable kingdom *on the earth* (Luke 1:30-33, emphasis mine). It makes a great deal more sense to say that, seated at the right hand of God, [Jesus](#) is presently serving *primarily* as the [Great High Priest](#), ever living to make intercession on behalf of His people, both [Jewish](#) and [Gentile](#). See Heb. 2:17; 3:1; 4:14-15; 5:5-6, 10; 6:20; 7:17, 21, 24-25, 26-28; 8:1; 9:10-12; 10:20-22.

³¹¹ Acts 13:34 - holy and sure blessings of [David](#): Quoting from Isa. 55:3.

³¹² Acts 13:35 - Psalm: Quoting from Ps. 16:10.

{36} “For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; 13:36

J5 But Jesus did not undergo decay (so Jesus is the one concerning whom David was prophesying): {37} but He whom God raised did not undergo decay. 13"37

G10 Paul’s conclusion – the imperative of faith in Jesus!
13:38-42

H1 Seek forgiveness of your sins through Jesus!
13:38-39

J1 The imperative response – the audience is commanded to acknowledge this truth: {38} “Therefore let it be known ³¹³ to you, brethren, 13:38a

J2 The opportunity – through Jesus, forgiveness is announced: that through Him forgiveness of sins is proclaimed to you, 13:38b

J3 The qualification – faith in Jesus: {39} and through Him everyone who believes 13:39a

J4 The extent of justification – all things: is freed ³¹⁴ from all things, 13:39b

J5 The inability of the Law to provide justification: from which you could not be freed ³¹⁵ through the Law of

³¹³ Acts 13:38 - let it be known: This form of the verb *to be* is in the [imperative](#) mode. [Paul](#) was commanding that what he was about to say *must be known* by his audience!

³¹⁴ Acts 13:39 - is freed: The word is an [aorist passive infinitive](#) of the verb *dikaioo* (1344), meaning “to be declared righteous.” In [Paul’s](#) writings, the translation “[justified](#)” is frequently used. The [passive](#) shows that no man can declare himself righteous. Only God can do that on our behalf if we have placed our faith in [Jesus](#), His only provision for the sins of mankind.

³¹⁵ Acts 13:39 - not be freed: A second use of *dikaioo* (1344), meaning “to be declared righteous,” or [justified](#). The [Law](#) was never given to [justify](#) men, or declare them righteous. It’s purpose was to set forth God’s perfect standard of righteousness which no man (except [Jesus](#)) could perfectly keep. The [Law](#) served as a schoolmaster or tutor to lead us to [Christ](#), so that we may be [justified](#) by [faith](#) (*pistis*, 4102) (Gal. 3:24). Now that [faith](#) has come, we are no longer under the tutorship of the [Law](#) (Gal. 3:25)!

Moses. 13:39c

- H2 Avoid the judgment of confirmed, irrevocable unbelief! ³¹⁶ 13:40-41
 - J1 Avoid the judgment spoken of by the prophets: {40} “Therefore take heed, so that the thing spoken of in the Prophets may not come upon *you*: 13:40
 - J2 The warning concerning the judgment 13:41a
 - K1 The target of the judgment – scoffers: {41} ‘BEHOLD, YOU SCOFFERS,
 - K2 The effect of the judgment – incredulity: AND MARVEL,
 - K3 The effect of the judgment – destruction: AND PERISH;
 - J3 The decree of God 13:41b
 - K1 His inevitable accomplishment: FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS,
 - K2 The impossibility of saving faith: A WORK WHICH YOU WILL NEVER BELIEVE,
 - K3 Despite hearing the message:

³¹⁶ Acts 13:40-41 title - Avoid the judgment of confirmed, irrevocable unbelief!: Quoting Habakkuk 1:5, [Paul](#) warned the audience in the [synagogue](#) at [Pisidian Antioch](#) that they had a window of opportunity in which to place their faith in [Jesus](#) and receive forgiveness of sins. If they did not trust in [Jesus](#) in a timely fashion they would find themselves among the ranks of those who found it utterly impossible to [believe](#), even though someone would clearly communicate the message of forgiveness! Time and time again this is exactly what happened in the [synagogues](#). Initially all [Jewish](#) people in the audience would be interested enough for a first hearing. A few [Jewish](#) people in the audience would [believe](#). Inevitably, the majority in the audience would become hardened against the [gospel](#), never to recant. Here is how matters turned out in Antioch:

“The next Sabbath nearly the whole city assembled to hear the word of the Lord. But when the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by [Paul](#), and were blaspheming” (13:44-45)! [Paul](#) and [Barnabas](#) would conclude, “Since you repudiate it [the word of God] and judge yourselves unworthy of [eternal life](#), behold we are turning to the [Gentiles](#)” (13:46). In the very last chapter of Acts, [Paul](#), under house arrest, sought a hearing with the [Jewish](#) leaders of [Rome](#). Some were persuaded by what he said, but others refused to [believe](#). Upon perceiving this, [Paul](#) quoted to his [Roman](#) audience Isaiah 6:9-10, in which the Lord predicted to [Isaiah](#) that his audience would be blinded and unperceiving of his message, and thus unhealed (Acts 28:22-28).

To the reader I would say this: You have a window of opportunity to trust in [Jesus](#). If you do not do so, you may find that you have passed beyond the point of no return. You will never trust in Him and will reap a ghastly harvest of confirmed unbelief and eternal torment!

THOUGH SOMEONE SHOULD
DESCRIBE IT TO YOU.””

- E2 The favorable initial response 13:42-43
 - G1 The peoples’ entreaty to return to the synagogue next Sabbath: {42} As Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath. 13:42
 - G2 The persuasion of many 13:43a
 - H1 The time – the conclusion of the synagogue service: {43} Now when *the meeting of the* synagogue had broken up,
 - H2 The identification of the respondents
 - J1 many of the Jews
 - J2 and of the God-fearing proselytes ³¹⁷
 - H3 The commitment of the respondents: followed ³¹⁸ Paul and Barnabas,
 - G3 The exhortation and encouragement of Paul and Barnabas: who, speaking to them, were urging them to continue in the grace of God. 13:43b
- E3 The outcome in Antioch: Jealous persecution by the Jews, joyful acceptance by elect Gentiles 13:44-52
 - G1 The reaction of the general populace – curiosity: {44} The next Sabbath nearly the whole city assembled to hear the word of the Lord. 13:44
 - G2 The negative reaction of the Jewish citizenry

³¹⁷ Acts 13:43 - God-fearing proselytes: God-fearing is *sebo* (4576), a term differing completely from the one [Paul](#) used in Acts 13:16 and 26; “proselytes” transliterates *proselutos* (4339). Used as a religious technical term, *sebo* applies to [Gentiles](#) who worship God and attend [synagogue](#) but do not submit to circumcision ([Friberg](#)). Elsewhere in Acts *sebo* appears alone (Acts 13:50; 16:14; 17:4; 18:7, 13). In Acts 19:27 *sebo* is used by [Demetrius](#) the silversmith, who stated that all of [Asia](#) and the world *worshiped* the goddess [Artemis](#).

The latter word, *proselutos*, is a technical term in the [NT](#) for a non-[Jewish](#) person who has converted completely to [Judaism](#), having submitted to [circumcision](#) and the practice of [Jewish](#) laws ([Friberg](#)). It is used in Acts only in Acts 2:10; 6:5; and 13:43. Acts 13:43 is the only instance in Acts in which the two terms are linked together, so probably both categories are included here by [Luke](#).

³¹⁸ Acts 13:43 - followed: The implication is that these became followers or [disciples](#) of [Paul](#) and [Barnabas](#). In other words, they responded positively to [Paul’s](#) message. They placed their faith in [Jesus](#), receiving forgiveness of their sins, and they began to follow [Paul](#) and [Barnabas](#) so they could learn more about how to live as followers of [Jesus](#) and this new way.

- H1 Turf-protecting jealousy: {45} But when the Jews saw the crowds, they were filled with jealousy
 - H2 Overt contradiction: and *began* contradicting the things spoken by Paul,
 - H3 Spiteful slander: and were blaspheming.
- G3 The reaction of Paul and Barnabas to the Jewish opposition 13:46
 - H1 Boldness: {46} Paul and Barnabas spoke out boldly and said,
 - H2 The propriety of initial Jewish opportunity: “It was necessary that the word of God be spoken to you first;
 - H3 The analysis of Jewish rejection
 - J1 Repudiation: since you repudiate it
 - J2 Repudiation of eternal life: and judge yourselves unworthy of eternal life,
 - H4 The expansion of Gentile opportunity: behold, we are turning to the Gentiles.
- G4 The Scriptural justification for Gentile expansion 13:47
 - H1 The command of the Lord: {47} “For so the Lord has commanded us,³¹⁹
 - H2 A light for the Gentiles: ‘I have placed You as a light for the Gentiles,
 - H3 Salvation to the ends of the earth: That You may bring salvation to the end of the earth.’”
- G5 The joyous reaction of the Gentiles
 - H1 The occasion – hearing Paul and Barnabas’ exposition: {48} When the Gentiles heard this,

³¹⁹ Acts 13:47 - For so the Lord has commanded us: [Paul](#) and [Barnabas](#) were quoting Isa. 42:6 and 49:6. Both are addressed to the Servant, the ultimate fulfillment of whom is [Jesus](#) the [Messiah](#). God’s intent in bringing the [Messiah](#) into the world was to serve God as a means of bringing [salvation](#) not only to [Jewish](#) people, but to [Gentiles](#) from all over the world. [Paul](#) and [Barnabas](#) took this Divine authorization granted to the Servant ([Jesus](#)) as being an authorization also for them personally.

- H2 Continuing corporate joy: they *began* rejoicing
- H3 Continual honoring of God's word: and glorifying the word of the Lord;
- H4 Faith on the part the elect: and as many as had been appointed ³²⁰ to eternal life believed.
- H5 The spread of the word of the Lord: {49}
And the word of the Lord was being spread through the whole region.
- G6 Vengeful Jewish harassment 13:50
 - H1 The instigators: {50} But the Jews incited
 - H2 Their malleable tools
 - J1 the devout women of prominence
 - J2 and the leading men of the city,
 - H3 Their tactic: and instigated a persecution against Paul and Barnabas,
 - H4 Their expulsion: and drove them out of their district.
- G7 The abiding results of the Jewish abuse 13:51-52

³²⁰ Acts 13:48 - appointed: *tasso* (5021). The verb here is a [perfect passive participle](#). It is immediately preceded by a verb of being (*eimi*, 1510) in the [imperfect](#) tense. The basic meaning of *tasso* is to assign to a place. The Greek text of Acts 13:48 reads, literally, as follows: "Hearing, moreover – the nations [Gentiles] – they were rejoicing and glorifying the word of the Lord; and they [believed](#) – as many as were having been assigned to [life eternal](#)." The [passive](#) indicates that these did not assign themselves to [eternal life](#). Someone else did – obviously, God, though this is not here stated. These humans were [passive](#) recipients of this assigning. The [perfect](#) indicates that the assignment happened at some undesignated time in the past, and the results continue on to the present time. The verb of being, *were* (*eimi*, 1510) (NASB = been), is an [imperfect](#). It means that those who [believed](#) *were continually existing in past time in the state of* having been assigned to [eternal life](#). This is why they [believed](#). This Scripture clearly teaches the doctrine of [election](#), that God has chosen certain ones to [salvation](#). It teaches further that those who [believe](#) do so because they have been assigned to [eternal life](#). By implication, those who have not been appointed to [eternal life](#) will not wish to [believe](#) and will not do so. This whole concept is anathema to many, who wish to elevate what they term as "man's [free will](#)." While it is certain that man has a will, it is equally certain that man's will, since the fall of [Adam](#) (Gen. 3), has by no means been free. [Paul](#) paints the unbeliever's existence in devastating terms: (1) He is dead in his trespasses and sins (Eph. 2:1); (2) he walks according to the course of this world (Eph. 2:2); (3) he walks according to the prince of the power of the air, the spirit that now works in the sons of disobedience (Eph. 2:2); (4) he lives in the lusts of his flesh, indulging in the desires of the flesh and of the mind (Eph. 2:3); (5) he is by nature a child of wrath (Eph. 2:3). It cannot be said that anyone living under those deadly conditions is free in any meaningful sense. He is free to do evil, but not free to do or to choose good or God. Only those appointed unto [eternal life](#) will choose to [believe](#). These two things are certain: (1) God has provided for, and offers [salvation](#) to all. (2) God will hold every man accountable for his choice to [believe](#) or not to [believe](#) in Jesus. Other Scriptures that speak of this [predestination](#) of some to [eternal life](#) include Rom. 8:26-39; Eph. 1:4, 11. For a further examination of this topic, see the Glossary Item [Election](#).

- H1 On the part of Paul and Barnabas 13:51
 - J1 Symbolic disassociation; {51} But they shook off the dust of their feet *in protest* against them
 - J2 Departure to another city: and went to Iconium.
- H2 On the part of the saved disciples: {52} And the disciples were continually filled 13:52
 - J1 with joy
 - J2 and with the Holy Spirit.
- D2 Mingled acceptance and rejection at **Iconium** 14:1-7
 - E1 The location 14:1a
 - G1 The city: {1} In Iconium
 - G2 The venue: they entered the synagogue of the Jews together,
 - E2 The message: and spoke in such a manner 14:1b
 - E3 The results: that a large number of people believed,³²¹ both of Jews and of Greeks. 14:1c
 - E4 The opposition 14:2
 - G1 The opponents: {2} But the Jews who disbelieved³²²

³²¹ Acts 14:1 - believed: *Pisteuo* (4100) here is an [aorist infinitive](#). At a point in time a large number of people [believed](#). Some form of *pisteuo* is used 37 times in Acts. Some times it is descriptive, usually in participle form – “the ones believing” – and other times simply declarative, as here. But often times there are descriptive modifiers that show what those who [believed](#) *did*, or what happens to them. For example, in Acts 13:39, through [Jesus](#), every one [believing](#) is declared righteous from all things, something the [Law of Moses](#) could never do! [Believing](#) in [Jesus](#) is essential to [forgiveness](#) and [eternal life](#). And in Acts, those who [believe](#) are characterized by certain actions! Uses of *pisteuo* in Acts are as follows: Acts 2:44; 4:4, 32; 5:14; 8:12, 13, 37; 9:26, 42; 10:43; 11:17, 21; 13:12, 39, 41, 48; 14:1, 23; 15:5, 7, 11; 16:31, 34; 17:34; 18:8, 27; 19:2, 4, 18; 21:20, 25; 22:19; 24:14; 26:27; 27:25.

³²² Acts 14:2 - disbelieved: This translation is, in my view, somewhat misleading, though not inappropriate. It is not the word *believe* with a negative attached. The word is the plural [aorist participle](#) of *apeitheo* (544). It means to disobey. A more accurate translation: “But the [Jews](#) who had disobeyed stirred up” etc. At some point in the recent past these [Jewish](#) people had determined to disobey [Jesus](#)! So vehement was their rejection of Him that they now actively poisoned the minds of the [Gentiles](#) to be embittered against the new converts to [Jesus](#). John 3:36 is the first time *apeitheo* appears in the NT: “He who believes in the Son has [eternal life](#); but he who **disobeys** [my translation] the Son will not see life, but the wrath of God abides on him.” What a horrible thing to disobey the Son, and what horrible consequences!

[John MacArthur](#): “The New Testament equates unbelief in the gospel with disobedience (John 3:36; Rom. 2:8; 15:31; Eph. 2:2; 5:6; 2 Thess. 1:8; Titus 3:3; 1 Pet. 4:17), since “God is now declaring to men that all everywhere should repent” and [believe](#) in the [Lord Jesus Christ](#) (Acts 17:30-31). Those who refuse to do so are

- G2 The strategy
 - H1 stirred up the minds of the Gentiles
 - H2 and embittered them against the brethren.
- E5 The response of the missionaries 14:3a
 - G1 Perseverance: {3} Therefore they spent a long time *there* ³²³
 - G2 Bold reliance: speaking boldly ³²⁴ *with reliance* upon the Lord,
- E6 The testimony of the Lord 14:3b
 - G1 Affirming His word: who was testifying to the word of His grace,
 - G2 Authenticating with miracles
 - H1 granting that signs
 - H2 and wonders be done by their hands. ³²⁵
- E7 Increasing polarization: {4} But the people of the city were divided;
 - G1 Pro-Jewish: and some sided with the Jews,

disobedient to God's command." [Jesus](#) is not a "take it or leave it" person. All are urged to take Him. Those who do not do so are not merely people who failed to cash in a gift card or a coupon. They have actively chosen to disobey God! Their opposition to the will of God will earn them a fiery and irrevocable future of intense pain and suffering.

³²³ Acts 14:3 - they spent a long time there: The growing opposition was, for [Paul](#) and [Barnabas](#), not a signal to flee, but to persist! Lord, help us all to learn from [Paul](#) and [Barnabas](#) tenacity and perseverance in the face of criticism!

³²⁴ Acts 14:3 - speaking boldly (*parresiazomai* [3955](#)): "as acting with an attitude of openness that comes from freedom and lack of fear" ([Friberg](#)). Bold speech about [Jesus](#) had been characteristic of [Saul](#) from the moment of his conversion, both in [Damascus](#) (Acts 9:27) and in [Jerusalem](#) (9:28). When [Jewish](#) people in [Paphos](#) became jealous of [Paul](#) and [Barnabas](#), and began contradicting [Paul](#) and blaspheming, [Paul](#) and [Barnabas](#) boldly stated it was necessary for them to turn to the [Gentiles](#) (13:46). Because of [Jewish](#) opposition in [Iconium](#), [Paul](#) and [Barnabas](#) stayed a long time and spoke boldly (14:3). [Apollos](#), mighty in the [Scriptures](#), but knowing only the message of [John the Baptist](#), nonetheless spoke boldly in the [synagogue](#) at [Ephesus](#) (18:26). [Paul](#) entered the [synagogue](#) in [Ephesus](#) and spoke out boldly for three months, persuading them about the [kingdom of God](#) (19:8). [Paul](#) was speaking boldly to [King Agrippa II](#) about his witness to [Jew](#) and [Gentile](#) concerning [Jesus](#) the [Christ](#), for His ministry, death, and [resurrection](#) had not occurred in a vacuum (26:26).

³²⁵ Acts 14:3 - signs and wonders be done by their hands: Apparently [Barnabas](#), as well as [Paul](#), performed confirming [miracles](#). On the authenticating nature of [miracles](#), see 2 Cor. 12:12 and Hebrews 2:3-4.

- G2 Pro-apostles: and some with the apostles.³²⁶
- E8 Attempted murder: {5} And when an attempt was made 14:5
 - G1 The participants
 - H1 by both the Gentiles
 - H2 and the Jews with their rulers,
 - G2 The tactics: to mistreat and to stone them,
- E9 Their flight 14:6
 - G1 Their awareness: {6} they became aware of it
 - G2 Their flight: and fled³²⁷
 - G3 Their destination
 - H1 to the cities of Lycaonia,
 - H2 Lystra and
 - H3 Derbe,
 - H4 and the surrounding region;
- E10 Their continued evangelism: {7} and there they continued to preach the gospel.³²⁸ 14:7
- D3 Varied reactions to Paul and Barnabas in [Lystra](#): from Deification to attempted murder 14:8-21a

³²⁶ Acts 14:4 - apostles: An apostle (*apostolos*, [652](#)) was a “sent one” (from the verb *apostello* ([649](#)), to send = one sent on a mission). Neither [Paul](#) nor [Barnabas](#) were one of the original twelve [apostles](#) sent forth by [Jesus](#). In my judgment, [Paul](#) became an [apostle](#) at His conversion, sent forth by [Christ](#) Himself (Acts 9:15-16). In other words, I believe that [Jesus](#) personally chose [Saul / Paul](#) as His replacement [Apostle](#) for [Judas Iscariot](#). [Barnabas](#) is actually distinguished from the [apostles](#) in Acts 9:27; but he became an apostle when the [Holy Spirit](#) sent him and [Paul](#) on a specific assignment (Acts 13:2). Thus, they are properly both called apostles by [Luke](#) in Acts 14:4, 14. Again, they are both distinguished from the (original) [apostles](#) in Acts 15:2, 4, 22, 23. Throughout eternity there will be only [Twelve Apostles](#) as witnessed by the Twelve Foundations of [New Jerusalem](#) (Rev. 21:14). It is my belief that the [Apostle Paul](#), not [Mathias](#), was [Jesus](#)’ personal choice of the [Twelfth Apostle](#) to replace [Judas Iscariot](#). [Peter](#), in my estimation, was not assigned by [Jesus](#) to choose [Matthias](#). That was [Peter](#)’s engineering, not that of [Jesus](#). [Jesus](#)’ choice was [Paul](#). See the article, “[Do Apostles Exist Today?](#)”

³²⁷ Acts 14:6 - and fled: Only when their lives were in danger did [Paul](#) and [Barnabas](#) flee! Lord, give us that kind of tenacity and perseverance to keep doing the work to which you have called us! They fled from [Iconium](#), but they did not flee from their [Spirit](#)-appointed task!

³²⁸ Acts 14:7 - they continued to preach the gospel: They were persisting in “good-news-icising.” The verbal forms are a combination of the [present](#) tense [participle](#) *euaggelizō* ([2097](#)) and the [imperfect](#) tense (continuous action in past time) verb of being *eimi* ([1510](#)) (were).

- E1 The location: {8} At Lystra 14:8a
- E2 The healing of a lame man 14:8b-10
 - G1 The description of the man 14:8b
 - H1 His posture: a man was sitting³²⁹
 - H2 His symptoms: who had no strength in his feet,
 - H3 His diagnosis: lame from his mother's womb,
 - H4 His medical history: who had never walked.
 - G2 The spiritual condition of the man 14:9
 - H1 His attention to Paul: {9} This man was listening to Paul as he spoke,
 - H2 His possession of faith: who, when he had fixed his gaze on him and had seen that he had faith to be made well,³³⁰
 - G3 The pronouncement of Paul: {10} said with a loud voice, "Stand upright on your feet." 14:10a
 - G4 The instantaneous reaction of the lame man: And he leaped up and *began* to walk.³³¹ 14:10b
- E3 The erroneous reaction of the people 14:11-13
 - G1 Their attribution of god-like status to Paul and Barnabas 14:11

³²⁹ Acts 14:8 - man was sitting: [Dr. Luke](#) takes great pains to detail the debilitating extent of this man's disability! (1) He was sitting; (2) he had no strength in his feet; (3) his lameness was congenital; (4) he had never walked.

³³⁰ Acts 14:9 - faith to be made well: The verb is *sodzo* ([4982](#)). [NASB](#) translates *sodzo* as follows: get (1), safely (1), cured (1), saves (1), saving (1), preserved (1), recover (1), restore (1), ensure salvation (1), get well (2), made ... well (6), made well (5), save (36), saved (50). The verb *sodzo* is used in two general categories – (a) **physical** healing or well-being and (b) **spiritual** healing or well-being (preservation from judgment). Arguably, Paul in this case saw the man had faith to be healed physically. But because the man was specifically listening to Paul's message of [salvation](#) without any discernible expectation of physical healing, [spiritual salvation](#) cannot be excluded from [Paul's](#) assessment. Examples of *sodzo* employed in terms of **physical** salvation in Acts include Acts 4:9; 14:9; 27:20, 31. Examples of *sodzo* employed in terms of **spiritual** salvation in Acts include Acts 2:21, 40, 47; 4:12; 11:14; 14:9 (?); 15:1; 16:31. Quoting W. M. Ramsey, [Bruce](#) (p. 321) comments here, "Primarily, *sothenai* here means 'to be healed' in the bodily sense, but even when the word is used in a [Gentile](#) context 'there lies latent in it some undefined and hardly conscious thought of the spiritual and the moral, which made it suit [Paul's](#) purpose admirably."

³³¹ Acts 14:10 - he leaped up and began to walk: This healing, on several accounts, calls to mind the healing performed by [Peter](#) in Acts 3.

- H1 The motivation for their speech: {11} When the crowds saw what Paul had done,
- H2 The description of their speech: they raised their voice, saying in the Lycaonian language,³³²
- H3 The content of their speech: “The gods have become like men and have come down to us.”
- G2 Their naming of Barnabas and Paul 14:12
 - H1 Barnabas – Zeus: {12} And they *began* calling Barnabas, Zeus,³³³
 - H2 Paul – Hermes: and Paul, Hermes, because he was the chief speaker.
- G3 The liturgical response of the priest of Zeus 14:13
 - H1 The identification of the priest: {13} The priest of Zeus, whose *temple* was just outside the city,
 - H2 The actions of the priest: brought oxen and garlands to the gates,
 - H3 The intention of the priest: and wanted to offer sacrifice with the crowds.
- E4 The rapid response of Barnabas and Paul 14:14-17
 - G1 The triggering of their response: {14} But when the apostles Barnabas and Paul heard of it, 14:14a
 - G2 Their dismay: they tore their robes 14:14b

³³² Acts 14:11 - [Lycaonian](#) language: Since [Paul](#) and [Barnabas](#) did not know their language, they were at first oblivious of what was occurring. It soon became evident, when the local priest prepared to offer sacrifices, that the people had completely misinterpreted the miraculous healing of the lame man! At that point, [Paul](#) and [Barnabas](#) leaped into action to forestall a theological disaster!

³³³ Acts 14:12 - Zeus: “[Zeus](#) was the chief god of the Greek pantheon; [Hermes](#), the messenger of the gods, was his son by Maia. These names may represent native Anatolian gods identified with the Greek [Zeus](#) and [Hermes](#). Jupiter and Mercury were the Roman equivalents” ([Bruce](#), p. 322). [MacArthur](#) records the following:

There was a tradition in [Lystra](#) (recorded by the Roman poet Ovid, who died in A. D. 17) that the gods [Zeus](#) and [Hermes](#) once came to earth incognito. When they arrived at [Lystra](#) and asked for food and lodging, everyone refused them. Finally, an old peasant named Philemon and his wife, Baucis, took them in. Their inhospitable neighbors were drowned in a flood sent by the vengeful gods. Philemon and Baucis, however, saw their humble cottage turned into a magnificent temple, where they served as priest and priestess. After their deaths, they were turned into two stately trees.

Not wishing to repeat the same mistake, the locals were determined to honor these two gods ([Paul](#) and [Barnabas](#)), who, they surmised, had returned to [Lystra](#)!

- G3 Their movement into the crowd: and rushed out into the crowd, crying out 14:14c
- G4 Their question: {15} and saying, “Men, why are you doing these things? 14:15a
- G5 Their declaration of their own humanity: We are also men of the same nature as you, 14:15b
- G6 Their good news: and preach the gospel to you ³³⁴ (14:15c) 14:15c-17
 - H1 Turn from vain worship: that you should turn from these vain things ³³⁵ 14:15d
 - H2 Turn to a living God: to a living God, ³³⁶ (14:15e) 14:15e-17
 - J1 Creator: who made the heaven and the earth and the sea and all that is in them. 14:15f
 - J2 Permissive: {16} “In the generations gone by He permitted all the nations to go their own ways; 14:16
 - J3 Self-witnessing as to His own goodness: {17} and yet He did not leave Himself without witness, 14:17
 - K1 in that He did good
 - K2 and gave you rains from heaven
 - K3 and fruitful seasons,
 - K4 satisfying your hearts with

³³⁴ Acts 14:15 - preach the gospel to you: Literally “we are good-news-icising you” from *euaggelidzo* (2097) to bring or announce [good news](#). This [good news](#) was about Jesus, of course.

³³⁵ Acts 14:15 - vain things: [NASB](#) note: I.e., idols

³³⁶ Acts 14:15 - turn from these vain things to a living God: [Paul](#) and [Barnabas](#) were here not preaching to a [synagogue](#). They took a completely different tack. **(1)** They recited no [Jewish](#) history. **(2)** They did not document their ideas with Scripture. **(3)** They did point out the futility of their listeners’ worship, urging them to turn away from it. **(4)** They did appeal to them to turn to a living God, whom they described as **a)** Creator of all; **b)** Permissive in the sense of allowing nations and peoples to do whatever they wished; **c)** Self-witnessing: This God had done good to them and provided them evidence of His beneficent stance toward them, specifically showering rain upon them, providing agricultural seasons, giving them food, and giving them the joy of living. The implication was that their listeners who do well to acquaint themselves with this God and partake of His generosity! It was not a full-orbed witness, not even mentioning [Jesus](#). But their main purpose at this point was to dissuade the locals from worshipping them!

food and gladness.”

