

The Acts of the Apostles, or simply, Acts
Introduction

I. Title: Acts of the Apostles

The title, “Acts of the Apostles,” distorts the thrust of the book. Only two apostles are the focus of the book, Peter, then Paul. John is mentioned, as is James, but the others are not mentioned. Paul dominates the last half of the book. But the real actor in the book is not the apostles, but the Holy Spirit. The narrative describes how God the Holy Spirit empowers the early church, specifically, through Peter, then Paul, to take the message of the risen Messiah from the Upper Room in Acts 1, to Paul’s private, house prison room, in Acts 28.

The earliest known evidence for the name, “Acts,” is found in an anti-Marcionite Prologue to Luke’s gospel, dated between A.D. 150—180. No evidence exists for the reason for this title.

The Holy Spirit births the Church and expands the church throughout the Mediterranean world.

II. Author: Luke, cf., Luke 1:1–4, Acts 1:1

The author of Acts is never mentioned, however, the clues that are given within the book have led to the tradition that the author was Luke. Irenaeus (A.D. 130–200) was the first to recognize the use of the first person plural (‘we’ and ‘us’) indicated that the writer was at times the traveling companion of the Apostle Paul (Ac 16:10–17; 20:5–15; 21:1–18; 27:1–29; 28:1–16). The opening verse of the book indicates the author is also that of the third gospel (cf., Luke 1:1–4 w/Acts 1:1). When evaluated, only Luke could fit these conditions. We know little of Luke. We believe he was a Gentile based on his name and his education as indicated through the elevated style of his writing and being a physician (Col 4:14).

Paul first met Luke in Troas (Acts 16:8–11), though there has been speculation that Luke may have known Paul earlier, since there was a medical school in Tarsus. Paul mentions Luke in 2 Tim. 4:11 and Philemon 24 as a faithful friend and traveling companion. Luke led the church in Philippi for about six years before rejoining Paul. It is likely that he used the two years that Paul was in jail in Caesarea to research the material and interview eyewitnesses for both the Gospel and Acts. The final draft would have been completed when Paul was in Rome, but before he was released for his next journey.

III. Date

Considering the circumstances surrounding Luke’s presence with Paul it seems that the book would have been completed during Paul’s first period of house arrest in Rome. Since neither the burning of Rome (A.D. 64), nor the destruction of Jerusalem (A.D. 70) are mentioned, the book was likely not written later. Thus it was most likely written

before these events and before the death of Paul (A.D. 66) which he surely would have recorded. The most likely date is in the early 60s, probably the late fall of 61 or winter of 62.

Critical (liberal) scholarship places the time of writing in the early second century, A.D. 125–30; others have dated it to A.D. 80–90.

Arguments for an early date:

No mention of the destruction of Jerusalem

No mention of the burning of Rome or Neronian persecution

No mention of the death of Paul

The early character of the subject-matter.

It is significant that the major interests of the author of Acts are those prevalent in the earliest period of church history, but which were not so relevant in later times. The Jewish-Gentile controversy is dominant and all other evidence apart from Acts suggests that this was a vital issue only in the period before the fall of Jerusalem. Even by the time of Paul's later letters it had ceased to be a burning issue. Moreover, the question of Gentile inclusion was taken for granted when once the universal character of the Christian church had been established. Again, the preoccupation with food requirements in the report of the decisions of the Jerusalem Council points to an early stage of Christian development. Before the fall of Jerusalem all these factors were of vital significance.

The early nature of the theology.

Supporting evidence of a more incidental character, but nevertheless highly significant, is found in the theological language.

Either the author writes early enough to be in direct, living touch with actual eyewitnesses, or he possesses such remarkable historical skill that he is able to reproduce with clear fidelity the primitive climate of thought. The former alternative is the more credible.

The attitude of the state towards the church. Before the Neronian persecution the only opposition to Christianity came from some Jews in some locations. After the Neronian persecution Rome was more suspicious and in some cases hostile to Christianity.

The relation of Acts to the Pauline epistles. Nothing is said of Paul's epistles in Acts which suggests an early date.

IV. Place in the Bible

This book plays a unique role in the revelation of God and the outworking of His plan in human history. Acts describes the propagation, progress, and process by which the Gospel moved from being a local Judaic phenomenon to a global phenomenon.

