

Acts

	The Church Established at "Jerusalem"	The Church Enlarged to "Judea and Samaria"	The Church Expanded to "the Ends of the Earth"	
	The church is	The gospel is	The witness is	
Ç	born	spreading	extended	
CA	tested	multiplying	received and rejected	
	purified	changing lives	changing lives	
	strengthened	breaking traditions	unifying Jews and Gentiles	
	CHAPTERS 1–7	CHAPTERS 8–12	CHAPTERS 13-28	
Leaders	The apostle Peter The apostle Paul		The apostle Paul	
Emphasis	Jewish evangelism	Transition	Gentile evangelism	
Time	AD 33 (1:1–2:47)	AD 36 (8:1) AD 40 (9:32)	AD 46 (13:1) AD 57 (21:18)	
Scope	City evangelism	National evangelism	Cross-cultural evangelism	
Theme	In the power of the Holy Spirit, Jesus's followers carry the good news of Christ to the world.			
Key Verse	1:8			
Christ in Acts	Jesus is the glorified, enthroned Savior, who continues His ministry in the world by means of the Holy Spirit working through His disciples until He returns (1:7–9).			

AD 60

Verse 24- But God raised Him from the dead, putting an end to the agony of death, since it was impossible for Him to be held in its power.

Although Jesus was wrongly accused (Mark 14:55-59), wrongly convicted (John 19:12-16), and wrongly executed (Matthew 27:54), he would not stay dead.

In the forty days between his resurrection and ascension, Jesus appeared to hundreds of people to prove his life after death. It was indisputable.

Verse 25- For David says of Him, 'I saw the Lord continually before me, Because He is at my right hand, so that I will not be shaken.

In his exposition, Peter starts by quoting Joel 2 but continues with David in Psalms 16:8-11:

I have set the Lord continually before me; Because He is at my right hand, I will not be shaken. Therefore my heart is glad and my glory rejoices; My flesh also will dwell securely. For You will not abandon my soul to Sheol; You will not allow Your Holy One to undergo decay. You will make known to me the way of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever.

Verse 25- For David says of Him, 'I saw the Lord continually before me, Because He is at my right hand, so that I will not be shaken.

Being at someone's "right hand" is a position of help and protection (the husband stands to the right of the bride). David understood that he could rely on the Lord every minute of the day to help him to be what God wanted him to be.

Verse 26- Therefore my heart was glad and my tongue was overjoyed; Moreover my flesh also will live in hope;

David lived in hope of the resurrection. There is nothing to fear in death because Jesus is waiting for us on its other side.

David is speaking of himself, but also of the Lord. He was sure that his physical body wouldn't remain in the grave so he could live in confidence of a home in heaven.

Verse 27- For You will not abandon my soul to Hades, Nor will You allow Your Holy One to undergo decay.

Whatever happened to Jesus will happen to us. Hades (Sheol, Hell, Tartarus, Gehenna, etc.) is the place of those who are spiritually dead. Those who have placed their trust (as David did) in God do not go to Hades:

- 2 Corinthians 5:8- We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.
- Philippians 1:23- But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better.
- The word destroy (šāḥaṭ) has the same root as the term grave (šaḥaṭ)

Verse 28- You have made known to me the ways of life; You will make me full of gladness with Your presence.'

The word Peter uses here for "life" (zōēs) is the same word John uses in John 10:10-

The thief comes only to steal and kill and destroy; I came so that they would have life and have it abundantly.

Jesus' death and resurrection have cleared a way for us to enjoy eternal life, not just physical existence on earth. Our spiritual life brings us "gladness" ("joy"- KJV).

Verse 29- "Brothers, 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.

Peter used an object and idea that was indisputable to his listeners. Although David lived and died a thousand years before this time, his tomb was in Jerusalem and was known to all its residents and visitors.