- E5 Their difficult success: {18} *Even* saying these things, with difficulty they restrained the crowds from offering sacrifice to them. 14:18
- E6 The attack instigated by Jewish people from elsewhere 14:19-20
 - G1 Their origin: {19} But Jews came 14:19a
 - H1 from Antioch
 - H2 and Iconium,
 - G2 Their strategy: and having won over the crowds, 14:19b
 - G3 Their attack on Paul 14:19c
 - H1 they stoned Paul
 - H2 and dragged him out of the city,
 - G4 Their supposition: supposing him to be dead.³³⁷ 14:19d
 - G5 The outcome 14:20a
 - H1 The disciples’ concern: {20} But while the disciples³³⁸ stood around him,
 - H2 Paul’s resuscitation: he got up
 - H3 Paul’s return: and entered the city.
- D4 Many disciples in **Derbe** 14:20b-21b
 - E1 Their departure to Derbe: The next day³³⁹ he went away with Barnabas to Derbe. 14:20b

³³⁷ Acts 14:19 - supposing him to be dead: It does not appear that [Paul](#) was dead, but that he was knocked unconscious. The [NT](#) use of the word *nomidzo* (3543) suggests that the crowd’s supposition that [Paul](#) was dead was incorrect (so [MacArthur](#)). Nevertheless, his ability to recover and ambulate back to the city and leave the next day for [Derbe](#) seems nothing short of miraculous. The text, however, is economical in its description. Harry Ironside (cited by [Constable](#)) believed it was at this time that [Paul](#) was caught up into the third heaven (2 Cor. 12:2-4).

³³⁸ Acts 14:20 - disciples: [Timothy](#), a resident of [Lystra](#) (Acts 16:1) may have been one of those new converts standing there.

³³⁹ Acts 14:20 - the next day: [Paul’s](#) constitution and determination were prodigious. He must have ached excruciatingly from his previous day’s stoning ordeal. Yet the next day he left on a forty-mile journey to the town of [Derbe](#)!

- E2 Their good-news-icising in Derbe: {21} After they had preached the gospel to that city 14:21a
- E3 Their making of many disciples: and had made many disciples, 14:21b
- C4 The return and report to **Antioch** in Syria 14:21c-28
 - D1 The route of their return 14:21c
 - E1 they returned to Lystra
 - E2 and to Iconium
 - E3 and to Antioch,
 - D2 The emphasis of their return 14:22
 - E1 Their objective: {22} strengthening the souls of the disciples,
 - E2 Their encouragement: encouraging them to continue in the faith,
 - E3 Their warning: and *saying*, “Through many tribulations we must enter the kingdom of God.”³⁴⁰

³⁴⁰ Acts 14:22 - through many tribulations we must enter the kingdom of God: “Tribulations” is the plural of *thlipsis* (2347), *oppression, affliction, tribulation, distress, trouble*. [Jesus](#) spoke of an unprecedented, great [tribulation](#) that is to come upon the world (Matt. 24:21). A heavenly [elder](#) told the [Apostle John](#) a great group of people of every tribe, tongue, people, and ethnic group whom John had seen praising God and the Lamb had come out of “the [tribulation](#), the great one” (Rev. 7:14). *Enter* is the [aorist active infinitive](#) of *eiserchomai* (1525). The [aorist](#) tense indicates that the entrance is made at a point of time. There are, I believe, at least four entrances into the kingdom discussed in Scripture.

(1) When humans intentionally place their faith in [Jesus](#), they immediately enter the kingdom of God. God’s act of regenerating believers is described by [Jesus](#) as being “born again” (or “born from above” – both meanings are probably in view) (John 3:1-7). The prerequisite of entrance into the kingdom (being “born again”) is faith in [Jesus](#), as He described in John 3:14-21). That does not appear to be the entrance of which [Paul](#) and [Barnabas](#) spoke here.

(2) When believers in [Christ](#) die, their souls are transported to heaven. There is a sense in which they enter the kingdom of God at that point. In that sense, all of life is a process, one of great difficulty and trial, fraught with “many tribulations.” [Paul](#) and [Barnabas](#) may have been speaking of that “end-of-life” entrance into the kingdom. They could not have been speaking of the initial entrance, for their new followers had already made that initial entrance. Rather, [Paul](#) and [Barnabas](#) were speaking of the trials that the new believers could *anticipate* in the future, as [Paul’s](#) own experience so vividly illustrated!

(3) There is a third sense in which humans “enter the kingdom.” When [Jesus](#) sits on His “glorious throne” (Matt. 25:31) after having returned to earth in all His glory with all the angels (Matt. 24:29-31; 25:31), all the nations of the earth who have survived “the great tribulation” (Matt. 24:21) will stand in person before [Jesus](#) (Matt. 24:32). He will separate them out as a shepherd would sort out sheep from goats. The “sheep,” those on [Jesus’](#) right, blessed of the Father, will inherit the kingdom prepared for them from the foundation of the world (Matt. 25:34). This means they will be preserved alive on the earth to enter [Jesus’ Millennial Kingdom](#). He will say to those on His left (“the goats”), “Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels” (Matt. 25:41). According to [Jesus](#), His [Second Coming](#) will clearly parallel God’s cleansing of the earth in the days of Noah (Matt. 24:37-41). Those who believed in the message of Noah were saved aboard the ark and were left alive to inherit the post-Noahic-flood earth. At the same time, those who disbelieved Noah’s message were all destroyed from the face of the earth by the Flood. Similarly, when [Jesus](#) returns, those who have placed their faith in Him during the [Tribulation](#) and have risked their lives by giving aid and comfort to other followers of [Jesus](#) will be left

- D3 Their securing of leadership for the new churches 14:23
 - E1 Their appointment of elders: {23} When they had appointed elders ³⁴¹ for them in every church,
 - E2 Their prayer and fasting: having prayed with fasting,
 - E3 Their commending the new believers to the Lord: they commended them to the Lord in whom they had believed.
- D4 Their further movements and ministry 14:24-26
 - E1 Traveling through Pisidia: {24} They passed through Pisidia
 - E2 Their arrival at Pamphylia: and came into Pamphylia.
 - E3 Their communication of the word in Perga: {25} When they had spoken the word in Perga,
 - E4 Their journey to Attalia: they went down to Attalia.
 - E5 Their voyage to Antioch” {26} From there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished.
- D5 Their report to the church in Antioch 14:27-28
 - E1 Their arrival: {27} When they had arrived and gathered the church together, 14:27a

alive to inherit the earth in [Christ's](#) coming [Kingdom](#) (Matt. 25:34-40). Similarly, those who have not placed their faith in Him and have avoided the risk of aiding His followers will be taken away to judgment from the face of the earth (Matt. 25:41-46). So those among the earth's nations who are [Jesus'](#) sheep will enter [Christ's Millennial Kingdom](#) at His return, while those among the earth's nations who are the “goats” will be removed from the earth and sent into eternal punishment. For a more thorough study of this judgment, see [The Judgment of Survivors of the Tribulation Period at the Second Coming of Christ](#).

(4) The final entrance into [Christ's](#) Kingdom will take place when [Jesus](#) creates [New Heavens](#) and [New Earth](#) with [New Jerusalem](#) as its focal point. Then the redeemed of all the ages will reign forever in that [Eternal Kingdom](#) (Rev. 21:1-22:5).

³⁴¹ Acts 14:23 - appointed elders for them in every church: The word [elder](#) is *presbuteros* (4245). It is properly an adjective and at its basic meaning means an older man. In an official sense, it speaks of leaders in [Israel](#) on both a national and a city level. In the [Church](#) it refers to the leaders of [local churches](#). *Presbuteros* refers to the gravity of the church office and *episkopos* (overseer, 1985) refers to the general function of the church office. [Elders](#) were overseers of [local churches](#). Initially a [local church](#) consisted of the [church](#) of a given town or city, as in the church of [Jerusalem](#) or the church of [Antioch](#). The primary task of [elders](#) is to shepherd the flock or church of God (Acts 20:28), over which they have been placed by the [Holy Spirit](#) as overseers (Acts 20:28). The [three-fold essence of shepherding the flock](#) of God includes **guarding** the flock (Acts 20:28-32); **feeding** the flock (John 21:15-17); and **leading** the flock into a good situation (Rev. 7:13-17). [Paul](#) and [Barnabas](#), spiritual men, were best qualified to appoint [elders](#) in the new churches. By extension, [elders](#) of a church are best qualified to select new [elders](#) in a church. The leadership style and motivation of Biblical [elders](#) is described by Peter in 1 Peter 5:1-5. For a further study on [elders](#), see [Biblical Eldership](#) (html format). For a printable version, see [Biblical Eldership](#) (.pdf format).

- E2 Their report: they *began* to report ³⁴² 14:27b
 - G1 Of God's acts through them: all things that God had done with them
 - G2 God's opening of a door of faith for the Gentiles: and how He had opened a door of faith to the Gentiles.
- E3 Their lengthy sojourn at Antioch: {28} And they spent a long time with the disciples. 14:28

B2 The First Jerusalem Council: The Apostolic Formation in Jerusalem of Policy Concerning Gentile Evangelism in Relation to the Law of Moses 15:1-35

- C1 The arising in **Antioch** of the controversy regarding the necessity of circumcising Gentile disciples and Law observance 15:1-5
 - D1 The promulgation of a new doctrine – salvation requires circumcision 15:1
 - E1 The arrival of visitors: {1} Some men came down from Judea
 - E2 The activism of the visitors: and *began* teaching the brethren,
 - E3 The substance of their teaching: “Unless you are circumcised according to the custom of Moses, you cannot be saved.”
 - D2 The opposition of Paul and Barnabas: {2} And when Paul and Barnabas had great dissension and debate with them, 15:2a
 - D3 The resolution proposed by the church – consultation with the apostles and elders in Jerusalem 15:2b
 - E1 The determination: *the brethren* determined
 - E2 The representatives
 - G1 that Paul and Barnabas
 - G2 and some others of them
 - E3 The assignment: should go up to Jerusalem to the apostles and elders concerning this issue.
 - D4 The journey 15:3
 - E1 Their authorization: {3} Therefore, being sent on their way

³⁴² Acts 14:27 - report: There is a [New Testament](#) precedent for returning missionaries to report to sending local churches all the things that God has done through them.

- by the church,
- E2 Their route: they were passing through both Phoenicia and Samaria,
- E3 Their report en route: describing in detail the conversion of the Gentiles,
- E4 The consequence of their report: and were bringing great joy to all the brethren.
- D5 Their report in Jerusalem 15:4
 - E1 Their arrival: {4} When they arrived at Jerusalem,
 - E2 Their reception: they were received
 - G1 by the church
 - G2 and the apostles and the elders,
 - E3 Their report: and they reported all that God had done with them.
- D6 The lobbying of believing Pharisees 15:5
 - E1 The identification of the lobby: {5} But some of the sect of the Pharisees who had believed
 - E2 The directness of the lobby: stood up, saying,
 - E3 The position of the lobby ³⁴³
 - G1 “It is necessary to circumcise them
 - G2 and to direct them to observe the Law of Moses.”
- C2 The Council at **Jerusalem** 15:6-29
 - D1 Peter's viewpoint of grace: The exemption of Gentiles from all Law observance 15:6-11
 - E1 The participants in the council: {6} The apostles and the elders came together to look into this matter. 15:6
 - E2 The expansive discussion: {7} After there had been much

³⁴³ Acts 15:5 subtitle - The position of the lobby: The believers from among the sect of the [Pharisees](#) advanced the argument of those who had come from [Judea](#) to [Antioch](#). The latter had merely stated that it was necessary for [Gentile](#) converts to be [circumcised](#) in order to be [saved](#). These believing [Pharisees](#) agreed. But they added a stipulation: It was also necessary for [Gentile](#) converts to [Christianity](#) to observe the [Law of Moses](#) in its entirety! This was a decisive, watershed issue that simply had to be resolved! The whole future and direction of the [church](#) depended on it! Would the [Church](#) of [Jesus Christ](#) be based on [Grace](#) or upon [Law](#)?

debate, 15:7a

E3 Peter's initial input – the history of Gentile evangelism:
Peter stood up and said to them, 15:7b-9

G1 God's choice: "Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe. 15:7b

G2 God's confirmation: {8} "And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; 15:8

G3 God's criterion: {9} and He made no distinction between us and them, cleansing their hearts by faith. 15:9

E4 Peter's question – why test God? 15:10

G1 His assessment – the proposed requiring of Gentile converts to keep the Law is putting God to the test! {10} "Now therefore why do you put God to the test

G2 His description of the requirement – a yoke: by placing upon the neck of the disciples a yoke

G3 The impossible nature of the yoke

H1 which neither our fathers

H2 nor we have been able to bear?

E5 Peter's conviction – salvation for both Jew and Gentile is by the grace of Jesus, not by Law works! 15:11

G1 Jews are saved by grace: {11} "But we believe that we are saved through the grace of the Lord Jesus,

G2 Gentiles are saved by grace: in the same way as they also are."

D2 Barnabas' and Paul's viewpoint: ³⁴⁴ The Divine authentication of non-circumcision policy through signs and wonders 15:12

E1 The silence of those assembled: {12} All the people kept silent,

³⁴⁴ Acts 15:12 title - [Barnabas](#)' and [Paul's](#) viewpoint: The missionaries' thrust was that their viewpoint had the stamp of God's blessing and approval. They had not been preaching the prerequisite of [circumcision](#) or the postrequisite of [Law](#) observance among the [Gentiles](#). And God must have agreed with their viewpoint, because He repeatedly granted [signs](#) and [wonders](#) as they had ministered among the [Gentiles](#) on their journey.

- E2 Their attention to Barnabas and Paul: and they were listening to Barnabas and Paul
- E3 Barnabas and Paul's description of miracles God had wrought through them among the Gentiles
 - G1 Signs: as they were relating what signs ³⁴⁵
 - G2 Wonders: and wonders ³⁴⁶
 - G3 Source: God had done
 - G4 Agents: through them
 - G5 Targets: among the Gentiles.
- D3 James' compromise: General Gentile exemption from Law observance; specific compliance in four areas particularly offensive to Jewish people 15:13-21
 - E1 James' request to be heard: {13} After they had stopped speaking, James answered, saying, "Brethren, listen to me. 15:13
 - E2 His reference to Simon Peter's speech – God's deliberate wooing of the nations (Gentiles) 15:14
 - G1 The giver of the speech: {14} "Simeon has related
 - G2 The content of the speech
 - H1 The activism of God: how God first concerned Himself
 - H2 The goal of God: about taking from among the Gentiles a people for His name.
 - E3 The prophetic corroboration of the Divine strategy claimed by Peter 15:15-18
 - G1 The agreement of the Prophets: {15} "With this the words of the Prophets agree, just as it is written, 15:15

³⁴⁵ Acts 15:12 - signs: Sign (*semeion*, [4592](#)) means, strictly speaking, a distinguishing mark or characteristic. As used here it refers to "a miraculous event contrary to the usual course of nature and intended as a pointer or means of confirmation, often used with *teras*, [5059](#) (wonder) ..." ([Friberg](#)). In the [NASB](#) *semeion* is translated signs (39); sign (35); miracle (2); distinguishing mark (1). This is [Luke's](#) final usage of *semeion* in Acts. The thirteen instances in Acts include 2:19, 22, 43; 4:16, 22, 30; 5:12; 6:8; 7:36; 8:6, 13; 14:3; 15:12.

³⁴⁶ Acts 15:12 - wonders: A wonder (*teras*, [5059](#)) means "wonder, marvel, portent, something so unusual it arouses close observation; only in the plural in the [NT](#) and combined with *semeia* (signs)" ([4592](#)) ([Friberg](#)). It appears nine times in Acts in 2:19, 22, 43; 4:30; 5:12; 6:8; 7:36; 14:3; 15:12). This occurrence is its last in Acts.

- G2 God's eschatological return: {16} 'AFTER THESE THINGS I will return,³⁴⁷ 15:16a
- G3 God's eschatological restoration of David's dynasty: AND I WILL REBUILD THE TABERNACLE OF DAVID³⁴⁸ WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT, 15:16b
- G4 Gentiles' eschatological worship of Yahweh: {17} SO THAT THE REST OF MANKIND MAY SEEK THE LORD, AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,³⁴⁹ 15:17

³⁴⁷ Acts 15:16 - I will return: [James](#) is quoting the sense of Amos 9:11-12. Evidently this return references [Jesus'](#) [Second Coming](#) to rule the earth, which rule is known today as the [Millennium](#), based on Rev. 20:1-6.

³⁴⁸ Acts 15:16 - I will rebuild the tabernacle of [David](#): [James](#) continues to quote Amos 9:11-12. [James](#) understood [Amos](#) to be referring to the day when [Jesus](#), the [Messiah](#), would return from [heaven](#) to establish [Davidic](#) rule over [Israel](#) from [Jerusalem](#). This speaks of [Yahweh's](#) promise to [David](#) to build him a house, or dynasty (2 Sam. 7:11). Furthermore, [David's](#) house (dynasty) and his kingdom would endure before [Yahweh](#) forever, and his throne would be established forever (2 Sam. 7:16). Using the same language, the angel [Gabriel](#) told [Mary](#) she would bear a son whom she was to name [Jesus](#), who would be great and would be called the Son of the Most High (Luke 1:31-32). The Lord God would give her son, [Jesus](#), the throne of His father [David](#) (Luke 1:32); her son [Jesus](#) would reign over the house of [Jacob](#) (this means [Israel](#) – it cannot mean the [Church](#), which is never so identified) forever, and His kingdom would have no end (Luke 1:32). The prediction of [Amos](#), that [Yahweh](#) would restore the fallen tabernacle of [David](#), means that [David's](#) supreme descendant, [Jesus](#), will return and sit on [David's](#) throne over the nation of [Israel](#). That will occur, initially, in [Jesus'](#) [Messianic](#), [Millennial Reign](#) over [Israel](#) and the world in [Jerusalem](#). His eternal rule over [Israel](#) and the world will be consummated in [New Jerusalem](#). The [amillennial](#) view that [Jesus](#) is presently sitting on [David's](#) throne, and that there will be no national restoration of redeemed [Israel](#) is an implausible interpretation of the [OT](#) prophecies, and can only be maintained by employing a [non-literal hermeneutic](#). There are many [OT](#) prophecies that [Amillennialism](#) does not take at face value, but continually spiritualizes them to apply them to the [Church](#).

³⁴⁹ Acts 15:17 - so that the rest of mankind may seek the Lord, and all the Gentiles who are called by My name: [James](#) continued to quote Amos 9:11-12. Both [Amos](#) and [James](#) understood that the restoration of the [Davidic](#) King in [Israel](#) would pave the way for more and more [Gentiles](#) to serve the Lord. That certainly was not happening now, for more and more [Jewish](#) people were rejecting their [Messiah](#) while more and more [Gentiles](#) were submitting to Him. And in what way did the [Millennial](#) condition of [Israel](#) and the [Gentiles](#) relate to the issue of [circumcision](#) and [Law](#)-observance? The following is a [quotation of Thomas Constable](#) from his notes on Amos 9:11-12, from which [James](#) is quoting. In his comments, Constable, in my view, summarizes superbly [James'](#) argument in quoting Amos 9:11-12. One minor clarification, however: the [James](#) who spoke here was not the original [Apostle James](#), who had been executed by [Herod](#) (Acts 12:1-2), but rather [James](#), the half-brother of [Jesus](#), who had risen to prominence, and for which reason, apparently, Constable here labels him "the Apostle James":

At the [Jerusalem Council](#), the Apostle [*sic*] [James](#) quoted [from Amos 9] verses 11 and 12 to support his view that the [Gentiles](#) of his day did not need to submit to [circumcision](#) and the [Mosaic Law](#) to obtain [salvation](#) or to live acceptably as [Christians](#) (Acts 15:13-21). He knew that the judgments coming upon [Israel](#) were not yet over (cf. Matt. 24:1-22; Luke 21:5-24; Acts 1:6-7). He also knew, from this passage and others (Isa. 42:6; 60:3; Mal. 1:11), that when God restored the house of [David](#) [Gentiles](#) would have a share in that rule as [Gentiles](#). [James](#) concluded, therefore, that [Gentiles](#) did not need to become [Jews](#) to enter into these ([millennial](#)) blessings. He did not mean that the [church](#) fulfills the promises to [Israel](#) but that since [Gentiles](#) will experience [millennial](#) blessings as [Gentiles](#) they do not need to live as [Jews](#) in the [church](#).

Commenting on this passage in his notes on the book of Acts (15:16-18), [Constable states the following](#):

The typical non-[dispensational](#) understanding of this text is that [James](#) was saying that the [messianic](#) kingdom had come and [Amos'](#) prediction was completely fulfilled. [Progressive dispensationalists](#) believe he meant that the first stage of the [messianic](#) kingdom had come and that [Amos'](#) prediction was partially

G5 The utter certainty of Yahweh's ancient prophecy:
{18} SAYS THE LORD, WHO MAKES THESE THINGS
KNOWN FROM LONG AGO. 15:18

E4 The proposal of James 15:19-21

G1 Do not burden the Gentiles: {19} "Therefore it is my
judgment that we do not trouble those who are
turning to God from among the Gentiles, 15:19a

G2 Ask them to abstain from four selected activities:
{20} but that we write to them that they abstain³⁵⁰
15:20

H1 from things contaminated by idols³⁵¹

H2 and from fornication³⁵²

H3 and from what is strangled³⁵³

fulfilled. [Normative dispensationalists](#) view the [messianic](#) kingdom as entirely future. They believe [Amos](#) was predicting the inclusion of [Gentiles](#) in God's plan and that [James](#) was saying that the present situation was in harmony with God's purpose. Thus the [Amos](#) prediction has yet to be fulfilled. Deciding between these options depends first on whether or not one believes the [church](#) replaces [Israel](#) in God's plan. If it does, one will side with non-dispensationalists here. If one believes the [church](#) and [Israel](#) are distinct in the purpose of God, then one has to decide if there is better evidence that [Jesus](#) has begun to rule over [David's](#) kingdom now ([progressive dispensationalism](#)) or not ([normative dispensationalism](#)). I believe the evidence points to the fact that [David's](#) kingdom is an earthly kingdom and that [Jesus](#) will begin reigning over it when He returns to earth at His [second coming](#).

Constable did not stop there. He continued, "But I also believe that [Jesus](#) began to rule as [Messiah](#) at His first advent. He presently rules over His own from [heaven](#), but He will return to rule over all humankind from [David's](#) throne on earth at His second advent."

For my own part, I [[JTB](#)] prefer to say that [Jesus](#) is presently serving as the [Messianic High Priest](#) up in [heaven](#), constantly interceding for His own (Psa. 110:4; Heb. 5:6, 10; 6:20; 7:17, 24-25), meanwhile waiting for His enemies to be made a footstool for His feet (Psa. 110:1-3, 5-7).

³⁵⁰ Acts 15:20 - abstain. It appears that [James](#) wished to prohibit the [Gentile Christians](#) from engaging in four things that were typically done by [Gentiles](#) but that were offensive to [Jewish](#) people.

³⁵¹ Acts 15:20 - things contaminated by idols: Charles Ryrie ([RSB](#)) notes, "[Gentiles](#) used idols' temples for banquets (cf. 1 Cor. 10:14-22)." [RSB](#) note there: "[Paul's](#) point is that partaking in a religious feast means fellowship with the one worshiped at that feast. This is true of the [Lord's Supper](#) (1 Cor. 10:16-17), it was true of [Israel](#) in [OT](#) times (1 Cor. 10:18), and it is true of a pagan feast (1 Cor. 10:19-22). Therefore, believers must not fellowship at pagan feasts since they may thereby open themselves to [demonic](#) attacks (1 Cor. 10:20)."

³⁵² Acts 15:20 - from fornication: Though *porneia*, [4202](#) (fornication), has a variety of applications in the realm of immorality, here it seems to have a particularly [Jewish](#) flavor. Ryrie states, ""It evidently has the special meaning here of marriages contracted between too-near relatives, as forbidden in Lev. 18" ([RSB](#)). [[JTB](#)]: I personally believe it may also have to do with pre-marital sex, a form of immorality which fits right in with the narrative in Matthew relating to [Joseph](#) and his concerns about [Mary](#) (Matt. 1:18-25; cf. Matt. 19:1-12).]

³⁵³ Acts 15:20 - from what is strangled: [Gentile](#) converts were to avoid eating the meat of animals that had been strangled. Rather, they were only to eat the meat of animals whose blood had been drained off ([Constable](#), notes on Acts).

- H4 and from blood.³⁵⁴
 - G3 The point of the prohibitions – to avoid offending the virtually ubiquitous Jewish population 15:21
 - H1 The long-standing, ubiquitous knowledge of Moses
 - J1 The antiquity: {21} “For Moses from ancient generations
 - J2 The ubiquity: has in every city those who preach him,
 - H2 The reason for the wide-spread knowledge: since he is read in the synagogues every Sabbath.”
- D4 The drafted agreement of the apostles, elders and church 15:22-29
 - E1 The unified consensus: {22} Then it seemed good 15:22a
 - G1 to the apostles
 - G2 and the elders,
 - G3 with the whole church,
 - E2 The selected representatives to accompany Paul and Barnabas to Antioch: to choose men from among them to send to Antioch with Paul and Barnabas— 15:22b
 - G1 Judas called Barsabbas,
 - G2 and Silas, leading men among the brethren,
 - E3 The written communication: {23} and they sent this letter by them, 15:23a
 - E4 The contents of the letter 15:23b-24
 - G1 The authors: “The apostles and the brethren who are elders, 15:23b
 - G2 The addressees: to the brethren in Antioch and Syria and Cilicia who are from the Gentiles, 15:23c
 - G3 The salutation: greetings. 15:23d

³⁵⁴ Acts 15:20 - and from blood: From earliest times blood has been forbidden, for it represents life and was the God-appointed means of [atonement](#) (Gen. 9:4; Lev. 17:10-14).

- G4 The background of the letter 15:24
 - H1 The report of interference: {24} “Since we have heard that some of our number
 - H2 The absence of authorization: to whom we gave no instruction
 - H3 The negative effect of their interference
 - J1 Disturbing: have disturbed you with *their* words,
 - J2 Unsettling: unsettling your souls,
- G5 The unanimity of the council: {25} it seemed good to us, having become of one mind, 15:25a
- G6 The commendation of the representatives 15:25b-26
 - H1 Select men: to select men to send to you 15:25b
 - H2 Beloved men: with our beloved Barnabas and Paul, 15:25c
 - H3 Loyal men: {26} men who have risked their lives for the name of our Lord Jesus Christ. 15:26
- G7 The identification of additional representatives 15:27a
 - H1 {27} “Therefore we have sent Judas
 - H2 and Silas,
- G8 The purpose of the additional representatives: who themselves will also report the same things by word *of mouth*. 15:27b
- G9 The Divine/human consensus: {28} “For it seemed good to the Holy Spirit and to us³⁵⁵ 15:28a
- G10 The avoidance of burden: to lay upon you no greater burden 15:28b

³⁵⁵ Acts 15:28 - it seemed good to the Holy Spirit and to us: "It should be noted that the letter traced the unanimity of the decision to the action of the [Holy Spirit](#) (15:28), even though the [Spirit](#) was not mentioned previously as intervening in the proceedings. This is the way in which the [Spirit](#) usually works in the [church](#). There need not be miraculous displays to indicate his direction. [Spirit](#)-filled people can detect his presence through the harmony which prevails when men are responsive to his will" (Homer A. Kent Jr., *Jerusalem to Rome: Studies in the Book of Acts*, p. 128, [as quoted by Constable](#)).