The structure of the book is foreshadowed by Jesus' implicit mandate to the eleven disciples in Acts 1:8, "You will be my witnesses in Jerusalem and in all Judea and Samaria, and to the ends of the earth." The narrative begins with the twelve disciples receiving their final instructions from the resurrected Jesus just before he ascends to heaven. They are to wait in Jerusalem for the promised arrival of the Holy Spirit. When this event occurs on the Day of Pentecost, the disciples become transformed into the apostles, commissioned and sent by Christ to take the gospel to all the world. Acts describes the dynamic expansion of the infant church from the one hundred twenty souls of Acts 1, through the rapid increase of converts in Acts 2–3, the progress of the gospel through Judea and Samaria, then to Antioch, and Asia Minor and on to Greece and Rome, the capital of the known world.

This narrative plays an important role by describing the birth and expansion of the infant church, from the resurrection of Jesus to the imprisonment of Paul in Rome. We see Christianity transformed from a primarily Jewish sect to one that is primarily Gentile. The book is thus important for seven reasons:

1. It records the beginning of the church on the Day of Pentecost (Shuvu'ot), A.D. 33 with the miraculous outpouring of God the Holy Spirit upon the disciples.
2. The book describes how the infant church expands from Jerusalem to the halls of power in Rome. We see the opposition, persecution, tension, and spiritual maturation of the early church.
3. The book enables us to understand the transition from the Age of Israel to the Age of the Church, from the Law to Grace, from Jerusalem to Rome, and from a Jewish sect to an international multitude. This provides an important understanding of the separation of Christianity from Judaism.
4. As the church develops, we understand how God the HS provided for its leadership, administration, and organization.
5. Acts lays the foundation for the Church Age concept of missions, the outworking of the Great Commission given by Jesus to His disciples,
6. Without the historical structure provided by Acts, we would not understand the context for the Pauline epistles, or even understand who the Apostle Paul was or the significance of his letters.
7. Acts provides the only historical sequel to the events of the Gospels.

Luke wrote a legal defense [*apologeō*] to Theophilus to demonstrate that Christianity is a unique work of God, and not merely some human contrivance. As the human writer, he organized the book around Jesus' mission statement to the disciples in Acts 1:8. Luke also draws upon specific events that demonstrate the supernatural birth and miraculous expansion of the early church. The disciples credentials are validated through the miraculous healings and signs and wonders which accompanied them. Luke makes it clear that the church is a multi-ethnic organism where nationality, ethnicity, gender, or economic or social status are irrelevant to the grace and power of God.

Just as Jesus manifested the reality of His physical bodily resurrection through many convincing proofs, so Luke authenticates the divine source of the new church. He demonstrates its verification through various objective, historical events. God does nothing in secret without validating it in public. Once established, these proofs were historically recorded and there is no need to repeat them in subsequent generations. By the end of Acts the Church has transitioned from spiritual infancy to an early maturity, grounded on the foundation of the prophets and apostles.

V. The Role of the Holy Spirit in Acts

The major distinction from the Day of Pentecost forward is the presence and activity of God the Holy Spirit. This is one of the primary distinguishing characteristics of a new period in God's administration and oversight of human history—the dispensation of the Church, or the dispensation of Grace. In this dispensation the Holy Spirit makes the body of each believer a temple for the indwelling of Christ. To highlight this change, the early years of the Church were marked by significant manifestations of the Holy Spirit which distinguished the new age.

The Holy Spirit in Acts

Ch 1	4x	Ch 10	5x	Ch 20	2x
Ch 2	6x	Ch 11	5x	Ch 21	2x
Ch 3	0	Ch 12	0	Ch 22–27	0
Ch 4	2x(M) 3x(Cr)	Ch 13	4x	Ch 28	1x
Ch 5	3x	Ch 14	0		
Ch 6	3x	Ch 15	2x		
Ch 7	2x	Ch 16	2x		
Ch 8	6x	Ch 17	0		
Ch 9	2x	Ch 18	0		
		Ch 19	4x		

Acts 1–7 in Jerusalem 20x (21x Cr)

Acts 8–9 in Judea and Samaria 8x

Acts 10–28 in the uttermost part 27x

The major events in which the HS ministry is displayed occur around certain events.