Josephus comments that David's tomb was a building with several rooms and vaults for the burial of kings. (Antiquities 13.8.4 [249]; 16.7.1 [179]; War 1.2.5 [61]). The tomb remained untouched during the destruction of Jerusalem in A.D. 70 and was still mentioned in the time of Hadrian (A.D. 117-38).

Verse 30- 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,

Peter refers to the promise God made to David:

2 Samuel 7:16- "Your house and your kingdom shall endure before Me forever; your throne shall be established forever."

Jesus descended from David both legally through Joseph (Matthew 1:6-16) and biologically through Mary (Luke 3:23-328), which is the ultimate fulfillment of God's promise.

The House of David

(Matthew)	David	(Luke)	
Solomon Rehoboam Abijah Asa Jehoshaphat Jehoram Ahaziah Joash Amaziah Uzziah Jotham Ahaz Hezekiah Manasseh Amon Josiah Jehoiakim	Jeholachin Salathiel Zerubbabel Abiud Eliakim Azor Sadoc Achim Eliud Eleazer Matthan Jacob Joseph	Nathan Mettatha Menan Melea Aliakim Jonan Joseph Juda Simeon Levi Matthat Jorim Eliezer Jose Er Elmodam Cosam Addi Melchi Neri	Salathiel Serubbabe Thesa Joanna Juda Joseph Semei Mattathiae Maath Nagge Esli Naum Amos Mattathiae Joseph Janna Melchi Levi Matthat Heli Marry

Verse 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.

David was not only a king but a prophet. He foretold that his descendant, the Messiah (whom Peter would soon announce to his audience as Jesus), would die but rise again without his body suffering decay. Jesus was unlike David, whose body obviously did suffer decay (because of his well-known tomb in Jerusalem).

Verse 32- It is this Jesus whom God raised up, a fact to which we are all witnesses.

Jesus has shown himself to others for forty days between his death and resurrection for this purpose. Peter and hundreds of others are witnesses (*martyres*).

- Mary Magdalene (John 20:11-18)
- The disciples minus Thomas (John 20:19-23),
- The disciples with Thomas (John 20:24-29)
- Cleopas and a friend (Luke 24:13-35)
- Judas' replacement Matthias (Acts 1:22)
- His half-brother James (1 Corinthians 15:7)
- Five hundred unnamed followers (1 Corinthians 15:6)

Verse 33- Therefore, since He has been exalted at the right hand of God, and has received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

Peter makes the distinction that his listeners killed Jesus, but God raised Him. They thought they were doing God's will through their acts of self-righteousness (trying to keep the Law), but they were actually working against God's will. They wanted to keep Him in the tomb, but God raised Jesus and exalted Him.

Peter did not stop preaching at the crucifixion, death, and resurrection. He preached of Jesus' exaltation and his pouring out of the Spirit on that very day.

Verse 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,

Jesus told the disciples that He needed to go away so the Holy Spirit would come (as he did at Pentecost):

John 16:7- But I tell you the truth: it is to your advantage that I am leaving; for if I do not leave, the Helper will not come to you; but if I go, I will send Him to you.

Jesus had to return to heaven so the Spirit would come and help believers as He glorified the Lord. Peter reminds his listeners that it wasn't David who ascended to heaven but Jesus.

Verse 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,

Where is Jesus today? Sitting at the right hand of the Father (Rev. 5:7). What happened to Jesus happens to His followers. Even though we won't be seated at the right hand of the Father, we will be gathered around the Throne where Jesus and the Father are seated (Rev. 7:9).

Peter uses two different words for "Lord." He is saying, "the LORD (Yahweh- the covenant name of God, Creator of the Universe) said to my Lord (Adonai- Jesus)."

Verse 35- Until I make Your enemies a footstool for Your feet."

The fact that the Holy Spirit had come was evidence that Jesus was seated at the right hand of the Father.

