

# **ACTS: CHAPTERS 1-12**

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**Extended edition**

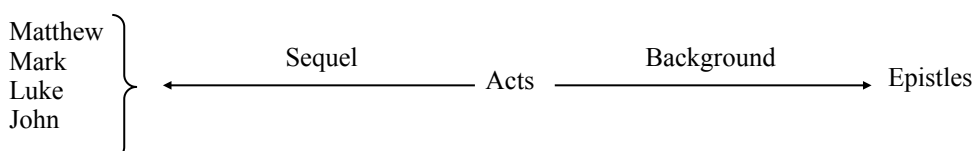
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## INTRODUCTION

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

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



1. The miracles recorded in Acts serve to **confirm the gospel** (as recorded in the four gospels) as Heaven's message.
  - a. What was the *purpose* of the signs that accompanied the preaching the gospel? **Mk 16:17-20**
  - b. In Acts, Luke records that many miracles were performed by those who were preaching this gospel. What did he say the Lord was doing by granting those who were preaching this gospel to work these signs and wonders? **Ac 14:3**. (Compare **Heb 2:3-4**)
2. The book of Acts **clarifies vital questions about the great commission** Jesus gave his apostles after his resurrection, such as the role of baptism in salvation.
  - a. What did Jesus charge the apostles to do? **Mt 28:18-20; Mk 16:15-16**
  - b. The religious world is divided about what Jesus meant in this commission—who is a proper *candidate* for baptism (e.g., infants)? what is the *act* of “baptism” (e.g., sprinkling, or immersion)? *why* are people to be baptized (e.g., to be saved, or as a sign they have been saved)? Luke records the apostles carrying out that commission. His record of the “Acts of the Apostles” shows what *they taught* about baptism and *what those who heard them understood them to teach*. See for example **Ac 2:14,38,40,41,42**.
3. Luke's account is a **divine commentary on the promised mission of the Holy Spirit**.
  - a. What promise did Jesus make about the Holy Spirit? **Jn 16:13-14** (See also **14:26; 15:26-27; 16:1-2,8; Lk 24:46-49**.) Note *who* was to receive the Holy Spirit, and *why* they were to receive it.
  - b. Read **Ac 1:4-8**. Luke states he is writing about *that very promise*.  
 We can test our conclusions drawn from the **texts above in John** relative to the Holy Spirit *by comparing them with the historical “sequel” —the fulfillment of those promises as recorded by Luke in Acts*.  
  
 Likewise, we can test our conclusions drawn from **statements in the epistles** *by comparing them with the “background” of Acts*.
4. The book of Acts contains **vital information about the church's establishment, growth, work, and organization** (both the universal and local church). For example . . .
  - a. Upon what did Jesus promise to build his church? **Mt 16:16,18**.
  - b. What did the apostles preach, and what was the result? **Ac 2:36,41,47**. (See King James or New King James Version on **verse 47**.)
5. **Background information that is helpful in understanding and appreciating the epistles** can often be found in the book of Acts.
  - a. What did Paul mention as a reason for remaining in Ephesus? **1Co 16:8-9**.
  - b. Very likely, to what incident was he referring? **Ac 19:1 . . .19,20**.

## INTRODUCTION (II)

### DRILL

1. What is the relationship of Acts to the gospels? To the epistles?

### AUTHOR

1. Comparing **Lk 1:1-4** and **24:44-53** with **Ac 1:1-8** provides three indicators that whoever wrote one book wrote the other.
  - a. Who are both letters addressed to?
  - b. The author of Acts says he concluded his “first account” with a certain event (“until . . .”), which happens to be the same event recorded at the end of the gospel of Luke. What is it?
  - c. Luke’s gospel concludes with a promise to the apostles and Acts picks up with that very promise, providing a sense of continuity. What is that promise?
2. Early tradition supports the authorship Luke as the author.
3. Style of language
  - Similar to Luke’s gospel
  - Medical language (see **Col 4:14**—Luke was a physician)
4. “We” sections
 

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

### CREDIBILITY

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

1. **Luke’s sources** - What sources did the author have for the information he recorded? **Ac 16:10-17**. (Compare **Lk 1:1-2**.)
2. **Luke’s character** - If you had never met Luke, but read what Paul wrote about him, what kind of character would you deem Luke to possess? (**Col 4:14; 2Tim 4:11; Phm 24**)
3. **Luke’s accuracy** - In Acts Luke has included details about geography, political rulers, historical events, etc. that allows his accuracy to be checked. Though these have been a field of attack over the centuries by unbelievers, time and again archaeology has confirmed the accuracy in even the details of Luke’s writing.
4. **Luke’s knowledge** - The undesigned coincidences of the things in Acts with Paul’s letters point to the historian’s (Luke) knowledge of these circumstances.
5. **Luke’s role** - If indeed Luke was guided by the Holy Spirit (note **1Tim 5:18**), he was a prophet and that settles completely the issue of his credibility. See **2Tim 3:16-17**.

### DATE

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

If this is correct, about how many years does it cover? **Ac 1:1-3...28:30**

### OUTLINE

Write a three-point outline based on **Ac 1:8**. (Note there are several ways Acts can be outlined, or divided, but this is the one we will use in this study.)

### TITLE

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

### DESIGN

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

The “first account” was about “all that Jesus began to do and teach until the day when He was taken up.” He then goes back and picks up with the charge or commission to his apostles (**Lk 24:48-49; Ac 1:2-5,8**). His design then, in accord with this, is to show the “Acts of the Apostles” carrying out Jesus’ charge to them relative to the gospel.
2. Establish Theophilus in the faith (?)
  - a. What is the difference in how Luke addresses Theophilus in his gospel (**Lk 1:3**) and how he addresses him in his following letter to him (**Ac 1:1**)?

## CHRONOLOGY

### DRILL

1. Review previous drill questions.
2. Who is the author of Acts?
3. About when was it written?
4. What is an outline of the book based on Acts 1:8?

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

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

1. Herod's death - AD 44 (**Ac 12:23**)  
This date established by reference to Josephus, Antiquities, XIX, 8.  
Spring? Ac. 12:4.
2. Gallio, proconsul in Achaia - AD 51-52 (**Ac 18:12**)  
This date based on a limestone inscription found 1909 near Delphi (ancient town in Greece).
3. Festus begins as procurator - AD 60 (**Ac 24:27**)  
While some guesswork is involved in arriving at this date, there are several lines of evidence that make this time pretty close. We will use it as a reckoning point.

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

<b>AD _____</b> , Fall Depart for Rome	Beginning with the summer of AD 60 (summer? <b>1</b> . "two years were fulfilled" ( <b>24:27</b> ) - if two full years would date from summer of 58 AD —see <b>Ac 20:16</b> . <b>2</b> . would accord with the following data about the time of the voyage to Rome), Paul waited two weeks for his trial before Festus in Caesarea, <b>25:1,6</b> , and then "several days" and "many days," <b>Ac 25:13,14</b> . Sailing in the winter over large bodies of water was avoided. Were they trying to make Italy by winter? If we take into account the problems with the weather they encountered ( <b>Ac 27:7-9a</b> ), and that later in the voyage the "Fast" ( <b>Ac 27:9</b> , Day of Atonement in Sep. or Oct.) is mentioned as past, Paul's departure for Rome would have been middle summer to <b>early fall, AD _____</b> . [Pentecost ( <b>20:16</b> ) + 12 days ( <b>24:11</b> ) + two full years ( <b>Ac 24:27</b> ) + 2 weeks ( <b>Ac 25:1,6</b> ) + "several days" ( <b>Ac 25:13</b> ) + "many days" ( <b>Ac 25:14</b> ) would set the limit in one direction — i.e. no <i>earlier</i> than middle summer; yet their being already to Crete when the "Fast" was past would set the limit in the other direction — i.e. no <i>later</i> than early fall. (I.e., could not have made it to Crete by the time Fast was past if left any later than early fall.)
<b>AD _____</b> , Spring Reached Rome	That Paul reached Rome in the <b>spring of AD _____</b> is indicated by the following: <ul style="list-style-type: none"> <li>• Late fall when they were sailing, <b>Ac 27:9-10</b>.</li> <li>• Drifted two weeks after leaving Fair Havens, <b>Ac 27:8... 18...27</b></li> <li>• Three months in Melita (or, Malta), <b>Ac 28:11</b></li> <li>• Shipping open March 10. See <b>Ac 28:11</b>. See Lenski.</li> </ul>
<b>AD _____</b> Two years in prison in Rome [Eph., Php., Col., Phm.]	Two years in imprisonment in Rome, <b>Ac 28:30</b> . This brings Luke's account to a close. Note: Paul spent the previous five years, <b>AD _____</b> , as a prisoner in Caesarea and Rome.
<b>AD _____</b> Release, travel [1 & 2 Tim.; Titus]	Indications are that Paul was released from prison and that between his first imprisonment in Rome and his final imprisonment and death, <b>2Tim 4:6-8</b> , he traveled and also wrote the "pastoral" epistles. If we reckon his death in 68 A.D., the period between his release from prison and his final imprisonment and death would be <b>AD _____</b> . Indications Paul was released and traveled: (1) Compare <b>Php 1:25</b> , <b>2:23-24</b> , <b>Phm 22</b> with <b>2Tim 4:6-8</b> . (2) Itinerary of <b>1Tim 1:3</b> , <b>3:14</b> , and <b>1Tim 4:13</b> does not fit anywhere in Acts. Compare also <b>Ac 20:25</b> . (3) Itinerary of <b>Tit 1:5</b> , <b>3:12</b> does not fit anywhere in Acts. Note: His acquaintance with Apollos could not be before his second visit to Ephesus, <b>Ac 18:24-19:7</b> .

<b>AD 68,</b> Paul's Death	If Timothy was still a "young man" at the writing of <b>2 Timothy (2:22)</b> , this would serve to place some limits on the span of Paul's life, as 2 Tim. was written shortly before Paul's death, <b>2Tim 4:6-8</b> . Paul took Timothy with him from Lystra on the second preaching journey (Ac. 16:1f). This was c. AD 50. If Timothy was 20 years old at that time, then 20-25 years more would be the outside limit for the writing of 2 Timothy, i.e. 70-76 A.D.. (According to Macknight, preface to 1 Tim., Romans classed youth age 17-46.) If Timothy was 18 in 50 A.D., then the limit would be 72-78 AD for the writing of 2 Timothy. If the tradition that Paul was beheaded under Nero is correct, this limits his life to 68 A.D., the end of Nero's reign.
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**Now, we go back to Paul's arrest in Jerusalem in AD 58 and count backward.**

<b>AD ____</b> Arrested in Jerusalem	Going back to AD 60, and subtracting two complete years ( <b>Ac 24:27</b> , "were fulfilled" ASV) for Felix' governorship brings us back to the early summer (Pentecost, May-June, <b>Ac 20:16</b> ) of <b>AD ____</b> for Paul's arrest in Jerusalem.
<b>AD _____</b> , Winter Greece [Romans]	Reckoning backward from Paul's arrest in Jerusalem in AD 58, he had left Philippi after the Passover trying to make Jerusalem for Pentecost ( <b>Ac 20:6,16</b> ). Passover was in the spring, March-April. This would mean the three months spent in Greece just previous, <b>Ac 20:3; 1Co 16:6</b> , were the winter months of <b>AD _____</b>
<b>AD _____</b> , Sum./Fall - Macedonia [2 Corinthians]	Since Paul went directly from Macedonia to Greece, <b>Ac 20:1-2</b> , and <i>if</i> he was able to stay in Ephesus until Pentecost as he planned, <b>1Co. 16:8</b> , this would put him in Macedonia in the summer and fall of <b>AD ____</b> .
<b>AD _____</b> , Fall (or beg. <b>AD _____</b> ) Ephesus [1 Corinthians]	Paul wrote 1Cor in Ephesus not long before Pentecost that same year (AD 57), <b>Ac 19:22,23; 1Co 16:5,8-9,10; 5:7,8</b> . Pentecost is in May-June. He had been there approximately two and one-half years (3 months, <b>Ac 19:8</b> + 2 years, <b>Ac 19:10 + vv21,23</b> ). Spring of AD 57 minus c. 2 1/2 years would bring us back to <b>fall of AD ____ (or beginning of AD ____)</b> .
<b>AD ____</b> Antioch  End 2nd Journey         <b>AD _____</b> Beg. 3rd journey	From fall, AD 54, when Paul arrived in Ephesus on his third journey ( <b>Ac 19:1f</b> ), if we allow a year or more back to the time Paul left Ephesus on his second journey, <b>Ac 18:18-21</b> , this would make Paul arriving in Antioch at the close of his second journey, <b>Ac 18:22</b> , sometime in <b>AD ____</b> . (We must remember there was no sailing over large bodies of water in the winter.) This period would include the "some time" he spent in Antioch before beginning his third journey, <b>Ac 18:23</b> , and the trip through "the Galatian region and Phrygia" and then passing through the "upper country" on his way to Ephesus, <b>Ac 18:23; 19:1</b> . There is some conjecture here, but Paul arriving back in Antioch sometime in <b>AD ____</b> would harmonize with him being previously in Corinth during the time Gallio was proconsul there, AD 51-52 (our second pivotal point). Not knowing how long "some time" is ( <b>Ac 18:23</b> ), we can surmise he began his third journey in AD 53 or early AD 54.
<b>AD _____</b> Corinth [1 & 2 Thess.]	This would put Paul in Corinth <b>AD _____</b> since he left Corinth and went to Ephesus then to Antioch. This accords with our 2nd pivotal point, i.e. Gallio being proconsul in Corinth c. 51-53 AD Since Paul stayed in Corinth one and one-half years, <b>Ac 18:11</b> , plus "many days longer," <b>Ac 18:18</b> , if he left Corinth in, say, early 53, he would have arrived there c. <b>AD ____</b>
	See next point.
<b>AD _____</b> Jer. meeting	From Paul's arrival in Corinth, <b>Ac 18:1</b> , we must simply conjecture approximately a year to two years for the events from <b>Ac 15:36-18:1</b> . If this is correct it would place the Jerusalem meeting, <b>Ac 15</b> , c. <b>AD ____</b> . Some place it a little later, but very few differ over two years on the whole chronology. The pivotal points of AD 44 (Herod's death, Acts 12) and AD 51-52 (Gallio proconsul in Corinth, <b>Ac 18</b> ) set outside limits for the intervening events.