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| Acts 1 | The HS's coming is prophesied and Scripture revelation is attributed to Him. |
| Acts 2–4 | Events at Pentecost and immediately after are described as the outpouring of the HS. |
| Acts 5–6 | Description of growth of the Church and service to one another |
| Acts 6–7 | Events around Stephen's stoning |
| Acts 8 | Paul's salvation and commissioning |
| Acts 10–11 | Conversion of Cornelius, inclusion of Gentiles |
| Acts 12–13 | Maturation of the church |
| Acts 19 | Conversion of John's disciples, Old Testament saints |
| Acts 20 | Paul's warning to the Ephesian elders |
| Acts 21 | Paul's side trip to Jerusalem on the way to Rome. |

VI. Place in History

Under the inspiration of the Holy Spirit (1 Peter 1:20–21) we have the divine interpretation of the early history of the church. In *Acts*, God gives us His emphases and describes what He believes is important for the coming centuries. As such we come to understand a new work in history, the Church, a living, growing, dynamic organism, empowered by God the Holy Spirit and destined to be the bride of Christ. In these chapters God stresses the expansion of the Church through the witness of the good news that Jesus Christ has paid for the sins of the world completely. This brings into focus a second chapter of the intrusion of God into the world, the first being the call of Abraham in Gen 12. Just as God had previously called out the descendants of Abraham to be a counter culture in the world that then was, a culture that was to be the light to the nations, to teach them about the nature, character, love, and grace of God. In the new age, the Church would be sent out to declare this message to all the world.

VII. Titles and Names for Jesus in Acts

The Christ', 2:31, 36; 3:18, 20	His Servant Jesus, 3:13, 26; 4:27, 30
His Servant, Your Servant, Acts 3:13, 26; 4:27, 30	Prince of Life, 3:15
the Son of Man, Acts 7:56	Chief Cornerstone, 4:11
Lord, 1:6	The Just One, 7:52
Lord Jesus, 1:21	Son of God, 8:37
Jesus of Nazareth, 2:22	Lord of All, 10:36
Prince and Savior, 5:31	Savior, 13:23
Lord and Christ, 2:36	

VIII. Major Characteristics of the Book

The most significant feature of Acts is that it is **transitional** and **historical**. *Transitional* means that the norm of God's work in history is changing from the Old Testament pattern of ongoing revelation and working exclusively through Israel, to a cessation of special revelation and working primarily through the Church. *Historical* means that the writer describes what transpired and is not indicating that what happened is what should always happen or what will always characterize the new dispensation. Acts is **descriptive** not **prescriptive**.

Other than the Holy Spirit the following doctrines are emphasized

- The resurrection of Christ
- Prayer
- Preaching/telling the good news
- Witnessing, numerous conversions
- Missionary expansion
- Organization and administration of the local church

Caveat: Acts is not a pattern for the New Testament believer. This is the error of forgetting it is a transitional book covering a period of time which the New Testament canon of Scripture was incomplete. At the beginning of Acts there are thousands of Old Testament saints throughout Judea and the Roman world. In the progress of revelation and the establishment of the church they must be brought in to the church (Jew, Greek,

Samaritan, Old Testament saints, Gentiles) in such a way that the unity of the new baby is preserved and old rivalries and distinctions are no more (Eph. 2:11ff).

IX. Key Doctrines

Ecclesiology: the Church

The Holy Spirit's ministries

Apologetics: one of the, if not the primary purpose of the book is to establish the credentials of Christianity and present a logical, rational defense of its veracity.

Missions

Prayer

Demonism: demon possession, demon influence, and casting out demons

Evangelism: much can be learned from the various sermons recorded in Acts

The Kingdom of God

Dispensation

X. Key Words

Holy Spirit

Witness; *martus* 15x; *martureo* 4x

Faith, believe: verb *pisteuo* is used 37x; noun *pistis* used 15x

Signs and wonders; Acts 5:30; 5:12; 14:3; 15:12

Teaching, *didasko*, 16x, always translated "to teach";

Preaching, *euangelizo*, 12x translated preaching; 2x bring good news; 1x told the good news;

The verb *kerusso* is used 8x for preaching in Acts.

Acts 8:5 Then Philip went down to the city of Samaria and preached Christ to them.