This idea of enemies as a footstool reminds us of Matt. 22:44 when Jesus asked the Pharisees, "What do you think about the Messiah? Whose son is he?" They answered, "David." Then Jesus asked them, "If then David calls him 'Lord,' how can he be his son?" referencing Psalm 110:1. They had no answer because they misunderstood who the Messiah was (Jesus!). There will be a time in the future when all of creation will be under the direct judgment and authority of the Messiah (Rev. 21:15).

Verse 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."

Peter has come to the conclusion of his sermon ("therefore") in a concise statement: although you put Him to death, God raised up Jesus as Messiah. You're on the wrong side of this issue!

This is the point of any gospel invitation- Jesus is perfect and right, but we are imperfect and wrong. Turn away (repent) from what you are to what Jesus is and believe in who He is (Lord) and what He has done (died for your sins) and be saved.

Verse 37- Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brothers, what are we to do?"

Their hearts were "pierced" (*katenygēsan*- stomped on and broken through, like a horse stamping the ground with its hoof.)

The Holy Spirit used Peter's sermon to convict those listening of their need to be saved. Conviction is not enough- it needs to lead to repentance.

Romans 10:17- "So then faith cometh by hearing, and hearing by the word of God."

Verse 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.

Their conviction should lead to individual repentance (*metanoeó-metá-* "changed after being with" + *noiéō-* "think") – "think differently after," "after a change of mind"; to repent (literally, "think differently afterward").

Does this verse support "baptismal regeneration" (the need to be baptized to be saved)?

Verse 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.

Later, in Paul's ministry (Acts 16:30-31), he and Silas were imprisoned and then miraculously freed through God's use of an earthquake. This caused the jailer to ask, "What must I do to be saved?"

Paul's response: "Believe in the Lord Jesus, and you will be saved, you and your household."

Household salvation? Salvation comes from individual faith.

Verse 39- For the promise is for you and your children and for all who are far away, as many as the Lord our God will call to Himself."

The faith of children is affected by the parents, and it is the parents' responsibility to train their children and lead them to faith in Jesus. Faith runs through families but is individual in nature.

It is a church's responsibility to PARTNER with parents in training children and leading them to Christ, not to take their place.

Deuteronomy 6- The Shema ("Hear")

The Shema Deuteronomy 6:4-9

"Hear, Israel! The Lord is our God, the Lord is one! And you shall love the Lord your God with all your heart and with all your soul and with all your strength. These words, which I am commanding you today, shall be on your heart. And you shall repeat them diligently to your sons and speak of them when you sit in your house, when you walk on the road, when you lie down, and when you get up. You shall also tie them as a sign to your hand, and they shall be as frontlets on your forehead. You shall also write them on the doorposts of your house and on your gates.

Verse 39- For the promise is for you and your children and for all who are far away, as many as the Lord our God will call to Himself."

Peter addressed Jews who were exiled (cf. Isa. 57:19) and Gentiles who were far from a knowledge of the LORD (cf. Isa. 49:1; Zech. 6:15).

Verse 40- And with many other words he solemnly testified and kept on urging them, saying, "Be saved from this perverse generation!"

After Peter ends his Spirit-filled sermon, he continues to testify to urge them to "save themselves" or "be saved" (passive imperative). It's a command to do something they are not able to do themselves- "Let yourselves be saved." How? By actively repenting and submitting to the Lord.

Saved from what? A generation that is "perverse" (skolias-"warped because of being dried out"). They are wasted away.

Verse 41- So then, those who had received his word were baptized; and that day there were added about three thousand souls.

The Scriptural basis of believer's baptism is this: belief first, then baptism based on belief. Baptism is an outward symbol of an inward reality.

There were those who heard and did not believe. However, about three thousand people believed and were saved, so they were baptized. All the people who were saved were baptized, although three thousand people is a very small percentage of people in Jerusalem for Pentecost.

Verse 42- They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

At times throughout the book, Luke gives a report on how the church is doing. What does a New Testament church look like?