<b>AD _____</b> Paul's conversion	From here it will depend on whether one reckons Paul's "interval of fourteen years" before the Jerusalem meeting, _____, to be from his conversion, _____, or from the visit to Jerusalem 3 years later, _____. If from his conversion, this places his conversion <b>AD _____</b> . If from his visit to Jerusalem, his conversion would be 17 years previous (14, _____ + 3, _____) to the Jerusalem meeting, or <b>AD _____</b>
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**Now we begin to count forward again.**

<b>AD _____</b> Paul's 1st visit to Jerusalem	Add three years to Paul's conversion date and we have the date of his first visit to Jerusalem, <b>Ac 9:26-30; Gal 1:18</b> . This would either be <b>AD _____ or _____</b> , depending on the 14 or 17 year reckoning of <b>Gal 1&amp;2</b> .
<b>AD _____</b> Beg. of 1st preaching journey	<p>Herod's death took place in AD 44 (first pivotal point). Indications are that the mission to Jerusalem, <b>Ac. 11:29-30</b>, took place <i>after</i> Herod's death:</p> <ul style="list-style-type: none"> <li>• Josephus speaks of a famine during the reign of Cuspius Fadus and Tiberius Alexander (<i>Antiquities</i>, xx. 5.2) Fadus was Herod's successor.</li> <li>• According to Josephus, about the time of the beginning of Fadus' government, Helena, Queen of Adiabene, bought corn from Egypt and sent it to relieve the Jews in Judea (<i>Antiquities</i>, xx. 2.5; xx. 5.2).</li> <li>• According to <b>Ac 12:20</b> the Phoenicians desired Herod's favor because "their country was fed by the king's country." Would this be true during a famine in Judea where Herod ruled?</li> <li>• This accords with "about that time" of <b>Ac 12:1</b> and Luke concluding Paul and Barnabas' trip after recording Herod's death, <b>Ac 12:25</b>.</li> </ul> <p>If this be correct, this would place the beginning of the 1st journey at <b>AD _____</b> or after.</p> <p>Note: Not uncommon for Luke to follow a thread of thought and then revert to previous heading to pick up again....</p> <ul style="list-style-type: none"> <li>• <b>Ac 8:1-3...9:1</b></li> <li>• <b>Ac 8:4...11:19</b></li> <li>• <b>Ac 11:27-30...12:25</b></li> </ul>
<b>AD _____</b> Barnabas brings Paul to Antioch	If the 1st journey began c. <b>AD _____</b> , this would have Barnabas bringing Paul to Antioch, <b>Ac 11:25-26</b> , c. <b>AD _____</b> , for they stayed there "an entire year," <b>Ac 11:26</b> .
<b>Pre AD 33 or 36</b> Dispersion	<p>Depending on the 14 or 17 reckoning of <b>Gal 1&amp;2</b>, this would make the dispersion, <b>Ac 8:1-4</b>, no later than 33 or 36 A.D., three to six years after the church was established in AD 30.</p> <p>Since Philip's labors in Samaria followed the dispersion, this would place his labors in Samaria after 33 or 36 AD (depending on the date for Paul's conversion).</p>
<b>AD 30</b> Church established	Establishment of the church. First gospel (death, burial, resurrection) sermon. First time people baptized in the name of Jesus Christ
Peter's visit to Caesarea and the Conversion of Cornelius	<p>If Peter's visit to Caesarea and the conversion of Cornelius happened chronologically in the order they are recorded in Acts, they would fall between <b>AD 36/39</b> (depending on the 14 or 17 year reckoning of <b>Gal 2:1</b>) and <b>AD 44</b>, for they are recorded after Paul's first visit to Jerusalem (<b>Ac 9:26-30</b>) and before the death of Herod (<b>Ac 12:20-23</b>).</p> <p>However, it is possible <b>Ac 9:32-11:19</b> preceded the events of <b>Ac 8:5-40, 11:20-26</b>. If so, this would push Peter's visit and the conversion of Cornelius to an earlier date.</p>

**Chronology of 9:32-11:19: Would the following time sequence (chart) be a possibility?**

After introducing the persecution and dispersion that followed the martyrdom of Stephen (8:1-4), Luke follows that train of thought (“those who were scattered went about preaching the word”) with Philip’s preaching in Samaria, and to the Ethiopian (8:5-40). In 9:1, he clearly *reverts* to pick up the thread of Saul’s campaign of persecution (8:3) and his consequent conversion with its impact on the church in Jerusalem and the brethren throughout Judea, Samaria and Galilee (9:1-31). *Chronologically*, does 9:32-11:19 follow Paul’s conversion, *or*, the dispersion of 8:4? (9:32-43 is tied to 10:1-11:18 sequentially for Peter was in Joppa (9:36...43) when Cornelius was instructed to send for him, 10:5. 9:32-35 is tied by Luke to the events in Joppa, 9:38.)

If this possible ...

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

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

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

- Ac 8:1-3...9:1
- Ac 8:4...11:19
- Ac 11:27-30...12:25. The famine took place in the 4th year of Claudias’ reign, i.e. 44 AD, and began *after* the death of Herod which is recorded in 12:1-23. So, *chronologically*, 12:1-23 *precedes* 11:27-30. In 11:27-30 Luke continues the thread about Antioch he began in 11:20; he then picks that thread up again in 12:25 after recording the events about Herod.

And possibly ...

- Ac 6:8-8:4 (Stephen)...6:5 with 8:5 (Philip) – After mentioning Stephen in 6:5, Luke begins a thread about Stephen in 6:7 which goes through 8:4—Stephen’s defense, murder, and the persecution that arose out of that; now, in 8:5, he picks up Philip, whom he had previously mentioned in 6:5, and connects his labors with the persecution and dispersion.
- 2:44... 4:32f - ?

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

Other interesting observations:

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

**When & Where 1 Timothy written**

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

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

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

- Ac 19:22 with 1Co 4:17, 16:10, indicate Timothy was sent into Macedonia and then to Corinth. This “about that time” (Acts 19:23) that the stir arose in Ephesus, resulting in Paul’s departure, 20:1.



- Upon entering Macedonia Paul wrote 2Corinthians and Timothy was with him at this time, **2Co 1:1**. Therefore, if Timothy did make it back to Ephesus before Paul left he would have “remained” there (**1Tim 1:3**) very shortly.
- Timothy was to meet Paul, **1Co 16:11**, “with the brethren.” If this includes Titus, Titus returned to Paul in Macedonia, not Ephesus, **2Co 2:11-13, 7:5-6**. If this be so, Paul could not have “left him in Ephesus” when he departed for Macedonia.
- Adding to the evidence against the idea that Timothy returned to Ephesus after the writing of 2Corinthians (as some maintain) is the fact that Timothy was among those traveling with Paul from Macedonia on his return from Corinth, **Acts 20:3-5**.

Thus, this is a time not mentioned in Acts.

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

2. When written Paul was “hoping to come to you before long,” 3:14. Note also 4:13, “Until I come...”
  - Compare **Acts 19:21; 20:3,16; 2Co 1:16**. These verses indicate Paul’s purposed journey and make no mention of a planned stop at Ephesus. True, one can stop at Ephesus on the way to Jerusalem (**Acts 18:18-19**), but no mention is made of it when his plans are mentioned in these verses. The stop at Ephesus according to 1Timothy did seem like a planned stop.
  - He would not have written such hope of going to Ephesus after his meeting with the elders in Miletus, **Acts 20:25**.
  - He would not write such after getting to Judea, for he was in Jerusalem only a few days, was expecting to be bound, and was. **Acts 20:22-23; 21:4; 21:10-13**.
  - Would not be able to write such until after expected release from prison in Rome, and then not right then for:
    - Timothy with him in Rome, **Php 2:19-23**
    - This letter written after he left Tim. in **Ephesus, 1:3**.
  - This would better fit a time between 1st and 2nd imprisonment.
3. Errors present Timothy to deal with: 1 Tim. 1:3,4; 6:3-5; 6:20-21.
  - When Paul called the elders of the church of Ephesus to him at Miletus he said the grievous wolves leading people astray would come in among them “after my departure,” **Acts 20:29**.
  - Add that in the Ephesian letter these particular doctrines are not dealt with. Ephesians written during 1st imprisonment in Rome.
  - These facts go to support a late date for 1Timothy.
4. No mention of bonds or imprisonment
5. These facts taken together seem to support a date between the 1st and 2nd imprisonment on a journey at that time after passing through Ephesus, leaving Timothy there, and going into Macedonia. Between 63-68 AD.
6. For the objections to this late date, see Macknight (not Macknight’s objections – he mentions them and deals with them), preface to 1Timothy.
  - “Youth” – Ans.: Romans classified “youth” to the age of 46 (Macknight)
  - Elders already existed (Ac 20:17) and yet Paul gives qualifications for appointing elders – Ans.: Qualifications for present elders, replacements, or additional ones. As preacher, Timothy needed to know for any and all these circumstances.
7. **Acts 20:25** versus **1Tim 3:14** – Ans.: Paul’s gives his opinion in **Acts 20:25**, not an inspired statement. Compare **27:10**.

## CHAPTER 1

### DRILL

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

### \* FIRST, READ THE CHAPTER

1. On the BLANK map provided ([separate page](#)), locate the following:
 

a. Dead Sea	e. Jerusalem
b. Sea of Galilee	f. Judea
c. Mediterranean Sea	g. Samaria
d. Jordan River	h. Galilee
2. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. **Verses 1-8**
  - b. **Verses 9-11**
  - c. **Verses 12-26**
3. On the copy of chapter one provided, mark (highlight) the following. Use different colors for each point.
  - a. **“The apostles whom he had chosen,” “the eleven apostles,”** their **names**, all **pronouns** referring to them. (Suggestion: Reserve this color exclusively for this marking throughout the first six chapters.)
  - b. Phrases mentioning the apostles’ ministry and what it was. (Suggestion: You may want to underline these phrases in the same color you highlighted point “a” since they go together.)
4. On the copy of chapter one provided following, write the following words in the margin next to the phrase that answers that question about Holy Spirit baptism. Draw a line from the word you wrote in the margin to the corresponding phrase in the text. Write the answers to these questions below.
  - a. *What?* I.e., is Holy Spirit baptism a promise or a command?
  - b. *Who?* I.e., who was it promised to?
  - c. *Where?* I.e., where were they to receive it?
  - d. *When?* I.e., when were they to receive it?
  - e. *Why?* I.e., why were they to receive it? Why did they need it?
5. Jesus said he was speaking of the promise “you heard of from me,” v. 4. Read **Jn 14:26; 15:26-27; 16:7-8,13-14**. In these scriptures . . .
  - a. *What* was promised?
  - b. *To whom* was it promised?
  - c. What would this promise *enable them to do*?
6. During the forty days before his ascension, Jesus spoke to the apostles “of the things concerning the kingdom of God,” v3.
  - a. Toward the end of this period, what question about the kingdom did the apostles ask?
  - b. Read **2Sam 7:11-16** (c. 1000 B.C.); **Mt 3:2; Mk 1:14-15; 9:1**.
    - i. Who was to be the king of this kingdom?
    - ii. Based on these scriptures, would there be reason for the apostles to expect the kingdom to begin soon?
  - c. Read **Jn 6:15; Lk 17:20,21; Jn 18:10-11**. What was the general view among the Jews about what kind of kingdom this would be?
  - d. The apostles had been chosen and were being prepared to be witnesses to the King! They would be equipped to fulfill that role by being baptized with the Holy Spirit. In Luke’s account of the “Acts of Apostles” we see them doing that: **Ac 2:30-32,36**.
7. Does the record of Jesus’ ascension say or imply Jesus would set foot on earth again? Compare **1Th 4:17**. The King is coming again! This promise burned in the apostles’ hearts and in hearts of all true believers. **2Pt 1:16; 3:4,11-14; 1Th 1:10; 2:19; 3:13; 4:15-17; 5:23; 2Tim 4:1**
8. *How* did the Holy Spirit “foretell” the apostasy of Judas? **1:16,20**.
9. What two things were required of one who would become an apostle in the place of Judas?
  - a. **1:22b**. Compare **Ac 10:40-42; 22:14-15**.
  - b. **1:24-26**. Compare **Lk 6:12-13; Gal. 1:1**.  
 “They drew lots for them” was not gambling. This was not a matter of “chance.” It was a means through which the Lord was to “show which one of these two **You have chosen**,” v24. The casting of the lot was a means used by God to indicate his decisions in the government of his nation and accomplishing of his plan. See **Pro 16:33**.
10. **Mt 27:7** (read vv3-10) *seems* to contradict **Ac 1:18**. What is the seeming contradiction? How can the passages be harmonized?

## Chapter 1

1 The first account I composed, Theophilus, about all that Jesus began to do and teach,

2 until the day when He was taken up *to heaven*, after He had by the Holy Spirit given orders to the apostles whom He had chosen.

3 To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over *a period of forty days* and speaking of the things concerning the kingdom of God.

4 Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, “Which,” *He said*, “you heard of from Me;

5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

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?”

7 He said to them, “It is not for you to know times or epochs which the Father has fixed by His own authority;

8 but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

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.

10 And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them.

11 They also said, “Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.”

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day’s journey away.

13 When they had entered *the city*, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son of Alphaeus*, and Simon the Zealot, and Judas *the son of James*.

14 These all with one mind were continually devoting themselves to prayer, along with *the* women, and Mary the mother of Jesus, and with His brothers.

15 At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said,

16 “Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.

17 “For he was counted among us and received his share in this ministry.”

18 (Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out.

19 And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.)

20 “For it is written in the book of Psalms, ‘LET HIS HOMESTEAD BE MADE DESOLATE, AND LET NO ONE DWELL IN IT’; and, ‘LET ANOTHER MAN TAKE HIS OFFICE.’