- G11 The identification of the essentials: than these essentials 15:29a
 - H1 {29} that you abstain from things sacrificed to idols
 - H2 and from blood
 - H3 and from things strangled
 - H4 and from fornication;
- G12 The summary: if you keep yourselves free from such things, you will do well. 15:29b
- G13 The farewell: Farewell.” 15:29c
- C3 The dissemination of the report to the joyous Gentile church in **Antioch** 15:30-35
 - D1 The departure to Antioch 15:30
 - E1 The send-off: {30} So when they were sent away,
 - E2 The journey: they went down to Antioch;
 - E3 The gathering: and having gathered the congregation together,
 - E4 The delivery: they delivered the letter.
 - D2 The reading: {31} When they had read it, 15:31
 - E1 Their joy: they rejoiced
 - E2 Their encouragement: because of its encouragement.
 - D3 The ministry of Judas and Silas 15:32
 - E1 Their identity: {32} Judas and Silas,
 - E2 Their gift: also being prophets themselves,
 - E3 Their profitable address: encouraged and strengthened the brethren with a lengthy message.
 - D4 The return of Judas and Silas: {33} After they had spent time *there*, they were sent away from the brethren in peace to those who had sent them out. 15:33
 - D5 The textual addition of an overzealous scribe: {34} *But it seemed*

*good to Silas to remain there.*³⁵⁶ 15:34

D6 The continuing ministry of Paul and Barnabas in Antioch 15:35

E1 Their stay: {35} But Paul and Barnabas stayed in Antioch,

E2 Their ministry alongside others: teaching and preaching with many others also,³⁵⁷

E3 Their text: the word of the Lord.

B3 Paul's Second and Third Missionary Journeys: The Evangelism by the Apostle Paul of Jewish and Gentile Peoples in Asia and Europe 15:36 - 21:17

C1 [Paul's Second Missionary Journey](#) 15:36 - 18:22 (See a [Map of the Second Journey](#).)

D1 The divergent beginning 15:36-41

E1 The initiative of Paul: {36} After some days Paul said to Barnabas, "Let us return and visit the brethren in every city in which we proclaimed the word of the Lord, *and see* how they are." 15:36

E2 The desire of Barnabas: {37} Barnabas wanted to take John, called Mark, along with them also. ³⁵⁸ 15:37

E3 Paul's adamant refusal: {38} But Paul kept insisting that they should not take him along 15:38a

E4 Paul's reason: who had deserted them ³⁵⁹ in Pamphylia and had not gone with them to the work. 15:38b

E5 The sharp dissension: {39} And there occurred such a sharp disagreement ³⁶⁰ 15:39a

³⁵⁶ Acts 15:34 - But it seemed good to [Silas](#) to remain there: [NASB](#) note: "Early mss do not contain this v." [Bruce](#) notes (p. 348), "This addition contradicts v. 33, but was intended to ease the transition to v. 40 (*q.v.*)."

³⁵⁷ Acts 15:35 - with many others also: The [Holy Spirit](#) made certain there was an abundance of good teaching in this important [NT church](#), which was the launching pad for three major [missionary journeys](#) featuring [Paul](#). There were enough gifted people in this center of worship to spare men like [Paul](#), [Barnabas](#), [John Mark](#), and [Silas](#) for evangelistic ministry.

³⁵⁸ Acts 15:37 - Barnabas wanted to take ... Mark along with them: [Barnabas](#) was not called "Son of Encouragement" (Acts 4:36) for nothing. He wanted to encourage this young protégé who had given up on the [First Missionary Journey](#) (13:13). But [Barnabas](#) also had a vested interest – [John Mark](#) was his cousin (Col. 4:10).

³⁵⁹ Acts 15:38 - deserted them: There is but the briefest mention of [John Mark's](#) desertion in Acts 13:13, but [Paul](#), the choleric pragmatist, did not forget. On this occasion, [Paul](#) would not give [Mark](#) a second chance. Later on, [Paul](#) and [Mark](#) appear to have been reconciled (Philemon 1:24; 2 Tim. 4:11).

³⁶⁰ Acts 15:39 - sharp disagreement: These two English words translate one in Greek, *paraxusmos*, [3948](#), from which we derive our English paroxysm, a sudden outburst of emotion or action.

- E6 The separation: that they separated from one another,³⁶¹ 15:39b
- E7 The departure of Barnabas 15:39c
 - G1 The makeup of the team: and Barnabas took Mark with him
 - G2 The destination of the team: and sailed away to Cyprus.³⁶²
- E8 The departure of Paul 15:40-41
 - G1 The makeup of the team: {40} But Paul chose Silas³⁶³ and left, 15:40a
 - G2 The support of the brothers: being committed by the brethren to the grace of the Lord. 15:40b
 - G3 The destination of the team: {41} And he was traveling through Syria and Cilicia, 15:41a
 - G4 The objective of the team: strengthening the churches. 15:41b
- D2 The addition of Timothy to the team 16:1-5
 - E1 The geography: {1} Paul came also to Derbe and to Lystra. 16:1a
 - E2 Paul's discovery of Timothy 16:1b-2
 - G1 His description: And a disciple was there, 16:1b
 - G2 His name: named Timothy,³⁶⁴ 16:1c

³⁶¹ Acts 15:39 - they separated from one another: In human terms, this was a great tragedy, this rift between the two Divinely-appointed first missionaries of the [Church](#). Yet God was able to bring good out of it, as is His wont. Two teams now conveyed the good news of [Jesus](#)! Yet from the standpoint of the Divine commentary on missionary activity, [Barnabas](#) now faded into the background. From here on, we hear only of the activity of [Paul](#) and his associates in Acts. Here is an important lesson to be learned in the sphere of [Christian](#) ministry: When differences of opinion destroy your ministry team, don't sit back and do nothing! Form another team and keep serving the Lord!

³⁶² Acts 15:39 - Cyprus: [Barnabas](#) felt at home in [Cyprus](#) – after all, that was his own home territory (Acts 4:36-37), and he had even been a land-owner there.

³⁶³ Acts 15:40 - Silas: [Silas](#) was an acknowledged leader in the [Jerusalem](#) church (Acts 15:22), as well as a [prophet](#) (15:32). [Silas](#)' Roman name was Silvanus, by which he is identified in 2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1, and 1 Pet. 5:12, where [Peter](#) identified him as his letter-writer.

³⁶⁴ Acts 16:1 - Timothy: [Timothy](#) was a native of [Lystra](#) (Acts 16:1). He may have trusted in [Jesus](#) as the [Messiah](#) through [Paul's](#) ministry on his [First Missionary Journey](#) (14:6-23). [Paul](#) called [Timothy](#) his "child in the faith" and "son" (1 Cor. 4:17; 1 Tim. 1:2; 2 Tim. 2:1).

- G3 His family 16:1c
 - H1 His mother: the son of a Jewish woman who was a believer,
 - H2 His father: but his father was a Greek,
- G4 His reputation: {2} and he was well spoken of by the brethren who were in Lystra and Iconium. 16:2
- E3 Paul's initiative with Timothy 16:3
 - G1 The desire of Paul: {3} Paul wanted this man to go with him;
 - G2 The action of Paul: and he took him and circumcised him
 - G3 Paul's motive
 - H1 His concession to the Jews: because of the Jews who were in those parts,
 - H2 The knowledge of the Jews: for they all knew that his father was a Greek.
- D3 The call to Macedonia in Europe 16:6-10
 - E1 The opposition of the Holy Spirit while the team was ... 16:6-8
 - G1 Traversing Phrygia and Galatia: {6} They passed through the Phrygian and Galatian region, 16:6a
 - G2 Forbidden in Asia: having been forbidden by the Holy Spirit to speak the word in Asia; 16:6b
 - G3 Advancing to Mysia: {7} and after they came to Mysia, 16:7a
 - G4 Attempting Bithynia: they were trying to go into Bithynia, 16:7b
 - G5 Forbidden in Bithynia: and the Spirit of Jesus did not permit them; 16:7c
 - G6 Traversing Mysia: {8} and passing by Mysia, 16:8a
 - G7 Arriving at Troas: they came down to Troas. 16:8b
 - E2 The vision of Paul 16:9-10
 - G1 The recipient of the vision: {9} A vision appeared to

Paul in the night: 16:9a

- G2 The subject of the vision: a man of Macedonia was standing 16:9b
- G3 The appeal of the subject: and appealing to him, and saying, “Come over to Macedonia and help us.” 16:9c
- G4 The action arising from the vision: {10} When he had seen the vision, 16:10
 - H1 The corporate effort: immediately we ³⁶⁵ sought to go into Macedonia,
 - H2 The corporate conclusion: concluding that God had called us to preach the gospel to them.

D4 The evangelism in **Philippi** 16:11-40

E1 The journey to Philippi 16:11-12

G1 The voyage 16:11

- H1 Embarking from Troas: {11} So putting out to sea from Troas,
- H2 Sailing to Samothrace: we ran a straight course to Samothrace,
- H3 Arriving at Neapolis: and on the day following to Neapolis;

G2 The travel on foot to Philippi 16:12

- H1 Destination: {12} and from there to Philippi,
- H2 Description
 - J1 In relation to Macedonia: which is a leading city of the district of Macedonia,
 - J2 In relation to Rome: a *Roman* colony;

³⁶⁵ Acts 16:10 - immediately we sought: For the first time in the book of Acts, the author, [Luke](#) the physician, identifies himself in the narrative. The other members of the team – [Paul](#), [Silas](#), and [Timothy](#), were already in [Troas](#). Sometime subsequent to their arrival, [Luke](#) joined the team. Now [Luke](#) identifies himself with the corporate conclusion the team made and the corporate action the team took to journey to [Macedonia](#) in light of the vision God had given to [Paul](#).

- G3 and we were staying in this city for some days.
- E2 The first European convert: Lydia of Thyatira 16:13-15
 - G1 The strategy 16:13
 - H1 The day: {13} And on the Sabbath day
 - H2 The place: we went outside the gate to a riverside,
 - H3 The educated guess: where we were supposing that there would be a place of prayer;
 - H4 The activity: and we sat down and began speaking to the women who had assembled.
 - G2 Divine preparation 16:14
 - H1 The prospect
 - J1 Her name: {14} A woman named Lydia,
 - J2 Her hometown: from the city of Thyatira,
 - J3 Her occupation: a seller of purple fabrics,
 - J4 Her religion: a worshiper of God,
 - J5 Her activity: was listening;
 - H2 The Lord's initiative: and the Lord opened her heart to respond to the things spoken by Paul.
 - G3 The prospect's response 16:15
 - H1 Baptism: {15} And when she and her household had been baptized,
 - H2 Invitation: she urged us, saying, "If you have judged me to be faithful to the Lord, come into my house and stay."
 - G4 The team's acceptance: And she prevailed upon us.
- E3 Persecution: The incident of the fortune-telling girl 16:16-40

- G1 Paul's exorcism of the impeding, fortune-telling girl 16:16-18
 - H1 The circumstance: {16} It happened that as we were going to the place of prayer, 16:16a
 - H2 The encounter: a slave-girl having a spirit of divination met us, 16:16b
 - H3 Her profitability: who was bringing her masters much profit by fortune-telling. 16:16c
 - H4 Her practice 16:17
 - J1 Stalking: {17} Following after Paul and us,
 - J2 Screaming: she kept crying out, saying,
 - J3 Identifying: "These men are bond-servants of the Most High God,
 - J4 Announcing: who are proclaiming to you the way of salvation."
 - H5 Her habit: {18} She continued doing this for many days. 16:18a
 - H6 Paul's annoyance 16:18b
 - J1 Annoyance: But Paul was greatly annoyed,
 - J2 Command: and turned and said to the spirit,
 - J3 Exorcism: "I command you in the name of Jesus Christ to come out of her!"
 - H7 The obedience of the spirit: And it came out at that very moment. 16:18c
- G2 The retaliation by the girl's owners 16:19-21
 - H1 The economic motivation of the girl's owners: {19} But when her masters saw that

- their hope of profit was gone,³⁶⁶ 16:19a
- H2 Their citizens' arrest of Paul and Silas: they seized Paul and Silas 16:19b
- H3 Their legal harassment 16:19c-20a
- J1 Their dragging the team members into court: and dragged them into the market place before the authorities, 16:19c
- J2 Their dragging them before the highest judges: {20} and when they had brought them to the chief magistrates, 16:20a
- H4 Their false accusations: they said,³⁶⁷ 16:20b-21
- J1 Their charge of disturbance of the peace: "These men are throwing our city into confusion, 16:20b
- J2 Their Anti-Semitic defamation: being Jews, 16:20c
- J3 Their charge that Christianity was incompatible with being a Roman citizen: {21} and are proclaiming

³⁶⁶ Acts 16:19 - But when her masters saw that their hope of profit was gone: Clearly this girl's masters were not concerned for the welfare of the girl whom they had enslaved. They made sure she had enough to eat, of course, but she was a prisoner whose sole existence, in their view, was to make them money! This vile trait has always existed in man. Today, there are a class of politicians, some on both sides of the aisle, who view their constituents in the same way. These politicians are not looking out for the best interests of their constituents. Rather they bribe their constituents to keep voting them into office. These politicians wish to provide enough benefits to their constituents so the latter keep voting them into office. But in so doing, these politicians degrade their constituents into remaining as slaves on the government plantation. The best thing for these constituents would be to become free men and women – self-sufficient, strong, and able to care for themselves and their family on their own. But the politicians are not motivated by what is best for the constituents, but rather by what is best for the politicians – an automatic voting bloc that will keep the politicians in power and earn them influence and money. It's about greed, and power, not about helping. The slave girl's owners merely illustrate that which motivates so many politicians today.

³⁶⁷ Acts 16:20 - they said: Not one of these charges was valid. In the first place, [Paul](#) and [Silas](#) were not throwing the city into an uproar. If anyone was causing an uproar, it was the slave girl these men were abusing! In the second place, charging [Paul](#) and [Silas](#) with being [Jews](#), while accurate, was merely a xenophobic charge leveled for the sole purpose of fomenting animosity against them and prejudicing the judges. In the third place, there is nothing within [Christianity](#) that is incompatible with being a Roman citizen. Quite to the contrary, [Paul](#) would later admonish the [Christians](#) in [Rome](#) to submit to the authorities because they were placed there by God to maintain law and order in the country (Rom. 13:1-7). [Jesus](#) Himself said that [Jews](#) were to render to Caesar what belonged to Caesar, and to render to God what belonged to God (Matt. 22:21; Mark 12:17; Luke 20:25). So all three of these charges were bogus – without legal merit! But they worked! One day [Jesus](#) will be the Judge, and no amount of false witnesses will be able to deceive him into an unjust decision (Isa. 11:1-5)!

customs which it is not lawful for us
to accept or to observe, being
Romans.” 16:21

G3 The beating and jailing by the city officials 16:22-24

H1 The decision of the judges 16:22

J1 The animus of the crowd: {22} The crowd rose up together against them,

J2 The theatrics of the judges: and the chief magistrates tore their robes off them

J3 The tortured sentence of the judges: and proceeded to order *them* to be beaten with rods.

H2 The punishment administered 16:23a

J1 The beating: {23} When they had struck them with many blows,

J2 The confinement: they threw them into prison,

H3 The security precautions 16:23b-24

J1 The command issued: commanding the jailer to guard them securely; 16:23b

J2 The command received: {24} and he, having received such a command, 16:24a

J3 Maximum security: threw them into the inner prison 16:24b

J4 Mobility restraint: and fastened their feet in the stocks. 16:24c

G4 The earthquake 16:25-28

H1 The time: {25} But about midnight 16:25a

H2 Paul and Silas' activities: Paul and Silas were 16:25b

J1 praying

J2 and singing hymns of praise to God,

- H3 The attention of the other prisoners: and the prisoners were listening to them; 16:25c
- H4 The occurrence of an earthquake and its effects 16:26
 - J1 Its magnitude: {26} and suddenly there came a great earthquake,
 - J2 On the foundations: so that the foundations of the prison house were shaken;
 - J3 On the doors: and immediately all the doors were opened
 - J4 On the chains: and everyone's chains were unfastened.
- H5 The effect upon the jailer 16:27
 - J1 His discovery: {27} When the jailer awoke and saw the prison doors opened,
 - J2 His preparation for suicide: he drew his sword and was about to kill himself,
 - J3 His presupposition: supposing that the prisoners had escaped.
- H6 The deterrence of Paul 16:28
 - J1 His alacrity: {28} But Paul cried out with a loud voice, saying,
 - J2 His command: "Do not harm yourself,
 - J3 His reason: for we are all here!"
- G5 The salvation of the jailer 16:29-34
 - H1 His fearful entry: {29} And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, 16:29
 - H2 His perceptive question: {30} and after he brought them out, he said, "Sirs, what must I do to be saved?" 16:30
 - H3 The team's answer: {31} They said, 16:31

- J1 The simple condition: “Believe in the Lord Jesus,”³⁶⁸
- J2 The primary result: and you will be saved,
- J3 The secondary result: you and your household.”
- H4 Further explanation: {32} And they spoke the word of the Lord to him together with all who were in his house. 16:32
- H5 The response of the jailer 16:33-34
 - J1 Therapy: {33} And he took them that *very* hour of the night and washed their wounds, 16:33a
 - J2 Baptism: and immediately he was baptized, he and all his *household*. 16:33b
 - J3 Hospitality: {34} And he brought them into his house and set food before them, 16:34a
 - J4 Joy on account of faith: and rejoiced greatly, having believed in God with his whole household. 16:34b
- G6 The release from prison and official escort from the city 16:35-40
 - H1 The instructions of the chief magistrates: {35} Now when day came, the chief magistrates sent their policemen, saying, “Release those men.” 16:35
 - H2 The report of the jailer: {36} And the jailer reported these words to Paul, *saying*, “The chief magistrates have sent to release you.

³⁶⁸ Acts 16:31 - Believe in the Lord Jesus: The condition for [salvation](#) is eminently simple – an active faith in [Jesus](#). There are many who insist that [repentance](#) is a necessary precondition for [salvation](#), but [Paul](#) says nothing about that. Part of the problem is that many who insist on [repentance](#) as a precondition for [salvation](#) misidentify the nature of [repentance](#). [Repentance](#) means a change of mind. The context must determine the nature of the change of mind. Is it a change of mind about sin, or a change of mind about the Savior? It would be safe to say in this particular instance that the jailer did change his mind – about who [Jesus](#) is. Obviously [Jesus](#) had changed the lives of [Paul](#) and [Silas](#). Whatever they had, he wanted also! For further study, see “[A Biblical Theology of Repentance](#).” One further question: How is it that admittedly the most deliberately evangelistic gospel of all four never once uses the word “repent” *metanoeo* (3340) or “repentance” *metanoia* (3341), but uses the word “believe” *pisteuo* (4100) 98 times, far more than any other gospel? (See “[Man’s Part in Salvation, Terminology](#).”

Therefore come out now and go in peace.”
16:35

H3 The response of Paul: {37} But Paul said to them, 16:37

J1 Their illegal treatment of Paul and Silas: “They have beaten us in public without trial,

J2 Their mistreatment of Roman citizens: men who are Romans,

J3 Their having jailed them: and have thrown us into prison;

J4 Their present determination to secretly dismiss them: and now are they sending us away secretly?

J5 Paul’s objection: No indeed!

J6 Paul’s demand: But let them come themselves and bring us out.”

H4 The reaction of the magistrates 16:38

J1 The report of the police: {38} The policemen reported these words to the chief magistrates.

J2 The fear of the magistrates: They were afraid when they heard that they were Romans,

H5 The action of the magistrates 16:39

J1 Their personal appeal: {39} and they came and appealed to them,

J2 Their personal escort: and when they had brought them out,

J3 Their persistent plea: they kept begging them to leave the city.

H6 The departure of the team 16:40

J1 Their departure from prison: {40} They went out of the prison

J2 Their entrance into the home of Lydia: and entered *the house of*

- Lydia,
- J3 Their encouragement of the brothers:
and when they saw the brethren, they
encouraged them
- J4 Their departure: and departed.
- D5 The evangelism in **Thessalonica** 17:1-9
 - E1 The conversion of some in the Thessalonian synagogue
17:1-4
 - G1 The journey to Thessalonica 17:1a
 - H1 The intervening towns
 - J1 {1} Now when they had traveled
through Amphipolis
 - J2 and Apollonia,
 - H2 Their arrival: they came to Thessalonica,
 - G2 The existence of a synagogue: where there was a
synagogue of the Jews. 17:1b
 - G3 The ministry in the synagogue 17:2-4
 - H1 The customary tactic: {2} And according to
Paul's custom, he went to them, 17:2a
 - H2 The length of the ministry: and for three
Sabbaths 17:2b
 - H3 The nature of the ministry: reasoned with
them from the Scriptures, 17:2c
 - H4 The style of the ministry 17:3a
 - J1 {3} explaining
 - J2 and giving evidence
 - H5 The content of the ministry 17:3b
 - J1 The death of the Messiah: that the
Christ had to suffer
 - J2 The resurrection of the Messiah: and
rise again from the dead,

- J3 The identity of the Messiah: and *saying*, “This Jesus whom I am proclaiming to you is the Christ.”
 - H6 The success of the ministry 17:4
 - J1 Persuasion of some of the Jewish adherents: {4} And some of them were persuaded
 - J2 The joining of some of the Jewish adherents: and joined Paul and Silas,
 - J3 The inclusion of devout Greeks: along with a large number of the God-fearing Greeks
 - J4 The inclusion of leading women: and a number of the leading women.
- E2 The Jewish-instigated mob and uproar 17:5-9
 - G1 The motivation of the Jews: {5} But the Jews, becoming jealous 17:5a
 - G2 The tactics of the Jews 17:5b-7
 - H1 Their instigation of trouble-makers: and taking along some wicked men from the market place, 17:5b
 - H2 Their formation of a mob-uprising: formed a mob and set the city in an uproar; 17:5c
 - H3 Their targeting of Jason: and attacking the house of Jason, 17:5d
 - H4 Their objective: they were seeking to bring them out to the people. 17:5e
 - H5 Their failure: {6} When they did not find them, 17:6a
 - H6 Their citizens’ arrest of Gentile converts: they *began* dragging Jason and some brethren before the city authorities, shouting, 17:6b
 - H7 Their charges 17:6c-7
 - J1 The arrival of global trouble-makers: “These men who have upset the

- world ³⁶⁹ have come here also; 17:6c
- J2 The support of Jason: {7} and Jason has welcomed them, 17:7a
- J3 Their subversion against Caesar: and they all act contrary to the decrees of Caesar, 17:7b
- J4 Their advocacy of another king: saying that there is another king, Jesus.” 17:7c
- G3 The success of the Jews 17:8-9
 - H1 Popular disapproval: {8} They stirred up the crowd 17:8a
 - H2 Civil disapproval: and the city authorities who heard these things. 17:8b
 - H3 Extraction of a peace bond from the converts: {9} And when they had received a pledge from Jason and the others, 17:9a
 - H4 Release of the converts: they released them. 17:9b
- D6 The evangelism in **Berea** 17:10-15
 - E1 The salvation of the Scripture-searching Bereans 17:10-12
 - G1 Their departure to Berea 17:10a
 - H1 The instigators of the departure: {10} The brethren
 - H2 The suddenness of the departure: immediately sent Paul and Silas away
 - H3 The time of the departure: by night
 - H4 The destination of the departure: to Berea,
 - G2 Their arrival at Berea: and when they arrived, 17:10b
 - G3 Their objective at Berea: they went into the

³⁶⁹ Acts 17:6 - world: [NASB](#) note: “A literal translation: *the inhabited earth*.” The word is *oikoumene* (3625).

synagogue of the Jews. 17:10c

G4 The Jewish reception at Berea 17:11-12

- H1 Their noble-mindedness: {11} Now these were more noble-minded than those in Thessalonica, 17:11a
- H2 Their eager reception of the apostolic message: for they received the word with great eagerness, 17:11b
- H3 Their comparison of the apostolic message with the Scriptures: examining the Scriptures daily *to see* whether these things were so. 17:11c
- H4 The widespread faith 17:12
 - J1 Of the Jewish adherents: {12} Therefore many of them believed,
 - J2 Of Greek adherents: along with a number of prominent Greek women and men.

E2 The agitation by the Jewish Thessalonians 17:13-14

- G1 The discovery of the Jews: {13} But when the Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, 17:13a
- G2 The travel of the Jews: they came there as well, 17:13b
- G3 The agitation of the Jews: agitating and stirring up the crowds. 17:13c
- G4 The rescue action of the Berean converts: {14} Then immediately the brethren sent Paul out to go as far as the sea; 17:14a
- G5 The situation of Silas and Timothy: and Silas and Timothy remained there. 17:14b

D7 The evangelism in **Athens** 17:15-34

E1 Paul's arrival in Athens 17:15

- G1 His escort to Athens: {15} Now those who escorted Paul brought him as far as Athens;

- G2 His instructions for the escorts: and receiving a command for Silas and Timothy to come to him as soon as possible, they left.
- E2 Paul's reasoning in the synagogue and marketplace 17:16-18
 - G1 Paul's wait: {16} Now while Paul was waiting for them at Athens, 17:16a
 - G2 Paul's provocation: his spirit was being provoked within him as he was observing the city full of idols. 17:16b
 - G3 Paul's activity in the synagogue: {17} So he was reasoning in the synagogue with the Jews and the God-fearing *Gentiles*, 17:17a
 - G4 Paul's activity in the market place: and in the market place every day with those who happened to be present. 17:17b
 - G5 Paul's attraction of certain philosophers 17:18
 - H1 Their identity
 - J1 {18} And also some of the Epicurean
 - J2 and Stoic philosophers were conversing with him.
 - H2 Their reaction
 - J1 Some were saying, "What would this idle babbler wish to say?"
 - J2 Others, "He seems to be a proclaimer of strange deities,"
 - H3 Their reason: —because he was preaching Jesus and the resurrection.
- E3 The introduction to Paul's discourse at the Areopagus 17:19-21
 - G1 The site of the discourse: {19} And they took him and brought him to the Areopagus, saying, 17:19a
 - G2 The leading question: "May we know what this new teaching is which you are proclaiming? 17:19b

- G3 The reason given: {20} “For you are bringing some strange things to our ears; so we want to know what these things mean.” 17:20
- G4 The editorial explanation by Luke: {21} (Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new.) 17:21
- E4 Paul’s discourse at the Areopagus – the nature of the creating, fellowship-seeking, responsibility-demanding one true God: {22} So Paul stood in the midst of the Areopagus and said, (17:22a) 17:22-31
 - G1 Paul’s introduction 17:22b-23
 - H1 His observation of their religiosity: “Men of Athens, I observe that you are very religious in all respects. 17:22b
 - H2 His proof 17:23
 - J1 His research: {23} “For while I was passing through and examining the objects of your worship,
 - J2 His finding: I also found an altar with this inscription, ‘TO AN UNKNOWN GOD.’
 - J3 His proposal: Therefore what you worship in ignorance, this I proclaim to you.
 - G2 Paul’s message about God 17:24-31
 - H1 God as creator of all: {24} “The God who made the world and all things in it, 17:24a
 - H2 God as master of all: since He is Lord of heaven and earth, 17:24b
 - H3 God as transcendent 17:24c-25
 - J1 Beyond man-made temples: does not dwell in temples made with hands; 17:24c
 - J2 Beyond human service: {25} nor is He served by human hands, 17:25a
 - J3 Beyond having man-like needs: as

though He needed anything, 17:25b

J4 Beyond human existence: since He Himself gives to all *people* life and breath and all things; 17:25c

H4 God as sovereign 17:26

J1 Over nations: {26} and He made from one *man* every nation of mankind to live on all the face of the earth,

J2 Over time: having determined *their* appointed times

J3 Over borders: and the boundaries of their habitation,

H5 God as gregarious 17:27a, b

J1 Hoping man would seek Him: {27} that they would seek God, 17:27a

J2 Hoping man might find Him: if perhaps they might grope for Him and find Him, 17:27b

H6 God as approachable 17:27c-28

J1 His proximity: though He is not far from each one of us; 17:27c

J2 His immanence as stated by Paul: {28} for in Him we live and move and exist, 17:28a

J3 His immanence as demonstrated by their own poets: as even some of your own poets have said, 'For we also are His children.' 17:28b

H7 The nature of God 17:29

J1 As perceived by us, His children: {29} "Being then the children of God, we ought not to think that the Divine Nature

J2 Non-material: is like gold or silver or stone,

- J3 Not man-made: an image formed by the art and thought of man.
 - H8 God as moral 17:30-31b
 - J1 Historically tolerant of man's ignorance: {30} "Therefore having overlooked the times of ignorance, 17:30a
 - J2 Presently communicative of man's collective need to change his mind: God is now declaring to men that all *people* everywhere should repent, 17:30b
 - J3 Requiring definitive moral accountability of every man: {31} because He has fixed a day in which He will judge the world in righteousness 17:31a
 - J4 Using man as judge: through a Man whom He has appointed, 17:31b
 - H9 God as credible: having furnished proof to all men by raising Him from the dead." 17:31c
- E5 The mingled results: sneering, and belief of some, including Dionysius and Damaris 17:32-34
 - G1 The contempt of some: {32} Now when they heard of the resurrection of the dead, some *began* to sneer, 17:32a
 - G2 The curiosity of others: but others said, "We shall hear you again concerning this." 17:32b
 - G3 The departure of Paul: {33} So Paul went out of their midst. 17:33
 - G4 The faith of some 17:34
 - H1 The statement of faith: {34} But some men joined him and believed,
 - H2 The examples of faith
 - J1 Dionysius: among whom also were Dionysius the Areopagite

- J2 Damaris: and a woman named Damaris
 - J3 Others: and others with them.
- D8 The evangelism in **Corinth** 18:1-17
 - E1 The launching of evangelism in the synagogue 18:1-4
 - G1 Paul's arrival in Corinth: {1} After these things he left Athens and went to Corinth. 18:1
 - G2 Paul's association with Aquila and Priscilla 18:2-3
 - H1 The nationality of Aquila: {2} And he found a Jew named Aquila, 18:2a
 - H2 The origin of Aquila: a native of Pontus, 18:2b
 - H3 The provenance of Aquila: having recently come from Italy with his wife Priscilla, 18:2c
 - H4 The reason for Aquila's move to Corinth: because Claudius had commanded all the Jews to leave Rome. 18:2d
 - H5 Paul's meeting of the couple: He came to them, 18:2e
 - H6 Paul's commonality with them: {3} and because he was of the same trade, 18:3a
 - H7 Paul's lodging with them: he stayed with them 18:3b
 - H8 Paul's work with them: and they were working, 18:3c
 - H9 Their joint business: for by trade they were tent-makers. 18:3d
 - G3 Paul's evangelism strategy 18:4
 - H1 Sabbath lectures: {4} And he was reasoning in the synagogue every Sabbath
 - H2 Target audience: and trying to persuade Jews and Greeks.
 - E2 The consolidation of the church from the believers 18:5-8

- G1 The arrival of Silas and Timothy: {5} But when Silas and Timothy came down from Macedonia, 18:5a
- G2 The focus of Paul 18:5b
 - H1 The word of God: Paul began devoting himself completely to the word,
 - H2 The Messianic identity of Jesus: solemnly testifying to the Jews that Jesus was the Christ.
- G3 The opposition of the Jews 18:6a
 - H1 Resistance: {6} But when they resisted
 - H2 Blasphemy: and blasphemed,
- G4 The reaction of Paul 18:6b
 - H1 Symbolic gesture: he shook out his garments
 - H2 Pronouncement of judgment: and said to them, “Your blood be on your own heads!
 - H3 Assertion of personal innocence: I am clean.
 - H4 Non-Jewish focus: From now on I will go to the Gentiles.”
- G5 What became of the change in focus 18:7-8
 - H1 Paul’s departure from the synagogue: {7} Then he left there 18:7a
 - H2 Paul’s association with Titius Justus 18:7b
 - J1 His house: and went to the house of a man
 - J2 His name: named Titius Justus,
 - J3 His faith: a worshiper of God,
 - J4 His location: whose house was next to the synagogue.
 - H3 The advance of faith 18:8
 - J1 On the part of Crispus: {8} Crispus,

the leader of the synagogue, believed
in the Lord with all his household,

J2 On the part of many Corinthians: and
many of the Corinthians when they
heard were believing and being
baptized.