- Continually- ("On the first day of the week" Acts 20:7).
- Preaching/Teaching- NT was written under the inspiration of the Holy Spirit (OT Scripture already written).
- Fellowship- (koinonia) Showing love to other believers (John 13:34–35).
- Breaking of Break- The Lord's Supper. We see this again in 20:7, 27:35.
- Prayer- Literally, "the prayers." Probably, set times for corporate prayers.

Verse 43- Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles.

There was a sense of awe (*phobos*- fear, reverence, respect) due to miracles not listed here but in the rest of the book:

- Healing
- Casting out demons
- Raising the dead

These miracles were used in a special way to authenticate the authority and ministry of the apostles.

Verse 44- And all the believers were together and had all things in common;

Because of the lack of lodging for pilgrims to festivals and feasts, it was common for residents to accommodate other Jews during times like Pentecost. With the inauguration of the church, extended hospitality was needed. Some would not go back to their old lives, and other believers were in need because they were poor (2 Corinthians 8:14- "At this present time your abundance will serve as assistance for their need, so that their abundance also may serve as assistance for your need, so that there may be equality").

Verse 45- and they would sell their property and possessions and share them with all, to the extent that anyone had need.

This was not new, and it wasn't communism. The verbs "sell" (epipraskon) and "share" (diemerizon) are imperfect, meaning they are actions that "took place in the past but were ongoing for a period of time where the time of completion of the action is not specified." Jerusalem Jews were used to sharing with pilgrims.

These were acts of generosity that had consequences (Ananias and Saphira in Chapter 5). They didn't die because they refused to sell their property (e.g., communism) but lied about doing so.



Communism- You have two cows. The State takes both and gives you milk according to how much they think you need.

Socialism- You have two cows. You keep one, and the State makes you give one to your neighbor.

Capitalism- You have two cows. You sell one and buy a bull. You start a herd and hire people to help you manage it. You start a second and a third herd and hire more people in the process.

Nazism- You have two cows. The State takes both and shoots you.

Liberalism- You have two cows. The State takes both, shoots one, milks the other, and then throws the milk away, then shoots the second because it's ruining the environment.

Verse 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,

For the next forty years, the temple would be important to Jewish believers for pray and witnessing until it was destroyed in A.D. 70.

- Peter and John healed a beggar and preached there (Acts 3)
- Peter and John were arrested there (Acts 4:1-3).
- Paul is arrested there (Acts 21:27-36).
- Stephen is murdered because of his sermon on the temple (Acts 7)

Verse 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,

Stephen preached about how the temple was no longer necessary.

- The early patriarchs worshiped God without it (Genesis 12:7; 28:18-22; 35:1-4).
- God directed the building of the tabernacle (Exodus 26), but He didn't ask for a permanent building (2 Samuel 7:5–7).
- God honored David and Solomon's desire to build the temple (1 Kings 6:11-13), but Solomon admitted God couldn't be contained in a building (1 Kings 8:27).

Verse 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,

As long as Christians are using the temple for worship, they are seen as a "sect of Judaism" and not a threat to the Roman government. Eventually, believers come to realize that they do not need the temple for worship. They meet in homes (Romans 16:5; 1 Corinthians 16:19; Colossians 4:15; Philemon 1:2). "Breaking bread" could refer to the Lord's Supper, daily meals, or daily meals with an element of the Lord's Supper. These meals were characterized by a spirit of gladness and sincerity of heart that unity (one mind) produces.

Verse 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.

The early believers had favor (*charin*) with others, and although persecution was soon on its way, this was the way a church should act.

The word "praising" (ainountes) is used nine times in the NT, seven of them by Luke (Luke 2:13, 20; 19:37; 24:53; Acts 2:47; 3:8-9; Rom. 15:11; Rev. 19:5). It refers to praise offered to God. This is the first of seven summary progress reports (cf. Acts 6:7; 9:31; 12:24; 16:5; 19:20; 28:30–31) Luke used in the book.