21 “Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us--

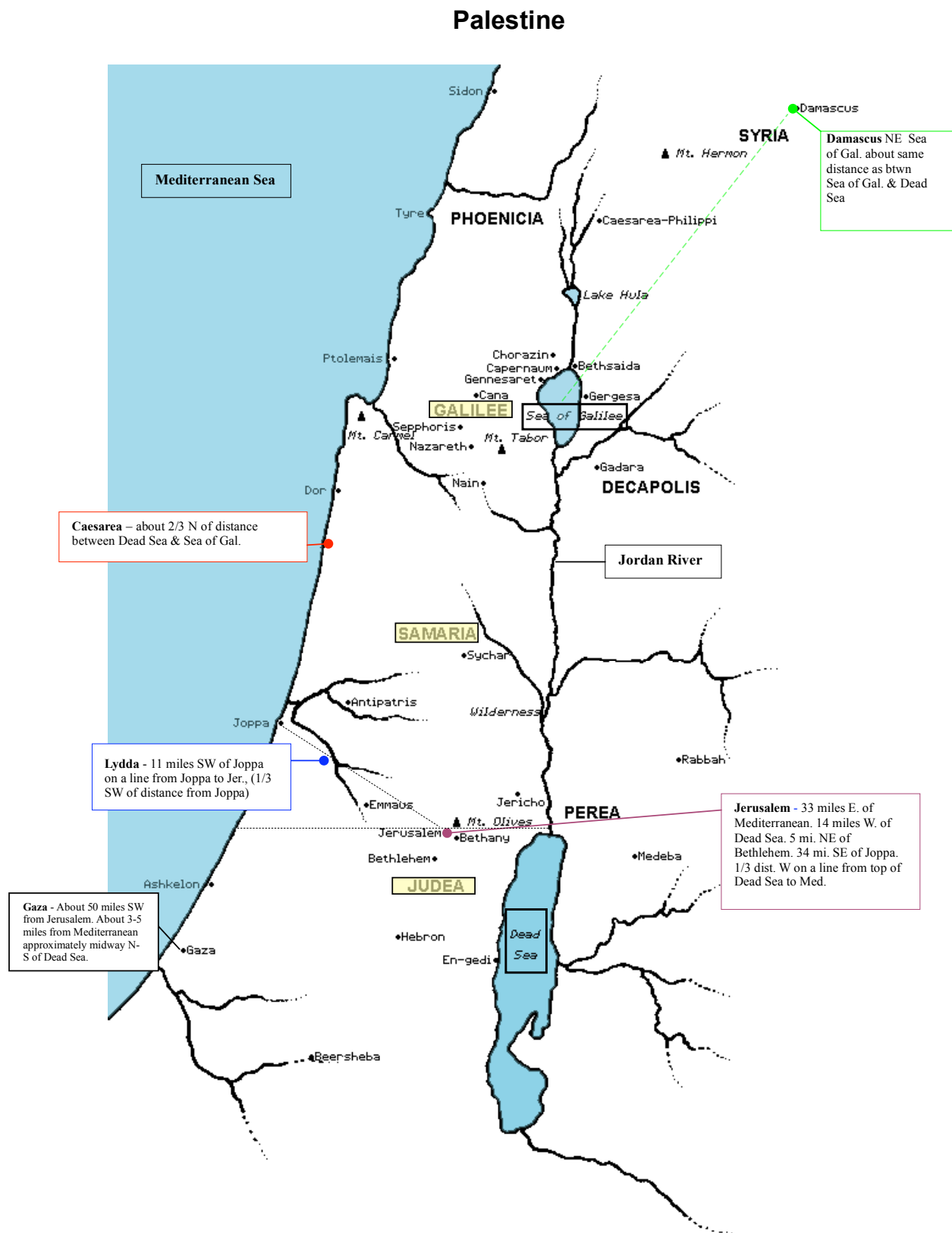
22 beginning with the baptism of John until the day that He was taken up from us--one of these *must* become a witness with us of His resurrection.”

23 So they put forward two men, Joseph called Barsabbas (who was also called Justus), and Matthias.

24 And they prayed and said, “You, Lord, who know the hearts of all men, show which one of these two You have chosen

25 to occupy this ministry and apostleship from which Judas turned aside to go to his own place.”

26 And they drew lots for them, and the lot fell to Matthias; and he was added to the eleven apostles.

**MAP 1 – PALESTINE**

## MAP 1 – PALESTINE



**CHAPTER 2 (I)****DRILL**

1. Review previous drill questions.
2. Summarize chapter one in three points.
3. Who is Theophilus?
4. Locate on a blank map:
 

a. Dead Sea	e. Jerusalem
b. Sea of Galilee	f. Judea
c. Mediterranean Sea	g. Samaria
d. Jordan River	h. Galilee
5. Name the twelve apostles, including Judas' replacement.
6. What qualification of an apostle is referred to in **Ac 1:22b**.
7. What was the ministry of the apostles?
8. What enabled them to do this work?

**\* FIRST, READ THE CHAPTER**

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. **Verses 1-13**
  - b. **Verses 37-47**
  - c. **Verses 14-36**
2. On your copy of chapter two, mark (highlight) the following. Use different colors for each point.
  - a. The **nouns** and **pronouns** that refer to the **apostles**. Underline in the same color what Luke records them doing in **vv. 4,6,7,11,14,32,38,42,43**. (Suggestion: Use the same color as you did in chapter one for this marking.)
  - b. In **vv17-18**:
    - i. **"I will pour forth of My Spirit"** and the **phrases that state the result** of this.
    - ii. **Who was to receive** this "pouring forth" of the Spirit. (Suggestion: Underline these in the same color as you highlighted point "i.")
  - c. **Phrases mentioning the resurrection** in **vv24,31,33**. (Suggestion: Select one color to use for this marking exclusively throughout Acts.)
3. You may want to use a Bible dictionary or the references in your bible to answer the following.
  - a. What does the word "Pentecost" mean?
  - b. Why is it called that? **Lev 23:11,15-16**
  - c. What time of the year did it occur (according to our calendar)?
  - d. Where were the males to observe it? **Ex 23:14...17; 34:22-23; Dt 12:5-8; 16:16**
4. **"Baptized with the Holy Spirit"**
  - a. The following will be found in chapter one. Along with the answer, write the verse from chapter one where the answer is found.
    - i. *Who* was promised the baptism of the Holy Spirit?
    - ii. *Where* were they to wait for it?
    - iii. *When* were they to receive it?
    - iv. *Why* were they to receive it?
  - b. What action recorded in chapter two reflected this promised being fulfilled?
    - i. **2:4f**
    - ii. Apostles preaching the truth that glorified Jesus, including things they did not at this time understand, **vv14f (v39)** Compare **Acts 10-11**.
    - iii. **2:43**
  - c. *Who* was performing this action (the action of the previous question)?
  - d. *Where* did this take place?
  - e. *How long after Jesus ascended* did these events take place? See **Lk 22:1; Jn 18:28; Ac 1:3-5; 2:1**.
  - f. Who, then, according to Luke's account of the *Acts Of The Apostles*, received the Spirit on Pentecost?
  - g. Refer to the introductory lesson. There we listed five valuable benefits of understanding the relationship of Acts to the rest of the New Testament. To which of these does this point (question #4) apply?

## Chapter 2

1 When the day of Pentecost had come, they were all together in one place.  
2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting.  
3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them.  
4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.  
5 Now there were Jews living in Jerusalem, devout men from every nation under heaven.  
6 And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language.  
7 They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans?"  
8 "And how is it that we each hear *them* in our own language to which we were born?"  
9 "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs--we hear them in our *own* tongues speaking of the mighty deeds of God."  
12 And they all continued in amazement and great perplexity, saying to one another, "What does this mean?"  
13 But others were mocking and saying, "They are full of sweet wine."  
14 But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.  
15 "For these men are not drunk, as you suppose, for it is *only* the third hour of the day;  
16 but this is what was spoken of through the prophet Joel:  
17 'AND IT SHALL BE IN THE LAST DAYS,' GOD SAYS, 'THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS;  
18 EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy.  
19 'AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE.  
20 'THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME.  
21 'AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.'  
22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know--  
23 this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death.  
24 "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.

25 "For David says of Him, 'I SAW THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN.  
26 "THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE;  
27 BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY.  
28 'YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.'  
29 "Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day.  
30 "And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT ONE OF HIS DESCENDANTS ON HIS THRONE,  
31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY.  
32 "This Jesus God raised up again, to which we are all witnesses.  
33 "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.  
34 "For it was not David who ascended into heaven, but he himself says: 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND,  
35 UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET."  
36 "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ--this Jesus whom you crucified."  
37 Now when they heard *this*, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?"  
38 Peter *said* to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.  
39 "For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself."  
40 And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!"  
41 So then, those who had received his word were baptized; and that day there were added about three thousand souls.  
42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.  
43 Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles.  
44 And all those who had believed were together and had all things in common;  
45 and they *began* selling their property and possessions and were sharing them with all, as anyone might have need.  
46 Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,  
47 praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

**CHAPTER 2 (II)****DRILL**

1. Review previous drill questions.
2. Summarize chapter two in three points.
3. *Who* received the baptism of the Holy Spirit? *Where? When? Why?*

**\* FIRST, READ THE CHAPTER**

1. On your copy of chapter two, mark (highlight) the following. Use different colors for each point.  
**“Tongues,” “language” and connected words or phrases** that further identify what these were. Compare the King James Version. Note the variations in translation. Make pertinent notes in the margin of your copy of the text.
2. **Tongues**
  - a. What does the word “tongues” mean in this context?
  - b. In the context, note the indicators that this is the meaning ...
    - i. **2:4,6,8,11** – What other word is does Luke use interchangeably with “tongues” in these verses?
    - ii. **2:8-11** – How did the people who were present describe what they heard?
  - c. Define “metonymy” and give a couple illustrations of its use in our conversation.
  - d. Were the apostles miraculously enabled to speak in the different languages of the people gathered there on that day, or were they speaking in one language and the hearers miraculously enabled to understand them? Give evidence for your answer from the text.
  - e. Some accused the speakers of being drunk, **v13**. Luke says they were mocking in their charge. How do the following evidences show that the speakers were not drunk?
    - Time of day, **v15**
    - Peter’s speech, **vv14f**
    - Testimony of the crowd, **vv7-11**
3. **Pentecostalism**
  - a. Pentecostalism is based on the belief that the events of this Pentecost are being reproduced today. Specifically, it is believed that Christians ought to seek the baptism of the Holy Spirit evidenced by speaking in tongues. Pentecostalism is no longer limited to the old line Pentecostal denominations any longer, but is found among major denominations and even among those who claim to be members of the “Church of Christ.”
  - b. But, according to our studies of chapter one and two, **ONLY** the apostles were *promised* the baptism of the Holy Spirit and **ONLY** the apostles *experienced* it on this Pentecost. Complete the following chart which further shows the contrast in APOSTLES’ experience and actions and the PEOPLE’S experience and actions on this Pentecost.

<b>Apostles</b>	<b>People</b>
<b>vv14a, 38a:</b>	<b>vv14b, 37a:</b>
<b>v38b:</b> Had answers	<b>v37b:</b> Had questions
<b>v42:</b>	<b>v42:</b>
<b>v43b</b> (through ch. 6:7):	<b>v43a:</b>

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

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

- d. The “Pentecostal experience” people CAN and SHOULD reproduce today is found later in the chapter, **vv38,41!**



**CHAPTER 2 (III)****DRILL**

1. Review previous drill questions.
  2. What are the “tongues” in chapter 2:4? Give evidence from chapter two for your answer.
  3. What is “Pentecostalism” and, by contrast, what is the truth about this?
- 

**\* FIRST, READ THE CHAPTER****1. Joel’s prophecy: vv16-21.**

- a. The “baptism of the Holy Spirit” and the “pouring forth of the Spirit” Joel referred to are NOT the same event. The latter (“pour forth of my Spirit”) encompasses (“this is what was spoken”) the former (the baptism of the Holy Spirit), but they are not the same event.
  - i. Who was to receive this pouring forth of the Spirit?
  - ii. Who was promised Holy Spirit baptism in chapter one? Who received it?
  - iii. What did Joel say would be the result of the pouring forth of the Spirit that did NOT happen on Pentecost as far as Luke’s record indicates? (see last part of v17)
- b. “In the last days” Many take this to refer to the Christian dispensation, i.e. the “last” dispensation. But, may it instead refer to the last period of the Jewish dispensation, i.e. the seventy or so years preceding the destruction of Jerusalem in A.D. 70, and thus including the period of our Lord’s life? See **Heb 1:1-2; 2:3-4**.
- c. “All mankind” (“all flesh,” KJV, ASV, NASV footnote). The meaning of this phrase will vary according to its context. Therefore, it should always be interpreted in the light of its context and not arbitrarily be assigned a meaning. What does it mean in the following?
  - i. **Gen 6:12-13?**
  - ii. **Gen 6:19-20?**
  - iii. **Gen 7:21-23?**
  - iv. **Num 18:15?**
  - v. **Jer 25:31?**
  - vi. **Lk 3:6?** Compare **Ac 10:35; 11:18; Eph 2:11-18**.
  - vii. **Ac 2:17-18?** Note carefully the “your...” and “My...”.
  - viii. For thought: In the past thirty years from the time Peter is speaking (the “last days” of the Jewish dispensation), had the things Joel described been happening to certain people? And if so, what kind of people — people who were receptive to Jesus as the Messiah or those who rejected him?
- d. Cosmic and terrestrial catastrophes / “Day of the Lord.”
 

