

The Book of Acts, Chapters 1–12 (30 – 43 A.D.)

“YOU WILL BE my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Jesus, Acts 1:8

Book	Acts of the Apostles
Author	Luke
Date	62 AD
Earliest Existing Manuscript	<ul style="list-style-type: none"> • P⁴⁵ from Chester Beatty Papyri contains Acts from around 250 AD • P²⁹ consists of Acts 26:7-8, 20 dating from before 300 AD • P⁴⁸ consist of Acts 23:11-17; 4:31-5:13 from before 300 AD • P³⁸ consists of Acts 18:27-19:6, 12-16 from around 300 AD
Audience	Theophilus, a believer who also received the Gospel of Luke so that he might know the certainty of the things he had been taught.
Purpose	To record and communicate the spread of the gospel from Jerusalem throughout the Roman world.

	Jerusalem	Judea and Samaria	Ends of the Earth
Chapters	Acts 2-7	Acts 8-12	Acts 13-28
Dates	30-32 A.D. – 2 years	33-48 A.D. (15 years)	48-62 A.D. (14 years)
Leaders	Peter and John	Peter and Philip	Paul
Converts	Jews	Jews and Samaritans	Jews and Gentiles
Location	Jerusalem	Judea and Samaria	Syria, Asia Minor, Macedonia, Greece, Italy

Outline

I. In Jerusalem (Acts 1-7)

- A. Jesus' instructions and ascension
- B. Matthias selected to replace Judas
- C. The coming of the Holy Spirit on the Day of Pentecost
- D. Peter's First Sermon
- E. Lame man healed in the temple; Peter's Second Sermon
- F. Peter and John arrested and taken before the Sanhedrin
 - i. Peter preaches to the Sanhedrin.
 - ii. Sanhedrin Forbids Preaching in Jesus Name.
- G. Ananias and Sapphira
- H. Apostles' Miracles
- I. Apostles Persecuted
- J. Deacons Appointed
- K. Stephen arrested and preaches to the Sanhedrin
- L. Stephen killed by Sanhedrin
- M. Saul advances Christian persecution.

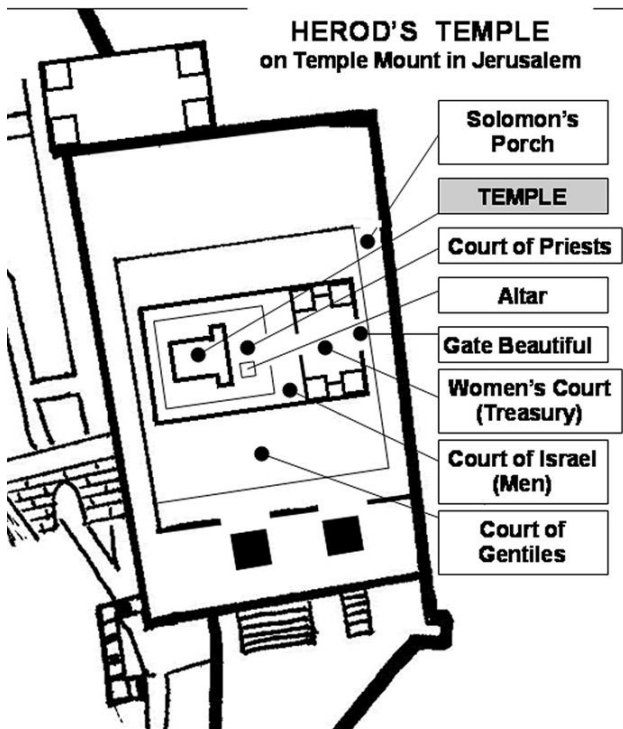
ACTS 2



We know that a church began in both Cyrene and Rome because of what happened on the day of Pentecost. Both these churches began without an apostle planting the church. The churches in Rome and Cyrene grew, maintained correct doctrine and began missionary work. Other churches would also have been started when the new converts took the gospel back to their home towns.