Acts 9:20 ¶ Immediately he preached the Christ in the synagogues, that He is the Son of God.

Acts 10:37 that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached:

Acts 10:42 And He commanded us to preach to the people, and to testify that it is He who was ordained by God *to be* Judge of the living and the dead.

Acts 15:21 For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.”

Acts 19:13 Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, “We exorcise you by the Jesus whom Paul preaches.”

Acts 20:25 ¶ “And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more.

Acts 28:31 preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.

XI. Acts in the Flow of Biblical Thought:

A. The Noachic Prophecy

Gen. 9:25 So he said, “Cursed be Canaan; A servant of servants He shall be to his brothers.”

Gen. 9:26 He also said, “Blessed be the LORD, The God of Shem; And let Canaan be his servant.

Gen. 9:27 “May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant.”

B. The Abrahamic Promise of Blessing

Gen. 12:2 I will make you a great nation; I will bless you And make your name great; And you shall be a blessing.

Gen. 12:3 I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.”

C. The Mosaic Covenant Promises of Blessing and Cursing

Deut. 30:1 “Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call *them* to mind among all the nations where the LORD your God drives you,

Deut. 30:2 and you return to the LORD your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul,

Deut. 30:3 that the LORD your God will bring you back from captivity, and

have compassion on you, and gather you again from all the nations where the LORD your God has scattered you.

- D. The Davidic Covenant
Psa 89; 2 Sam 7:1-17
- E. The New Covenant, Jer. 31:31-33

XII. Peter and Paul

- A. The book all but ignores the other apostles. Peter and Paul stand in contrast to one another: Peter as the apostle to Israel, Paul as the apostle to the Gentiles
- B. Peter is the major figure in the first 12 chapters as the new Church moves from Jerusalem to Antioch. Peter is the clear leader

Peter gives the first major sermon on the day of Pentecost, Acts 2

Peter, though accompanied by John, commands the lame man to walk. John never speaks. Acts 3

Peter is the one who addresses the Sanhedrin and who gives the apologia for their actions, Acts 4

Peter explains why Ananias and Sapphira were necessarily executed by God the HS. Acts 5

Peter performs many miracles, even his shadow is used to heal some. Acts 9

Peter and John initiate the Samaritan believers into the church, and Peter confronts Simon the sorcerer. John is the silent partner.

Peter heals the paralyzed Aeneas, Acts 9

Peter raised Dorcas from the dead. Acts 9

Peter takes the gospel to Cornelius, Acts 10

Peter is then instrumental in opening up the Jerusalem church to the inclusion of Gentiles, Acts 10-11

Peter is then miraculously delivered from prison. Acts 12

Paul

Paul also heals a cripple (14:8–12),

Paul, like Peter heals by strange means, Peter through his shadow, Paul with his clothes (5:15; 19:12),

Paul also has an encounter a sorcerer (13:6),

Paul is also involved in restoration (9:36; 20:9),

Paul is miraculously released from prison (16:26).

These are all parallel to key events in Peter's ministry and are recorded to demonstrate the credentials of Paul as an apostle.

XIII. Dispensations and Acts

A. What is a dispensation?

Scofield: A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God.

W. Graham Scroggie: The word *oikonomia* bears one significance, and means "an administration," whether of a house, or property, of a state, or a nation, or as in the present study, the administration of the human race or any part of it, at any given time. Just as a parent would govern his household in different ways, according to varying necessity, yet ever for one good end, so God has at different times dealt with men in different ways, according to the necessity of the case, but throughout for one great, grand end.

Charles C. Ryrie: a dispensation is a distinguishable economy in the outworking of God's purposes.