E3 The assurance of the Lord 18:9-11

G1 The method of communication 18:9a

H1 The speaker: {9} And the Lord said to Paul

H2 The time: in the night

H3 The means: by a vision,

G2 The content of communication 18:9b-10

H1 Stop fearing: “Do not be afraid *any longer*,
18:9b

H2 Keep speaking: but go on speaking and do
not be silent; 18:9c

H3 Divine presence: {10} for I am with you,
18:10a

H4 Immunity from injury: and no man will
attack you in order to harm you, 18:10b

H5 Divine rationale: for I have many people in
this city.” 18:10c

G3 The response to the communication 18:11

H1 The duration of Paul’s ministry: {11} And
he settled *there* a year and six months,

H2 The nature of Paul’s ministry: teaching the
word of God among them.

E4 The withstanding of Jewish apposition attempted in court
under Gallio 18:12-17

G1 The time of the opposition: {12} But while Gallio
was proconsul of Achaia, 18:12a

G2 The instigators of the opposition: the Jews with one
accord rose up against Paul 18:12b

- G3 The form of the opposition: and brought him before the judgment seat, 18:12c
- G4 The content of the opposition: {13} saying, “This man persuades men to worship God contrary to the law.” 18:13
- G5 The resistance to the opposition 18:14-17
 - H1 The intention of Paul: {14} But when Paul was about to open his mouth, 18:14a
 - H2 The response of Gallio: Gallio said to the Jews, 18:14b-16
 - J1 The absence of any crime: “If it were a matter of wrong or of vicious crime, O Jews, it would be reasonable for me to put up with you; 18:14b
 - J2 Religious matters are their responsibility: {15} but if there are questions about words and names and your own law, look after it yourselves; 18:15a
 - J3 His repudiation of Roman jurisprudence: I am unwilling to be a judge of these matters.” 18:15b
 - J4 His expulsion of the plaintiffs from court: {16} And he drove them away from the judgment seat. 18:16
 - H3 The response of the citizenry 18:17
 - J1 Their beating of Sosthenes: {17} And they all took hold of Sosthenes, the leader of the synagogue, and *began* beating him in front of the judgment seat.³⁷⁰
 - J2 The indifference of Gallio: But Gallio was not concerned about any

³⁷⁰ Acts 18:17 - beating him in front of the judgment seat: Even though the whole court proceeding, as it turned out, clearly exonerated [Paul](#) in the eyes of the Roman government, this popular uprising against the [Jews](#) in a court of law, no less, was clearly a bold-faced act of [Anti-Semitism](#).

of these things.³⁷¹

D9 Paul's return to **Antioch** in Syria 18:18-22

- E1 Paul's departure: {18} Paul, having remained many days longer, took leave of the brethren and put out to sea for Syria, and with him were Priscilla and Aquila. 18:18a
- E2 Paul's vow: In Cenchrea he had his hair cut, for he was keeping a vow. 18:18b
- E3 Paul's ministry in Ephesus 18:19-20a
 - G1 Their arrival: {19} They came to Ephesus, 18:19a
 - G2 The stay of Priscilla and Aquila: and he left them there. 18:19b
 - G3 Paul's lectures in the synagogue: Now he himself entered the synagogue and reasoned with the Jews. 18:19c
 - G4 The request of the Jews: {20} When they asked him to stay for a longer time, 18:20a
 - G5 The demurrer of Paul 18:20b-21
 - H1 His non-consent: he did not consent, 18:20b
 - H2 His departure: {21} but taking leave of them and saying, 18:21a
 - H3 His hope to return: "I will return to you again if God wills," 18:21b
 - H4 His resumption of the voyage: he set sail from Ephesus. 18:21c
 - G6 His arrival at Caesarea 18:22a
 - H1 His disembarking: {22} When he had landed at Caesarea,
 - H2 His greeting: he went up and greeted the church,

³⁷¹ Acts 18:17 - But Gallio was not concerned about any of these things: Unfortunately, the Roman government's ignoring of blatant [Anti-Semitism](#) was only a harbinger of ominous encroachments upon religious liberty soon to emanate from [Rome](#). Soon [Nero](#) would be using [Christians](#) as torches for his dinner parties, and watching dogs tear apart [Christians](#) covered with the skins of wild beasts in the arena would become a favorite spectator sport.

G7 His journey to Antioch: and went down to Antioch.
18:22b

C2 [Paul's Third Missionary Journey](#) 18:23 - 21:17 (See a [Map of Paul's Third Missionary Journey](#).)

D1 The strengthening of the disciples in **Galatia** and **Phrygia** 18:23

E1 Paul's time in Antioch: {23} And having spent some time
there,

E2 His departure: he left

E3 The geography of his passage: and passed successively
through

G1 the Galatian region

G2 and Phrygia,

E4 His ministry: strengthening all the disciples.

D2 The evangelism at **Ephesus** 18:24 - 19:41

E1 The bold speaking of Apollos as refined by Aquila and
Priscilla 18:24-28

G1 The arrival of Apollos 18:24a

H1 His nationality: {24} Now a Jew named
Apollos,

H2 His origin: an Alexandrian by birth,

H3 His loquacity: an eloquent man,

H4 His arrival in Ephesus: came to Ephesus;

G2 The theological status of Apollos 18:24b-25

H1 His knowledge of Scripture: and he was
mighty in the Scriptures. 18:24b

H2 His preliminary understanding of Jesus:
{25} This man had been instructed in the
way of the Lord; 18:25a

H3 His zeal to communicate: and being fervent
in spirit, 18:25b

H4 His ongoing teaching concerning Jesus: he
was speaking and teaching accurately the

things concerning Jesus, 18:25c

- H5 The limitation of his knowledge: being acquainted only with the baptism of John; 18:25d
- G3 The boldness of Apollos: {26} and he began to speak out boldly in the synagogue. 18:26a
- G4 The ministry of Priscilla and Aquila 18:26b
 - H1 Their hearing Apollos: But when Priscilla and Aquila heard him,
 - H2 Their private explanation of the fuller gospel: they took him aside and explained to him the way of God more accurately.
- G5 The broader ministry of Apollos 18:27-28
 - H1 His desire to travel to Achaia: {27} And when he wanted to go across to Achaia, 18:27a
 - H2 The support of the brothers in Ephesus 18:27b
 - J1 Their encouragement: the brethren encouraged him
 - J2 Their letter of introduction: and wrote to the disciples to welcome him;
 - H3 The outcome of his ministry in Achaia 18:27c-28
 - J1 His arrival: and when he had arrived, 18:27d
 - J2 His aid to believers: he greatly helped those who had believed through grace,³⁷² 18:27e
 - J3 His refutation of unbelieving Jews: {28} for he powerfully refuted the Jews in public, 18:28a

³⁷² Acts 18:27 - those who had believed by grace: [Salvation](#) has always been by [grace](#) through [faith](#). [Abraham](#) was saved that way (Gen. 15:5-6), and the [NT](#) believer is saved that way. Works proceed from and are the result of [grace](#) and [faith](#) (Eph. 2:8-10).

- J4 His Scriptural proof of Jesus as the Jewish Messiah: demonstrating by the Scriptures that Jesus was the Christ. 18:28b
- E2 Paul's leading of certain disciples of John to faith in Christ 19:1-7
 - G1 Paul's finding some learners – the background of the incident 19:1
 - H1 The situation of Apollos: {1} It happened that while Apollos was at Corinth,
 - H2 The situation of Paul
 - J1 Passage: Paul passed through the upper country
 - J2 Arrival in Ephesus: and came to Ephesus,
 - H3 His finding some learners: and found some disciples.
 - G2 The dialogue of Paul and the learners 19:2-3
 - H1 Paul's query about the Spirit: {2} He said to them, "Did you receive the Holy Spirit when you believed?"³⁷³ 19:2a
 - H2 The ignorance of the learners: And they *said* to him, "No, we have not even heard whether there is a Holy Spirit." 19:2b
 - H3 Paul's query about the content of their faith: {3} And he said, "Into what then were you baptized?" 19:3a
 - H4 The response of the learners: And they said,

³⁷³ Acts 19:2 - Did you receive the Holy Spirit when you believed? [Paul](#) was convinced that these disciples (learners) were believers, but he was unconvinced they possessed the [Spirit](#). This is an anomaly for [NT Christians](#) (Rom. 8:9). The [NT](#) believer in [Christ](#), once the transitional stage recounted in Acts was passed, received the [Holy Spirit](#) at the moment of [salvation](#) (Rom. 8:9; 1 Cor. 12:13). The moment one believes in [Christ](#), he receives the [Holy Spirit](#). The fact that these believers did not possess the [Spirit](#) alerted [Paul](#) to a deficiency – there was something wrong somewhere. He soon found out what the problem was. They were believers, but not believers in [Jesus](#) as the [Messiah](#)! When that deficiency was remedied, they received the [Holy Spirit](#).

If it be asked why, even after having trusted in [Jesus](#) as the [Messiah](#), these believers did not immediately receive the [Holy Spirit](#) until [Paul](#) had laid his hands on them, my answer is this: Evidently God felt it necessary to validate the authority of [Paul](#) as an [apostle](#). This is certainly borne out by the emphasis on [Paul's](#) special miracles (Acts 19:11-12). Acts 19:1-7 is very much parallel to the miraculous ministry of the [Apostle Peter](#), accompanied by the [Apostle John](#) as described in Acts 8:14-17. See [Thomas Constable, Notes on Acts](#), and his table at Acts 19:6.

“Into John’s baptism.” 19:3b

- G3 Paul’s explanation about John’s baptism: {4} Paul said, 19:4
- H1 The significance of John’s baptism – repentance: “John baptized with the baptism of repentance,”³⁷⁴
 - H2 The prophetic aspect of John’s baptism – faith in the coming Jesus: telling the people to believe³⁷⁵ in Him who was coming after him, that is, in Jesus.”
- G4 The response of the learners: {5} When they heard this, they were baptized in the name of the Lord Jesus. 19:5
- G5 The action of Paul and what became of it 19:6
- H1 Paul’s action: {6} And when Paul had laid his hands upon them,³⁷⁶
 - H2 The Spirit’s activity: the Holy Spirit came on them,³⁷⁷

³⁷⁴ Acts 19:4 - baptism of repentance: Repentance is *metanoia* (3341), a change of mind. [John’s](#) ministry had been to prepare [Jewish](#) people to participate in the [kingdom of the heavens](#). If they were to be pure enough to participate in that [kingdom](#), they would certainly need to change their minds about their lifestyles (Matt. 3:1-10). But that was insufficient. If, as [John](#) stated, it were true that “the [kingdom of the heavens](#) has drawn near” (Matt. 3:2, literal rendering), then it was also true that the [King](#) Himself had drawn near. That implies a necessary change of mind about the [King](#). The disciples [Paul](#) encountered had embraced a repentance about sins to enter the [kingdom](#), but they had never embraced the [King](#)! They simply did not know about Him! [Paul](#) remedied this vacuum in their understanding.

³⁷⁵ Acts 19:4 - believe: The appropriate action toward the [Messiah](#) was [faith](#). [Salvation](#) has always been by [grace](#) through [faith](#) without works (Eph. 2:8-9). Works are incredibly important of course, but as a result of [salvation](#), not a precursor to it (Eph. 2:10).

³⁷⁶ Acts 19:6 - laid his hands on them: This laying on of hands is not a normative procedure for receiving the [Holy Spirit](#). Indeed, the first instance of the descent of the [Spirit](#) in Acts 2:1-4 came about with no laying on of hands whatever. The same is true concerning the descent of the [Spirit](#) upon the household of [Cornelius](#) (Acts 10:44-46). There is not sufficient evidence in Scripture to prove that anyone today can lay his hands on a [Christian](#) and cause the [Holy Spirit](#) to descend on him. Furthermore, there is insufficient evidence in Scripture to demonstrate the validity of a so-called “second work of grace,” in which a person today who is already a believer in [Jesus Christ](#), receives the [Holy Spirit](#) by means of the laying on of hands and thus receives a miraculous ability to [speak in tongues](#) or [prophecy](#). Because of the unduplicatable authority and ministry of the [apostles](#), whose ministry was necessarily documented and validated by miracles (2 Cor. 12:12), and because of the transitional nature of the book of Acts, in which authority gradually moved from [apostles](#) to [elders](#) of local churches, it is tenuous to state with any dogmatism that which is “normal” today based upon precedents found only in the book of Acts.

³⁷⁷ Acts 19:6 - the Holy Spirit came on them: Stanley Toussaint, in his commentary, “Acts” (p. 409), quoted by Thomas Constable, [Notes on Acts](#), states the matter well:

It should be noted that the reception of the [Holy Spirit](#) [by [Christians](#)] in Acts does not follow any set

- H3 The attendant results
 - J1 Speaking in unlearned foreign languages: and they *began* speaking with tongues ³⁷⁸
 - J2 Prophesying: and prophesying.
- G6 The number of those involved: {7} There were in all about twelve men. ³⁷⁹ 19:7
- E3 Paul's speaking in the synagogue 19:8
 - G1 The venue of his ministry: {8} And he entered the synagogue
 - G2 The duration of his ministry: and continued speaking out boldly for three months,
 - G3 The focus of his ministry: reasoning and persuading *them* about the kingdom of God.
- E4 Paul's reasoning in the school of Tyrannus, authenticated by extraordinary miracles 19:9-12

pattern. He came into believers before [baptism](#) (Acts 10:44), at the time of or after [baptism](#) (Acts 8:12-16; 19:6), and by the laying on of [apostolic](#) hands (Acts 8:17; 19:6). Yet [Paul](#) declared (Rom. 8:9) that anyone without the [Holy Spirit](#) is not a [Christian](#). Quite obviously the transitional Book of Acts is not to be used as a doctrinal source on how to receive the [Holy Spirit](#) ... (cf. comments on tongues, 1 Cor. 13:8—14:25).

³⁷⁸ Acts 19:6 - speaking in tongues and prophesying: [Speaking in tongues](#) means “the miraculous, God-given gift of speaking in a foreign language one has never learned.” [Prophesying](#) means “the miraculous, God-given gift of hearing messages directly from God and communicating them without error to people.”

What was the purpose of [speaking in tongues](#) and [prophesying](#) here? The answer is not as evident as it was either in Acts 2 or in Acts 10-11. We can only conclude that the purpose of [speaking in tongues](#) and [prophesying](#) was an audible and tangible reminder to [Paul](#), to the Ephesian believers, and to the [Church-at-large](#) that being merely a disciple of [John the Baptist](#), as great and as truthful as he was, was not sufficient to enter either [Christ's Kingdom](#) or the [church](#), or to receive the promised [Holy Spirit](#) from [Jesus](#). In order for that to happen, one must believe in [Jesus](#). At the same time, [Paul's](#) authority as an [apostle](#) was also validated here. In the next few verses [Luke](#) would record amazing miracles by [Paul](#), which would validate him as an [apostle](#) (see Acts 19:11-12, cf. 2 Cor. 12:12). See also a Chart on the instances of speaking in tongues in Acts: “[Speaking in Tongues in the Book of Acts](#).”

³⁷⁹ Acts 19:7 - twelve men: It is here that [Luke](#), the writer, noted that the number of these disciples consisted of “about twelve men” (Acts 19:7). [Luke](#) immediately mentioned that [Paul](#) then entered “the [synagogue](#),” attempting for three months to convince the adherents there of the need to enter “the [kingdom of God](#)” (Acts 19:8, cf. John 3:3, 5). It is my guess that these twelve men (and their families) had originally been part of this [synagogue](#) in [Ephesus](#) to which [Luke](#) now refers. Somehow they had been exposed to a partial message of [John the Baptist](#) and had believed. When they found themselves at odds with the established [Judaism](#) of the main [synagogue](#), they had withdrawn and formed their own smaller, independent [synagogue](#), which required a quorum (*minyan*) of ten adult males. It is this larger, main [synagogue](#) to which [Paul](#) now directed his attention. When he met opposition in the [synagogue](#), he himself withdrew to the school of Tyrannus and began teaching there daily. He took away all his disciples. Presumably this would have included all believers in Jesus from both the main [synagogue](#) and the smaller, independent [synagogue](#). God blessed [Paul's](#) ministry to such an extent that everyone in the Roman province of [Asia](#) heard about [Jesus](#), regardless of whether they were [Jewish](#) or [Greek](#) (Acts 19:7-10). For a fuller discussion of Acts 19:1-7, and the significance of [speaking in tongues](#), see [Part D: The Significance of Tongues in Acts 19:1-7](#).

- G1 The adverse reaction of some 19:9a
 - H1 Their hardness: {9} But when some were becoming hardened
 - H2 Their disobedience: and disobedient,
 - H3 Their evil speech: speaking evil of the Way before the people,
- G2 The tactic of Paul 19:9b
 - H1 Withdrawal: he withdrew from them
 - H2 Removal of the learners: and took away the disciples,
 - H3 Teaching in an alternative venue: reasoning daily in the school of Tyrannus.
- G3 The time framework: {10} This took place for two years, 19:10a
- G4 The result: so that all who lived in Asia heard the word of the Lord, both Jews and Greeks. 19:10b
- G5 The miracles of Paul 19:11-12
 - H1 The source of the miracles: {11} God was performing 19:11a
 - H2 The exceptional nature of the miracles: extraordinary miracles 19:11b
 - H3 The human vehicle of the miracles: by the hands of Paul, 19:11c
 - H4 The examples of the miracles 19:12
 - J1 The intermediary mechanisms: {12} so that handkerchiefs or aprons were even carried from his body to the sick,
 - J2 The departure of diseases: and the diseases left them
 - J3 The departure of evil spirits: and the evil spirits went out.
- E5 The exposé of the impotent Jewish exorcists and the resultant mighty growth of the word of the Lord 19:13-20

- G1 The attempt of Jewish exorcists to imitate Paul 19:13
 - H1 Their identity: {13} But also some of the Jewish exorcists,
 - H2 Their itinerant practice: who went from place to place,
 - H3 Their attempt at mimicry: attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches."
- G2 The specific example: The identification of the exemplars: {14} Seven sons of one Sceva, a Jewish chief priest, were doing this. 19:14
- G3 The reply of the evil spirit: {15} And the evil spirit answered and said to them, "I recognize Jesus, and I know about Paul, but who are you?" 19:15
- G4 The violence of the human victim: {16} And the man, in whom was the evil spirit, 19:16a
 - H1 Leaping: leaped on them
 - H2 Subduing: and subdued all of them
 - H3 Overpowering: and overpowered them,
- G5 The retreat of the would-be exorcists: so that they fled out of that house naked and wounded. 19:16b
- G6 The wide-spread knowledge: {17} This became known to all, both Jews and Greeks, who lived in Ephesus; 19:17a
- G7 The impact of the incident 19:17b-20
 - H1 Fear: and fear fell upon them all 19:17b
 - H2 Honor: and the name of the Lord Jesus was being magnified. 19:17c
 - H3 Repentance: {18} Many also of those who had believed kept coming, confessing and disclosing their practices. 19:18
 - H4 Repudiation of magic 19:19
 - J1 Burning: {19} And many of those

- who practiced magic brought their books together and *began* burning them in the sight of everyone;
 - J2 Sacrifice: and they counted up the price of them and found it fifty thousand pieces of silver.
 - H5 The mighty growth of the Word: {20} So the word of the Lord was growing mightily and prevailing. 19:20
- E6 Paul's plans to visit Macedonia, Achaia, Jerusalem and Rome 19:21-22
 - G1 Paul's plan to go to Jerusalem 19:21
 - H1 The time: {21} Now after these things were finished,
 - H2 His resolve: Paul purposed in the spirit
 - H3 His destination: to go to Jerusalem
 - H4 His priorities
 - J1 after he had passed through Macedonia
 - J2 and Achaia, saying,
 - H5 His long-range destination: "After I have been there, I must also see Rome."
 - G2 His immediate actions 19:22
 - H1 Regarding Macedonia: {22} And having sent into Macedonia two of those who ministered to him, Timothy and Erastus,
 - H2 Regarding Asia: he himself stayed in Asia for a while.
- E7 Persecution: The riot started by the silversmiths 19:23-41
 - G1 The background of the riot 19:23-24
 - H1 The disturbance: {23} About that time there occurred no small disturbance concerning the Way. 19:23
 - H2 The vested interests of the instigator: {24}

For a man named [Demetrius](#), a silversmith, who made silver shrines of Artemis, was bringing no little business to the craftsmen; 19:24

G2 The agitation of [Demetrius](#) 19:25-27

H1 His initiative: {25} these he gathered together with the workmen of similar *trades*, and said, 19:25a

H2 His incentive: “Men, you know that our prosperity depends upon this business. 19:25b

H3 His charge against Paul 19:26

J1 Regarding Ephesus: {26} “You see and hear that not only in Ephesus,

J2 Regarding Asia: but in almost all of Asia,³⁸⁰

J3 Paul’s persuasion: this Paul has persuaded and turned away a considerable number of people,

J4 Paul’s teaching: saying that gods made with hands are no gods *at all*.³⁸¹

H4 His lobbying for support 19:27

J1 In regard to their livelihood: {27} “Not only is there danger that this trade of ours fall into disrepute,³⁸²

J2 In regard to the temple: but also that the temple of the great goddess Artemis be regarded as worthless

³⁸⁰ Acts 19:26 - in almost all of Asia: The impact of the [gospel](#) was truly remarkable. People throughout [Ephesus](#) and throughout most of [Asia](#) (a portion of modern day Turkey) had been exposed to the [good news](#) about [Jesus](#)!

³⁸¹ Acts 19:26 - gods made with hands are no gods at all: Though [Demetrius](#) zeroed in on only one aspect of the [gospel](#), what he had to say was true.

³⁸² Acts 19:25 - this trade of ours fall into disrepute: There is a popular saying, “Follow the money trail.” [Demetrius](#) could say all he wanted to about the greatness of [Artemis](#) and her temple, but his real reason for inciting a riot was his first reason – he and his fellow craftsmen were suffering financially. This was true because so many [Asians](#) were becoming [Christians](#) that the demand for images had fallen off. [Demetrius](#) and his associates were being harmed economically! This speaks to the great power of the [gospel](#) and the great [grace](#) of God!

- J3 In regard to Artemis herself: and that she whom all of Asia and the world worship will even be dethroned from her magnificence.”
- G3 The results of [Demetrius](#)’ agitation 19:28-34
 - H1 The reaction of the silversmiths 19:28
 - J1 Their rage: {28} And when they heard *this* and were filled with rage,
 - J2 Their battle cry: they *began* crying out, saying, “Great is Artemis of the Ephesians!”
 - H2 The reaction of the general public 19:29
 - J1 Confusion: {29} The city was filled with the confusion,
 - J2 Convergence upon the amphitheater: and they rushed with one accord into the theater,³⁸³
 - J3 Hostages: dragging along Gaius and Aristarchus, Paul’s traveling companions from Macedonia.
 - H3 Paul’s abortive attempt to respond 19:30-31
 - J1 Paul’s desire: {30} And when Paul wanted to go into the assembly, 19:30a
 - J2 The intervention of the learners: the disciples would not let him. 19:30b
 - J3 The intervention of his office-holding friends: {31} Also some of the Asiarchs³⁸⁴ who were friends of his sent to him and repeatedly urged him not to venture into the theater.

³⁸³ Acts 19:29 - theater: The theater (*theatron*, [2302](#)) was what we today would call an amphitheater, built on the side of Panayir Hill, and easily visible today as one enters [Ephesus](#) from the south. It has a seating capacity of 25,000, and was easily the most logical and accessible place for a gigantic protest. See “[Ephesus Theatre](#).” See also a brief, 7-minute secular [documentary of the ancient city of Ephesus](#) including the Amphitheater.

³⁸⁴ Acts 19:31 - Asiarchs: [NASB](#) footnote: “A literal translation. I.e. political or religious officials of the province of Asia.” This term is a “[hapax legomenon](#),” a term appearing only once in the entire [NT](#). The noun is *Asiarchēs*, [775](#).