ACTS 3-4

In Acts 3, at 3:00 in the afternoon, Peter heals a lame man at the Gate Beautiful (also called Nicanor Gate) which led from the court of the Gentiles into the court of women. The people came running out to Solomon's Porch or Colonnade to see (Acts 3:11). Peter began to preach about Jesus. The priests, the captain of the temple guard and the Sadducees (Acts 4:1) came out and seized Peter and John. They were put in jail for the night and the next day Peter and John appeared before the Sanhedrin for questioning (Acts 4:5). Peter preaches to the Sanhedrin but is warned not to preach in Jesus name anymore.



Acts 4:23-31 – The Sovereign Lord vs. Nations in Opposition

Apostles hope for national Revival, but Sanhedrin is unwilling.

Acts 4:5-22 and Psalm 118

Psalm 118 used in:

1. Matthew 21:9-10, Palm Sunday crowd
2. Matthew 21:42, Jesus at the end of the Parable of the Tenants
3. Matthew 23:37-39, The House Left Desolate until the quote Ps. 118 to Jesus in the future
4. Acts 3:11, The Stone the builders Rejected

4:23 – “sovereign” (“δεσποτα” also in Lk. 2:29 and Rev.6:10) in comparison to Sanhedrin’s power under God’s permissive and known will

Use OT words of liturgy which defined God as the creator:

Ex. 20:11; Neh.9:6; Ps.146:6; Is.42:5

4:25 – Quote Psalm 2:

1. The nations will conspire against God. This is known and allowed. It is a principle in the world we live in. It was true in David’s day 1000 BC. It was true in 30 AD in Acts chapter 4. It is true in our age and in our time. It will be true at Armageddon.
2. Jews had began applying this Psalm chapter 2 to the Messiah by 100 BC
3. Ps.2:7 are the words used at Jesus’ baptism by God (see Acts 10:38 where Jesus was anointed by God at his baptism.
4. Ps.2 is text proof of the nation’s sinful attitude toward God’s will
5. The nations attitude manifest at the crucifixion with a sign on the cross mocking Jesus as “King of the Jews” when it was written in three languages:
 - a. Greek, the language of World Culture
 - b. Latin, the language of Rome which was the World Power
 - c. Hebrew, the language of God’s revealed Religion
6. Ultimate fulfilled at Armageddon when Jesus returns to Mount Zion (rev.14:1) to set up his kingdom (Joel 3:1 and 5:16. 17)

Revelation	Psalms	Matthew	Joel
8-9 – Trumpets			2:28-30 – Signs before
14:1 – Lamb on Zion	2:6 – Son on Zion		3:1 – Restore Judah
		25:31 – Son seated in Glory to judge nations from Zion	3:2 – Judge nations near Zion
			3:9 – Prepare for War with nations
14:14 – Grain Harvest			3:13 – Grain Harvest
14:17 – Grape Harvest			3:14 – Grape Harvest
16:10 – Sun Darkened, 5 th Bowl			3:15 – Sun Darkened
16:16 – Gathered nations for Armageddon			(nations had been invited to prepare for war in 3:9)
19:11 Armageddon			5:16 – Lord roars from Zion to fight nations
			5:17 – Israel realizes the Lord dwells in Zion
		Zechariah. 12-14 – Israel sees, believes the Lord and fountain is open to purify them	5:18 – fountain will flow

4:29-30 – Sanhedrin's threats could result in:

1. Intimidation and Silence of the Apostles
2. Apostles would be bold and proclaim the truth since they know this principle:
 - a. The Lord is Sovereign
 - b. The Nations are in Rebellion

The Apostles call themselves “slaves” (δουλος) not “servants” (παις) like Jesus.

“Jesus your servant” connects Jesus of Nazareth to the OT promises of the coming Servant of God

The Prayer:

1. Recognize that the Sanhedrin's threats were real but accepted in the Plan of God. They were not going to go away. So, they did not pray for conversion of the Sanhedrin
2. Apostles only real fear was that they would fail because of fear of these threats.. So, they pray for boldness to teach boldly in the face of the opposition.
3. God's sign and support. The Shaking may indicate the shaking of Judaism to remove it and the establishment of something more secure. See Hebrews 12:25-29

Acts 4:32-5:11

Barnabus had a grace gift that manifested. Ananias had a selfish desire to imitate grace.