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

  - i. **Isa 13:1,6,9,10,13,17,19?**
  - ii. **Amos 5:4,5,18-20; 8:9?**
  - iii. **Zeph 1:4,7-10,12,14-18; 2:1-3**
  - iv. Now note in **Joel: 1:15; 2:1-2,10-11,30-31; 3:14-15**
  - v. What do these scriptures refer to: **Mt 24:29; Mk 13:24,25; Lk 21:25,26?**
- e. “Everyone who calls on the name of the Lord shall be saved.” Does this mean all one has to do to be saved is say a prayer asking Jesus to save him? Consider the following.
  - i. What phrase in **v38** is parallel to “shall be saved” in **v21**?
  - ii. Read **Ac 9:11, 22:16**.
    - a) What had Paul been doing for three days?
    - b) What was he told to do?
  - iii. Read **Rom 10:12-15**.
    - a) List three essentials to calling on the name of the Lord according to this text.
    - b) What had these readers done to be saved according to **Rom 6:3-4, 17-18?**
  - iv. According to Mt. 7:21, who *will* and who will *not* enter the kingdom of heaven?
  - v. *How* were these people on Pentecost told to call on the name of the Lord, **vv37-38?**

**CHAPTER 2 (IV)****DRILL**

1. Review previous drill questions.
2. What time period does Joel's prophecy (2:16-21) refer to?
3. Is the cosmic and terrestrial imagery he uses literal or figurative? Give evidence for your answer.
4. How must the phrase "all flesh" always be interpreted?
5. According to **Ac 2:36-38**, what does "Everyone who calls on the name of the Lord shall be saved" in **2:21** mean?
6. Give evidence "calling on the name of the Lord" is not simply talking about praying.

**\* FIRST, READ THE CHAPTER**

1. **Peter's sermon, vv21-36.** (Peter's sermon actually begins in **v14**, but we have already considered the first section.)
  - a. Who made up Peter's audience? His sermon must be considered in this light.
  - b. What was the proposition Peter was trying to get this audience to believe?
  - c. He appealed to at least four lines of evidence to prove his proposition. What are they?
  - d. Define "Lord"; "Christ."
  - e. Peter's argument from prophecy, **vv24-31**, left these people only two alternatives, one of which they, as Jews, could not accept. What are they?
  - f. What is the "promise of the Holy Spirit" Jesus received, **v33**? Base your answer on Peter's sermon and Peter's audience. It is NOT the Holy Spirit Himself. See **vv25-28,30**.
  - g. How did Peter attempt to convert his audience? See **vv14,22,37,41**. Contrast (discuss) modern day experiences of "conversion."
  - h. Has the kingdom of Christ been established? Give verses for your answer from the text.
2. At what point in the narrative can you establish that these people believed the gospel of Christ? Be prepared to tell how you know.
3. Relative to their conversion, what phrase in the text
  - a. Required an act of the *intellect*?
  - b. Described an act of the *conscience*?
  - c. Required an act of the *will*?
4. What three things in the text indicate the apostles taught that baptism was essential to obtaining the forgiveness of sins?
  - a. **v38**?
  - b. **v41**?
  - c. **v42**? (Did the people engage in these activities before or after baptism?)
5. "For the forgiveness of your sins," **v38**.  
Those who deny that baptism is essential to being saved argue that "for" in **v38** means "because of" — "be baptized *because of* the forgiveness of your sins," i.e. because your sins have been forgiven. But, "for" can also mean "unto"—"be baptized *unto* [in order to] the forgiveness of sins."
  - a. In the following phrases, what does "for" mean?
    - i. Take an aspirin **for** a headache.
    - ii. Take an aspirin **for the relief of** a headache.
    - iii. Go to jail **for** a crime.
    - iv. Go to jail **for the punishment of** a crime.
  - b. Compared to the above pairs, does "*for the remission of sins*" in **Ac 2:38** parallel grammatically "i" or "ii," "iii" or "iv"?
  - c. See **Mt 26:28**. What does "**for**" in "*for forgiveness of sins*" mean? ("because" sins of "many" are already forgiven or "unto" the forgiveness of the sins of "many"?)
6. In the chart following, put the appropriate verses from Acts chapter two that correspond to the commission given to these apostles by the Lord.

MT	"make disciples" 28:19			"baptize them" 28:19	"in...F,S,HS" 28:19
MK	"Go...preach the gospel" 16:15	"He who has believed" 16:16		"& has been baptized" 16:16	"shall be saved" 16:16
LK	"preach...witnesses" 24:47,48		"repent" 24:37		"remission of sins" 24:47
AC					

**CHAPTER 2 (V)****DRILL**

1. Review previous drill questions.
2. When and where was the gospel of remission of sins in Jesus as the crucified and risen Son of God preached for the first time?
3. What is the main point of Peter's sermon (chapter two)?
4. Give four lines of evidence Peter presented to prove Jesus was the Christ, **2:22-36**.
5. At what point in this narrative (**2:14-47**) can you establish that some of the audience believed Jesus to be the Christ?
6. When people asked what to do to be saved, what were they told to do? Give the chapter and verse.
7. Give three reasons evidencing that the people on Pentecost understood that baptism was essential to obtaining forgiveness of sins.

**\* FIRST, READ THE CHAPTER**

1. "Gift of the Holy Spirit," **v38**
  - a. What in the context indicates that the gift of the Holy Spirit is NOT the power to work miracles? (See your marking of the apostles and what they were doing.)
  - b. Compare "promise of the Holy Spirit" in **v33**. What did that mean?
  - c. Does "gift of" mean "gift from" or "gift which is" in the following? What is the gift?
    - i. **Ac 8:20**, "gift of God"?
    - ii. **Rom 5:17**, "gift of righteousness"?
    - iii. **Rom 6:23**, "gift of God"?
    - iv. For further study: **Jn 4:10; Ac 10:45; Eph 2:8; 3:7; 2Tim 1:6**.
  - d. The above shows that "gift of" does not necessarily mean "gift which is." It *may* mean that, but it may have another meaning, such as "gift from," or, "gift promised by." The context must determine.
    - i. Why were these people told to be baptized?
    - ii. Note **v21**. How was Joel empowered to promise that?
  - e. Read **Gal 3:8,14,22,26-29; Eph 2:11-17; Ac 3:24-26; 26:6-7...16-18; Lk 1:68-77**.
2. Who were those were "far off," **v39**? Compare **Eph 2:11-19**.
3. "Added" **vv41,47**
  - a. Who was added?
  - b. When were they added?
  - c. Upon what condition were they added?
  - d. Who added them?
  - e. The whole group of those added together would be called what? (See the King James or New King James version on **v47**)
4. List four things the early Christians devoted themselves to, **v42**.
5. Is the "breaking of bread" in **v42** the same as the "breaking of bread" in **v46**? Give the reasons for your answer. Suggestions to consider:
  - a. Compare **1Co 11:34**.
  - b. "Meals," **v46**.
  - c. "In the temple . . . from house to house"
  - d. "They" = apostles?
6. List all who worked miracles or spoke in tongues in chapter two.
7. In your introductory lesson five valuable benefits of recognizing Acts' relationship to the rest of the New Testament were given. Review those in the light of what we have learned in chapter two.

**CHAPTER 3****DRILL**

1. Review previous drill questions.
2. What is “the gift of the Holy Spirit” in **Ac 2:38**? Give evidence for your answer.
3. Who does “all who are far off” refer to in **Ac 2:39**?
4. Is the “breaking of bread” in **v42** the same as the “breaking of bread” in **v46**? Give reasons for your answer.
5. When all those saved by believing and obeying that gospel are added together, what is that group of people called?

**\* FIRST, READ THE CHAPTER**

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. **Verses 1-10**
  - b. **Verses 11-26**
2. On your copy of chapter three, mark (highlight) the following.
  - a. All the nouns and pronouns referring to the apostles. Underline in the same color the activities of the apostles in **vv12,15**. (Suggestion: Continue to use the same color used previously for this marking.)
  - b. The various descriptive words and phrases Peter used in his sermon in reference to Jesus.
  - c. The phrase about the resurrection in **v15**. (Use the color you have reserved for this.)
  - d. “Times of refreshing,” “period of the restoration of all things,” and “these days.” Underline in the same color the phrases about the prophets in **vv18,21,24** and **v25**.
3. What acts are attributed to the apostles in this chapter?
  - a. **Verses 1-10,16** (See b)
  - b. **Verses 11-26** (See **Mt 28:19**; **Mk 16:15**)
  - c. **Verse 15** (See **Lk 24:46-48**; **Jn 15:27**; **Ac 1:8,22**)  
 Note: Point “b” and “c” could be combined into one. Refer back to the relationship between Acts and the gospels set forth in the introductory lesson and observe this relationship demonstrated here.
4. Define or briefly identify the following.
  - a. “Ninth hour”
  - b. “Alms”
  - c. “Gate of the temple which is called Beautiful”
  - d. “Portico of Solomon”
5. Compare **v6** with chapter **2:44-45**. Evidently a common fund had been created out of which needs were being met, yet Peter tells this man he had no silver or gold to give him. Explain. (Question for thought: If this man had been a member of the Jerusalem church and asked for alms, what would Peter have done?) The funds of the church were used to relieve the needs of the saints. See **2:44,45**; **4:32,34**; **6:1**. This accords with nature of the church “of Christ,” and the uniform practice throughout the NT.
6. List some differences in the miracle recorded here and modern “miracles.”
7. What was the aim, or objective, of Peter’s sermon?
8. What three lines of evidence did Peter appeal to prove Jesus was the Christ? 1) **v15**; 2) **v16**; 3) **vv19-26**
9. Peter denied it was by their “own power or piety” the cripple man was made to walk. What power does he say gave this man “perfect health” to be able to walk?
10. Discuss: Peter’s preaching as an example for today. Consider his audience, content, aim, approach, etc.
11. In **v16**, does Peter refer to the crippled man’s faith, or the apostles’ faith? How do you know?
12. “times of refreshing . . . period of restoration of all things . . . these days”
  - a. These three phrases refer to same period of time, a time spoken of by the prophets. (Your marking underscores this point.)
  - b. What did Peter say must happen in order that the times of refreshing might come? (**v19**)
  - c. For times of refreshing in Messianic prophecy, read the following. The scriptures in parentheses confirm the Messianic nature of these prophecies. **Isa 49:5-11** (**v6 - Ac 13:47**; **v8 - 2Co 6:2**); **Isa 61:1-4** (**Lk 4:18**); **Jer 31:1...31** - note **vv4-11, 38-40** (**Heb 8:8-12**); **Eze 34:25f** (**vv23-24**); **Amos 9:11-15** (**Ac 15:15-18**).
  - d. Sometimes it is assumed that “until the period of the restoration of all things” means “until...” that period *begins*. Does the text say that? Suggestion: Could it mean “until...” that period is *fulfilled*, or *completed* (as in **v18**)?
  - e. This “period” is a time “about which God spoke by the mouth of His holy prophets from ancient time.” If we let **vv24-26** interpret, what time did they refer to?
  - f. According to **Mt 17:11-13** and **Mk 9:12**, who came to “restore all things”? (Hebrews often used active verbs to express, not the doing of a thing, but either the declaration of it, or providing an occasion for it. This person came to “prepare the way” for the Messiah, who was the true King who would bring about this “restoration of all things.”). If the restoration of all things is yet to take place (as premillennialists contend), this fellow was a bit early!
  - g. In the light of these scriptures, read again **Ac 1:4...7-8**.
13. List all who worked miracles in chapter three.

### Chapter 3

1 Now Peter and John were going up to the temple at the ninth *hour*, the hour of prayer.

2 And a man who had been lame from his mother's womb was being carried along, whom they used to set down every day at the gate of the temple which is called Beautiful, in order to beg alms of those who were entering the temple.

3 When he saw Peter and John about to go into the temple, he *began* asking to receive alms.

4 But Peter, along with John, fixed his gaze on him and said, "Look at us!"

5 And he *began* to give them his attention, expecting to receive something from them.

6 But Peter said, "I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene--walk!"

7 And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened.

8 With a leap he stood upright and *began* to walk; and he entered the temple with them, walking and leaping and praising God.

9 And all the people saw him walking and praising God;

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, and they were filled with wonder and amazement at what had happened to him.

11 While he was clinging to Peter and John, all the people ran together to them at the so-called portico of Solomon, full of amazement.

12 But when Peter saw *this*, he replied to the people, "Men of Israel, why are you amazed at this, or why do you gaze at us, as if by our own power or piety we had made him walk?"

13 "The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, *the one* whom you delivered and disowned in the presence of Pilate, when he had decided to release Him.

14 "But you disowned the Holy and Righteous One and asked for a murderer to be granted to you,

15 but put to death the Prince of life, *the one* whom God raised from the dead, *a fact* to which we are witnesses.

16 "And on the basis of faith in His name, *it is* the name of Jesus which has strengthened this man whom you see and know; and the faith which *comes* through Him has given him this perfect health in the presence of you all.

17 "And now, brethren, I know that you acted in ignorance, just as your rulers did also.

18 "But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled.

19 "Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;

20 and that He may send Jesus, the Christ appointed for you,

21 whom heaven must receive until *the* period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.

22 "Moses said, 'THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you.

23 'And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.'

24 "And likewise, all the prophets who have spoken, from Samuel and *his* successors onward, also announced these days.

25 "It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.'

26 "For you first, God raised up His Servant and sent Him to bless you by turning every one *of you* from your wicked ways."