19:31

- H4 The chaos at the amphitheater 19:32-34
 - J1 Conflicting statements: {32} So then, some were shouting one thing and some another, 19:32a
 - J2 The confusion of the assembly: for the assembly was in confusion 19:32b
 - J3 The ignorance of the assembly: and the majority did not know for what reason they had come together. 19:32c
 - J4 The erroneous conclusion of some: {33} Some of the crowd concluded *it was* Alexander, 19:33a
 - J5 The action of the Jews: since the Jews had put him forward; 19:33b
 - J6 The intention of Alexander: and having motioned with his hand, Alexander was intending to make a defense to the assembly. 19:33c
 - J7 The Anti-Semitic bias of the crowd: {34} But when they recognized that he was a Jew, 19:34a
 - J8 The unending chant: a *single* outcry arose from them all as they shouted for about two hours, “Great is Artemis of the Ephesians!” 19:34b
- G4 The intervention of the city clerk 19:35-41
 - H1 His quieting the crowd: {35} After quieting the crowd, the town clerk said, 19:35a
 - H2 His stipulation of the greatness of Artemis
 - J1 The greatness of Artemis: “Men of Ephesus, what man is there after all who does not know that the city of the Ephesians is guardian of the temple of the great Artemis 19:35b
 - J2 The greatness of her image: and of

the *image* which fell down from heaven? 19:35c

- H3 His warning against rashness: {36} “So, since these are undeniable facts, you ought to keep calm and to do nothing rash. 19:36
- H4 His defense of the accused: {37} “For you have brought these men *here* who are neither robbers of temples nor blasphemers of our goddess. 19:37
- H5 His warning to Demetrius and the silversmiths to seek appropriate legal action 19:38
 - J1 The accessibility of courts: {38} “So then, if Demetrius and the craftsmen who are with him have a complaint against any man, the courts are in session and proconsuls are *available*;
 - J2 The need for a formal charge: let them bring charges against one another.
- H6 His warning of the necessity of lawful assembly: {39} “But if you want anything beyond this, it shall be settled in the lawful assembly. 19:39
- H7 His fear that the city would be held responsible for unlawful assembly 19:40
 - J1 The potential charge: {40} “For indeed we are in danger of being accused of a riot in connection with today’s events,
 - J2 The absence of a credible defense: since there is no *real* cause *for it*, and in this connection we will be unable to account for this disorderly gathering.” 19:40
- H8 His dismissal of the crowd: {41} After saying this he dismissed the assembly. 19:41
- D3 Paul's ministry in **Macedonia** and **Greece**, accompanied by eight fellow workers 20:1-6
 - E1 Paul’s departure for Macedonia 20:1

- G1 The time of the departure: {1} After the uproar had ceased,
- G2 His farewell to the Ephesian learners
 - H1 His sending for them: Paul sent for the disciples,
 - H2 His exhortation: and when he had exhorted them
 - H3 His farewell: and taken his leave of them,
 - H4 His departure: he left to go to Macedonia.
- E2 His ministry in Macedonia 20:2a
 - G1 His journey through the region: {2} When he had gone through those districts
 - G2 His exhortation of the converts: and had given them much exhortation,
- E3 His ministry in Greece 20:2b-3a
 - G1 His journey to Greece: he came to Greece. 20:2b
 - G2 His time in Greece: {3} And there he spent three months, 20:3a
- E4 His discovery of a plot 20:3b
 - G1 The fact of the plot: and when a plot was formed against him
 - G2 The perpetrators of the plot: by the Jews
 - G3 The time of the discovery: as he was about to set sail for Syria,
- E5 His change in plans: he decided to return through Macedonia. 20:3c
- E6 Those accompanying Paul: {4} And he was accompanied by 20:4-5
 - G1 Sopater of Berea, *the son* of Pyrrhus, 20:4a
 - G2 and by Aristarchus and Secundus of the Thessalonians, 20:4b
 - G3 and Gaius of Derbe, 20:4c

- G4 and Timothy, and Tychicus and Trophimus of Asia. 20:4d
- G5 The prior departure of the companions: {5} But these had gone on ahead and were waiting for us at Troas.³⁸⁵ 20:5
- E7 The voyage to Troas 20:6
 - G1³⁸⁶ The point of departure: {6} We sailed from Philippi
 - G2 The time of departure: after the days of Unleavened Bread,
 - G3 The arrival at Troas: and came to them at Troas within five days;
 - G4 The time spent in Troas: and there we stayed seven days.
- D4 Paul's resuscitation of the dead youth at **Troas** 20:7-12
 - E1 The time of the incident 20:7a
 - G1 On Sunday: {7} On the first day of the week,
 - G2 While gathered to observe the Lord's Table: when we were gathered together to break bread,
 - E2 The circumstances of the incident 20:7b-9d
 - G1 Paul's address: Paul *began* talking to them, 20:7b
 - G2 Paul's plan: intending to leave the next day, 20:7c
 - G3 Paul's loquacity: and he prolonged his message until midnight. 20:7d
 - G4 The presence of many lamps: {8} There were many lamps³⁸⁷ in the upper room where we were gathered

³⁸⁵ Acts 20:5 - waiting for us at [Troas](#): [Luke](#) counts himself one of the travelers. The details recorded here and elsewhere in Acts are consistent with an eyewitness account.

³⁸⁶ Acts 20:6 - We sailed from [Philippi](#): Though he does not give his name, [Luke](#) was one of [Paul's](#) companions on this journey. Unlike the others, he had remained with [Paul](#). [Luke](#) here is speaking in generalities. Actually, they sailed from [Neapolis](#) (the modern port of Kavala), some fourteen kilometers Southeast. [Neapolis](#) served as the port of [Philippi](#), even as today Kavala does for Filippi.

³⁸⁷ Acts 20:8 - many lamps: It is doubtful that [Dr. Luke](#) would have known that the burning of lamps depleted the oxygen in the air, which contributed to the somnolence of [Eutychus](#). [Luke](#) did understand, nonetheless, that the multiple lamps burning contributed to [Eutychus'](#) drowsiness.

- together. 20:8
- G5 The position of Eutychus: {9} And there was a young man named Eutychus sitting on the window sill, 20:9a
 - G6 The drowsiness of Eutychus: sinking into a deep sleep; 20:9b
 - G7 Paul's interminable address: and as Paul kept on talking, 20:9c
 - G8 Eutychus' succumbing: he was overcome by sleep 20:9d
- E3 The fatal outcome 20:9e
- G1 Eutychus' fall: and fell down from the third floor
 - G2 Eutychus' condition: and was picked up dead.³⁸⁸
- E4 The actions of Paul 20:10
- G1 Descending the stairs: {10} But Paul went down
 - G2 Falling upon him: and fell upon him,
 - G3 Embracing him: and after embracing him,
 - G4 Reassuring the crowd
 - H1 Proscribing anxiety: he said, "Do not be troubled,
 - H2 Pronouncing him alive: for his life is in him."
- E5 The sequel to the incident 20:11-12
- G1 The actions of Paul 20:11
 - H1 Ascending the stairs: {11} When he had gone *back* up
 - H2 Broken the bread: and had broken the bread

³⁸⁸ Acts 20:9 - picked up dead: Let us remember that [Dr. Luke](#) was present. He pronounced [Eutychus](#) dead from the three-story fall.

- and eaten,³⁸⁹
- H3 More exhortation: he talked with them a long while until daybreak,
- H4 Departure: and then left.
- G2 The actions of the church 20:12
 - H1 Their departure with Eutychus alive: {12} They took away the boy alive,³⁹⁰
 - H2 Their comfort: and were greatly comforted.
- D5 The company's travel from Troas to **Miletus** 20:13-16
 - E1 The company's logistics 20:13-14a
 - G1 The voyage of some to Assos: {13} But we, going ahead to the ship, set sail for Assos,³⁹¹ 20:13a
 - G2 The plans to pick up Paul there: intending from there to take Paul on board; 20:13b
 - G3 The land arrangements of Paul: for so he had arranged it, intending himself to go by land. 20:13c
 - G4 The boarding of Paul: {14} And when he met us at Assos, we took him on board 20:14a
 - E2 The company's voyage 20:14b-15
 - G1 Arriving at Mitylene: and came to Mitylene. 20:14b
 - G2 Sailing to Chios: {15} Sailing from there, we

³⁸⁹ Acts 20:11 - broken the bread and eaten: This may refer solely to the observance of the [Lord's table](#), or it may refer to partaking of what we would call breakfast. (See Constable, [Notes on Acts](#).)

³⁹⁰ Acts 20:12 - alive: The preponderance of the evidence is that [Eutychus](#) had suffered a fatal fall, and that [Paul](#) brought him back to life. Some sort of miracle is required. One does not fall from a third-story window without suffering some kind of debilitating injury. The doctor on the scene pronounced him dead. Now he was alive with no sign of injury noted. There will always be those who try to find a naturalistic explanation for the miracles of the Bible. No naturalistic explanation seems warranted here if one is faithful to the text.

³⁹¹ Acts 20:13 - set sail for [Assos](#): For reasons left unexplained in the text, though the company had booked passage on a ship in [Troas](#), [Paul](#) did not wish to sail, but rather to travel by land from [Troas](#) to [Assos](#). This was a distance of some 20 miles, whereas the voyage around Cape Lectum was closer to 36 miles. Presumably the land route took less time than the sea route. Why did [Paul](#) opt for the land route? Probably not to get more rest – the journey by sea would have been much less taxing and more conducive to rest than going by land, even if [Paul](#) rode aboard some wagon. My guess is that someone in the church at [Troas](#) went with [Paul](#) and this gave [Paul](#) more opportunity to advance this person or persons in the faith. The text, however, does not tell us. [Luke](#) was among the number who traveled by sea.

arrived the following day opposite Chios; 20:15a

G3 Sailing to Samos: and the next day we crossed over to Samos; 20:15b

G4 Sailing to Miletus: and the day following we came to Miletus. 20:15c

E3 Paul's plans 20:16

G1 His desire to avoid Ephesus: {16} For Paul had decided to sail past Ephesus

G2 His motivation: so that he would not have to spend time in Asia;

G3 His time-table: for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost.

D6 Paul's final instruction to the **Ephesian** elders 20:17-38

E1 Paul's sending for the Ephesian elders: {17} From Miletus he sent to Ephesus and called to him the elders of the church. 20:17

E2 His review of their past history: {18} And when they had come to him, he said to them, [20:18a] 20:18-21

G1 His first excursion into Asia: "You yourselves know, from the first day that I set foot in Asia, 20:18b

G2 His presence with them: how I was with you the whole time, 20:18c

G3 His manner of serving the Lord: {19} serving the Lord 20:19

H1 with all humility

H2 and with tears

H3 and with trials which came upon me through the plots of the Jews;

G4 His teaching ministry 20:20-21

H1 Declaring everything profitable: {20} how I did not shrink from declaring to you anything that was profitable, 20:20a

H2 Teaching 20:20b

- J1 Public: and teaching you publicly
 - J2 Private: and from house to house,
 - H3 Testifying – His audience 20:21a
 - J1 {21} solemnly testifying to both Jews
 - J2 and Greeks
 - H4 Testifying – his content 20:21b
 - J1 Repentance: of repentance toward God
 - J2 Faith: and faith in our Lord Jesus Christ.
- E3 His projection of the future 20:22-24
 - G1 His determination to go to Jerusalem: {22} “And now, behold, bound in spirit, I am on my way to Jerusalem, 20:22a
 - G2 His uncertainty: not knowing what will happen to me there, 20:22b
 - G3 His revelations about persecution 20:23
 - H1 From the Spirit: {23} except that the Holy Spirit solemnly testifies to me
 - H2 In every city: in every city,
 - H3 Concerning imprisonment: saying that bonds and afflictions await me.
 - G4 His perspective 20:24
 - H1 Not grasping hold of his life: {24} “But I do not consider my life of any account as dear to myself,
 - H2 Determined to complete his ministry: so that I may finish my course and the ministry
 - J1 Its authority: which I received from the Lord Jesus,
 - J2 Its content: to testify solemnly of the gospel of the grace of God.

E4 His personal exoneration 20:25-27

- G1 His expectation of a terminal relationship: {25}
“And now, behold, I know that all of you, among whom I went about preaching the kingdom, will no longer see my face. 20:25
- G2 His personal innocence: {26} “Therefore, I testify to you this day that I am innocent of the blood of all men. 20:26
- G3 His justification: {27} “For I did not shrink from declaring to you the whole purpose of God. 20:27

E5 His warning to the Ephesian elders 20:28-31

- G1 To be on guard 20:28a
 - H1 For themselves: {28} “Be on guard for yourselves
 - H2 For the flock: and for all the flock,
- G2 Their responsibility 20:28b
 - H1 Authorized by the Holy Spirit: among which the Holy Spirit
 - H2 Their position: has made you overseers,
 - H3 Their task: to shepherd the church of God
 - H4 The solemnity of their task: which He purchased with His own blood.
- G3 That for which they were to be on guard 20:29-30
 - H1 The time of the danger: {29} “I know that after my departure 20:29a
 - H2 The nature of the danger 20:29b-30
 - J1 Savage wolves from the exterior: savage wolves will come in among you, not sparing the flock; 20:29b
 - J2 Disciple-draggers from the interior: {30} and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. 20:30

- G4 The resounding of the call 20:31
 - H1 Be on the alert: {31} “Therefore be on the alert,
 - H2 Remember Paul’s admonitions
 - J1 Ceaseless: remembering that night and day
 - J2 Extensive: for a period of three years
 - J3 Tearful: I did not cease to admonish each one with tears.
- E6 The resources of the elders 20:32
 - G1 God Himself: {32} “And now I commend you to God
 - G2 The Word of God: and to the word of His grace,
 - H1 Edifying Word: which is able to build *you* up
 - H2 Inheritance-granting Word: and to give *you* the inheritance among all those who are sanctified.
- E7 His self-exoneration 20:33-35
 - G1 Not covetous: {33} “I have coveted no one’s silver or gold or clothes. 20:33
 - G2 Self-sustaining: {34} “You yourselves know that these hands ministered to my *own* needs and to the men who were with me. 20:34
 - G3 Example-setting 20:35
 - H1 {35} Working hard: “In everything I showed you that by working hard in this manner
 - H2 Helping the weak: you must help the weak
 - H3 Remembering the Lord: and remember the words of the Lord Jesus, that He Himself said, ‘It is more blessed to give than to receive.’”
- E8 His farewell 20:36-38

- G1 His prayer: {36} When he had said these things, he knelt down and prayed with them all. 20:36
- G2 Their goodbyes 20:37
 - H1 Tearful: {37} And they *began* to weep aloud
 - H2 Affectionate
 - J1 and embraced Paul,
 - J2 and repeatedly kissed him,
- G3 Their painful recognition: {38} grieving especially over the word which he had spoken, that they would not see his face again. 20:38a
- G4 Their accompaniment: And they were accompanying him to the ship. 20:38b
- D7 Paul's travel to **Tyre**; the disciples' warning of impending danger in Jerusalem 21:1-6
 - E1 The voyage after parting: {1} When we had parted from them and had set sail, [21:1a] 21:1-3
 - G1 To Cos: we ran a straight course to Cos 21:1b
 - G2 To Rhodes: and the next day to Rhodes 21:1c
 - G3 To Patara 21:1d-2
 - H1 The voyage: and from there to Patara; 21:1d
 - H2 The change of ships: {2} and having found a ship crossing over to Phoenicia, 21:2a
 - H3 The boarding: we went aboard 21:2b
 - H4 The departure: and set sail. 21:2c
 - G4 Underneath Cyprus: {3} When we came in sight of Cyprus, leaving it on the left, 21:3a
 - G5 To Syria: we kept sailing to Syria 21:3b
 - G6 To Tyre: and landed at Tyre; for there the ship was to unload its cargo. 21:3c
 - E2 Interaction with the learners at Tyre 21:4-6

- G1 Contacting: {4} After looking up the disciples, 21:4a
- G2 Staying: we stayed there seven days; 21:4b
- G3 Warning: and they kept telling Paul through the Spirit not to set foot in Jerusalem. 21:4c
- G4 Departing 21:5-6
 - H1 Timing: {5} When our days there were ended, 21:5a
 - H2 Leaving: we left and started on our journey, 21:5b
 - H3 Escorting: while they all, with wives and children, escorted us until *we were* out of the city. 21:5c
 - H4 Praying: After kneeling down on the beach and praying, 21:5d
 - H5 Farewell: we said farewell to one another. 21:5e
 - H6 Boarding: {6} Then we went on board the ship, 21:6a
 - H7 Departing: and they returned home again. 21:6b
- D8 Agabus' prophetic warning in **Caesarea** of impending imprisonment for Paul in Jerusalem 21:7-14
 - E1 Ptolemais 21:7
 - G1 Arrival: {7} When we had finished the voyage from Tyre, we arrived at Ptolemais,
 - G2 Fellowship: and after greeting the brethren, we stayed with them for a day.
 - E2 Caesarea 21:8-14
 - G1 Arrival: {8} On the next day we left and came to Caesarea, 21:8a
 - G2 Host 21:8b-9
 - H1 Philip the evangelist: and entering the house of Philip the evangelist, 21:8b

- H2 Proto-typical deacon: who was one of the seven, we stayed with him. 21:8c
- H3 Daughters: {9} Now this man had four virgin daughters who were prophetesses. 21:9
- G3 Prophet Agabus 21:10-11
 - H1 Arrival from Judea: {10} As we were staying there for some days, a prophet named Agabus came down from Judea. 21:10
 - H2 Object lesson: {11} And coming to us, he took Paul's belt and bound his own feet and hands, 21:11a
 - H3 Prophecy 21:11b
 - J1 Source: and said, "This is what the Holy Spirit says:
 - J2 Instigators: 'In this way the Jews at Jerusalem
 - J3 Imprisonment: will bind the man who owns this belt
 - J4 Gentile control: and deliver him into the hands of the Gentiles.'"
- G4 Reaction 21:12-14
 - H1 Begging Paul to desist 21:12
 - J1 By the Apostolic team: {12} When we had heard this,
 - J2 By the local believers: we as well as the local residents *began* begging him not to go up to Jerusalem.
 - H2 Paul's response 21:13
 - J1 Deploring the emotions: {13} Then Paul answered, "What are you doing, weeping and breaking my heart?
 - J2 Willingness to be bound: For I am ready not only to be bound,

J3 Willingness to die: but even to die at Jerusalem for the name of the Lord Jesus.”

H3 Resignation 21:14

J1 Silence: {14} And since he would not be persuaded, we fell silent,

J2 Invoking the Sovereignty of Jesus: remarking, “The will of the Lord be done!”

D9 Paul's happy arrival in **Jerusalem** 21:15-17

E1 Travel to Jerusalem: {15} After these days we got ready and started on our way up to Jerusalem. 21:15

E2 The assistance of Caesarean learners 21:16

G1 Accompaniment: {16} *Some* of the disciples from Caesarea also came with us,

G2 Direction in regard to lodging: taking us to Mnason of Cyprus, a disciple of long standing with whom we were to lodge.

E3 Arrival in Jerusalem: {17} After we arrived in Jerusalem, 21:17a

E4 Warm reception: the brethren received us gladly. 21:17b

B4 The Second Jerusalem Council: The Clarification by the Apostle Paul and the Jerusalem Elders of Law Observance Policy in Relation to Messianic Jewish People 21:18-26

C1 The concern of the Jerusalem elders for Paul's clarification of his stance on Law observance in regard to Messianic Jewish people 21:18-25

D1 Paul's report to James and the elders 21:18-19

E1 The meeting: {18} And the following day Paul went in with us to James, and all the elders were present. 21:18

E2 His greeting: {19} After he had greeted them, 21:19a

E3 His report on his ministry among the Gentiles: he *began* to relate one by one the things which God had done among the Gentiles through his ministry. 21:19b

D2 The response of James and the elders 21:20-

- E1 Their glorifying God: {20} And when they heard it they *began* glorifying God; 21:20a
- E2 Their enthusiasm concerning the proliferation of Jewish believers 21:20b
 - G1 Their growing number: and they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed,
 - G2 Their zeal for the Law: and they are all zealous for the Law;
- E3 Their concern about the misinformation concerning Paul’s teaching of diaspora Jews: {21} and they have been told about you, that you are teaching all the Jews who are among the Gentiles 21:21
 - G1 To abandon the Law: to forsake Moses,³⁹²
 - G2 To repudiate circumcision: telling them not to circumcise their children
 - G3 To abandon Jewish traditions: nor to walk according to the customs.
- E4 Their advice to Paul in a Jewish-Christian setting
 - G1 Their reflection 21:22
 - H1 Their uncertainty: {22} “What, then, is *to be done*?
 - H2 Their realization: They will certainly hear

³⁹² Acts 21:21 - teaching all the Jews who are among the Gentiles to forsake Moses: Thomas Constable, in his [Notes on Acts](#) explains the situation well:

21:20-21 Having rejoiced over [Paul's](#) account of the [Gentiles'](#) conversion, the [elders](#) also added that thousands of [Jews](#) had become believers, many of them in [Jerusalem](#). Estimates of the population of [Jerusalem](#) at this time range between 30,000 and 50,000. The [elders](#) explained that these [Jewish Christians](#) had some misgivings about [Paul's](#) ministry about which they had heard. The word on the streets was that [Paul](#) was going beyond his actual practice of not requiring [Gentile](#) converts to undergo [circumcision](#) or to obey the [Mosaic Law](#). They had heard he was telling [Jewish](#) converts not to practice [circumcision](#) or to observe the customs of [Judaism](#). This was a false report. [Paul](#) did not teach that these customs were evil, just unnecessary for [justification](#) and [sanctification](#).

"The [Jerusalem elders](#) were in somewhat of a bind. On the one hand, they had supported [Paul's](#) witness to the [Gentiles](#) at the [Jerusalem Conference](#). Now they found [Paul](#) a *persona non grata* and his mission discredited not only among the [Jewish](#) populace, which they were seeking to reach, but also among their more recent converts. They did not want to reject [Paul](#). Indeed, they praised God for his successes. Still they had their own mission to the [Jews](#) to consider, and for that [Paul](#) was a distinct liability."

From here to the end of Acts [Paul](#) argued before various audiences that he was a loyal [Jew](#) and that his mission to the [Gentiles](#) was not anti-[Jewish](#). He insisted that he did not oppose the [Jews](#) or their keeping of the [Mosaic Law](#).

that you have come.

G2 Their resolve 21:23-24b

H1 Their insistence: {23} “Therefore do this that we tell you.”³⁹³ 21:23a

³⁹³ Acts 21:23 - Therefore do this that we tell you: Thomas Constable, in his [Notes on Acts](#), explains as follows:

21:22-24 The [elders](#)' plan aimed to prove to the [Jewish Christians](#) in [Jerusalem](#), and to all the Jews there, that [Paul](#) had not abandoned the customs of the Jews. He had, of course, ceased to believe and teach that [salvation](#) came by obeying the [Mosaic Law](#). He was no longer a Jew in religion, but he was still a racial Jew and as such observed [Jewish](#) cultural practices (e.g., a ritual of purification for those who came from foreign, unclean lands; cf. Num. 19:12). Many commentators believed the vow in view here was a Nazarite vow, but that vow could not be taken for less than 30 days.

The four men in question had taken a temporary vow, as [Paul](#) had done earlier (18:18). At the end of the vow each of them had to bring an offering to the temple (cf. Num. 6:14-15). The [elders](#) suggested that [Paul](#) go with them to the temple, purify himself with them for temple worship, and show his support of the [Jewish](#) custom by paying for their offerings. [Paul](#) could do this, and did so, without compromising his convictions since the [Jews](#) did not regard taking a vow as essential for acceptance by God. It was strictly voluntary. They regarded [circumcision](#), on the other hand, as essential. However, [Paul](#) did not even object to [circumcision](#) as a custom (Acts 16:3), though he did object to it as a rite essential for God's acceptance (Gal. 2).

JTB:

Were [Jewish Christians](#) in [Paul's](#) day obliged to observe the [Law of Moses](#)? I believe the correct theological answer is, “No.” They were not obligated to keep the [Law](#) either to be [saved](#) or to be [sanctified](#). [Paul](#) himself taught that the [Law](#) was a tutor to bring us to the [Messiah](#), and now that faith in [Jesus](#) the [Messiah](#) has come, we are no longer under a tutor (Gal. 3:23-26). He taught that we are no longer under [law](#), but under [grace](#) (Rom. 6:14). The writer to the Hebrews affirms that [Christ's](#) ministry as a [priest](#) after the order of [Melchizedek](#), as opposed to the order of [Levi](#), necessitates a change of [law](#) (Heb. 7:11-12). [Paul](#) taught that, as [believers](#), we are identified with [Christ](#). When he died, we died with Him. Since we have died with [Christ](#), the [Law of Moses](#) no longer has jurisdiction over us. We as believers are married to [Christ](#) so that we might bear fruit for God (Rom. 7:1-6).

[Believers](#) in [Jesus](#), whether [Jewish](#) or Gentile, are now under another law, the law of the [Messiah](#) (Gal. 6:2; see also 1 Cor. 9:21). It is also known as “the law of the Spirit of the life in [Christ Jesus](#)” (Rom. 8:2), “royal law” (loving your neighbor as yourself) (James 2:8), and “law of liberty” (James 2:12).

It is for this reason that [Paul](#) was careful to observe the [Law of Moses](#) so that he could reach [Jewish](#) people for [Christ](#). He made himself a slave to all so that he might win more for [Christ](#) (1 Cor. 9:19-23).

There is a cultural aspect of law that can be so powerful as to affect one's [conscience](#). In his letter to the Romans, [Paul](#) addressed this in Romans 14:1-15:9. On such issues as diet and the observance of days, both legislated in the [Law of Moses](#), well-meaning [Christians](#) can believe opposing principles. Neither is to judge the other or hold the other in contempt. In fact, those who are stronger ought to bear the burdens of the weak. But both sides are to be fully persuaded in their own minds. And neither side can violate his [conscience](#).

Let me give a personal example. I grew up in a family in which both my father and my mother came from a [Mennonite](#) background. Influenced especially by my mother, I grew up under “The Law of the [Mennonites](#).” Some specific tenets: No alcohol, no smoking, no chewing tobacco, no tattoos, no use of regular playing cards, no gambling, no profanity (we couldn't even say words like “gosh” or “golly”), no movies, no dancing, and no dating of an unsaved girl. We must attend Sunday School, Sunday morning church, Sunday evening church, youth group, and Wednesday night [prayer](#) meeting.