Robert Dean, Jr.: A dispensation therefore is a distinct and identifiable administration in the development of God's plan and purposes for human history (Eph. 3:2; Col. 1:25-26). A closely connected but not interchangeable word is age (Greek *aión*), which introduces the time element. God manages the entirety of human history as a household, moving humanity through sequential stages of His administration, determined by the level of revelation He has provided up to that time in history. Each administrative period is characterized by revelation that specifies responsibilities, a test in relation to those responsibilities, failure to pass the test, and God's gracious provision of a solution when failure occurs. *Tim LaHaye Prophecy Study Bible*

- Distinct elements are from the viewpoint of God
- A time when one ends and another begins; this may include a transition period of weeks or months
- Emphasizes the divine administration of history

- New revelation designates the shift from one dispensation to another.
- Some things remain the same, others change
- Each dispensations has its own responsibilities and tests
- Each successive stage moves God's plan closer to conclusion

B. Characteristics of dispensationalism.

Negatively: What dispensationalism is not

1. It is not simply a recognition that dispensations exist. There are many theologians in history who recognize various dispensations, but that does not mean they are a dispensationalist.
2. It has nothing to do with the number of dispensations. To be a dispensationalist you must hold to at least three.
3. It is not equivalent to premill. While all dispensationalists are premillennial, not all premillennialists are dispensationalists.

Dispensationalism is not some weird sect, but a theology that reflects a consistently applied hermeneutic to the whole of Scripture.

Positively:

1. A consistent, literal interpretation applied equally to all Scripture against spiritualizing or allegorizing portions of the text, especially in relation to prophecy, Israel, and the Church.
2. A consistent distinction is made between Israel and the Church. This is the central issue in dispensationalism.
3. What is God's ultimate purpose.

Dispensationalism: the glorification of God, God has instituted and oversees different plans and programs to achieve His glory.

Covenant Theology: Salvation of the elect or humanity. The one and ultimate purpose of God. Yet this fails to account for the angels and the rest of creation.

*For Dispensationalists Salvation is one program in God's overall plan, but God has other plans for angels and other creatures.

C. Conclusion

The essence of dispensationalism is the distinction between Israel and the Church which grows out of the consistent, plain interpretation and reflects the basic purpose of God in His dealings with man in ultimate glory.

D. Dispensationalism and *Acts*

In *Acts*, this is important because there is a covenant shift at the beginning of the book, the beginning of the Church, which is distinct from Israel, and transition elements, i.e., the continued offer of the kingdom to Israel.

1. The Nature of Transitions

Transition means a change, the change is from one dispensation to another.

Transition from Law to Grace; from Israel to the Church, from a national entity and a distinct ethnic people, to a universal people throughout all nations.

2. The Message to Israel

Repent so the times of refreshing may come

3. The Message to Gentiles

God also granted them repentance

XIV. Historical

A. Luke's accuracy as a historian has been attacked for the last two centuries, yet his accuracy cannot be impugned. Sir William Ramsay has done much to establish and validate Luke as a serious historian and this is largely due to archaeological researches.

1. The author of *Acts* was acquainted with all the different political arrangements in those provinces which enter into the narration of Paul's missionary journeys

2. At the time when Paul was in Cyprus a proconsul was in charge, and although there had been many changes within a brief period Luke used the correct title when describing Sergius Paulus.

3. Philippi is accurately described as a Roman colony, whose officials are called *strategoï*, apparently representing the senior magistrates according to the Roman pattern of *duoviri iuri dicundo*.

4. At Thessalonica the unusual politarchs, for which no parallels were known to exist in imperial organization, are now vouched for by inscriptions.
5. At Malta the ruler is correctly styled the $\pi\rho\omega\tau\omicron\varsigma$ or chief man,
6. While at Ephesus there are correct references to the local government organization, with Asiarchs controlling religious affairs, the Secretary (or Chief Clerk) wielding considerable influence, and the proconsular authorities being regarded as the final court of appeal.
7. In addition to these, Luke shows detailed knowledge of the rights and privileges of Roman citizens

B. Understanding the Herods

JUDAEA	GALILEE	ITURAEA <i>etc.</i>
37-4 BC King Herod the Great	37-4 BC King Herod the Great	22-4 BC King Herod the Great
4 BC-AD 6 Herod Archelaus, ethnarch	4 BC-AD 39 Herod-Antipas, tetrarch	4 BC-AD 34 Herod Philip, tetrarch
41-44 King Herod Agrippa I	39-44 King Herod Agrippa I	37-44 King Herod Agrippa I

Biographical Sketches

The Herods

Herod the Great

1. The Patriarch of the clan was Antipater, an Idumite, a descendant of Esau.
2. In 47 B.C. Herod the Great was appointed governor of Galilee, he was 25 years old. By 45 B.C. he was appointed governor of Syria. In 41 B.C. Antony appointed Herod and his brother Phasael as tetrarchs of Judea.
3. In 40 BC the Parthians gained control of Jerusalem and established Antigonus as a puppet ruler in Jerusalem. Herod's brother Phasael was captured, but before he could be tortured he killed himself.