## CHAPTER 4

### DRILL

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

### \* FIRST, READ THE CHAPTER

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. **Verses 1-22**
  - b. **Verses 23-31**
  - c. **Verses 32-37**
2. On your copy of chapter four, mark (highlight) the following.
  - a. All the nouns and pronouns referring to the apostles. Underline in the same color what Luke records them doing in **vv1,2,9,16,18,20, 29,31,33**. (Suggestion: Continue to use the same color used previously for this marking.)
  - b. "By what power, or in what name" and the equivalent phrases in **v10** and **v12**.
  - c. "Each" and "any" in **v35** ("every man" and "he" in KJV) and the other words and phrases in **vv32f** that refer to these people or further identify them.
  - d. A fact mentioned in **vv2,10,20** (by implication), and **v33** that was central in the apostles' preaching Jesus as the Christ. (You have already reserved a color exclusively for this marking.)
3. Gather some information about the Sadducees. Who were they? What did they believe that caused them to be so upset with the apostles' teaching? A Bible dictionary and your references in your bible can be helpful in getting this information.
4. **Verse 4** contains a cause and effect. Identify each.
5. "**Filled with the Holy Spirit**"
  - a. Who was "filled with the Holy Spirit," **vv8,31**?
  - b. What was the result in each incident? Compare **Mt 10:16-20; Mk 13:11; Lk 21:12-15**.
  - c. Does this refer to the baptism in the Holy Spirit? Explain why you answered as you did. The following may help.
    - i. Go back over what we learned about Holy Spirit baptism in chapter one.
    - ii. Compare **6:3,5; 7:55; 9:17; 13:9,52**. Note also **Lk 1:15,41,67; Jdg 14:19; 15:14**.
    - iii. Compare **Col 3:16** with **Eph 5:18-19**. Paralleling these two scriptures, what in **Col 3:16** is the equivalent of "filled with the Spirit" in **Eph 5:18**?
    - iv. Compare **Ac 5:3-4,9**.
    - v. What does all this tell you about interpreting the phrase "filled with the Spirit"?
6. Why was the corner stone so important in building? **v11**.
7. Why didn't the council deny that these men had worked a miracle? **v16**.
8. What principle did Peter allude to as a reason for their refusal to comply with order they were given, **vv18-20**. Compare **Ac 5:29**.
9. After being arrested and threatened to quit preaching, where did Peter and John go and what did they do when released? **vv23-31**.
10. Fill in the following blanks based on **vv24-25**. The Lord spoke by \_\_\_\_\_ through \_\_\_\_\_ in \_\_\_\_\_ (book, chapter, verse).
11. **The collection, vv32-37**.
  - a. What does "common" mean? With what is it put in contrast?
  - b. Who received these funds? (Your marking shows this.)
  - c. Compare the last phrase in **v33** with **5:11**, which is a similar statement. What does the phrase in **v33** mean?
  - d. Who oversaw the distribution of this fund?
  - e. If a man had a farm or house or piece of land he wanted to give to the church, what did he do with it?
  - f. Note that both here and in Acts chapter two any money the church is said to have received and spent came from the free-will offering of its members — no sales, business ventures, etc.
12. List all in chapter four who worked miracles.

**Chapter 4**

1 As they were speaking to the people, the priests and the captain of the temple *guard* and the Sadducees came up to them,

2 being greatly disturbed because they were teaching the people and proclaiming in Jesus the resurrection from the dead.

3 And they laid hands on them and put them in jail until the next day, for it was already evening.

4 But many of those who had heard the message believed; and the number of the men came to be about five thousand.

5 On the next day, their rulers and elders and scribes were gathered together in Jerusalem;

6 and Annas the high priest *was there*, and Caiaphas and John and Alexander, and all who were of high-priestly descent.

7 When they had placed them in the center, they *began* to inquire, "By what power, or in what name, have you done this?"

8 Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people,

9 if we are on trial today for a benefit done to a sick man, as to how this man has been made well,

10 let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead--by this *name* this man stands here before you in good health.

11 "He is the *STONE WHICH WAS REJECTED* by you, *THE BUILDERS*, but *WHICH BECAME THE CHIEF CORNER stone*.

12 "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."

13 Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed, and *began* to recognize them as having been with Jesus.

14 And seeing the man who had been healed standing with them, they had nothing to say in reply.

15 But when they had ordered them to leave the Council, they *began* to confer with one another,

16 saying, "What shall we do with these men? 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.

17 "But so that it will not spread any further among the people, let us warn them to speak no longer to any man in this name."

18 And when they had summoned them, they commanded them not to speak or teach at all in the name of Jesus.

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;

20 for we cannot stop speaking about what we have seen and heard."

21 When they had threatened them further, they let them go (finding no basis on which to punish them) on account of the people, because they were all glorifying God for what had happened;

22 for the man was more than forty years old on whom this miracle of healing had been performed.

23 When they had been released, they went to their own *companions* and reported all that the chief priests and the elders had said to them.

24 And when they heard *this*, they lifted their voices to God with one accord and said, "O Lord, it is You who *MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM*,

25 who by the Holy Spirit, *through* the mouth of our father David Your servant, said, 'WHY DID THE GENTILES RAGE, AND THE PEOPLES DEVISE FUTILE THINGS?'

26 'THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD AND AGAINST HIS CHRIST.'

27 "For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,

28 to do whatever Your hand and Your purpose predestined to occur.

29 "And now, Lord, take note of their threats, and grant that Your bond-servants may speak Your word with all confidence,

30 while You extend Your hand to heal, and signs and wonders take place through the name of Your holy servant Jesus."

31 And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and *began* to speak the word of God with boldness.

32 And the congregation of those who believed were of one heart and soul; and not one *of them* claimed that anything belonging to him was his own, but all things were common property to them.

33 And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all.

34 For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales

35 and lay them at the apostles' feet, and they would be distributed to each as any had need.

36 Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement),

37 and who owned a tract of land, sold it and brought the money and laid it at the apostles' feet. (NAS95)

## CHAPTER 5

### DRILL

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

### \* FIRST, READ THE CHAPTER

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. **Verses 1-11**
  - b. **Verses 12-16**
  - c. **Verses 17-42**
2. On your copy of chapter five, mark (highlight) the following.
  - a. All the nouns and pronouns referring to the apostles. Underline in the same color what Luke records them doing in **vv12,21,25,28**, and **v32**. (Suggestion: Continue to use the same color used previously for this marking.)
  - b. The phrases that describe who Ananias and Sapphira lied to in **v3** and **v4**. You might also want to mark the phrase in **v9** that refers to this deed.
  - c. The phrases about obeying God in **v29** and **v32**.
3. **Ananias and Sapphira**

Why did Ananias and Sapphira do this? Pride? Note that Luke begins **chapter 5** with "But..." Is chapter **4:36,37** written to give the background for the story of Ananias and Sapphira? Unbelief? See **v9**.

  - a. What sin did Peter indict them of? Be specific.
  - b. What was the result of Satan "filling their heart"? Compare our study of "filled with the Holy Spirit" in chapter four. See also **Lk 22:3; Jn 13:2; 8:44**.
  - c. What two things did Peter say was true of Ananias' money *before* he contributed it?
  - d. By contrast, how did Luke describe the funds *after* they were contributed? **4:32,35**.
  - e. Peter emphasized ("not . . . but," **v4**) that Ananias had lied to God, but before and after that he said Ananias lied to whom?
  - f. If an apostle by the Holy Spirit could detect fraud in giving, could he detect fraud in teaching? And with such severe consequences upon fraud, what did it say about their ministry? What would it say to them?! Would you trust your money to a bank which had no means to discern real from counterfeit money? This event tells us more than about two people who lied about their giving; it stamps the apostolic ministry as genuine and above deceit. Note **v13**.
  - g. Did the fact that Ananias was Sapphira's husband and thus her "head" justify her participation in his deed?
4. **"Believers...were constantly added"** ("to the Lord," NKJV)
  - a. What is "synecdoche"?
  - b. Explain why "believers" in this phrase must be understood to be used by the figure of synecdoche. See **Mt 28:19; Mk 16:15,16; Ac 2:38,41,47**.
5. How did the events surrounding Ananias and Sapphira and the miracles impact the people?
6. **The imprisonment, inquisition, and beating of the apostles**
  - a. Who led this opposition?
  - b. What is "jealously," **v17**?
  - c. What was the "Council," **v27**? Use a bible dictionary if needed to help with the answer.
  - d. Two groups of religious leaders are in conflict here: the Sadducees and the apostles. Both are Jews. Both claim to be fulfilling their responsibility toward God. If you had been a Jew living then, what evidence would have enabled you to decide who was truly obeying God? Your marking of the phrases about obeying God focuses on this question. Note especially what Peter says in **v32**. Compare **Jn 15:26,27; Ac 1:8; 14:3; Heb 2:4**.
  - e. Compare the reaction to Peter's speech (**v33**), with that on Pentecost (**2:37**). Why the difference? Read **Lk 8:1-15**.
  - f. Was what Gamaliel said true? **v38**. Give reason for your answer.
  - g. How did the apostles feel about their persecution (**vv41-42**)? Compare **Mt 5:10-12**.
7. How often and where did the apostles teach and preach? Note: We see Satan's attempt to stop the apostles from their ministry through intimidation, imprisonment, and bodily injury is not working.
8. List all in chapter five who worked miracles.



**Chapter 5**

1 But a man named Ananias, with his wife Sapphira, sold a piece of property,  
2 and kept back *some* of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet.  
3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back *some* of the price of the land?  
4 "While it remained *unsold*, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God."  
5 And as he heard these words, Ananias fell down and breathed his last; and great fear came over all who heard of it.  
6 The young men got up and covered him up, and after carrying him out, they buried him.  
7 Now there elapsed an interval of about three hours, and his wife came in, not knowing what had happened.  
8 And Peter responded to her, "Tell me whether you sold the land for such and such a price?" And she said, "Yes, that was the price."  
9 Then Peter *said* to her, "Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out *as well*."  
10 And immediately she fell at his feet and breathed her last, and the young men came in and found her dead, and they carried her out and buried her beside her husband.  
11 And great fear came over the whole church, and over all who heard of these things.  
12 At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico.  
13 But none of the rest dared to associate with them; however, the people held them in high esteem.  
14 And all the more believers in the Lord, multitudes of men and women, were constantly added to *their number*,  
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 might fall on any one of them.  
16 Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed.  
17 But the high priest rose up, along with all his associates (that is the sect of the Sadducees), and they were filled with jealousy.  
18 They laid hands on the apostles and put them in a public jail.  
19 But during the night an angel of the Lord opened the gates of the prison, and taking them out he said,  
20 "Go, stand and speak to the people in the temple the whole message of this Life."  
21 Upon hearing *this*, they entered into the temple about daybreak and *began* to teach. Now when the high priest and his associates came, they called the Council together, even all the Senate of the sons of

Israel, and sent *orders* to the prison house for them to be brought.  
22 But the officers who came did not find them in the prison; and they returned and reported back,  
23 saying, "We found the prison house locked quite securely and the guards standing at the doors; but when we had opened up, we found no one inside."  
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.  
25 But someone came and reported to them, "The men whom you put in prison are standing in the temple and teaching the people!"  
26 Then the captain went along with the officers and *proceeded* to bring them *back* without violence (for they were afraid of the people, that they might be stoned).  
27 When they had brought them, they stood them before the Council. The high priest questioned them,  
28 saying, "We gave you strict orders not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching and intend to bring this man's blood upon us."  
29 But Peter and the apostles answered, "We must obey God rather than men.  
30 "The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross.  
31 "He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins.  
32 "And we are witnesses of these things; and *so is* the Holy Spirit, whom God has given to those who obey Him."  
33 But when they heard this, they were cut to the quick and intended to kill them.  
34 But a Pharisee named Gamaliel, a teacher of the Law, respected by all the people, stood up in the Council and gave orders to put the men outside for a short time.  
35 And he said to them, "Men of Israel, take care what you propose to do with these men.  
36 "For some time ago Theudas rose up, claiming to be somebody, and a group of about four hundred men joined up with him. But he was killed, and all who followed him were dispersed and came to nothing.  
37 "After this man, Judas of Galilee rose up in the days of the census and drew away *some* people after him; he too perished, and all those who followed him were scattered.  
38 "So in the present case, I say to you, stay away from these men and let them alone, for if this plan or action is of men, it will be overthrown;  
39 but if it is of God, you will not be able to overthrow them; or else you may even be found fighting against God."  
40 They took his advice; and after calling the apostles in, they flogged them and ordered them not to speak in the name of Jesus, and *then* released them.  
41 So they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for *His* name.  
42 And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ. (NAS95)

**CHAPTER 6****DRILL**

1. Review previous drill questions.
2. Summarize chapter five in three points.
3. What did the events surrounding Ananias and Sapphira demonstrate about the apostolic ministry?
4. What are the three phrases (or words) that refer to the Holy Spirit in **5:1-11**?
5. What principle did the apostles appeal to in both their arrests to justify their refusal to submit to the Sanhedrin? Give verses for your answer.
6. How did Satan intensify his efforts to stop their teaching?
7. What is the difference in the funds contributed *before* (**5:4**) and *after* (**4:32,37**) they were contributed?

**\* FIRST, READ THE CHAPTER**

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. **Verses 1-7**
  - b. **Verses 8-15**
2. On your copy of chapter six, mark (highlight) the following.
  - a. All the nouns and pronouns referring to the apostles through **v6**. Underline in the same color what Luke records them doing in **v2** (in this verse, what they should NOT be doing), **v4, v6**. (Suggestion: Continue to use the same color used previously for this marking.)
  - b. “Full of . . .” phrases in **vv3,5,8** and “the wisdom and the Spirit” in **v10**.
3. What is the **cause** in the following?
  - a. Effect, **6:1**: “the disciples were increasing in number” Cause, **5:42**:
  - b. Effect, **6:7**: “the number of the disciples continued to increase greatly” Cause, **6:7**:
  - c. Compare **2:41**; **4:1 . . . 4**; **4:31,33 . . . 5:14**.
4. **Church problem, solution - vv1-6**
  - a. What was the problem, **v1**?
  - b. Could the problem have serious repercussions? Explain. See **Mt 12:25**.
  - c. What was the apostles approach to resolving this problem, **vv2-3**?
  - d. Who was included in the meeting the apostles proposed? (note **6:1...2...6**)
  - e. NOTE: Though apostles, and though they evidently came up with the proposed solution of how to deal with the problem, they did not enact in a private meeting a solution that was binding on the church and come out and announce it to them.
5. In the New American Standard Version, “*of food*” in **v1** is in italics. There is no word in the original for this phrase. The New International Version has “of food” in its translation with no indication it is added by the translators. How do the ASV, NKJV, ESV translate after the word “daily”? Discuss: What is your opinion of the addition by the translators in these verses? What lessons can you learn from this about being a thorough and discerning Bible student?
6. **Two different kinds of ministries, vv1-4.**
  - a. What are they? Who served in each?
  - b. Why was the second ministry needed?
  - c. Discuss: What is the ministry of elders? Of deacons? Be prepared to scripture for your answers.
7. **Choosing and appointing of the seven.**
  - a. From whom were they selected?
  - b. Who selected them? Compare **1Co 16:3**; **2Co 8:19**; **1Tim 3:10**.
  - c. Who appointed them?
  - d. Discuss: What ceremony did they go through in appointing them? Did they wear special clothes? What did they say? How did they “lay their hands on them,” i.e. what special procedures did they use and where on them did they lay their hands (head? etc.)?
8. What contrasts can you think of between how this benevolent need was met in the early church under apostolic direction and how similar needs are met by churches today?
9. What in **v7** stands in contrast to the idea that man salvation is not dependent on him doing anything? See also **Rom 1:5**; **16:26**.
10. **Verse 8** contains a “first.” That is, in the chapters we have studied thus far, this is the first record of this happening. What is it?
  - a. Note that **v6** also contains a “first.” What is it?
  - b. Now read **Ac 8:14-19**. This points to the connection between these two “firsts.” Explain what light this text sheds on the connection between these two events.
11. According to the NASB, what action was Stephen engaged in? Define this word. Compare the NKJV (if you use the NKJV, define the word it uses). Obviously, it is not wrong to engage in this practice — provide some additional references that support this.
12. Note **v14**. What *did* Jesus say? **Jn 2:19**
13. Once again the ministry of the apostles could have been severely crippled. But it is not intimidation or bodily persecution that threatens this time. What is it?