Now as an adult, I know, for example, that the Bible does not forbid the use of wine. After all [Jesus](#) changed water into wine (John 2). But it does forbid drunkenness (Eph. 5:18). Even though I know that intellectually, my [conscience](#) will not permit me to drink or to dance, for example. And so I don't. I know other [Christians](#) who do, and I don't condemn them, but I can't. I know I am free from the Law of the [Mennonites](#), but culturally, and as a matter of not violating my [conscience](#), I still observe some of the Law of the [Mennonites](#). I think that is the way it is for many [Messianic Jews](#) ([Jewish](#) people who are [Christians](#)). Probably a great many of them think they are bound to observe the [Law of Moses](#). But I know some who know they are not bound to observe it, but they choose to, even though they are not technically under it. I suspect that many [Jewish Christians](#) think (incorrectly) that they are obligated to keep the [Law of Moses](#), not for [salvation](#), but for [sanctification](#). Though their [conscience](#) is, in my

- H2 Their awareness: We have four men who are under a vow; 21:23b
 - H3 Participation: {24} take them and purify yourself along with them, 21:24a
 - H4 Sponsorship: and pay their expenses so that they may shave their heads; 21:24b
 - G3 Their anticipated result 21:24c
 - H1 Halting of the misinformation: and all will know that there is nothing to the things which they have been told about you,
 - H2 Reinforcing Paul's cooperation: but that you yourself also walk orderly, keeping the Law.
- E5 Their holding firm to the prior policies for believing Gentiles: {25} "But concerning the Gentiles who have believed, we wrote, having decided that they should abstain 21:25
 - G1 from meat sacrificed to idols
 - G2 and from blood
 - G3 and from what is strangled
 - G4 and from fornication."
- C2 Paul's cooperative vow of purification in the temple 21:26
 - D1 His taking the men: {26} Then Paul took the men, and the next day,
 - D2 His participation in purification: purifying himself along with them,
 - D3 His entrance into the temple: went into the temple
 - D4 His notification of the time: giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.
- B5 Repercussion from Evangelism: The Imprisonment of the Apostle Paul as Facilitating Evangelism in [Rome](#) of Jewish and Gentile Peoples 21:27 - 28:31**

C1 Paul's capture 21:27 - 22:29

- D1 The mobbing of Paul by the Jewish people from Asia 21:27-30
 - E1 The time of the mob: {27} When the seven days were almost over, 21:27a
 - E2 The instigators of the mob: the Jews from Asia, 21:27b
 - E3 The occasion for the mob: upon seeing him in the temple, 21:27c
 - E4 The actions of the instigators 21:27d-29
 - G1 Stirring up the crowd: *began* to stir up all the crowd 21:27d
 - G2 Seizing Paul: and laid hands on him, 21:27e
 - G3 Calling for aid: {28} crying out, “Men of Israel, come to our aid! 21:28a
 - G4 Falsely accusing 21:28b
 - H1 Preaching against Jewish people: This is the man who preaches to all men everywhere against our people
 - H2 Preaching against the Law: and the Law
 - H3 Preaching against the temple: and this place;
 - H4 Defiling the temple with Greeks: and besides he has even brought Greeks into the temple and has defiled this holy place.”
 - G5 The reason for their false accusation about defiling the temple 21:29
 - H1 Their prior observation: {29} For they had previously seen Trophimus the Ephesian in the city with him,
 - H2 Their supposition: and they supposed that Paul had brought him into the temple.
 - E5 The response of the city to the instigators 21:30
 - G1 The agitation of the city: {30} Then all the city was provoked,

- G2 The convergence of the people: and the people rushed together,
 - G3 The seizure of Paul: and taking hold of Paul they dragged him out of the temple,
 - G4 The closure of the temple: and immediately the doors were shut.
- D2 The Roman chiliarch's saving of Paul 21:31-40
- E1 The homicidal intention of the mob: {31} While they were seeking to kill him, 21:31a
 - E2 The report to the chiliarch: a report came up to the commander³⁹⁴ of the *Roman* cohort that all Jerusalem was in confusion. 21:31b
 - E3 The action of the chiliarch: {32} At once he took along *some* soldiers and centurions and ran down to them; 21:32a
 - E4 The cessation of the mob: and when they saw the commander and the soldiers, they stopped beating Paul. 21:32b
 - E5 The chiliarch's arrest of Paul 21:33a
 - G1 Seizing: {33} Then the commander came up and took hold of him,
 - G2 Securing: and ordered him to be bound with two chains;
 - E6 The chiliarch's interrogation 21:33b
 - G1 Of Paul's identity: and he *began* asking who he was
 - G2 Of Paul's crime: and what he had done.
 - E7 The confusion of the mob: {34} But among the crowd some were shouting one thing *and* some another, 21:34a
 - E8 The inability of the chiliarch: and when he could not find out the facts because of the uproar, 21:34b

³⁹⁴ Acts 21:31 - commander: [NASB](#) footnote: "I.e. chiliarch, in command of one thousand troops." [[JTB](#)]: The actual Greek word is *chiliarchos* ([5506](#)) in its nominative or dictionary form. It is a compound word derived from *chilioi* ([5507](#)), thousand, and *archō* ([757](#)), to begin or here, to rule. [Luke](#) used *chiliarchos* 18 times from Acts 21:31 - 25:23. Throughout, I identify the commander as "chiliarch." This particular chiliarch's name was Claudius Lysias (Acts 23:23).

- E9 The order of the chiliarch: he ordered him to be brought into the barracks. 21:34c
- E10 The intervention of the soldiers: {35} When he got to the stairs, he was carried by the soldiers because of the violence of the mob; 21:35
- E11 The ferocity of the people: {36} for the multitude of the people kept following them, shouting, “Away with him!” 21:36
- E12 The conversation between Paul and the chiliarch 21:37-40a
 - G1 Paul’s question: {37} As Paul was about to be brought into the barracks, he said to the commander, “May I say something to you?” 21:37a
 - G2 The chiliarch’s response 21:37b-38
 - H1 His observation of Paul’ fluency in Greek: And he said, “Do you know Greek? 21:37b
 - H2 His distinguishing Paul from a revolutionary Egyptian: {38} “Then you are not the Egyptian who some time ago stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?” 21:38
 - G3 Paul’s response to the chiliarch 21:39
 - H1 His Jewishness: {39} But Paul said, “I am a Jew
 - H2 His origin: of Tarsus in Cilicia, a citizen of no insignificant city;
 - H3 His request for permission to address the mob: and I beg you, allow me to speak to the people.”
 - G4 The chiliarch’s granting of permission: {40} When he had given him permission, 21:40a
- E13 The circumstances surrounding Paul’s address to the mob 21:40b
 - G1 His position: Paul, standing on the stairs,
 - G2 His gesture: motioned to the people with his hand;
 - G3 The crowd’s silence: and when there was a great hush,

- G4 Paul's address in Hebrew: he spoke to them in the Hebrew dialect, saying,
- D3 Paul's defense before the mob 22:1-23
 - E1 His prior persecution of the Way 22:1-5
 - G1 His asking for a hearing: {1} "Brethren and fathers, hear my defense which I now *offer* to you." 22:1
 - G2 The crowd's attentive response: {2} And when they heard that he was addressing them in the Hebrew dialect, they became even more quiet; and he said, 22:2
 - G3 His background 22:3-5
 - H1 His Jewish heritage: {3} "I am a Jew, 22:3a
 - J1 His birth: born in Tarsus of Cilicia,
 - J2 His upbringing: but brought up in this city,
 - H2 His education 22:3b
 - J1 His tutor: educated under [Gamaliel](#),
 - J2 His conservatism: strictly according to the law of our fathers,
 - H3 His statement of his zeal 22:3c
 - J1 For God: being zealous for God
 - J2 Akin to theirs: just as you all are today.
 - H4 The specific examples of his zeal 22:4
 - J1 Seeking the death of Jewish Christians: {4} "I persecuted this Way to the death,
 - J2 Imprisoning Jewish Christians: binding and putting both men and women into prisons,
 - H5 The corroborators of his zeal 22:5a
 - J1 The high priest: {5} as also the high priest

- J2 The first century Kneset: and all the Council of the elders ³⁹⁵ can testify.
- H6 His travel in pursuit of his zeal 22:5b
 - J1 His authorization: From them I also received letters to the brethren,
 - J2 His journey to Damascus: and started off for Damascus
 - J3 His objective: in order to bring even those who were there to Jerusalem as prisoners to be punished.
- E2 His dramatic conversion to Jesus the Nazarene en route to Damascus 22:6-11
 - G1 His approach to Damascus: {6} “But it happened that as I was on my way, approaching Damascus about noontime, 22:6a
 - G2 A bright light: a very bright light suddenly flashed from heaven all around me, 22:6b
 - G3 The stunning effect: {7} and I fell to the ground 22:7a
 - G4 The questioning voice: and heard a voice saying to me, ‘Saul, Saul, why are you persecuting Me?’ 22:7b
 - G5 The request for identity: {8} “And I answered, ‘Who are You, Lord?’ 22:8a
 - G6 The surprising answer: And He said to me, ‘I am Jesus the Nazarene, whom you are persecuting.’ 22:8b
 - G7 The corroboration of others 22:9

³⁹⁵ Acts 22:5 - Council of the elders: The Greek word is *presbuterion* (4244). It refers to 71 [elders](#) led by the [chief priest](#) (who himself constituted the 71st [elder](#)). This body constituted the highest legislative/judicial body in [Israel](#). They were the Supreme Court. *Presbuterion* is used only three times in the [NT](#), twice by [Luke](#). Here, and also in Luke 22:66 (“[elders](#) of the people”) it refers to the [Jewish Sanhedrin](#). In 1 Timothy 4:14, [Paul](#) used it to refer to a group of [Christian elders](#) who had laid their hands on [Timothy](#), presumably ordaining him to ministry.

The more widely-used term is [Sanhedrin](#) (*sunedrion*, 4892). [Luke](#), for example, used this term once in Luke (Luke 22:66) and 14 times in Acts (Acts 4:15; 5:21, 27, 34, 41; 6:12, 15; 22:30; 23:1, 6, 15, 20, 28; and 24:20).

The modern equivalent of the Council of Elders / Sanhedrin is the Israeli Kneset and Supreme Court combined, at least if they were so constituted. In recent Israeli history the [Israeli Supreme Court](#) has overturned laws passed by the [Kneset](#).

- H1 Seeing the light: {9} “And those who were with me saw the light, to be sure,
 - H2 Not understanding the voice: but did not understand the voice of the One who was speaking to me.
- G8 His request for direction: {10} “And I said, ‘What shall I do, Lord?’ 22:10a
- G9 The reply of the Lord: And the Lord said to me, 22:10b
 - H1 Proceed to Damascus: ‘Get up and go on into Damascus,
 - H2 Await further instructions: and there you will be told of all that has been appointed for you to do.’
- G10 The effect of the encounter 22:11
 - H1 Blindness: {11} “But since I could not see because of the brightness of that light,
 - H2 Needing guidance: I was led by the hand by those who were with me and came into Damascus.
- E3 His commission from Ananias 22:12-16
 - G1 The description of Ananias 22:12
 - H1 His name: {12} “And a certain Ananias,
 - H2 His devoutness: a man who was devout by the standard of the Law,
 - H3 His good Jewish reputation: *and* well spoken of by all the Jews who lived there,
 - G2 The arrival of Ananias 22:13
 - H1 His arrival: {13} came to me, and standing near said to me,
 - H2 His command: ‘Brother Saul, receive your sight!’
 - H3 The healing result: And at that very time I looked up at him.

- G3 The pronouncement of Ananias 22:14-16
 - H1 The appointment of God: {14} “And he said, ‘The God of our fathers has appointed you 22:14
 - J1 to know His will
 - J2 and to see the Righteous One
 - J3 and to hear an utterance from His mouth.
 - H2 His function as a witness: {15} ‘For you will be a witness for Him to all men of what you have seen and heard. 22:15
 - H3 The need for immediate action: {16} ‘Now why do you delay? 22:16
 - J1 Get up
 - J2 and be baptized,
 - J3 and wash away your sins,
 - J4 calling on His name.’
- E4 His Divine assignment to the Gentiles 22:17-21
 - G1 The occasion of his assignment 22:17
 - H1 His return to Jerusalem: {17} “And it happened when I returned to Jerusalem
 - H2 His prayer in the temple: and was praying in the temple,
 - H3 His trance: that I fell into a trance,
 - G2 The visual presentation: {18} and I saw Him saying to me, 22:18a
 - G3 The audible command: ‘Make haste, and get out of Jerusalem quickly, 22:18b
 - G4 The reason: because they will not accept your testimony about Me.’ 22:18c
 - G5 The demurral of Paul 22:19-20
 - H1 His purging of believers from many

synagogues: {19} “And I said, ‘Lord, they themselves understand that in one synagogue after another I used to imprison and beat those who believed in You. 22:19

H2 His approval of the death of Stephen: {20} ‘And when the blood of Your witness Stephen was being shed, I also was standing by approving, and watching out for the coats of those who were slaying him.’ 22:20

G6 The fateful command: {21} “And He said to me, 22:21

H1 The substance of the command: ‘Go!

H2 The alternative responsibility: For I will send you far away to the Gentiles.”

E5 The mob's request for the death penalty 22:22-23

G1 Their preliminary attention: {22} They listened to him up to this statement, 22:22a

G2 Their raucous request: and *then* they raised their voices and said, “Away with such a fellow from the earth, for he should not be allowed to live!” 22:22b

G3 Their demonstrative behavior: {23} And as they were crying out and throwing off their cloaks and tossing dust into the air, 22:23

D4 The chiliarch's abortive attempt to examine Paul by scourging 22:24-29

E1 The chiliarch's order 22:24

G1 Bring Paul into the barracks: {24} the commander³⁹⁶ ordered him to be brought into the barracks,

G2 His order of examination by scourging: stating that he should be examined by scourging

G3 His objective – to elicit the truth from Paul: so that he might find out the reason why they were shouting against him that way.

³⁹⁶ Acts 22:24 - commander: [NASB](#) note: “I.e. chiliarch, in charge of one thousand troops.” [[JTB](#)]: For a further explanation, see the footnote on “commander” in Acts 21:31.

- E2 Paul's question about Roman protocol 22:25
 - G1 The fate of Paul: {25} But when they stretched him out with thongs,
 - G2 The question of Paul: Paul said to the centurion who was standing by, "Is it lawful for you to scourge a man who is a Roman and uncondemned?"
- E3 The intervention of the centurion 22:26
 - G1 His alarmed query: {26} When the centurion heard *this*, he went to the commander and told him, saying, "What are you about to do?"
 - G2 His reason: For this man is a Roman."
- E4 The chiliarch's conversation with Paul 22:27-29
 - G1 His query: {27} The commander came and said to him, "Tell me, are you a Roman?" 22:27a
 - G2 Paul's affirmation: And he said, "Yes." 22:27b
 - G3 The commander's purchased citizenship: {28} The commander answered, "I acquired this citizenship with a large sum of money." 22:28
 - G4 Paul's natural citizenship: And Paul said, "But I was actually born *a citizen*."
- E5 The fear of the Roman authorities 22:29
 - G1 The cessation of the examiners: {29} Therefore those who were about to examine him immediately let go of him;
 - G2 The fear of the chiliarch: and the commander also was afraid
 - H1 when he found out that he was a Roman,
 - H2 and because he had put him in chains.

C2 Paul's trials 22:30 - 26:32

- D1 By the **Sanhedrin** 22:30 - 23:35
 - E1 Paul's creation of dissension between Pharisees and Sadducees over the issue of resurrection 22:30 - 23:9
 - G1 The chiliarch's action 22:30

- H1 The time of his action: {30} But on the next day,
- H2 The motive for his action: wishing to know for certain why he had been accused by the Jews,
- H3 His treatment of Paul: he released him
- H4 His order to the Jewish leadership: and ordered the chief priests and all the Council³⁹⁷ to assemble,
- H5 His presentation of Paul: and brought Paul down and set him before them.
- G2 Paul's introduction: {1} Paul, looking intently at the Council, said, "Brethren, I have lived my life with a perfectly good conscience before God up to this day." 23:1
- G3 The high priest's command: {2} The high priest Ananias commanded those standing beside him to strike him on the mouth. 23:2
- G4 Paul's forceful rebuke 23:3
 - H1 Calling down a curse on him: {3} Then Paul said to him, "God is going to strike you, you whitewashed wall!
 - H2 For his hypocrisy: Do you sit to try me according to the Law, and in violation of the Law order me to be struck?"
- G5 The bystanders' rebuke of Paul: {4} But the bystanders said, "Do you revile God's high priest?" 23:4
- G6 Paul's apology 23:5
 - H1 His ignorance: {5} And Paul said, "I was not aware, brethren, that he was high priest;

³⁹⁷ Acts 22:30 - Council: The word here is *sunedrion* (4892), often transliterated as "[Sanhedrin](#)." In Acts, it appears in an early section, when the [apostles](#) ran afoul of the [Sanhedrin](#) (Acts 4:15; 5:21, 27, 34, 41; 6:12, 15). It also appears in this later section, when [Paul](#) is ordered to stand trial before the Council of [Elders](#) (Acts 22:30; 23:1, 6, 15, 20, 28; 24:20). See also the note at Acts 22:5, "Council of the [elders](#)," which translates *presbuterion* (4244) a synonym for the [Sanhedrin](#).

- H2 His Biblical reason: for it is written,³⁹⁸ ‘You shall not speak evil of a ruler of your people.’”
- G7 Paul’s perception: {6} But perceiving that one group were Sadducees and the other Pharisees, 23:6a
- G8 Paul’s cry: Paul *began* crying out in the Council,³⁹⁹ 23:6b
 - H1 His identity as a Pharisee: “Brethren, I am a Pharisee, a son of Pharisees;
 - H2 His belief in the resurrection of the dead: I am on trial for the hope and resurrection of the dead!”
- G9 The Sanhedrin’s dissension 23:7-9
 - H1 The opponents in the dissension: {7} As he said this, there occurred a dissension between the Pharisees and Sadducees, and the assembly⁴⁰⁰ was divided. 23:7
 - H2 The anti-supernatural stance of the Sadducees: {8} For the Sadducees⁴⁰¹ say that there is no resurrection, nor an angel, nor a spirit, 23:8a
 - H3 The conservative stance of the Pharisees: but the Pharisees⁴⁰² acknowledge them all.

³⁹⁸ Acts 23:5 - it is written: [Paul](#) paraphrased Ex. 22:28.

³⁹⁹ Acts 23:6 - Council: Greek: *sunedrion*, [4892](#), in some versions translated [Sanhedrin](#). See the note on “Council” at Acts 22:30. Also see the note on “Council of the [elders](#)” at Acts 22:5.

⁴⁰⁰ Acts 23:7 - assembly: Here [Luke](#) used a more generic word in describing the [Sanhedrin](#) – *plēthos*, [4128](#), which means “full” or “great number,” and, in the [NASB](#), is most frequently translated “multitude(s) (8X), “people” (6X), “congregation” (4X), or “crowd” (3X).

⁴⁰¹ Acts 23:8 - [Sadducees](#): These were the theological liberals of [Judaism](#) in the first Century. They did not believe in the existence of the [resurrection](#), of [angels](#), or [spirits](#). In other words they were [antisupernaturalists](#). To one degree or another, today’s theological liberals tend not to believe in the historicity of Genesis 1-11, the possibility of predictive [prophecy](#), or the historicity of the gospel accounts. They frequently label historical narrative accounts such as the book of [Jonah](#) and the first two chapters of [Job](#) as merely “a story.” They tend to deny that books such as [Genesis](#), [Isaiah](#), or [Daniel](#) were written by single authors ([Moses](#), [Isaiah](#), and [Daniel](#)) at the time they purport to be written. See the Glossary Item on [Antisupernaturalism](#).

⁴⁰² Acts 23:8 - [Pharisees](#): These were the theological conservatives of [Judaism](#) in the first Century. Theirs, however, was a dead orthodoxy, for they did not believe that [Jesus](#) was their [Messiah](#). They were unregenerate, and, unless they changed their minds about [Jesus](#), they would not escape the terrible judgment that awaited “this perverse generation” (Acts 2:36-40).

23:8b

H4 The chaos in the assembly: {9} And there occurred a great uproar; 23:9a

H5 The position of certain scribes 23:9b

J1 Their affiliation: and some of the scribes of the Pharisaic party

J2 Their stance: stood up

J3 Their demeanor: and *began* to argue heatedly, saying,

J4 Their conclusion about Paul: “We find nothing wrong with this man;

J5 Their rationale: suppose a spirit or an angel has spoken to him?”

G10 The commander's rescue of Paul 23:10

H1 The increase in dissension: {10} And as a great dissension was developing,

H2 The chiliarch's fear: the commander⁴⁰³ was afraid Paul would be torn to pieces by them
The chiliarch's order: and ordered the troops to go down and take him away from them by force, and bring him into the barracks.

E2 The Lord's assurance of Paul's arrival in Rome 23:11

G1 The time of the assurance: {11} But on the night *immediately* following,

G2 The stance of the Lord: the Lord stood at his side

G3 The message of the Lord

H1 His exhortation of courage: and said, “Take courage;

H2 His acknowledgment of Paul's witness in Jerusalem: for as you have solemnly witnessed to My cause at Jerusalem,

H3 His assignment to witness in Rome: so you

⁴⁰³ Acts 23:10 - commander: [NASB](#) note: “I.e. chiliarch, in command of one thousand troops.”

must witness at Rome also.”

E3 The circumvention of the plot to kill Paul 23:12-35

G1 The formation of the plot 23:12-15

H1 The conspiracy of the Jews 23:12-13

J1 The time of the conspiracy: {12}
When it was day, the Jews formed a
conspiracy 23:12a

J2 Their oath: and bound themselves
under an oath, saying that they would
neither eat nor drink 23:12b

J3 Their objective: until they had killed
Paul. 23:12c

J4 Their number: {13} There were more
than forty who formed this plot.
23:13

H2 Their report to the Sanhedrin: {14} They
came to the chief priests and the elders and
said, “We have bound ourselves under a
solemn oath to taste nothing until we have
killed Paul. 23:14

H3 Their proposed strategy 23:15

J1 The Sanhedrin’s request: {15} “Now
therefore, you and the Council ⁴⁰⁴
notify the commander to bring him
down to you,

J2 Their Sanhedrin’s false objective: as
though you were going to determine
his case by a more thorough
investigation;

J3 The ambush of the conspirators: and
we for our part are ready to slay him
before he comes near *the place*.”

G2 The revelation of the plot by Paul's nephew 23:16-
22

⁴⁰⁴ Acts 23:15 - Council: Greek – *sunedrion*, [4892](#) ([Sanhedrin](#)). See the note on “Council” at Acts 22:30. Also see the note on “Council of the [elders](#)” at Acts 22:5.

- H1 The report of Paul's nephew: {16} But the son of Paul's sister heard of their ambush, and he came and entered the barracks and told Paul. 23:16
- H2 Paul's request of a centurion: {17} Paul called one of the centurions ⁴⁰⁵ to him and said, "Lead this young man to the commander, for he has something to report to him." 23:17
- H3 The centurion's compliance 23:18
 - J1 His leading him to the chiliarch: {18} So he took him and led him to the commander
 - J2 His report from Paul: and said, "Paul the prisoner called me to him and asked me to lead this young man to you since he has something to tell you."
- H4 The chiliarch's conference with Paul's nephew 23:19-22
 - J1 The chiliarch's private question: {19} The commander took him by the hand and stepping aside, *began* to inquire of him privately, "What is it that you have to report to me?" 23:19
 - J2 The request of the Jews: {20} And he said, "The Jews have agreed to ask you to bring Paul down tomorrow to the Council, 23:20a
 - J3 The ostensible reason: as though they were going to inquire somewhat more thoroughly about him. 23:20b
 - J4 The nephew's admonition: {21} "So do not listen to them, 23:21a
 - J5 The nephew's explanation: for more than forty of them are lying in wait for him who have bound themselves under a curse not to eat or drink until

⁴⁰⁵ Acts 23:17 - one of the centurions: Greek – *hekatontarchēs*, [1543](#), a compound word derived from *hekatōn*, [1540](#), "hundred," and *archō*, [757](#), "to begin" and metaphorically, "to rule".

- they slay him; 23:21b
- J6 The expectation of the Jews: and now they are ready and waiting for the promise from you.” 23:21c
- J7 The chiliarch’s parting instruction to Paul’s nephew: {22} So the commander let the young man go, instructing him, “Tell no one that you have notified me of these things.” 23:22
- G3 The chiliarch’s arrangement for Paul’s safe conduct to Felix, the governor 23:23-35
- H1 His instructions to subordinates 23:23-24
- J1 The objects of his charge: {23} And he called to him two of the centurions 23:23a
- J2 The soldiers: and said, “Get two hundred soldiers ⁴⁰⁶ ready 23:23b
- J3 The time: by the third hour of the night ⁴⁰⁷ 23:23c
- J4 The destination: to proceed to Caesarea, 23:23d
- J5 The horsemen: with seventy horsemen ⁴⁰⁸ 23:23e
- J6 The spearmen: and two hundred spearmen ⁴⁰⁹ .” 23:23f
- J7 The transportation for Paul: {24} *They were* also to provide mounts to put Paul on 23:24a

⁴⁰⁶ Acts 23:23 - soldiers: Greek – *stratiōtēs*, [4757](#), from which we derive our English words strategy and strategic, both of which have military connotations. For example, from 1946 to 1992, America’s air defense system was named “Strategic Air Command.”

⁴⁰⁷ Acts 23:23 - third hour of the night: [NASB](#) note: “I.e. 9 p.m.”

⁴⁰⁸ Acts 23:23 - horsemen: Greek – *hippeus*, [2460](#). A Greek horse arena was called a *hippodromos* (hippodrome).

⁴⁰⁹ Acts 23:23 - spearmen: Greek – *dexiolabos*, [1187](#), from *dexios*, [1188](#), “right” (hand) and *lambanō*, [2983](#) (in this context) “to throw.”

- J8 The objective: and bring him safely to Felix the governor. 23:24b
- H2 His letter to Governor Felix: {25} And he wrote a letter having this form: [23:25] 23:25-30
- J1 His salutation: {26} “Claudius Lysias, to the most excellent governor Felix, greetings. 23:26
- J2 His rescue of Paul: {27} “When this man was arrested by the Jews and was about to be slain by them, I came up to them with the troops and rescued him, having learned that he was a Roman.⁴¹⁰ 23:27
- J3 His bringing Paul before the Jewish Sanhedrin: {28} “And wanting to ascertain the charge for which they were accusing him, I brought him down to their Council;⁴¹¹ 23:28
- J4 His finding: {29} and I found him to be accused over questions about their Law, but under no accusation deserving death or imprisonment. 23:29
- J5 His hearing of a plot: {30} “When I was informed that there would be a plot against the man, 23:30a
- J6 His sending Paul to Felix: I sent him to you at once, 23:30b
- J7 His instructions to Paul’s accusers: also instructing his accusers to bring charges against him before you.” 23:30c
- H3 The disposition of Paul 23:31-35

⁴¹⁰ Acts 23:27 - having learned that he was a Roman: Claudius Lysias is fudging on the truth. He did not rescue [Paul](#) because he was a Roman (*Romaioi*, [4514](#)), but because the [Jews](#) were about to kill him (Acts 21:27-40). In fact, Claudius had chained [Paul](#) and was about to beat the truth out of him, but stopped when he found out [Paul](#) was a free-born Roman citizen. He had already gone to far in chaining a Roman citizen (Acts 22:22-29).

⁴¹¹ Acts 23:28 - Council: Grk. – *sunedrion*, [4892](#), in some versions transliterated “[Sanhedrin](#).” See the note on “Council” at Acts 22:30. Also see the note on “Council of the [elders](#)” at Acts 22:5.

- J1 The soldiers' escort to Antipatris: {31} So the soldiers, in accordance with their orders, took Paul and brought him by night to Antipatris. 23:31
 - J2 The soldiers' return to Jerusalem: {32} But the next day, leaving the horsemen to go on with him, they returned to the barracks.
 - J3 The horsemen's delivery of Paul: {33} When these had come to Caesarea and delivered the letter to the governor, they also presented Paul to him. 23:33
 - J4 The governor's inquiry: {34} When he had read it, he asked from what province he was, and when he learned that he was from Cilicia, 23:34
 - J5 The governor's promise: {35} he said, "I will give you a hearing after your accusers arrive also," 23:35a
 - J6 The governor's custody of Paul: giving orders for him to be kept in Herod's Praetorium.⁴¹² 23:35b
- D2 By **Felix**, the governor 24:1-27
- E1 The initial trial 24:1-23
 - G1 The Jewish charges: Paul a ringleader of the sect of the Nazarenes, a desecrater of the temple 24:1-9
 - H1 The time: {1} After five days 24:1a
 - H2 The plaintiffs 24:1b
 - J1 The high priest: the high priest Ananias came down
 - J2 Some elders: with some elders,
 - J3 The attorney: with an attorney *named* Tertullus,

⁴¹² Acts 23:35 - Herod's Praetorium: [NASB](#) note: "I.e. governor's official residence." [[JTB](#)]: *praitorion* (4232)

- H3 The process 24:1c-2b
 - J1 The unspecified charges: and they brought charges to the governor against Paul. 24:1c
 - J2 The summons of Paul: {2} After *Paul* had been summoned, 24:2a
 - J3 The accusation by the attorney: Tertullus began to accuse him, saying to the *governor*, 24:2b
- H4 Tertullus' opening remarks to Governor Felix 24:2c-4
 - J1 His contribution of Israeli peace: "Since we have through you attained much peace, 24:2c
 - J2 His contribution toward Israeli reforms: and since by your providence reforms are being carried out for this nation, 24:2b
 - J3 The plaintiffs' appreciation: {3} we acknowledge *this* in every way and everywhere, most excellent Felix, with all thankfulness. 24:3
 - J4 His request for a hearing: {4} "But, that I may not weary you any further, I beg you to grant us, by your kindness, a brief hearing. 24:4
- H5 Tertullus' charges against Paul 24:5-6a
 - J1 He is a pest: {5} "For we have found this man a real pest 24:5a
 - J2 He causes dissension: and a fellow who stirs up dissension among all the Jews throughout the world,⁴¹³ 24:5b
 - J3 He is a leader of a sect: and a ringleader of the sect of the

⁴¹³ Acts 24:5 - the world: [NASB](#) note: "A literal translation: *the inhabited earth*." [[JTB](#)]: The term is *oikoumene* ([3625](#)). Whatever hyperbole Tertullus employed, this statement is a compliment on the missionary zeal of the early [Church](#)!