4. Herod his his family at Masada, then at Petra. Herod then fled to Egypt on his way to Rome. In Alexandria he planned his strategy with Cleopatra.
5. Though it was winter and a bad time to travel, Herod set out for Rome. Facing storms at sea they sought haven in Rhodes. Eventually he made it to Italy and Rome.
6. In Rome he went to Mark Antony who agreed with Octavius that Herod should be made the ruler of Judea. With Antony's support the Senate appointed Herod to be King of Judea.
7. Herod was also very close to Octavian, Julius Caesar's nephew and the soon to be Caesar Augustus. When Augustus was Emperor his second in command was Agrippa. Herod's supporters said that "In Augustus' affection Herod is second only to Agrippa, and in Agrippa's affection, Herod is second only to Augustus."
8. Herod quickly returned to Akko, a port north of Haifa, and conscripted an army of Galileans.
9. His first move was to go to Masada to liberate his family who were hiding there from Antigonus.
10. Then he launched an assault from Galilea, captured Sepphoris, the capital of Galilee, in a snowstorm in 39 BC.
11. In 37 BC Herod captured Jerusalem and slaughtered thousands of Jews, Antigonus is captured and sent to Rome to be executed by Antony. This did not make Herod a favorite of the Jews. At the same time he married Mariamne, the niece of Antigonus.
12. The succession to Herod was a mess. His sons Alexander and Aristobulus were his favorites, but rumors spread that they had not forgiven Herod for having their mother murdered. Antipater was recalled to generate competition and he caused rumors to fly about Alexander and Aristobulus' designs on the throne. These two were found guilty and executed by strangulation in 7 B.C. Antipater then grew impatient and attempted to poison Herod. Instead, his brother Pheroras drank the poison and Antipater was imprisoned. Before executing Antipater, Herod designated Archelaus to be king, Antipas tetrarch of Galilee and Periea, and Philip tetrarch of Gaulanitis, Trachonitis, Batanea, and Paneas.
11. Herod died miserably in 4 B.C.

Since this will was only 5 days before his death and did not have Caesar's permission, Archelaus and Antipas went to Rome. Augustus compromised by making Archelaus ethnarch (ruler of a nation) over Idumea, Judea, and Samaria. Antipas was tetrarch ("ruler of a quarter") of Galilee and Perea. Philip was made tetrarch over Gaulanitis, Trachonitis, Batanea, and Paneas.

Herod the Ethnarch, Archelaus (4 B.C.-A.D. 6)

1. Archelaus received Idumea, Judea, and Samaria from his father's kingdom (Mat 2:22).
2. He was the older son through Herod's Samaritan wife, Malthace.
3. He was the worst of Herod's sons. Before going to Rome he had 3,000 killed in putting down a revolution led by people avenging the blood of those killed by Herod.
4. He was extremely brutal toward Jews and Samaria, one reason Joseph took Mary and Jesus to the Galilee.
5. He angered the Jews when he married Glaphyra, his half-brother Alexander's widow.
6. His rule was repressive and intolerable. When a deputation from Judea and Samaria complained to Augustus and warned of a revolt, Archelaus was deposed and exiled. Judea then became a Roman province administered by prefects appointed by the emperor.

Herod Antipas, 'The Tetrarch' (Luke 3:19;23:7ff; Mk 6:14-28)

1. Herod's younger son through Malthace who inherited the Galilean and Perea regions of Herod's kingdom. He is the ruler of Galilee and Perea during the first 9 chapters of Acts.
2. Antipas is the Herod who imprisoned and executed John the Baptist (Mk 6:14-28).
3. Jesus called him "the fox" (Luke 13:31ff).
4. Like his father, Antipas was a gifted architect and administrator. He built the city of Tiberius and named it for the emperor. He also built Sephoris.
5. His family life and marriages are confusing. He first married the daughter of the Nabatean king Aretas IV, then divorced her to marry Herodias, the wife of his half-brother Herod Philip. This was the marriage John the Baptist denounced as unlawful which did not endear John to Antipas or Herodias. Antipas feared John's popularity, all of this led to John's execution.
6. Aretas took the divorce as an affront to the Nabateans and attacked Antipas in AD 36. Antipas was defeated, which was viewed as divine judgment for the execution of John the Baptist.