**Chapter 6**

1 Now at this time while the disciples were increasing *in number*, a complaint arose on the part of the Hellenistic Jews against the *native* Hebrews, because their widows were being overlooked in the daily serving *of food*.

2 So the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables.

3 "Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task.

4 "But we will devote ourselves to prayer and to the ministry of the word."

5 The statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch.

6 And these they brought before the apostles; and after praying, they laid their hands on them.

7 The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.

8 And Stephen, full of grace and power, was performing great wonders and signs among the people.

9 But some men from what was called the Synagogue of the Freedmen, *including* both Cyrenians and Alexandrians, and some from Cilicia and Asia, rose up and argued with Stephen.

10 But they were unable to cope with the wisdom and the Spirit with which he was speaking.

11 Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and *against* God."

12 And they stirred up the people, the elders and the scribes, and they came up to him and dragged him away and brought him before the Council.

13 They put forward false witnesses who said, "This man incessantly speaks against this holy place and the Law;

14 for we have heard him say that this Nazarene, Jesus, will destroy this place and alter the customs which Moses handed down to us."

15 And fixing their gaze on him, all who were sitting in the Council saw his face like the face of an angel.

(NAS95)

## CHAPTER 7

### DRILL

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

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. Verses 1-53
  - b. Verses 54-60
2. On your copy of chapter seven, mark (highlight) the following: Phrases describing their forefathers rejection of those God appointed for their deliverance, **vv9,25, 27,35,39**, and in **v51** the phrase stating they are doing just as their fathers did.
3. What was the charge brought against Stephen? **6:13-14**.

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

4. How did their fathers “resist the Holy Spirit”? Answer from the text.
5. Discuss: Was Stephen “tactful”? “tact” - “n. 1. Acute sensitivity to what is proper and appropriate in dealing with others, including the ability to speak or act without offending.” *American Heritage Dictionary*, Third Edition. Do you think he should have used another approach? Is this the approach to be used in all circumstances?
6. What was the effect of Stephen “being full of the Holy Spirit”?
7. To whom did Stephen address his prayers? **vv59,60**.
8. Write out in full the content of his prayers. Compare the prayer in **4:23-31**.
9. Who was present and an accomplice at the stoning of Stephen? See also **22:20; 26:10**.
10. Read **Isa 66:1-4** comparing it with **Ac 6:13,14; 7:48-53**. For thought: Compare today the placing of great emphasis on large elaborate buildings and forgetting the important fact of the heart of the people who worship in them!

**Chapter 7**

1 The high priest said, “Are these things so?”  
2 And he said, “Hear me, brethren and fathers! The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran,  
3 and said to him, ‘LEAVE YOUR COUNTRY AND YOUR RELATIVES, AND COME INTO THE LAND THAT I WILL SHOW YOU.’  
4 “Then he left the land of the Chaldeans and settled in Haran. From there, after his father died, *God* had him move to this country in which you are now living.  
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.  
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.  
7 “‘AND WHATEVER NATION TO WHICH THEY WILL BE IN BONDAGE I MYSELF WILL JUDGE,’ said God, ‘AND AFTER THAT THEY WILL COME OUT AND SERVE ME IN THIS PLACE.’  
8 “And He gave him the covenant of circumcision; and so *Abraham* became the father of Isaac, and circumcised him on the eighth day; and Isaac *became the father of* Jacob, and Jacob *of the* twelve patriarchs.  
9 “The patriarchs became jealous of Joseph and sold him into Egypt. *Yet* God was with him,  
10 and rescued him from all his afflictions, and granted him favor and wisdom in the sight of Pharaoh, king of Egypt, and he made him governor over Egypt and all his household.  
11 “Now a famine came over all Egypt and Canaan, and great affliction *with it*, and our fathers could find no food.  
12 “But when Jacob heard that there was grain in Egypt, he sent our fathers *there* the first time.  
13 “On the second *visit* Joseph made himself known to his brothers, and Joseph’s family was disclosed to Pharaoh.  
14 “Then Joseph sent *word* and invited Jacob his father and all his relatives to come to him, seventy-five persons *in all*.  
15 “And Jacob went down to Egypt and *there* he and our fathers died.  
16 “*From there* they were removed to Shechem and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem.  
17 “But as the time of the promise was approaching which God had assured to Abraham, the people increased and multiplied in Egypt,

18 until THERE AROSE ANOTHER KING OVER EGYPT WHO KNEW NOTHING ABOUT JOSEPH.  
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.  
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.  
21 “And after he had been set outside, Pharaoh’s daughter took him away and nurtured him as her own son.  
22 “Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds.  
23 “But when he was approaching the age of forty, it entered his mind to visit his brethren, the sons of Israel.  
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.  
25 “And he supposed that his brethren understood that God was granting them deliverance through him, but they did not understand.  
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?’  
27 “But the one who was injuring his neighbor pushed him away, saying, ‘WHO MADE YOU A RULER AND JUDGE OVER US?’  
28 ‘YOU DO NOT MEAN TO KILL ME AS YOU KILLED THE EGYPTIAN YESTERDAY, DO YOU?’  
29 “At this remark, MOSES FLED AND BECAME AN ALIEN IN THE LAND OF MIDIAN, where he became the father of two sons.  
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.  
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:  
32 ‘I AM THE GOD OF YOUR FATHERS, THE GOD OF ABRAHAM AND ISAAC AND JACOB.’ Moses shook with fear and would not venture to look.  
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.  
34 ‘I HAVE CERTAINLY SEEN THE OPPRESSION OF MY PEOPLE IN EGYPT AND HAVE HEARD THEIR GROANS, AND I HAVE COME DOWN TO RESCUE THEM; COME NOW, AND I WILL SEND YOU TO EGYPT.’

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.

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.

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.’

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; and he received living oracles to pass on to you.

39 “Our fathers were unwilling to be obedient to him, but repudiated him and in their hearts turned back to Egypt,

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.’

41 “At that time they made a calf and brought a sacrifice to the idol, and were rejoicing in the works of their hands.

42 “But God turned away and delivered them up to serve the host of heaven; 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?’

43 ‘YOU ALSO TOOK ALONG THE TABERNACLE OF MOLOCH AND THE STAR OF THE GOD ROMPHA, THE IMAGES WHICH YOU MADE TO WORSHIP. I ALSO WILL REMOVE YOU BEYOND BABYLON.’

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.

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.

46 “*David* found favor in God’s sight, and asked that he might find a dwelling place for the God of Jacob.

47 “But it was Solomon who built a house for Him.

48 “However, the Most High does not dwell in *houses* made by *human* hands; as the prophet says:

49 ‘HEAVEN IS MY THRONE, AND EARTH IS THE FOOTSTOOL OF MY FEET; WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?’ says the Lord, ‘OR WHAT PLACE IS THERE FOR MY REPOSE?’

50 ‘WAS IT NOT MY HAND WHICH MADE ALL THESE THINGS?’

51 “You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did.

52 “Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become;

53 you who received the law as ordained by angels, and *yet* did not keep it.”

54 Now when they heard this, they were cut to the quick, and they *began* gnashing their teeth at him.

55 But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God;

56 and he said, “Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.”

57 But they cried out with a loud voice, and covered their ears and rushed at him with one impulse.

58 When they had driven him out of the city, they *began* stoning *him*; and the witnesses laid aside their robes at the feet of a young man named Saul.

59 They went on stoning Stephen as he called on *the Lord* and said, “Lord Jesus, receive my spirit!”

60 Then falling on his knees, he cried out with a loud voice, “Lord, do not hold this sin against them!” Having said this, he fell asleep. (NAS95)

**REVIEW: CHAPTERS 1-7**

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

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

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

12. What was the ministry of the apostles?
13. What enabled them to do this work?
14. Who received the baptism of the Holy Spirit, **1:5**? Give evidence for your answer from:
  - a. Context of chapter
  - b. Pertinent information in the first five chapters
15. When did Jesus say they would receive it?
16. Where were they to receive it?
17. What were the apostles to "witness" to, **1:8**? Give chapter and verse for your answer from
  - a. Acts
  - b. Luke
18. The kingdom
  - a. Give verses from the Old Testament identifying the "kingdom" of **Ac 1:6**.
  - b. Give verses from chapter two proving that this kingdom was then in existence.
19. What was the qualification of an apostle referred to in **1:22b**?
20. What are the "tongues" in chapter **2:4**? Give evidence from chapter two for your answer.
21. When and where was the gospel of remission of sins in Jesus as the crucified and risen Son of God preached for the first time?
22. Give four lines of evidence Peter presented to prove Jesus was the Christ, **2:22-36**.
23. At what point in this narrative (**2:14-47**) can you establish that some of the audience believed Jesus to be the Christ? Show how you know.
24. When people in Jerusalem asked what to do to be saved, what were they told to do? Give the chapter and verse.
25. Give three reasons evidencing that the people on Pentecost understood that baptism was essential to obtaining the forgiveness of sins.

26. What is “the gift of the Holy Spirit,” **2:38**?
  - a. Give evidence for your answer from the context.
  - b. What in the first five chapters indicates it is not miraculous gifts? Why is it said that the disciples continued in the “apostles’ doctrine”?
27. Why did the disciples continue in the “apostles’ doctrine”?
28. When all those saved by believing and obeying that gospel are added together, what is that group of people called?
29. List at least three things about the healing of the lame man (chapter three) that distinguish this miracle from modern “miracles.”
30. Give three lines of evidence Peter appealed to prove Jesus was the Christ in the sermon recorded in chapter three.
31. When is “the period of the restoration of all things,” **3:21**? Give evidence for your answer from Peter’s sermon.
32. What did the Sadducees believe that caused them to be upset over the apostles’ teaching? (chapter four)
33. To what cause is the effect, belief, attributed to? (**4:4**)
34. “Believed” is evidently used by synecdoche in **4:4**, **5:14**. Explain what this means and how we know it.
35. What was the effect of being filled with the Holy Spirit” **4:31**? Give some similar phrases (using “filled” or “full”) from the chapters we have studied thus far.
36. How did Satan try to stop the apostles’ ministry? (chapters four and five)
37. What does “common” in **4:32** mean and with what is it put in contrast?
38. What two things were characteristic of Ananias and Sapphira’s money before it was put into the common fund? Give verses for your answer from chapter five.
39. What did the events surrounding Ananias and Sapphira demonstrate about the apostolic ministry?
40. What are the three phrases (or words) that refer to the Holy Spirit in **5:1-11**?
41. What principle did the apostles appeal to in both their arrests to justify their refusal to submit to the Sanhedrin? Give verses for your answer.
42. Chapter **5:32** says, “and so is the Holy Spirit.” Question: “And so is the Holy Spirit” what? Complete the idea. Give at least two additional references stating this idea.
43. Who are “them that obey him” in **5:32**? Connect your answer to the context.
44. What is a fallacy in Gamaliel’s reasoning? **5:38**
45. What is the cause of “the number of the disciples increasing,” **6:1,7**? Give verses for your answer.
46. What effect would the problem of **6:1-6** have had on the apostles’ ministry had it not been corrected? Give verses for your answer.
47. What new ministry in the local church is recorded in chapter six and what was its purpose relative to the apostles’ ministry?
48. Up to the middle of chapter six who do we read about working miracles?
49. Verse eight of chapter six is the first mentioned occasion of what in the book of Acts?
50. What part did the apostles have in this change?
51. In a statement, what was the point of Stephen’s sermon? (chapter 7)
52. How did the Jewish leaders and their fathers “resist the Holy Spirit,” **7:51**?
53. Who was the first Christian martyr?
54. To whom did Stephen address his prayers, **7:59,60**?