- Nazarenes.⁴¹⁴ 24:5c
- J4 He tried to desecrate the temple: {6}
“And he even tried to desecrate the temple; 24:6a
- H6 Tertullus’ rehearsal of subsequent actions 24:6b-8a
- J1 Jewish arrest: and then we arrested him.⁴¹⁵ 24:6b
- J2 The Jewish attempt to judge: *We wanted to judge him according to our own Law.* 24:6c
- J3 The violent interference of the chiliarch: {7} “*But Lysias the commander came along, and with much violence took him out of our hands,* 24:7
- J4 The order of the chiliarch: {8} *ordering his accusers to come before you.* 24:8a
- H7 Tertullus’ appeal to Felix: By examining him yourself concerning all these matters you will be able to ascertain the things of which we accuse him.” 24:8b
- H8 The corroboration of the accompanying Jewish officials: {9} The Jews also joined in the attack, asserting that these things were so. 24:9
- G2 Paul's defense 24:10-21

⁴¹⁴ Acts 24:5 - sect of the Nazarenes: The word “sect” is *hairesis* (139), from which we derive our English word “heresy.” Tertullus’ point was to describe [Christianity](#) as an illicit religion, unapproved by [Rome](#), and thus subject to criminal indictment. [Paul](#) and the early [Christians](#) called their faith in [Jesus](#) “the Way.” They viewed [Christianity](#) as an appropriate expression of [Judaism](#). So did the [Roman Empire](#), at least for a number of years. The word “Nazarenes” indicates that followers of Jesus were some times identified as Nazarenes simply because Jesus hailed from [Nazareth](#). The [Nazarene Church](#) derives its name, of course, from this term. [Luke](#) used the term “Nazarene,” ([Nazoraios](#), 3480), whether singular or plural, in Acts in Acts 2:22; 3:6; 4:10; 6:14; 22:8; 24:5; 26:9.

⁴¹⁵ Acts 24:6 - and then we arrested him: [NASB](#) note: “The early mss do not contain the remainder of v 6, v 7, nor the first part of v 8.” [[JTB](#)]: The text enclosed in brackets [] is that which is missing in the earliest manuscripts. In fact, it does not even appear in the so-called “[Majority Text](#).” It does appear in the [Textus Receptus](#) (a narrower subset of [Majority Text](#)), the text family on which the [King James Version](#) is based. The editors of the [NASB](#) included the fuller text here for the sake of completeness, but placed it within brackets to demonstrate that it was, with a high degree of probability, not part of the original text penned by [Luke](#).

- H1 His denial of their charges 24:10-13
 - J1 The governor's signal: {10} When the governor had nodded for him to speak, 24:10a
 - J2 Paul's acknowledgment of the governor's tenure: Paul responded: "Knowing that for many years you have been a judge to this nation, I cheerfully make my defense, 24:10b
 - J3 His recent worship in Jerusalem: {11} since you can take note of the fact that no more than twelve days ago I went up to Jerusalem to worship. 24:11
 - J4 His denial of untoward behavior: {12} "Neither in the temple, nor in the synagogues, nor in the city *itself* did they find me carrying on a discussion with anyone or causing a riot. 24:12
 - J5 His charge of the plaintiffs' inability to prove their charges: {13} "Nor can they prove to you *the charges* of which they now accuse me. 24:13
- H2 His serving of God according to "The Way" 24:14-16
 - J1 His admission of serving God according to "the Way": {14} "But this I admit to you, that according to the Way ⁴¹⁶ which they call a sect I do serve the God of our fathers,
 - J2 His belief of everything in the Scriptures: believing everything that is in accordance with the Law and that is written in the Prophets;
 - J3 His hope in the resurrection: {15} having a hope in God, which these

⁴¹⁶ Acts 24:14 - the Way: [Luke](#) alluded several times in Acts to "the Way": Acts 9:2; 19:9, 23; 22:4; 24:14, 22. The significance is that [Judaism](#) was a religion legally permitted in the [Roman Empire](#). "The Way" amounts to a [Christian](#) way of practicing [Judaism](#). Thus, in the early days, [Christianity](#) was also tolerated by [Rome](#). Emperors such as [Nero](#) reversed that earlier policy. (See also "[The Significance of the Roman Empire in Biblical History](#)".)

men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.

J4 His blameless conscience: {16} “In view of this, I also do my best to maintain always a blameless conscience *both* before God and before men.

H3 His innocent activities in regard to the temple 24:17-21

J1 His dual purpose: {17} “Now after several years I came to bring alms⁴¹⁷ to my nation and to present offerings; 24:17

J2 His purpose in the temple: {18} in which they found me *occupied* in the temple, 24:18a

J3 His observance of proper protocol: having been purified, without any crowd or uproar. 24:18b

J4 The presence in the temple of some Asian Jews: But *there were* some Jews from Asia— 24:18c

J5 Their failure to appear in court: {19} who ought to have been present before you and to make accusation, if they should have anything against me. 24:19

J6 The failure of the Sanhedrin to relate any misdeed: {20} “Or else let these men themselves tell what misdeed they found when I stood before the Council, 24:20

J7 His having raised the divisive issue of the resurrection of the dead before the Sanhedrin: {21} other than for this one statement which I shouted out while standing among them, ‘For the resurrection of the dead I am on trial before you today.’” 24:21

⁴¹⁷ Acts 24:17 - alms: [NASB](#) footnote: “Or *gifts of charity*”

G3 Felix' deferral of the trial 24:22-23

- H1 {22} But Felix, having a more exact knowledge about the Way,⁴¹⁸ 24:22a
- H2 His deferral of the case: put them off, saying, "When Lysias the commander⁴¹⁹ comes down, I will decide your case." 24:22b
- H3 His orders to the centurion concerning Paul 24:23
 - J1 To be kept in custody: {23} Then he gave orders to the centurion for him to be kept in custody
 - J2 To be given a certain amount of freedom: and *yet* have *some* freedom,
 - J3 To be accessible by friends: and not to prevent any of his friends from ministering to him.

E2 Felix' subsequent dealings with Paul 24:24-27

G1 His fear of judgment 24:24-25

- H1 The return of Felix: {24} But some days later Felix arrived with Drusilla, his wife who was a Jewess, 24:24a
- H2 His sending for Paul: and sent for Paul 24:24b
- H3 Paul's testimony about faith in Messiah Jesus: and heard him *speak* about faith in Christ Jesus. 24:24c
- H4 Paul's discussion of related topics: {25} But as he was discussing 24:25a
 - J1 righteousness,

⁴¹⁸ Acts 24:22 - having a more exact knowledge about the Way: "How [Felix](#) knew about [Christianity](#) can only be surmised. Probably he heard about it from [Drusilla](#), his wife, who was a daughter of [Herod Agrippa I](#) and a sister of [Herod Agrippa II](#). Because she was a [Jewess](#) (v. 24) she would know about the Way. Besides this, [Felix](#) could scarcely have ruled in [Judea](#) for several years without learning something about the faith of the early [church](#)" (Stanley Toussaint, Acts, [The Bible Knowledge Commentary NT volume](#)).

⁴¹⁹ Acts 24:22 - commander: [NASB](#) Note: "I.e. chiliarch, in command of one thousand troops." [[JTB](#)]: *chiliarchos* ([5506](#))

- J2 self-control
- J3 and the judgment to come,
- H5 Felix' fear: Felix became frightened 24:25b
- H6 Felix' dismissal: and said, 24:25c
- J1 The present: "Go away for the present,
- J2 The future: and when I find time I will summon you."
- G2 His hope of a bribe 24:26
 - H1 Felix' hope for money: {26} At the same time too, he was hoping that money would be given him by Paul;
 - H2 Felix' frequent calls for Paul: therefore he also used to send for him quite often and converse with him.
- G3 His self-ingratiating deferment of the case to Festus 24:27
 - H1 The passage of time: {27} But after two years had passed,⁴²⁰
 - H2 Felix' replacement: Felix was succeeded by Porcius Festus,
 - H3 Felix' motivation: and wishing to do the Jews a favor,⁴²¹
 - H4 Felix' unethical treatment of Paul: Felix left Paul imprisoned.

⁴²⁰ Acts 24:27 - after two years had passed: God's ways are inscrutable. [Paul](#) was, in my view, the most capable, zealous missionary in the history of the [Church](#). Yet God allowed him to be imprisoned for at least a total of four years (Acts ends with [Paul](#) still in custody in [Rome](#) for a period of two years – Acts 28:30-31). Why? Only God knows. One observable benefit is this: with [Paul](#) imprisoned, he was left with writing letters as one significant means of ministry. Half of the books of the [New Testament](#) are letters written by [Paul](#), some of them while he was confined. For example, the letters to the Ephesians, Philippians, Colossians, and Philemon are considered to have been written by [Paul](#) while he was under house arrest in [Rome](#). (See the off-site article "[What are the prison epistles?](#)") Out of tragedy for [Paul](#), God brought blessing to the [Church](#)-at-large!

⁴²¹ Acts 24:27 - wishing to do the Jews a favor: [Felix](#) was an unethical governor. Perhaps because of influence from his [Jewish](#) wife, but certainly from a desire for approval from the [Jewish](#) community, he allowed justice to be miscarried. He had heard enough testimony from [Paul](#) to realize the latter had done nothing worthy of continued imprisonment. Yet he failed to exonerate [Paul](#) and release him. Application: [Christians](#) cannot necessarily expect to receive fair and impartial treatment in any court of law in any country.

D3 By **Festus**, the new governor 25:1-12

- E1 The request of the chief priests to move the trial to Jerusalem as part of a plot to kill Paul 25:1-5
 - G1 Festus' arrival in Jerusalem: {1} Festus then, having arrived in the province, three days later went up to Jerusalem from Caesarea. 25:1
 - G2 The plot against Paul by representatives of the Sanhedrin 25:2-3
 - H1 The accusation against Paul: {2} And the chief priests and the leading men of the Jews brought charges against Paul, 25:2
 - H2 Their request that Paul be brought to Jerusalem: and they were urging him, {3} requesting a concession against Paul, that he might have him brought to Jerusalem 25:3a
 - H3 Their plan to kill Paul: (*at the same time*, setting an ambush to kill him on the way). 25:3b
 - G3 The reply of Festus 25:4-5
 - H1 Paul's present status: {4} Festus then answered that Paul was being kept in custody at Caesarea 25:4a
 - H2 His own imminent departure: and that he himself was about to leave shortly. 25:4b
 - H3 His call for a hearing in Caesarea 25:5
 - J1 Accompaniment: {5} "Therefore," he said*, "let the influential men among you go there with me,
 - J2 Prosecution: and if there is anything wrong about the man, let them prosecute him."
- E2 The decisionless trial 25:6-8
 - G1 The time frame: {6} After he had spent not more than eight or ten days among them, 25:6a
 - G2 Festus' return to Caesarea: he went down to Caesarea, 25:6b

- G3 His call for Paul: and on the next day he took his seat on the tribunal and ordered Paul to be brought. 25:6c
- G4 The charges of the Jews 26:7
 - H1 {7} After Paul arrived,
 - H2 Intimidation; the Jews who had come down from Jerusalem stood around him,
 - H3 Multiple charges: bringing many and serious charges against him
 - H4 Unproven charges: which they could not prove,
- G5 The rebuttal of Paul 25:8
 - H1 His self-representation; {8} while Paul said in his own defense,
 - H2 His denial of offense: “I have committed no offense
 - J1 Against the Torah: either against the Law of the Jews
 - J2 Against the temple: or against the temple
 - J3 Against the Roman government: or against Caesar.”
- E3 Paul's appeal to Caesar to avoid trial in Jerusalem 25:9-12
 - G1 Festus' request of Paul for a trial in Jerusalem 25:9
 - H1 His motivation: {9} But Festus, wishing to do the Jews a favor,
 - H2 His question: answered Paul and said, “Are you willing to go up to Jerusalem and stand trial before me on these *charges*?”
 - G2 Paul's appeal to Caesar 25:10-11
 - H1 His appeal: {10} But Paul said, “I am standing before Caesar's tribunal, where I ought to be tried. 25:10a
 - H2 His denial of wrong-doing: I have done no

- wrong to *the* Jews, 25:10b
- H3 His charge of Festus' injustice: as you also very well know. 25:10c
- H4 His willingness to die if guilty 25:11a
 - J1 Major premise: {11} "If, then, I am a wrongdoer
 - J2 Minor premise: and have committed anything worthy of death,
 - J3 Conclusion: I do not refuse to die;
- H5 The truth of the matter 25:11b
 - J1 His total innocence of their charges; but if none of those things is *true* of which these men accuse me,
 - J2 His refusal to be abandoned into their hands: no one can hand me over to them.
- H6 His repetition of his appeal: I appeal to Caesar." 25:11c
- G3 Festus' decision 25:12
 - H1 His conference with his advisors: {12} Then when Festus had conferred with his council,⁴²² he answered,
 - H2 His acknowledgment of Paul's appeal: "You have appealed to Caesar,
 - H3 His awarding of the appeal: to Caesar you shall go."
- D4 By **Agrippa** 25:13-26:32
 - E1 Festus' introduction of Paul's case to King Agrippa 25:13-22
 - G1 Festus' explanation of the case 25:13-21

⁴²² Acts 25:12 - council: The word here is *sumboulion*, [4824](#). In six of the eight occurrences in the [NT](#), this word is used to describe the action of [Jesus'](#) enemies in consulting together to trap or kill or subvert the truth about Him.

- H1 The arrival of King Agrippa and Bernice: {13} Now when several days had elapsed, King Agrippa and Bernice⁴²³ arrived at Caesarea and paid their respects to Festus. 25:13
- H2 The time span: {14} While they were spending many days there, 25:14a
- H3 The action of Festus: Festus laid Paul's case before the king, saying, 25:14b
- H4 His description of Paul: "There is a man who was left as a prisoner by Felix; 25:14c
- H5 The charges of the Sanhedrin 25:15
 - J1 The venue: {15} and when I was at Jerusalem,
 - J2 The accusers: the chief priests and the elders of the Jews brought charges against him,
 - J3 The request: asking for a sentence of condemnation against him.
- H6 The reply of Festus: {16} "I answered them that it is not the custom of the Romans to hand over any man before the accused meets his accusers face to face and has an opportunity to make his defense against the charges. 25:16
- H7 The speedy trial: {17} "So after they had assembled here, I did not delay, but on the next day took my seat on the tribunal and ordered the man to be brought before me. 25:17
- H8 The unexpected accusations 25:18-19
 - J1 Not criminal charges: {18} "When the accusers stood up, they *began*

⁴²³ Acts 25:12 - King Agrippa and Bernice: This was [Herod Agrippa II](#), who ruled the Syrian kingdom called Chalsis and the northern territory from 50-70 AD. [Bernice](#) was his sister. They two, along with their sister [Drusilla](#), wife of [Felix](#), the governor who preceded [Festus](#), were children of [Herod Agrippa I](#), King of Palestine from 37-44 AD. [Bernice](#) was married to her uncle, [Herod of Chalsis](#), brother of her father, [Herod Agrippa I](#), and ruler of Chalsis from 41-48 AD. However, she had an incestuous relationship with her own brother, [Herod Agrippa II](#). It is this brother and sister before whom Paul appeared (Thomas Constable, [Notes on Acts](#); Stanley Toussaint, Acts, [The Bible Knowledge Commentary](#)).

- bringing charges against him not of such crimes as I was expecting, 25:18
 - J2 But religious disputes: {19} but they *simply* had some points of disagreement with him about their own religion and about a dead man, Jesus, whom Paul asserted to be alive. 25:19
 - H9 The response of Festus 25:20
 - J1 His uncertainty: {20} “Being at a loss how to investigate such matters,
 - J2 His query about a change of venue: I asked whether he was willing to go to Jerusalem and there stand trial on these matters.
 - H10 Paul’s appeal to Caesar: {21} “But when Paul appealed to be held in custody for the Emperor’s ⁴²⁴ decision, 25:21a
 - H11 Festus concurrence: I ordered him to be kept in custody until I send him to Caesar.” 25:21b
- G2 Agrippa's desire to hear the case 25:22
 - H1 Agrippa’s request: {22} Then Agrippa *said* to Festus, “I also would like to hear the man myself.”
 - H2 Festus’ promise: “Tomorrow,” he said, “you shall hear him.”
- E2 Festus' opening of the hearing before Agrippa and Bernice 25:23-27
 - G1 The time of the hearing: {23} So, on the next day 25:23a
 - G2 The arrival of the dignitaries 25:23b
 - H1 Agrippa and Bernice: when Agrippa came

⁴²⁴ Acts 25:21 - the Emperor’s: [NASB](#) footnote: “A literal translation: *the Augustus*’ (in this case [Nero](#)).” Actually, the Greek text translated “Emperor’s” is *sebastos* ([4575](#)). The adjective means “venerable,” which in Latin is “august.”

- together with Bernice
- J1 amid great pomp,
- J2 and entered the auditorium
- H2 The chiliarchs: accompanied ⁴²⁵ by the
commanders ⁴²⁶
- H3 The prominent men of Caesarea: and the
prominent men of the city,
- G3 The arrival of Paul: at the command of Festus, Paul
was brought in. 25:23c
- G4 Festus' background about Paul: {24} Festus said*,
"King Agrippa, and all you gentlemen here present
with us, you see this man about whom all the people
of the Jews appealed to me, both at Jerusalem and
here, loudly declaring that he ought not to live any
longer. 25:24
- G5 Paul's unworthiness of death: {25} "But I found
that he had committed nothing worthy of death;
25:25a
- G6 Paul's appeal to the Emperor: and since he himself
appealed to the Emperor, I decided to send him.
25:25b
- G7 Festus' uncertainty as to charges: {26} "Yet I have
nothing definite about him to write to my lord.
25:26a
- G8 Festus' hope that Agrippa may assist him: Therefore
I have brought him before you *all* and especially
before you, King Agrippa, so that after the
investigation has taken place, I may have something
to write. 25:26b
- G9 Festus' frustration at not having any charges: {27}

⁴²⁵ Acts 25:23 - accompanied: [NASB](#) note: "A literal translation: *and with*"

⁴²⁶ Acts 25:23 - commanders: The plural of *chiliarchos* ([5506](#)). These were commanders over a thousand soldiers who were of the same rank as Claudius Lysias (Acts 23:26). As it appears, there was only one chiliarch stationed in [Jerusalem](#) at the time of [Paul's](#) transfer from [Jerusalem](#) to [Caesarea](#) (Acts 23:23-35). At this time, more than two years later, there were multiple chiliarchs stationed in [Caesarea](#), a major military outpost in the region.

“For it seems absurd ⁴²⁷ to me in sending a prisoner, not to indicate also the charges against him.” 25:27

E3 Paul's defense 26:1-23

G1 His background 26:1-5

H1 Introduction 26:1

- J1 Agrippa's permission: {1} Agrippa said to Paul, “You are permitted to speak for yourself.”
- J2 Paul's beginning: Then Paul stretched out his hand and *proceeded* to make his defense:

H2 Paul's acknowledgment of Agrippa 26:2-3

- J1 His good fortune in appearing before Agrippa: {2} “In regard to all the things of which I am accused by the Jews, I consider myself fortunate, King Agrippa, that I am about to make my defense before you today; 26:2
- J2 Agrippa's expertise: {3} especially because you are an expert in all customs and questions among *the* Jews; 26:3a
- J3 Paul's appeal for patience: therefore I beg you to listen to me patiently. 26:3b

H3 Paul's background 26:4-5

- J1 Known to all the Jews: {4} “So then, all Jews know my manner of life from my youth up, 26:4a
- J2 Himself Jewish: which from the beginning was spent among my *own* nation and at Jerusalem; 26:4b

⁴²⁷ Acts 25:27 - absurd: The absurdity was of [Festus](#)' own doing. He had already heard [Paul's](#) accusers and [Paul's](#) response. He should have released [Paul](#). But he had decided to “do the Jews a favor” (25:9), requesting of [Paul](#) to be tried in [Jerusalem](#). [Paul](#), knowing the [Jewish](#) people would attempt to kill him in [Jerusalem](#), had appealed to Caesar (*Kaisar*, [2541](#)) (Acts 25:10). This undoubtedly had caught [Festus](#) off guard, but the dilemma he now faced, of sending a prisoner to Caesar without having any meritorious charges, was a dilemma of his own making.

- J3 A Pharisee: {5} since they have known about me for a long time, if they are willing to testify, that I lived *as* a Pharisee according to the strictest sect of our religion. 26:5
- G2 His perception of the issue: standing trial for his hope in the promise of resurrection 26:6-8
 - H1 The hope for which he was on trial: {6} “And now I am standing trial for the hope of the promise made by God to our fathers; 26:6
 - H2 The hope held by Israel: {7} *the promise* to which our twelve tribes hope to attain, as they earnestly serve God night and day. 26:7a
 - H3 The hope concerning which he stood accused by the Jews: And for this hope, O King, I am being accused by Jews. 26:7b
 - H4 Paul’s incredulity at Jewish unwillingness to believe in the resurrection: {8} “Why is it considered incredible among you *people* if God does raise the dead? 26:8
- G3 His former hostility toward Jesus of Nazareth 26:9-12
 - H1 His hostility toward Jesus: {9} “So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth. 26:9
 - H2 His persecution of the saints in Jerusalem: {10} “And this is just what I did in Jerusalem; [26:11a] 26:10-11b
 - J1 Authorized imprisonment: not only did I lock up many of the saints in prisons, having received authority from the chief priests, 26:10b
 - J2 Voting in favor of death: but also when they were being put to death I cast my vote against them. 26:10c
 - J3 Pursuing them in all synagogues: {11} “And as I punished them often in all the synagogues, 26:11a

- J4 Pressuring blasphemy: I tried to force them to blaspheme; 26:11b
- H3 His persecution of the saints in foreign cities 26:11c-12
 - J1 His furious pursuit: and being furiously enraged at them, I kept pursuing them even to foreign cities. 26:11c
 - J2 His authorized trip to Damascus: {12} “While so engaged as I was journeying to Damascus with the authority and commission of the chief priests, 26:12
- G4 His encounter with Jesus 26:13-15
 - H1 The bright light 26:13-14a
 - J1 The time: {13} at midday, O King, 26:13a
 - J2 The source: I saw on the way a light from heaven, 26:13b
 - J3 The intensity: brighter than the sun, 26:13c
 - J4 Those affected: shining all around me and those who were journeying with me. 26:13d
 - J5 The stunning effect: {14} “And when we had all fallen to the ground, 26:14a
 - H2 The voice speaking in Hebrew: I heard a voice saying to me in the Hebrew dialect, [26:14b] 26:14b-15
 - J1 The question: ‘Saul, Saul, why are you persecuting Me? 26:14c
 - J2 The observation: It is hard for you to kick against the goads.’ 26:14d
 - J3 Paul’s query: {15} “And I said, ‘Who are You, Lord?’ 26:15a
 - J4 Jesus’ response: And the Lord said,

‘I am Jesus whom you are
persecuting. 26:15b

G5 His commission 26:16-18

H1 Arise: {16} ‘But get up and stand on your
feet; 26:16a

H2 His appointment: for this purpose I have
appeared to you, to appoint you a minister
and a witness 26:16b

J1 To what he has seen: not only to the
things which you have seen,

J2 To what he will be shown: but also
to the things in which I will appear to
you;

H3 His preservation 26:17

J1 From Jewish people: {17} rescuing
you from the *Jewish* people

J2 From Gentiles: and from the
Gentiles, to whom I am sending you,

H4 His objective 26:18

J1 Their condition: {18} to open their
eyes

J2 Their orientation: so that they may
turn from darkness to light

J3 Their kingdom: and from the
dominion of Satan to God,

J4 Their forgiveness: that they may
receive forgiveness of sins

J5 Their inheritance: and an inheritance
among those who have been
sanctified by faith in Me.’

G6 His obedience in declaring repentance to Jewish and
Gentile peoples 26:19-20

H1 His obedience: {19} “So, King Agrippa, I
did not prove disobedient to the heavenly
vision, 26:19

- H2 The scope of his declarations 26:20a
 - J1 In Damascus: {20} but *kept* declaring both to those of Damascus first,
 - J2 In Jerusalem: and *also* at Jerusalem
 - J3 In Judea: and *then* throughout all the region of Judea,
 - J4 Among Gentiles: and even to the Gentiles,
- H3 The content of his declarations 26:20b
 - J1 Repentance: that they should repent and turn to God,
 - J2 Performance: performing deeds appropriate to repentance.
- G7 His dilemma: standing trial for declaring only what the Scriptures said would happen - that Christ would suffer and rise from the dead, bringing light to both Jewish and Gentile peoples 26:21-23
 - H1 His seizure: {21} “For this reason *some* Jews seized me in the temple and tried to put me to death. 26:21
 - H2 His Divine assistance: {22} “So, having obtained help from God, 26:22a
 - H3 His faithful testimony: I stand to this day testifying both to small and great, 26:22b
 - H4 His adherence to Scripture 26:22c
 - J1 To the Prophets: stating nothing but what the Prophets
 - J2 To Moses: and Moses said was going to take place;
 - H5 The content of his testimony 26:23
 - J1 The Messiah would be killed: {23} that the Christ was to suffer,
 - J2 The Messiah would be resurrected: *and* that by reason of *His*

resurrection from the dead

- J3 The Messiah was the first to illuminate both Jews and Gentiles: He would be the first to proclaim light both to the Jewish people and to the Gentiles.”

E4 The responses to Paul's defense 26:24-32

G1 Of Festus: accusing Paul of madness 26:24-26

H1 Festus’ outburst 26:24

- J1 His interruption of Paul: {24} While *Paul* was saying this in his defense,
- J2 His intensity: Festus said* in a loud voice,
- J3 His charge of insanity: “Paul, you are out of your mind!
- J4 The cause of Paul’s insanity: *Your* great learning is driving you mad.”

H2 Paul’s reply 26:25-26

- J1 His denial: {25} But Paul said*, “I am not out of my mind, most excellent Festus, 26:25a
- J2 His truthfulness: but I utter words of sober truth. 26:25b
- J3 Agrippa’s awareness: {26} “For the king knows about these matters, 26:26a
- J4 Paul’s confidence: and I speak to him also with confidence, 26:26b
- J5 Paul’s persuasion: since I am persuaded that none of these things escape his notice; 26:26c
- J6 The wide-spread knowledge of these events: for this has not been done in a corner. 26:26d

G2 Of Agrippa: non-commitment to Christianity 26:27-29

- H1 Paul's question to Agrippa: {27} "King Agrippa, do you believe the Prophets? I know that you do." 26:27
 - H2 Agrippa's enigmatic response: {28} Agrippa *replied* to Paul, "In a short time you will persuade me to become a Christian." 26:28
 - H3 Paul's desire: {29} And Paul *said*, "I would wish to God, 26:29
 - J1 As to time: that whether in a short or long time,
 - J2 As to audience: not only you, but also all who hear me this day,
 - J3 As to status: might become such as I am, except for these chains."
- G3 Of both privately: declaration of Paul's innocence 26:30-32
 - H1 The tacit adjournment: {30} The king stood up and the governor and Bernice, and those who were sitting with them, 26:30
 - H2 Their departure: {31} and when they had gone aside, 26:31a
 - H3 Their unofficial verdict: they *began* talking to one another, saying, "This man is not doing anything worthy of death or imprisonment." 26:31b
 - H4 The assessment of Agrippa: {32} And Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar." 26:32
- C3 [Paul's Journey to Rome](#) 27:1 - 28:16 (See a [Map of Paul's Journey to Rome.](#))
 - D1 The voyage 27:1-28:13
 - E1 Bon voyage 27:1-12
 - G1 The departure from Caesarea 27:1-2
 - H1 The decision to sail: {1} When it was

- decided that we ⁴²⁸ would sail for Italy, 27:1a
- H2 Paul's guard: they proceeded to deliver Paul and some other prisoners to a centurion of the Augustan cohort ⁴²⁹ named Julius. 27:1b
 - H3 The ship: {2} And embarking in an Adramyttian ship, 27:2a
 - H4 The route: which was about to sail to the regions along the coast of Asia, 27:2b
 - H5 The departure: we put out to sea 27:2c
 - H6 The companion: accompanied by Aristarchus, a Macedonian of Thessalonica. 27:2d
- G2 Sidon 27:3
- H1 The arrival: {3} The next day we put in at Sidon;
 - H2 Julius' consideration: and Julius treated Paul with consideration and allowed him to go to his friends and receive care.
- G3 Cyprus 27:4
- H1 {4} From there we put out to sea and sailed under the shelter of Cyprus because
 - H2 the winds were contrary.
- G4 Cilicia and Pamphylia: {5} When we had sailed through the sea along the coast of Cilicia and Pamphylia, 27:5a
- G5 Myra 27:5b-6
- H1 we landed at Myra in Lycia. 27:5b
 - H2 {6} There the centurion found an Alexandrian ship sailing for Italy, 27:6a

⁴²⁸ Acts 27:1 - we would sail for Italy: [Luke](#) is present on the entire disastrous voyage and arrives with [Paul](#) in [Rome](#). [Luke's](#) account of the voyage contains the details of an eye-witness. He seems to have enjoyed the nautical and meteorological descriptions he wrote down.