7. In AD 39, his nephew Herod Agrippa, informed the Emperor Gaius Caligula that Antipas was plotting against him and he was deposed from power and exiled until his death.

Herod Agrippa or Herod the King (Acts 12:1),

1. The son of Aristobulus and grandson of Herod the Great.
2. Following the execution of his father in 7 BC, Agrippa grew up in Rome with close ties to the emperor's family.
3. Agrippa incurred enormous debts and left Rome for Galilee where he lived with his uncle Antipas until they quarreled and he returned to Rome. There he was imprisoned by Emperor Tiberius, but was freed the next year when Caligula became emperor.
4. In AD 37 Caligula made Agrippa king and gave him territories in NE of Palestine. ON the exile of Antipas he was given Galilee and Perea. When Claudius became emperor in AD 41, he was also given Judea and Samaria. He moved his palace to Caesarea by the sea.
5. The Jews looked favorably upon him, since he was a descendant of the Hasmoneans through his grandmother, Mariamne.
6. Agrippa had James the brother of John executed (Acts 12:2ff)
7. He died suddenly of worms at the age of 54, possibly because he was beginning to make a pretense to Messiahship, Acts 12.
8. Agrippa had a son, also called Agrippa, and two daughters: Berenice (Acts 25:13ff) and Drusilla, who became the third wife of the procurator Felix (Acts 24:24).

Herod Agrippa, II, (AD 27-100)

1. He was too young to receive his Father's kingdom so he was given territories north and northeast of Galilee.
2. His capital was Caesarea Philippi, which he called Neronias.
3. He is the Agrippa who thought Paul was trying to make a Christian (Acts 25:-26:32).

XV. Seven Progress Reports in *Acts*

- A. Acts 2:47 praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

- B. Acts 6:7 ¶ Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.
- C. Acts 9:31 ¶ Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.
- D. Acts 12:24 ¶ But the word of God grew and multiplied.
- E. Acts 16:5 So the churches were strengthened in the faith, and increased in number daily.
- F. Acts 19:20 So the word of the Lord grew mightily and prevailed.
- G. Acts 28:31 preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.

A Synthesis of Paul's Missionary Journeys The Apostle to the Gentiles (Rom 11:13)				
Journeys	Scripture	Time	Visited	Books & Places
First	Acts 13:1–14:28	A.D. 47–48	Seleucia, Cyprus (Salamis, Paphos) Perga, Antioch in Psidia, Iconium, Lystra, Derbe	None None
Second	Acts 15:36–18:22	A.D. 49–52	Syrian-Antioch (Cilicia, Derbe) Lystra, Phrygia, Galatia, Mysia Troas, Samothracia Neapolis, Philippi, Thessalonica, Berea, Athens, Corinth Ephesus, Corinth Caesarea, Jerusalem	1 Thess (A.D. 50) Corinth 2 Thess (A.D. 51) Corinth Gal (A.D. 49) Syr.-Antioch Jerusalem Council Acts 15
Third	Acts 18:23–21:17	A.D. 52–57	Galatia, Phrygia Ephesus, Macedonia Corinth, Philippi Troas, Assos, Mitylene Chios, Samos, Trogyllium, Miletus, Coos, Rhodes, Patara Tyre, Ptolemais, Caesarea, Jerusalem	1 Cor (A.D. 54) Ephesus 2 Cor (A.D. 55) Macedonia Romans Corinth
1st Prison Term	Acts 21:27–26:32	A.D. 57–59	Caesarea	Books Luke wrote his gospel
	Acts 21:18–28:31	A.D. 60–62	Rome—Prison Epistles	Ephesians, Philippians, Colossians, Philemon
4th Mission Journey not Recorded in Acts	1 Tim 1:3 & Titus 1:3	A.D. 62–66	Crete, Ephesus, Macedonia	1 Timothy (A.D. 62–66) Titus (A.D. 62–66)
2nd Prison Term	None	A.D. 64–67	Rome—Martyrdom	2 Timothy (A.D. 67)