## CHAPTER 8

### DRILL

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

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### \* FIRST, READ THE CHAPTER

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. **Verses 1-4**
  - b. **Verses 5-25**
  - c. **Verses 26-40**
2. On your copy of chapter eight, mark (highlight) the following.
  - a. The phrases that describe what was preached, **vv4,5,12,14,35**.
  - b. The phrases that describe the results of this preaching, **vv12,13,36,38**.
3. According to the outline we are using, this chapter begins the second major section of Acts. What is it?
4. What did Paul persecute when he persecuted “the church”? Support your answer from the text. Pe
5. Who left Jerusalem because of the persecution?
  - a. Who stayed in spite of it?
  - b. Compare **Mt 28:19**, “Go therefore and make disciples of all the nations...” and **Mk 16:15**, “Go into all the world...”. What bearing do the events here have on explaining that charge?
6. Who “went about preaching the word”? **v4**.
7. Were the Samaritans Gentiles? Jews? Compare the following in determining your answer: **Mt 10:5-6; Jn. 4:9,22; Acts 10-11**.
8. What did Philip’s preaching cause his hearers to want to do? (See your marking.)
9. What does the text say Philip preached? (See your marking.)
10. Was Simon saved?
  - a. How do you know?
  - b. Was he later lost?
  - c. As a baptized believer, what was he told to do to have his sin forgiven?
11. Why was it necessary to send for Peter and John when Philip was already there? Give the verses support your answer.
12. What is different about *how* the Samaritans received the Holy Spirit and *how* the apostles received it? Compare also **Mt 3:11; Ac 11:15-17**.
13. If the gifts of the Holy Spirit were received through “the laying on of the apostles’ hands” (**v18**), what would happen when the last apostle died and the last person on whom they laid their hands on died? (Compare **v18** with **19:6** and **2Tim. 1:6**.)
14. What part did the Holy Spirit play in the conversion of the Ethiopian?
15. Where in Isaiah was the Ethiopian reading? Read that chapter.
16. What in the conversion of the eunuch indicates he understood that baptism was for the remission of sins?
17. What in the conversion of the eunuch indicates that baptism is immersion?
18. Explain how there could be enough water to immerse him if it was on a “desert” road, v. 26? Look up the word in a dictionary and note the multiple meanings.
19. Again return to the lesson, “Introduction,” and compare the five benefits to be derived in understanding the relationship of Acts to the rest of the New Testament with what we have learned in this chapter.

**Chapter 8**

1 Saul was in hearty agreement with putting him to death. And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

2 *Some* devout men buried Stephen, and made loud lamentation over him.

3 But Saul *began* ravaging the church, entering house after house, and dragging off men and women, he would put them in prison.

4 Therefore, those who had been scattered went about preaching the word.

5 Philip went down to the city of Samaria and *began* proclaiming Christ to them.

6 The crowds with one accord were giving attention to what was said by Philip, as they heard and saw the signs which he was performing.

7 For *in the case of* many who had unclean spirits, they were coming out *of them* shouting with a loud voice; and many who had been paralyzed and lame were healed.

8 So there was much rejoicing in that city.

9 Now there was a man named Simon, who formerly was practicing magic in the city and astonishing the people of Samaria, claiming to be someone great;

10 and they all, from smallest to greatest, were giving attention to him, saying, "This man is what is called the Great Power of God."

11 And they were giving him attention because he had for a long time astonished them with his magic arts.

12 But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike.

13 Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was constantly amazed.

14 Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John,

15 who came down and prayed for them that they might receive the Holy Spirit.

16 For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus.

17 Then they *began* laying their hands on them, and they were receiving the Holy Spirit.

18 Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money,

19 saying, "Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit."

20 But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money!

21 "You have no part or portion in this matter, for your heart is not right before God.

22 "Therefore repent of this wickedness of yours, and pray the Lord that, if possible, the intention of your heart may be forgiven you.

23 "For I see that you are in the gall of bitterness and in the bondage of iniquity."

24 But Simon answered and said, "Pray to the Lord for me yourselves, so that nothing of what you have said may come upon me."

25 So, when they had solemnly testified and spoken the word of the Lord, they started back to Jerusalem, and were preaching the gospel to many villages of the Samaritans.

26 But an angel of the Lord spoke to Philip saying, "Get up and go south to the road that descends from Jerusalem to Gaza." (This is a desert *road*.)

27 So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship,

28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah.

29 Then the Spirit said to Philip, "Go up and join this chariot."

30 Philip ran up and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?"

31 And he said, "Well, how could I, unless someone guides me?" And he invited Philip to come up and sit with him.

32 Now the passage of Scripture which he was reading was this: "HE WAS LED AS A SHEEP TO SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH.

33 "IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO WILL RELATE HIS GENERATION? FOR HIS LIFE IS REMOVED FROM THE EARTH."

34 The eunuch answered Philip and said, "Please *tell me*, of whom does the prophet say this? Of himself or of someone else?"

35 Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him.

36 As they went along the road they came to some water; and the eunuch *said*, "Look! Water! What prevents me from being baptized?"

37 [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."]

38 And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him.

39 When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing.

40 But Philip found himself at Azotus, and as he passed through he kept preaching the gospel to all the cities until he came to Caesarea. (NAS95)

## CHAPTER 9

### DRILL

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

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### \* FIRST, READ THE CHAPTER

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. **Verses 1-18**
  - b. **Verses 19-31**
  - c. **Verses 32-43**
2. Acts chapter twenty-two and chapter twenty-six also have a record of Saul’s conversion. **On a separate handout**, there are three columns: one for **chapter 9**, one for **chapter 22**, and one for **chapter 26**. Record in the **chapter 22** and **chapter 26** columns, in the unshaded blanks, any information in that chapter regarding Saul’s conversion not recorded in **chapter 9**.

After doing this, using **chapter 9** as your basis, go back and write a composition of the entire event regarding Saul’s conversion including the additional information from the other two chapters. In the handout provided, the blank lines will help you do this (pp. 4 and 5 of the handout). Fill in those lines with data from your three-column chart.

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

3. What is Saul called in these other two chapters? (Another name.) See also **Ac 13:9**.

Based on your composition, be prepared to discuss the following in class.

4. When on the road to Damascus, Jesus told Saul to go into Damascus where he would “be told what you must do.” What was he told he needed to do? **22:16**.
5. Did Saul see Jesus? Compare **1Co 9:1; 15:8**.
6. Why did Jesus appear to Saul?
7. Was Saul saved on the road to Damascus? There are at least three reasons to believe Saul was persuaded he was not saved until he was baptized. What are they?
8. What was Ananias’ role? Note especially **9:17**. Did Ananias impart the Holy Spirit to Saul? See **9:12,17, 8:14-17, Mt 3:11; 9:6...22:16**.
9. What are some of the things that motivate people to change their thinking and lives? (For example: money; madness; sexual fulfillment; etc.) Apply these to the conversion of Saul: Based on the information contained in the historical record (the Scriptures), what is the only reasonable motivation to account for the dramatic change in this man’s life?
10. Where else does Paul write about his escape from Damascus? (Use your reference bible.)
11. Why did Saul go to Jerusalem? (Compare **Gal 1:18-21**.) How long did he stay?
12. **Verses 26-28** teach at least two things about the fellowship of a local church. What are they?
13. Again observe the differences in the miracles Peter worked and modern “miracles.”

1 Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest,  
2 and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.

3 As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him;

4 and he fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"

5 And he said, "Who are You, Lord?" And He *said*, "I am Jesus whom you are persecuting,

6 but get up and enter the city, and it will be told you what you must do."

7 The men who traveled with him stood speechless, hearing the voice but seeing no one.

8 Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus.

9 And he was three days without sight, and neither ate nor drank.

10 Now there was a disciple at Damascus named Ananias; and the Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord."

11 And the Lord *said* to him, "Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying,

12 and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight."

13 But Ananias answered, "Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem;

14 and here he has authority from the chief priests to bind all who call on Your name."

15 But the Lord said to him, "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel;

16 for I will show him how much he must suffer for My name's sake."

17 So Ananias departed and entered the house, and after laying his hands on him said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit."

18 And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized;

19 and he took food and was strengthened. Now for several days he was with the disciples who were at Damascus,

20 and immediately he *began* to proclaim Jesus in the synagogues, saying, "He is the Son of God."

21 All those hearing him continued to be amazed, and were saying, "Is this not he who in Jerusalem destroyed those who called on this name, and *who* had come here for the purpose of bringing them bound before the chief priests?"

22 But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this Jesus is the Christ.

23 When many days had elapsed, the Jews plotted together to do away with him,

24 but their plot became known to Saul. They were also watching the gates day and night so that they might put him to death;

25 but his disciples took him by night and let him down through *an opening in* the wall, lowering him in a large basket.

26 When he came to Jerusalem, he was trying to associate with the disciples; but they were all afraid of him, not believing that he was a disciple.

27 But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus.

28 And he was with them, moving about freely in Jerusalem, speaking out boldly in the name of the Lord.

29 And he was talking and arguing with the Hellenistic *Jews*; but they were attempting to put him to death.

30 But when the brethren learned *of it*, they brought him down to Caesarea and sent him away to Tarsus.

31 So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

32 Now as Peter was traveling through all *those regions*, he came down also to the saints who lived at Lydda.

33 There he found a man named Aeneas, who had been bedridden eight years, for he was paralyzed.

34 Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed." Immediately he got up.

35 And all who lived at Lydda and Sharon saw him, and they turned to the Lord.

36 Now in Joppa there was a disciple named Tabitha (which translated *in Greek* is called Dorcas); this woman was abounding with deeds of kindness and charity which she continually did.

37 And it happened at that time that she fell sick and died; and when they had washed her body, they laid it in an upper room.

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."

39 So Peter arose and went with them. When he arrived, they brought him into the upper room; and all the widows stood beside him, weeping and showing all the tunics and garments that Dorcas used to make while she was with them.

40 But Peter sent them all out and knelt down and prayed, and turning to the body, he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter, she sat up.

41 And he gave her his hand and raised her up; and calling the saints and widows, he presented her alive.

42 It became known all over Joppa, and many believed in the Lord.

43 And Peter stayed many days in Joppa with a tanner *named* Simon. (NAS95)

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

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

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

1. This section can be summarized simply as: The conversion of Cornelius.
2. On your copy of the text, mark (highlight) the following.
  - a. All phrases having to do with the chronology or sequence of events, **10:3,9,17,19,23,24,30,33,44,48; 11:4,11,15.**
  - b. All four supernatural events. Mark just enough to indicate what that particular event was, e.g., **10:11**, “beheld the sky opened up.” In the margin beside your marking, number each event (i.e., #1, #2, etc.). These are repeated in chapter eleven. Mark these also and number corresponding to chapter ten (i.e., whatever event was #1 in chapter ten, make it #1 in chapter eleven, and so on.)
  - c. In the same color as “b,” mark in the following in **11:17-18**: “God therefore gave”; “stand in God’s way”; “glorified God”; “God has granted.”
  - d. All the words or phrases that mention the Gentiles or allude to them. Include the figurative allusions in the vision Peter saw. This emphasizes the primary significance of this whole series of events.
  - e. The phrases mentioning Peter’s six companions on this journey, **10:23,45,46,47; 11:12**. Peter knew he would need them! This connects to the primary significance of his series of events.
  - f. The phrases that state why Peter was sent, i.e. what he was sent to do, **10:6** (in King James Version), **22,29,33; 11:14**. Some confuse the purpose of Peter’s coming with why the Holy Spirit’s came.
  - g. Phrases in Peter’s sermon mentioning the resurrection. (Suggestion: Use the color you reserved for this from chapter two.)
3. What are the four supernatural events that took place in connection with the conversion of Cornelius? (See your marking.)
4. At least four conclusions are reached based on evidence presented: **10:28; 10:34; 10:47; 11:18**. These are not repetitions of statements or commands by God, but conclusions reached by reasoning. We may call these “necessary conclusions” or “implications.” Observe the far reaching impact of these conclusions.
5. Discuss: Observe the role the Holy Spirit played in the conversion of Cornelius and compare it with the conversion of the Ethiopian, chapter eight.
  - a. Did the Holy Spirit operate directly on the sinners’ hearts to give them faith?
  - b. Why was Peter sent? (See your marking.)
6. In a brief statement, write the kernel of Peter’s sermon.
7. At what point in Peter’s sermon did the Holy Spirit come on the listeners? Give the verse that supports your answer.
8. Note “at the beginning,” **11:15**.
  - a. Based on the figures we arrived at in the lesson on chronology, how long has it been since the first Pentecost after Christ’s resurrection?

- b. What is it about this incident with Cornelius and his household that draws Peter's mind back to the beginning to find a similar incident?
  - c. What does the fact that Peter goes back to "the beginning" suggest to you about the frequency of this happening?
9. Parallel 11:17-18 by drawing lines from the indicated word or phrase in v. 17 to the parallel word or phrase indicated in v. 18.

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

10. What is the "same gift as He gave to us"? **11:17**. (See the parallel you drew between **v17** and **v18**.)
11. Where else in Acts did Peter refer to the conversion of Cornelius? (Use your reference Bible.)
12. What is the primary significance of the conversion of Cornelius? (See your marking.)
13. List the four things said about Cornelius that reveal his character, **10:2**.
14. What was the attitude of Peter's audience? **10:33**.
15. The word "repentance" is used by the figure of synecdoche in **11:18**.
  - a. Define "synecdoche."
  - b. Explain why we know that figure is employed here.
16. What difference do you observe between Peter's conduct and that of the Roman Catholic pope? **10:25,26**.
17. What kind of relationship did the Jews have with the Gentiles? **10:28; 11:3**. What light does this shed on **Mt 18:17**?
18. Cornelius said, "Four days ago to this hour...". Were these four full days? (See your chronological marking.)

## Chapter 10

1 Now *there was* a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort,  
2 a devout man and one who feared God with all his household, and gave many alms to the *Jewish* people and prayed to God continually.  
3 About the ninth hour of the day he clearly saw in a vision an angel of God who had *just* come in and said to him, "Cornelius!"  
4 And fixing his gaze on him and being much alarmed, he said, "What is it, Lord?" And he said to him, "Your prayers and alms have ascended as a memorial before God.  
5 "Now dispatch *some* men to Joppa and send for a man *named* Simon, who is also called Peter;  
6 he is staying with a tanner *named* Simon, whose house is by the sea."  
7 When the angel who was speaking to him had left, he summoned two of his servants and a devout soldier of those who were his personal attendants,  
8 and after he had explained everything to them, he sent them to Joppa.  
9 On the next day, as they were on their way and approaching the city, Peter went up on the housetop about the sixth hour to pray.  
10 But he became hungry and was desiring to eat; but while they were making preparations, he fell into a trance;  
11 and he *\*saw* the sky opened up, and an object like a great sheet coming down, lowered by four corners to the ground,  
12 and there were in it all *kinds* of four-footed animals and crawling creatures of the earth and birds of the air.  
13 A voice came to him, "Get up, Peter, kill and eat!"  
14 But Peter said, "By no means, Lord, for I have never eaten anything unholy and unclean."  
15 Again a voice *came* to him a second time, "What God has cleansed, no *longer* consider unholy."  
16 This happened three times, and immediately the object was taken up into the sky.  
17 Now while Peter was greatly perplexed in mind as to what the vision which he had seen might be, behold, the men who had been sent by Cornelius, having asked directions for Simon's house, appeared at the gate;  
18 and calling out, they were asking whether Simon, who was also called Peter, was staying there.  
19 While Peter was reflecting on the vision, the Spirit said to him, "Behold, three men are looking for you.  
20 "But get up, go downstairs and accompany them without misgivings, for I have sent them Myself."