The unity of the early church for this brief time may have been an early fulfillment of Jesus words of unity and love that would be characteristic of his people mentioned in John 17. The oneness promised.

Soon, division, opinion, self-willed personalities, corruption and persecution broke upset the manifestation of this unity.

4:32 –

Common purse or communal living was practiced, regulated and enforced at Qumran.

Here in the early church it was voluntary.

Members sold possessions and land to care for others

“For a time” – this worked “for a time” until all the resources were sold and the profits used up

Next phase of this social experiment was poverty because there was no production or labor involved

The Gentile churches had to start supporting the Jerusalem saints because:

1. Acts 11:28 – famine
2. Acts 8:1 – persecution and the loss of family, friends, employment, inheritance, etc.
3. 1 Corinthians 16:1 – Galatia, Macedonia and Achaia (Galatia, Thessalonica, Philippi, Corinth, and others) collected money and sent it to Jerusalem church
4. 2 Corinthians 8:1-4; 12-15; 9:1-4
5. Romans 15:24-35

Barnabus

1. A Jew
2. From Cyprus
3. A Levite - the teaching tribe
4. Relatives in Jerusalem – Aunt Mary and Cousin John Mark (Acts 12:12; Colossians 4:10)
5. Land owner – Levites had begun to own land at least by Jeremiah's day
6. Son of Encouragement – His gift became his name. He help Mark and Saul (Acts 9:27)

Ananias

Ananias tries to compete with Barnabus

Barnabus' gift was empowered by the grace of God, not human motivation.

Ananias tried to imitate the Holy Spirit for personal recognition and selfish gain

Barnabus was grace; Ananias was imitation, deceit, competition with Holy Spirit.

Direct connection to Achan's Sin in Joshua 7

Distracted and destroyed by money like Simon Magus, Elymas Sorcerer, Judas, Gehazi

Judgment in the church 1 Corinthians 5:5; 1 Corinthians 3:16-17

Acts 5 and 6

The Jerusalem church was growing in numbers and in organization. They would meet in Solomon's Colonnade (Solomon's Porch). The apostles continue to perform many signs and wonders (5:12). People were bringing their sick from nearby towns to the temple in Jerusalem to be healed by the apostles (5:16). The high priest and his political party, the Sadducees, had the apostles put in jail but an angel opened the doors and told them,

"Go stand in the temple courts and tell the people the full message of this new life" (5:17-20). The next morning the Sanhedrin met to question the apostles but they could not find them in jail. Instead they were found preaching in the temple courts (5:21-26). A Pharisee and member of the Sanhedrin named Gamaliel (the Apostle Paul's teacher) suggested a policy of tolerance against the apostles until their momentum faded away (5:33-40). The apostles were released but they continued to proclaim the good news that Jesus was the Christ in the temple courts and from house to house (5:42). To help the apostles maintain and organize their growing movement seven deacons were appointed to manage the material needs of the young church. (6:1-7)

Acts 6 and 7

Jews came to Jerusalem to oppose this new teaching about Jesus. They came from cities and provinces that had already been infected with this new teaching from Jerusalem:

- Cyrene - North Africa
- Alexandria - Egypt
- Cilicia - the province of Saul's (who is also known as Paul) hometown of Tarsus, just northwest of Syria
- Asia – the western side of modern Turkey or Asia Minor (6:9)

Stephen, one of the seven deacons, was challenged to an argument by these Jews who came to Jerusalem to defeat Christianity. Stephen's wisdom and the Spirit of God argued convincingly that Jesus was the Christ. Because they could not defeat him, his opponents had to lie about Stephen's teaching (6:11-14). Charges of blasphemy were brought against Stephen and he appeared before the Sanhedrin. They listened to his long speech as he reviewed Jewish history from the Scriptures for them, but when he charged them with murdering the Righteous One, or the Christ, he was stoned to death. The stoning of Stephen by the same Sanhedrin that had condemned Jesus was orchestrated by Saul from the city of Tarsus in the province of Cilicia.