⁴²⁹ Acts 27:1 - cohort: [NASB](#) note: "Or *battalion*." The Greek noun is *speira* ([4686](#)).

- H3 and he put us aboard it. 27:6b
- G6 Cnidus 27:7a
 - H1 {7} When we had sailed slowly for a good many days,
 - H2 and with difficulty had arrived off Cnidus, since the wind did not permit us *to go* farther,
- G7 [Crete](#): we sailed under the shelter of Crete, 27:7b-8
 - H1 Salmone: off Salmone;
 - H2 Fair Havens: {8} and with difficulty sailing past it we came to a place called Fair Havens, near which was the city of Lasea. 27:8
- G8 The prediction of Paul 27:9-12
 - H1 The chronology: {9} When considerable time had passed 27:9a
 - H2 The danger: and the voyage was now dangerous, 27:9b
 - H3 The time of year: since even the fast was already over,⁴³⁰ 27:9c
 - H4 Paul's admonition: Paul *began* to admonish them, {10} and said to them, "Men, I perceive that the voyage will certainly be with damage and great loss, not only of the cargo and the ship, but also of our lives." 27:10
 - H5 The influences prevailing upon the centurion: {11} But the centurion was more persuaded by the pilot and the captain of the ship than by what was being said by Paul. 27:11
 - H6 The condition of the harbor: {12} Because the harbor was not suitable for wintering, 27:12a

⁴³⁰ Acts 27:9 - the fast was already over: [NASB](#) note: "I.e. [Day of Atonement](#) in September or October, which was a dangerous time of year for navigation."

- H7 The majority decision: the majority reached a decision to put out to sea from there, 27:12b
 - H8 The objective: if somehow they could reach Phoenix, a harbor of Crete, facing southwest and northwest, and spend the winter *there*. 27:12c
- E2 The storm 27:13-26
 - G1 The departure: {13} When a moderate south wind came up, supposing that they had attained their purpose, they weighed anchor and *began* sailing along Crete, close *inshore*. 27:13
 - G2 The Northeaster: {14} But before very long there rushed down from the land a violent wind, called Euraquilo; ⁴³¹ 27:14
 - G3 Driven by the storm: {15} and when the ship was caught *in it* and could not face the wind, we gave way *to it* and let ourselves be driven along. 27:15
 - G4 Island of Clauda 27:16-17b
 - H1 Location: {16} Running under the shelter of a small island called Clauda, 27:16a
 - H2 Difficulty: we were scarcely able to get the *ship's* boat under control. 27:16b
 - H3 Retrieval: {17} After they had hoisted it up, 27:17a
 - H4 Reinforcement: they used supporting cables in undergirding the ship; 27:17b
 - G5 Syrtis 27:17c
 - H1 Fear: and fearing that they might run aground on *the shallows* of Syrtis,
 - H2 Tactic: they let down the sea anchor and in this way let themselves be driven along.
 - G6 The violence of the storm 27:18-20

⁴³¹ Acts 27:14 - Euraquilo: [NASB](#) note: "I.e. a northeaster." [[JTB](#)]: The Greek term is *euroklúdōn* ([2148](#)), appearing only here in the [NT](#).

- H1 As to cargo: {18} The next day as we were being violently storm-tossed, they began to jettison the cargo; 27:18
- H2 As to the ship's tackle: {19} and on the third day they threw the ship's tackle overboard with their own hands. 27:19
- H3 As to their inability to navigate: {20} Since neither sun nor stars appeared for many days, 27:20a
- H4 As to the intensity: and no small storm was assailing *us*, 27:20b
- H5 As to their hopelessness: from then on all hope of our being saved was gradually abandoned. 27:20c
- G7 The encouragement of Paul 27:21-26
 - H1 Contributing factor: {21} When they had gone a long time without food, 27:21a
 - H2 The action of Paul: then Paul stood up in their midst and said, 27:21b
 - H3 The reminder of Paul: "Men, you ought to have followed my advice and not to have set sail from Crete and incurred this damage and loss. 27:21c
 - H4 His exhortation: {22} "Yet now I urge you to keep up your courage, 27:22a
 - H5 His prediction of the outcome of the voyage 27:22b
 - J1 for there will be no loss of life among you,
 - J2 but *only* of the ship.
 - H6 The appearance of an angel: {23} "For this very night an angel of the God to whom I belong and whom I serve stood before me, 27:23
 - H7 The communication of the angel 27:24
 - J1 His assurance to Paul: {24} saying, 'Do not be afraid, Paul; you must

stand before Caesar;

J2 His assurance concerning all others aboard ship: and behold, God has granted you all those who are sailing with you.'

H8 Paul's assurance: {25} "Therefore, keep up your courage, men, for I believe God that it will turn out exactly as I have been told. 27:25

H9 The destiny of the voyage: {26} "But we must run aground on a certain island." 27:26

E3 The shipwreck 27:27-44

G1 The sighting of land 27:27-29

H1 The chronology: {27} But when the fourteenth night came, 27:27a

H2 The location: as we were being driven about in the Adriatic Sea, 27:27b

H3 The time: about midnight 27:27c

H4 The discovery: the sailors *began* to surmise that they were approaching some land. 27:27d

H5 The decreasing depth: {28} They took soundings 27:28

J1 Twenty fathoms: and found *it to be* twenty fathoms;

J2 Fifteen fathoms: and a little farther on they took another sounding and found *it to be* fifteen fathoms.

H6 The fear: {29} Fearing that we might run aground somewhere on the rocks, 27:29a

H7 The action: they cast four anchors from the stern and wished for daybreak. 27:29b

G2 The mariners' attempted desertion 27:30-32

H1 The attempted flight: {30} But as the sailors were trying to escape from the ship and had let down the *ship's* boat into the sea, on the

- pretense of intending to lay out anchors from the bow, 37:30
- H2 The statement of Paul: {31} Paul said to the centurion and to the soldiers, “Unless these men remain in the ship, you yourselves cannot be saved.” 27:31
- H3 The precipitous action of the soldiers: {32} Then the soldiers cut away the ropes of the *ship’s* boat and let it fall away. 27:32
- G3 The encouragement of Paul based on an angel's communication 27:33-36
 - H1 The time: {33} Until the day was about to dawn, 27:33a
 - H2 The statement: Paul was encouraging them all to take some food, saying, 27:33b
 - H3 The chronology: “Today is the fourteenth day that you have been constantly watching 27:33c
 - H4 Their deprivation: and going without eating, having taken nothing. 27:33d
 - H5 His encouragement to eat 27:34
 - J1 Exhortation: {34} “Therefore I encourage you to take some food,
 - J2 Preservation: for this is for your preservation,
 - J3 Assurance: for not a hair from the head of any of you will perish.”
 - H6 His example 27:35
 - J1 Blessing: {35} Having said this, he took bread and gave thanks to God in the presence of all,
 - J2 Eating: and he broke it and began to eat.
 - H7 The positive effect 27:36
 - J1 Encouragement: {36} All of them were encouraged

- J2 Partaking: and they themselves also took food.
- G4 The breaking up of the ship 27:37-41
 - H1 The number aboard: {37} All of us in the ship were two hundred and seventy-six persons. 27:37
 - H2 The jettisoning of wheat: {38} When they had eaten enough, they *began* to lighten the ship by throwing out the wheat into the sea. 27:38
 - H3 The uncertainty: {39} When day came, they could not recognize the land; 27:39a
 - H4 The observation: but they did observe a bay with a beach, 27:39b
 - H5 The resolution: and they resolved to drive the ship onto it if they could. 27:39c
 - H6 The navigation 27:40
 - J1 Cutting anchors: {40} And casting off the anchors, they left them in the sea
 - J2 Untying the rudders: while at the same time they were loosening the ropes of the rudders;
 - J3 Hoisting sail: and hoisting the foresail to the wind,
 - J4 Heading for land: they were heading for the beach.
 - H7 The difficulty 27:41
 - J1 Striking a reef: {41} But striking a reef where two seas met,
 - J2 Running aground: they ran the vessel aground; and the prow stuck fast and remained immovable,
 - J3 Breaking apart: but the stern *began* to be broken up by the force of *the waves*.

- G5 The safety of all 27:42-44
 - H1 The soldier's plan: {42} The soldiers' plan was to kill the prisoners, 27:42a
 - H2 The soldier's reason: so that none *of them* would swim away and escape; 27:42b
 - H3 The overruling of the centurion 27:43a
 - J1 His desire: {43} but the centurion, wanting to bring Paul safely through,
 - J2 His interference: kept them from their intention,
 - H4 The command of the centurion 27:43b-44a
 - J1 Those who could swim: and commanded that those who could swim should jump overboard first and get to land, 27:43b
 - J2 Those who could not: {44} and the rest *should follow*, some on planks, and others on various things from the ship. 27:44a
 - H5 The safe arrival of all: And so it happened that they all were brought safely to land. 27:44b
- E4 The wintering on Malta 28:1-10
 - G1 The miraculous immunity of Paul to viper venom 28:1-6
 - H1 The name of the island: {1} When they had been brought safely through, then we found out that the island was called Malta. 28:1
 - H2 The kindness of the inhabitants: {2} The natives showed us extraordinary kindness; 28:2
 - J1 In view of the rain: for because of the rain that had set in
 - J2 In view of the cold: and because of the cold,

- J3 Their provision of warmth: they kindled a fire
 - J4 and received us all.
 - H3 The activity of Paul: {3} But when Paul had gathered a bundle of sticks and laid them on the fire, 28:3a
 - H4 The strike of a viper: a viper came out because of the heat and fastened itself on his hand. 28:3b
 - H5 The conclusion of the inhabitants 28:4
 - J1 Their observation: {4} When the natives saw the creature hanging from his hand,
 - J2 Their conclusion: they *began* saying to one another, “Undoubtedly this man is a murderer,
 - J3 Their rationale: and though he has been saved from the sea, justice has not allowed him to live.”
 - H6 The action of Paul: {5} However he shook the creature off into the fire and suffered no harm. 28:5
 - H7 The expectation of the inhabitants: {6} But they were expecting that he was about to swell up or suddenly fall down dead. 28:6a
 - H8 The lengthy wait: But after they had waited a long time and had seen nothing unusual happen to him, 28:6b
 - H9 Their erroneous conclusion: they changed their minds and *began* to say that he was a god. 28:6c
- G2 Paul's healing of Publius' father 28:7-10
- H1 The hospitality of Publius 28:7
 - J1 His description: {7} Now in the neighborhood of that place were lands belonging to the leading man of the island, named Publius,

- J2 His welcome: who welcomed us
 - J3 His hospitality: and entertained us courteously three days.
 - H2 The plight of Publius' father: {8} And it happened that the father of Publius was lying *in bed* afflicted with *recurrent* fever and dysentery; 28:8a
 - H3 Paul's prayerful healing: and Paul went in to see him and after he had prayed, he laid his hands on him and healed him. 28:8b
 - H4 Paul's extensive healing: {9} After this had happened, the rest of the people on the island who had diseases were coming to him and getting cured. 28:9
 - H5 The response of the populace 28:10
 - J1 Respect: {10} They also honored us with many marks of respect;
 - J2 Provisions: and when we were setting sail, they supplied *us* with all we needed.
- E5 The arrival at Puteoli, Italy 28:11-13
 - G1 The departure from Malta 28:11
 - H1 The time: {11} At the end of three months we set sail
 - H2 The ship
 - J1 Its provenance: on an Alexandrian ship
 - J2 Its history: which had wintered at the island,
 - J3 Its figurehead: and which had the Twin Brothers for its figurehead.
 - G2 Syracuse: {12} After we put in at Syracuse, we stayed there for three days. 28:12
 - G3 Rhegium: {13} From there we sailed around and arrived at Rhegium, 28:13a

- G4 Puteoli: and a day later a south wind sprang up, and on the second day we came to Puteoli. 28:13b
- D2 The safe arrival in Rome 28:14-16
 - E1 The stay with brothers 28:14a
 - G1 The brothers: {14} There we found *some* brethren,
 - G2 The stay: and were invited to stay with them for seven days;
 - E2 The arrival in Rome 28:14b-15
 - G1 The summary: and thus we came to Rome. 28:14b
 - G2 The escort 28:15
 - H1 From the Forum of Appius: {15} And the brethren, when they heard about us, came from there as far as the Market of Appius ⁴³²
 - H2 From the Three Taverns: and Three Inns to meet us; and when Paul saw them, he thanked God and took courage.
 - E3 Paul's situation in Rome: {16} When we ⁴³³ entered Rome, 28:16
 - G1 Self-sustaining: Paul was allowed to stay by himself,
 - G2 Under a lone guard: with the soldier who was guarding him.
- C4 Paul's ministry in [Rome](#) 28:17-31
 - D1 Paul's audience before the Jewish leaders of Rome 28:17-28
 - E1 His initial conversation 28:17-22
 - G1 His explanation of his imprisonment for the hope of

⁴³² Acts 28:15 - Market of Appius: The Greek dictionary form is *Appiou Foron*, transliterated from Latin, *Appii Forum*. A *forum* or *foron* is a marketplace. The [Forum of Appius](#) was situated at the forty-third milestone on the famous Appian Way, 39.5 English miles from [Rome](#). [Three Taverns](#) (Greek = Triōn Tabernōn, transliterated from Latin) was situated on the thirty-third milestone, about 30 1/3 English miles from [Rome](#). "The Christian brethren in [Rome](#) went out along the Appian Road to welcome the apostle [Paul](#) upon hearing of his arrival at [Puteoli](#). One party awaited him at [Three Taverns](#) while another proceeded as far as [Appii Forum](#) (Acts 28:15)."

⁴³³ Acts 28:16 - when we entered [Rome](#): This is the last time that [Luke's](#) presence with [Paul](#) can be substantiated with certainty, though certain elements of the subsequent account seem to be that of an eye-witness.

Israel 28:17-20

- H1 Paul's invitation to Jewish leaders in Rome: {17} After three days Paul called together those who were the leading men of the Jews, and when they came together, he *began* saying to them, 28:17a
- H2 His denial of wrong-doing: "Brethren, though I had done nothing against our people or the customs of our fathers, 28:17b
- H3 His imprisonment in Jerusalem: yet I was delivered as a prisoner from Jerusalem into the hands of the Romans. 28:17c
- H4 The Romans' willingness to release Paul: {18} "And when they had examined me, they were willing to release me because there was no ground for putting me to death. 28:18
- H5 The objection of the Jews: {19} "But when the Jews objected, 28:19a
- H6 His necessary appeal to Caesar: I was forced to appeal to Caesar, not that I had any accusation against my nation. 28:19b
- H7 His explanation of his request for a meeting: {20} "For this reason, therefore, I requested to see you and to speak with you, 28:20a
- H8 His bondage for the hope of Israel: for I am wearing this chain for the sake of the hope of Israel." 28:20b

G2 The leaders' desire to hear Paul's views 28:21-22

- H1 The non-communication from Judea 28:21
 - J1 No letters: {21} They said to him, "We have neither received letters from Judea concerning you,
 - J2 No personal reports: nor have any of the brethren come here and reported or spoken anything bad about you.
- H2 Their desire to hear his views: {22} "But we desire to hear from you what your views are; 28:22a

- H3 Their acknowledgment of a universal Jewish bias against “this heresy”: for concerning this sect, ⁴³⁴ it is known to us that it is spoken against everywhere.” 28:22b
- E2 The formal hearing 28:23-29
 - G1 His testimony about Jesus from the Law and the Prophets 28:23
 - H1 The meeting: {23} When they had set a day for Paul, they came to him at his lodging in large numbers;
 - H2 Paul’s explanation: and he was explaining to them
 - H3 His testimony about the kingdom of God: by solemnly testifying about the kingdom of God
 - H4 His attempts to persuade them about Jesus: and trying to persuade them concerning Jesus,
 - H5 His sources
 - J1 from both the Law of Moses
 - J2 and from the Prophets,
 - H6 The time involved: from morning until evening.
 - G2 The mixed reaction of belief and rejection 28:24
 - H1 Partial persuasion: {24} Some were being persuaded by the things spoken,
 - H2 Partial disbelief: but others would not believe.
 - G3 Paul’s pronouncement of God’s judicial substituting of salvation to the Gentiles 28:25-29
 - H1 Their disagreement: {25} And when they did not agree with one another, 28:25a

⁴³⁴ Acts 28:15 - this sect: The [Jewish](#) leaders termed [Christianity](#) a particular “sect” (*hairesis*, [139](#)) certainly no compliment. We derive our English word “heresy” from this Greek word.

- H2 Their dispersal: they *began* leaving after Paul had spoken one *parting* word, 28:25b
- H3 The Spirit's accurate prediction through Isaiah: "The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, [28:25c] 28:25c-27
 - J1 Isaiah's assignment: {26} saying, 'GO TO THIS PEOPLE AND SAY, 28:26a
 - J2 Hearing without understanding: "YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; 28:26b
 - J3 Seeing without perception: AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; 28:26c
 - J4 Dull heart: {27} FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, 28:27a
 - J5 Deaf ears: AND WITH THEIR EARS THEY SCARCELY HEAR, 28:27b
 - J6 Closed eyes: AND THEY HAVE CLOSED THEIR EYES; 28:27c
 - J7 Judicial blindness: OTHERWISE THEY MIGHT SEE WITH THEIR EYES, 28:27d
 - J8 Judicial deafness: AND HEAR WITH THEIR EARS, 28:27e
 - J9 Judicial hard-heartedness: AND UNDERSTAND WITH THEIR HEART 28:27f
 - J10 Judicial non-return: AND RETURN, 28:27g
 - J11 Judicial non-healing: AND I WOULD HEAL THEM.'" 28:27h
- H4 Salvation to the Gentiles 28:28
 - J1 The Divine redirection of salvation to Gentiles: {28} "Therefore let it be known to you that this salvation of

- God has been sent to the Gentiles;⁴³⁵
- J2 Predicted positive response: they will also listen.”
- H5 The quandary of the Jewish people 28:29
- J1 Their departure: {29} *When he had spoken these words,*⁴³⁶ *the Jews departed,*
- J2 Their great dispute: *having a great dispute among themselves.*
- D2 Paul's two year, unhindered proclamation of the kingdom of God and His Christ in his own quarters in Rome 28:30-31
- E1 The time involved: {30} And he stayed two full years⁴³⁷ 28:30a
- E2 The venue of Paul: in his own rented quarters 28:30b
- E3 His welcome of all visitors: and was welcoming all who came to him, 28:30c
- E4 His proclamation concerning the kingdom of God: {31} preaching the kingdom of God⁴³⁸ 28:31a

⁴³⁵ Acts 28:28 - sent to the Gentiles: [Israel's](#) rejection of the [gospel](#) is not total but partial; not permanent, but temporary. The [Church](#) has not replaced [Israel](#). There is still a blessed future for the nation. [Paul](#) wrote to these Romans “that a partial hardening has happened to [Israel](#) until the fulness of the [Gentiles](#) has come in: and thus all [Israel](#) will be saved; just as it is written, ‘The Deliverer will come from [Zion](#). He will remove ungodliness from [Jacob](#).’ ‘This is My covenant with them, when I take away their sins.’” (Rom. 11:25b-27). The only way one can subscribe to [Replacement Theology](#) (the dogma that the [Church](#) has permanently replaced [Israel](#)) is to assign metaphorical status to a host of [Old Testament](#) passages such as Psalm 2; 110; Isaiah 2:1-4; 9:6-7; 11:1-16; 60-62; 65:17-25; 66:10-24; Jer. 31:27-40; Ezek. 40-48; and Zech. 14; and to such [New Testament](#) passages as Matt. 5:1-12; 19:28; 25:1-46; Luke 19:11-27; Rom. 11:1-29; Rev. 7:1-8; 14:1; 19:7 - 22:7. For a further treatment of the unbiblical status of [Replacement Theology](#), see “[Why the Belief That the Church Has Replaced Israel is an Unbiblical Doctrine](#),” summarizing an article once written by [Michael Vlach](#), but now no longer available on the internet.

⁴³⁶ Acts 28:29 - When he had spoken these words: [NASB](#) note: “Early mss do not contain this v”

⁴³⁷ 28:30 - two full years: [Paul](#) was incarcerated for at least four years. He had been imprisoned for two years under the corrupt administration of [Governor Felix](#) (24:27). Then it took some time for his trial and appeal under also corrupt [Governor Porcius Festus](#). Then it took time for him to travel by sea to [Rome](#), including wintering after having been shipwrecked in [Malta](#). Once he finally arrived in [Rome](#), he remained under house arrest for two years, awaiting his trial before [Emperor Nero](#) in [Rome](#). But as this text reveals, he had ample opportunity to proclaim the [Good News](#) to all who came to visit him. We also know that he wrote four important letters while being detained - the so-called “[Prison Epistles](#)” of [Ephesians](#), [Philippians](#), [Colossians](#), and [Philemon](#).

⁴³⁸ Acts 28:31 - kingdom of God: The [kingdom of God](#) is far more extensive in scope and time than the [kingdom of the Messiah](#). Even Babylonian [King Nebuchadnezzar](#) acknowledged that God's kingdom is an eternal kingdom, and that His reign endures throughout all generations (Dan. 4:3). The [Sons of Korah](#) acknowledged that God is “a great King over all the earth” (Ps. 47:2), that He “sits on His holy throne” and “reigns over the nations” (Ps. 47:8). [Daniel](#) informed [King Nebuchadnezzar](#) that “the Most High is ruler over the realm of mankind” and that

- E5 His teaching concerning the Master, Jesus, the Messiah: and teaching concerning the Lord Jesus Christ 28:31b
- E6 His unhindered accessibility: with all openness, unhindered.⁴³⁹ 28:31c

He “bestows” sub-rulership “on whomever He wishes”: (Dan. 4:17, 25). As the eternal [Logos](#) (John 1:1, 14; 1 John 1:1), the Second Member of the Godhead has always participated in God’s [sovereign](#) rule over the earth and over all created beings and entities. When the [Logos](#) came to earth, He was born as the human [Jesus](#), whose name means “[Yahweh](#) is [Salvation](#).” He was born a descendant of [David](#), genetically qualified to sit on [David’s](#) throne (Rom. 1:4). He was anointed by God the Father with the [Holy Spirit](#) as the [Jewish Messiah](#) at His [baptism](#) (Matt. 3:16-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34). Thereafter, for a time, He offered Himself as the [Jewish Messiah](#), announcing that the “[Kingdom of the Heavens](#)” had drawn near to the [Jewish](#) people both spatially and chronologically in the personal presence of Himself, the [King](#) (Matt. 4:17; 10:7; Mark 1:15; Luke 10:9; 11:20). His miracles were signs validating His claims to be the [Messiah](#) (John 20:30-31).

But the [Jewish](#) people, both through their own apathy and through the statements and actions of their leaders, rejected [Jesus’](#) claims to be their [Messiah](#). The leaders accused [Jesus](#) of casting out [demons](#) by the power of [Satan](#), thus committing the [unpardonable sin](#) (Matt. 10:25; 12:24, 27; Mark 3:22; Luke 11:15, 18-19). No longer did [Jesus](#) announce that the [Kingdom of the Heavens](#) had drawn near to them. Instead, He explained the “mysteries of the [kingdom of the heavens](#)” (Matt. 13:11). Essentially, He described the course of world history that would eventuate between His [First](#) and [Second](#) Advents. This course of history would be marked by (a) general rejection of the [King](#) by [Israel](#) and the world, (b) steady growth of the [Church](#) from a small beginning, and (c) infiltration by unregenerate people masquerading as true subjects.

After [Jesus’](#) death and resurrection, He ascended to [heaven](#) where He now sits at the right hand of the Father (Acts 2:33; 5:31; 7:55-56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12; 12:2; 1 Pet. 3:22). Honored and anointed by God, [Jesus](#) is neither honored, nor has He been anointed either by the nation of [Israel](#), or by the mass of humanity. [Jesus](#) is presently sitting at the right hand of the Father, waiting until His enemies be made a footstool for His feet (Psalm 110:1). That has not yet happened (Psalm 110:2-3, 5-7). Meanwhile He serves in the [Messianic](#) ministry of the Great [High Priest](#) after the order of [Melchizedek](#) (Psalm 110:4; Heb. 5:6, 10; 6:20; 7:14-17, 18-25). Accordingly, [Jesus](#) is not yet sitting on [David’s](#) throne in [Jerusalem, Israel](#). [Jesus’](#) situation is, in many respects, analogous to that of [David](#). David was anointed by [Samuel](#) the prophet and by God as King of [Israel](#) at perhaps sixteen years of age. He was forced to wait another fourteen years until he was re-anointed as king of [Judah](#) in [Hebron](#) by the men of [Judah](#) (2 Sam. 2:1-4), and another seven years until he was re-anointed as king over all [Israel](#) by all the tribes of [Israel](#) (2 Sam. 5:1-5). It was one thing to be anointed by God and God’s representative as King. It was another thing altogether to be anointed by the people of [Israel](#) as King. [Jesus](#) was anointed by God as [King](#) at His [baptism](#). He has yet to be anointed by a human [prophet](#) or by the [Jewish](#) people as [King](#). That time, I believe, is drawing rapidly closer. But for the present, politically speaking, [Jesus](#) is [King](#) without portfolio. Of course, He continues to reign in the [Kingdom of God](#) as He always has (Dan. 4:3, 17, 25; Ps. 47:2, 8).

And so it is up to us individually to make [Jesus](#) our own personal [King](#) by placing our [faith](#) in Him (John 20:30-31) and by submitting our lives to him (Rom. 12:1-2). See additional comments on the [kingdom of God](#) in the note on “speaking ... concerning the kingdom of God” in Acts 1:3.

⁴³⁹ Acts 28:31 - unhindered: By the end of the book of Acts, [Jesus’](#) mandate that His [apostles](#) shall be His witnesses, starting in [Jerusalem](#), in [Judea](#), in [Samaria](#), and proceeding to the remotest part of the earth (Acts 1:8), has been thematically fulfilled. [Paul](#) is proclaiming the [Good News](#) about [Jesus](#) unhindered, though under house arrest, in the capital of [Rome](#), the greatest empire on earth. Since then, of course, the [Good News](#) has been proclaimed literally to the remotest part of the earth, though there remain certain unreached people groups.

Sadly, [Jesus’](#) command and assessment remain true:

Enter through the narrow gate, because broad is the gate, and spacious is the way that leads to destruction, and many are those entering through it. But narrow is the gate, and constricted is the way that leads to life, and few are those finding it.

(Matt. 7:13-14, [JTB](#) Translation).

EXPANDED ANALYSIS OF ACTS

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