21 Peter went down to the men and said, "Behold, I am the one you are looking for; what is the reason for which you have come?"  
22 They said, "Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was *divinely* directed by a holy angel to send for you *to come* to his house and hear a message from you."  
23 So he invited them in and gave them lodging. And on the next day he got up and went away with them, and some of the brethren from Joppa accompanied him.  
24 On the following day he entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends.  
25 When Peter entered, Cornelius met him, and fell at his feet and worshiped *him*.  
26 But Peter raised him up, saying, "Stand up; I too am *just* a man."  
27 As he talked with him, he entered and *\*found* many people assembled.  
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; and *yet* God has shown me that I should not call any man unholy or unclean.  
29 "That is why I came without even raising any objection when I was sent for. So I ask for what reason you have sent for me."  
30 Cornelius said, "Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments,  
31 and he *\*said*, 'Cornelius, your prayer has been heard and your alms have been remembered before God.  
32 'Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon *the* tanner by the sea.'  
33 "So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord."  
34 Opening his mouth, Peter said: "I most certainly understand *now* that God is not one to show partiality,  
35 but in every nation the man who fears Him and does what is right is welcome to Him.  
36 "The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)--  
37 you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed.

38 “*You know* of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and *how* He went about doing good and healing all who were oppressed by the devil, for God was with Him.

39 “We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross.

40 “God raised Him up on the third day and granted that He become visible,

41 not to all the people, 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.

42 “And He 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.

43 “Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins.”

44 While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message.

45 All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also.

46 For they were hearing them speaking with tongues and exalting God. Then Peter answered,

47 “Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we *did*, can he?”

48 And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days. (NAS95)

8 “But I said, ‘By no means, Lord, for nothing unholy or unclean has ever entered my mouth.’

9 “But a voice from heaven answered a second time, ‘What God has cleansed, no longer consider unholy.’

10 “This happened three times, and everything was drawn back up into the sky.

11 “And behold, at that moment three men appeared at the house in which we were *staying*, having been sent to me from Caesarea.

12 “The Spirit told me to go with them without misgivings. These six brethren also went with me and we entered the man’s house.

13 “And he reported to us how he had seen the angel standing in his house, and saying, ‘Send to Joppa and have Simon, who is also called Peter, brought here;

14 and he will speak words to you by which you will be saved, you and all your household.’

15 “And as I began to speak, the Holy Spirit fell upon them just as *He did* upon us at the beginning.

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.’

17 “Therefore if God gave to them the same gift as *He gave* to us also after believing in the Lord Jesus Christ, who was I that I could stand in God’s way?”

18 When they heard this, they quieted down and glorified God, saying, “Well then, God has granted to the Gentiles also the repentance *that leads* to life.”

## Chapter 11:1-18

1 Now the apostles and the brethren who were throughout Judea heard that the Gentiles also had received the word of God.

2 And when Peter came up to Jerusalem, those who were circumcised took issue with him,

3 saying, “You went to uncircumcised men and ate with them.”

4 But Peter began *speaking* and *proceeded* to explain to them in orderly sequence, saying,

5 “I was in the city of Joppa praying; and in a trance 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,

6 and when I had fixed my gaze on it and was observing it I saw the four-footed animals of the earth and the wild beasts and the crawling creatures and the birds of the air.

7 “I also heard a voice saying to me, ‘Get up, Peter; kill and eat.’



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

1. Review previous drill questions.
  2. Summarize chapters **10:1-11:18**.
  3. Describe the character of Cornelius. Did this make him a saved man? Give verses for your answer.
  4. What four supernatural events occurred in connection with Cornelius' conversion? Was he told what he needed to do to be saved in any of them?
  5. Why did Cornelius and his household receive the Holy Spirit enabling them to speak in tongues?
  6. What is the special significance of the conversion of Cornelius?
  7. Where else in Acts do we find Peter referring to the conversion of Cornelius?
  8. What does "the beginning" refer to in **Ac 11:15**? Peter's statement shows what about people receiving the Holy Spirit directly from heaven?
  9. By what figure of speech is "repentance" used in **Ac 11:18**? Explain what this figure means.
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**\* FIRST, READ 11:19-12:25**

1. Summarize this section by using a brief phrase to identify the following divisions.
  - a. **11:19-26**
  - b. **11:27-30**
  - c. **12:1-19**
  - d. **12:20-25**
2. The section beginning at **11:19** connects back to what event previously recorded in Acts?
3. For what purpose was Barnabas sent to Antioch?
4. What was the result of his work there?
5. Compare **11:20-22** with **11:1-3**. Would the church at Jerusalem have done this (v22) before the conversion of Cornelius? Explain.
6. Was there only one preacher in Antioch? Compare also 13:1; 15:35.
7. What were the disciples called for the first time in Antioch?
  - a. How many times does this word occur in the New Testament?
  - b. Where are those passages?
  - c. Define this term.
8. The relief fund, **11:27-30**.
  - a. What are the approximate A.D. dates for this relief effort? (See the lesson on chronology.)
  - b. Who were the contributors?
  - c. Who were the recipients? (Be as specific as the text.)
  - d. Were they the only ones who would be affected by this famine?
  - e. Was this a temporary or permanent arrangement (i.e., disciples of one church sending to another church)?
  - f. What part did Paul and Barnabas play in this?
  - g. Where were churches in Judea other than the church in Jerusalem? See **9:31-43**; **Gal. 1:22**.
9. Who was the first Christian martyred? The first apostle martyred?
10. This Herod is Herod Agrippa I. His grandfather was Herod the Great, who murdered the children (Mt. 2), and his uncle was Herod the Tetrarch, who murdered John the Baptist (Mk. 6:14). Satan successfully murdered one apostle. What may have followed had he successfully murdered Peter to the pleasing of the Jews? And how would this have affected us? Note v. 24 in view of the overall purpose of the book of Acts.
11. What caused Herod to accept the homage given to him by the people?
12. When did Herod die? (See the lesson on chronology.) If you have a copy of Josephus, you may want to compare his account of Herod's death, *Antiquities*, xix. 8.2.

**Chapter 11:19-30**

19 So then those who were scattered because of the persecution that occurred in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone.  
20 But there were some of them, men of Cyprus and Cyrene, who came to Antioch and *began* speaking to the Greeks also, preaching the Lord Jesus.  
21 And the hand of the Lord was with them, and a large number who believed turned to the Lord.  
22 The news about them reached the ears of the church at Jerusalem, and they sent Barnabas off to Antioch.  
23 Then when he arrived and witnessed the grace of God, he rejoiced and *began* to encourage them all with resolute heart to remain *true* to the Lord;  
24 for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord.

25 And he left for Tarsus to look for Saul;  
26 and when he had found him, he brought him to Antioch. And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Antioch.  
27 Now at this time some prophets came down from Jerusalem to Antioch.  
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. And this took place in the *reign* of Claudius.  
29 And in the proportion that any of the disciples had means, each of them determined to send a *contribution* for the relief of the brethren living in Judea.  
30 And this they did, sending it in charge of Barnabas and Saul to the elders. (NAS95)

**Chapter 12:1-25**

1 Now about that time Herod the king laid hands on some who belonged to the church in order to mistreat them.  
2 And he had James the brother of John put to death with a sword.  
3 When he saw that it pleased the Jews, he proceeded to arrest Peter also. Now it was during the days of Unleavened Bread.  
4 When he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people.  
5 So Peter was kept in the prison, but prayer for him was being made fervently by the church to God.  
6 On the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains, and guards in front of the door were watching over the prison.  
7 And behold, an angel of the Lord suddenly appeared and a light shone in the cell; and he struck Peter's side and woke him up, saying, "Get up quickly." And his chains fell off his hands.  
8 And the angel said to him, "Gird yourself and put on your sandals." And he did so. And he *\*said* to him, "Wrap your cloak around you and follow me."  
9 And he went out and continued to follow, and he did not know that what was being done by the angel was real, but thought he was seeing a vision.  
10 When they had passed the first and second guard, they came to the iron gate that leads into the city, which opened for them by itself; and they went out and went along one street, and immediately the angel departed from him.  
11 When Peter came to himself, he said, "Now I know for sure that the Lord has sent forth His angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."  
12 And when he realized *this*, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying.

13 When he knocked at the door of the gate, a servant-girl named Rhoda came to answer.  
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.  
15 They said to her, "You are out of your mind!" But she kept insisting that it was so. They kept saying, "It is his angel."  
16 But Peter continued knocking; and when they had opened *the door*, they saw him and were amazed.  
17 But motioning to them with his hand to be silent, he described to them how the Lord had led him out of the prison. And he said, "Report these things to James and the brethren." Then he left and went to another place.  
18 Now when day came, there was no small disturbance among the soldiers *as to* what could have become of Peter.  
19 When Herod had searched for him and had not found him, he examined the guards and ordered that they be led away *to execution*. Then he went down from Judea to Caesarea and was spending time there.  
20 Now he was very angry with the people of Tyre and Sidon; and with one accord they came to him, and having won over Blastus the king's chamberlain, they were asking for peace, because their country was fed by the king's country.  
21 On an appointed day Herod, having put on his royal apparel, took his seat on the rostrum and *began* delivering an address to them.  
22 The people kept crying out, "The voice of a god and not of a man!"  
23 And immediately an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and died.  
24 But the word of the Lord continued to grow and to be multiplied.  
25 And Barnabas and Saul returned from Jerusalem when they had fulfilled their mission, taking along with *them* John, who was also called Mark." (NAS95)

**REVIEW: CHAPTERS 1-12**

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

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

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

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

**Chapters 1-7**

12. Name two qualifications of an apostle referred to in Ac 1:21-26.
13. What was the ministry of the apostles?
14. What enabled them to do this work?
15. Who received the baptism of the Holy Spirit? Give evidence for your answer from:
  - a. Context of chapter 1:1-5
  - b. Pertinent information in the first five chapters
16. When did Jesus say they would receive it?
17. Where were they to receive it?
18. What were the apostles to 'witness' to, 1:8? Give chapter and verse for your answer from
  - a. Acts
  - b. Luke
19. The kingdom
  - a. Give verses from the Old Testament identifying the "kingdom" of Acts 1:6.
  - b. Give verses from chapter two proving that this kingdom was then in existence.
20. Name three qualifications of an apostle referred to in 1:21—26.
21. What are the "tongues" in chapter 2:4? Give evidence from chapter two for your answer.
22. When and where was the gospel of remission of sins in Jesus as the crucified and risen Son of God preached for the first time?
23. Give four lines of evidence Peter presented to prove Jesus was the Christ, 2:22-36.
24. At what point in this narrative (2:14-47) can you establish that some of the audience believed Jesus to be the

Christ? Show how you know.

25. When people in Jerusalem asked what to do to be saved, what were they told to do? Give the chapter and verse.
26. Give three reasons evidencing that the people on Pentecost understood that baptism was essential to obtaining forgiveness of sins.
27. What is “the gift of the Holy Spirit,” 2:38?
  - a. Give evidence for your answer from the context.
  - b. What in the first five chapters indicates it is not miraculous gifts?
28. Why is it said that the disciples continued in the “apostles’ doctrine”?
29. When all those saved by believing and obeying that gospel are added together, what is that group of people called?
30. List at least three things about the healing of the lame man (chapter three) that distinguish this miracle from modern “miracles.”
31. Give three lines of evidence Peter used to prove Jesus was the Christ in the sermon recorded in chapter three.
32. When is “the period of the restoration of all things,” 3:21? Give evidence for your answer from Peter’s sermon.
33. What did the Sadducees believe that caused them to be upset over the apostles’ teaching? (chapter four)
34. To what cause is the effect, belief, attributed to, 4:4?
35. “Believed” is evidently used by synecdoche in 4:4, 5:14. Explain what this means and how we know it.
36. What does “filled with the Holy Spirit” mean? Give some similar phrases (using “filled” or “full”) from the chapters we have studied thus far.
37. How did Satan try to stop the apostles’ ministry? (chapters four and five)
38. What does “common” in 4:32 mean and with what is it put in contrast?
39. What two things were characteristic of Ananias and Sapphira’s money before it was put into the common fund? Give verses for your answer from chapter five.
40. What did the events surrounding Ananias and Sapphira demonstrate about the apostolic ministry?
41. What are the three phrases (or words) that refer to the Holy Spirit in 5:1-11?
42. What principle did the apostles appeal to in both their arrests to justify their refusal to submit to the Sanhedrin? Give verses for your answer.
43. Chapter 5:32 says, “and so is the Holy Spirit.” Question: “And so is the Holy Spirit” what? Complete the idea. Give at least two additional references stating this idea.
44. Who are “them that obey him” in 5:32? Connect your answer to the context.
45. What is the cause of “the number of the disciples increasing,” 6:1,7?
46. What effect would the problem of 6:1-6 have had on the apostles’ ministry had it not been corrected?
47. What new ministry in the local church is recorded in chapter six and what was its purpose relative to the apostles’ ministry?
48. Up to the middle of chapter six who do we read about working miracles?
49. Verse eight of chapter six is the first mentioned occasion of what in the book of Acts?
50. What part did the apostles have in this change?
51. In a statement, what was the point of Stephen’s sermon? (chap. 7)
52. How did the Jewish leaders and their fathers “resist the Holy Spirit,” 7:51?
53. Who was the first Christian martyr?
54. To whom did Stephen address his prayers, 7:59,60?

### **Chapters 8-12**

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

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