

Gospel Witnesses in the Book of Acts

Witness #	Text	By	Audience Type		Key Proclamations				
					Who was Jesus Christ of Nazareth?	What did men do with him?	What was God's response?	Where does mankind stand because of this?	How are people saved from this predicament?
1	Acts 2:14-40	Peter	Day of Pentecost - Unbelieving, yet religious Jews from all over Roman Empire (vs. 2:5, 2:23)	1	Jesus was sent by God, as proven by His miracles, wonders and signs (2:22)	Jesus' death by crucifixion (which the audience was accused of doing) was according to the pre-determined plan of God (2:23)	Jesus was resurrected from the dead (2:24), which was predicted by David in the Psalms (2:25). Through Jesus' resurrection/exaltation, He has ascended to the Throne of David in this "already here" Messianic kingdom state (2:30) and is seated at the right hand of the Father (2:33).	God has announced to the world that Jesus is now both Lord and Christ (2:36), making anyone who has not acknowledged this at odds with God and in need of repentance (2:38)	Salvation is granted to anyone, Jew or Gentile, who repents of their rejection of Christ (2:37-40)
2	Acts 3:12-26	Peter	Jews at the temple in Jerusalem (vs. 2:11)	1	Jesus referred to as deity by titles such as the "Holy One", "Just One" (3:14) and the "Prince of Life" (3:15)	Jesus was crucified as foretold by the prophets (3:15, 18) when the Jews denied and killed this servant of God (3:13-15)	Jesus has been raised from the dead (3:26) and exalted (3:13), which was confirmed by eye witnesses (3:15)	One day Jesus will return to the earth as foretold by all the prophets, and will destroy all of those who do not recognize His authority (3:20-21, 23-24)	Salvation from sins (including this rejection of Christ) is granted to those who repent, place faith in Jesus, and submit to Him as Lord (3:16, 19, 22-23, 26)
3	Acts 4: 8-12	Peter	Rulers, elders, scribes and High Priests (4:5-6)	1	Jesus is the cornerstone sent by God as predicted in Isaiah 26 and Psalm 118 (4:11)	But this cornerstone was rejected by the "the builders" as they crucified him (4:10-11)	God has raised this same Jesus from the dead (Acts 4:10)	It is implied that since they rejected God's Christ, repentance and salvation would be necessary (4:10-12)	There is no salvation through any other person on heaven or on earth except this same Jesus (Acts 4:12)
4	Acts 5:29-32	Peter and other Apostles	High Priest, Sanhedrin and the elders (5:21)	1	This audience was very familiar from the previous proclamation who the Apostles claimed Jesus was.	For a 2nd time, Peter accuses this audience of murdering Jesus by crucifying Him (5:30).	Despite Jesus' crucifixion, God has raised Him from the dead (5:30) and exalted Him to the right hand of God as Prince and Savior (5:31), which the Apostles along with the Holy Spirit have testified (5:32)	The response to the fact that Jesus is now Prince should be to repent if you have rejected Him (5:31)	Those who do repent and acknowledge who Jesus is as Prince and Savior will receive forgiveness of sins (5:31)
5	Acts 7:2-56	Stephen	High Priest and Council in Jerusalem (vs. 1)	1	Jesus referred to as deity by titles such as the "Just One" (7:52) and the "Son of Man" (7:56)	Audience accused of murdering Jesus and all the prophets who foretold of Jesus' coming (7:52), and following their fathers in rejecting God (7:2-51)	Stephen claims then and there to see the resurrected, exalted Jesus sitting at the right hand of God (7:55-56)	The audience clearly gets that Stephen is indicating that they are in need of repentance for their rejection of the Son of God (which is why they stone him) (7:57-60)	Since Stephen is abruptly stoned, he was not able to explicitly state how one can be saved (although this same group had heard the Gospel at least twice before)
6	Acts 10:34-43	Peter	Gentiles at house of Cornelius (vs. 24,28)	2	Jesus referred to as God's anointed prophet which was validated by His righteous life and healing power (10:38-39)	Jesus was rejected by the Jews and crucified (10:39)	Jesus was raised from the dead, which was confirmed by eye witnesses (10:40-41)	Men will one day be judged when Jesus returns (10:42), since He has been raised to a position of authority as Lord of all (10:36, 42)	Salvation is granted to anyone, Jew or Gentile, who believes in Jesus and submits to Him since He is now Lord of all (10:34-36, 43)
7	Acts 13:16-41	Paul	Jews in Temple at Antioch Pisidia (vs. 14, 16)	1	Jesus referred to as Messianic deity with the title of Savior (13:23)	Jesus was condemned to death by the Jews and the Romans as predicted by the prophets (13:27-29), and laid in a tomb	Jesus, as predicted and promised (10:32-37), was raised from the dead, which was confirmed by eye witnesses (13:30-31)	Those who do not believe will remain in spiritual blindness, which will result ultimately in eternal judgment (13:40-41).	Salvation from sins is granted to those who believe in Jesus, which could not be accomplished by the law of Moses (13:38-39)

8	Acts 17:22-31	Paul	Greek Philosophers at Mar's Hill, Athens (vs. 22)	2	Paul seeks to convince philosophers using common sense, and even their own literature, that God cannot be reduced to a man-made idol (17:22-29). Jesus referred to as Righteous Judge of the World (17:31).		Jesus was confirmed to be this Judge as He was raised from the dead (17:31)	Before the exaltation of Christ, God "overlooked" the idolatry of the nations, but now every person in any nation who does not repent will be judged (17:30-31)	
9	Acts 21:40-22:21	Paul	Jews at Jerusalem (vs. 1-2)	2	Jesus referred to as deity by the title "Just One" (22:14)		The resurrected Jesus appeared to Paul personally on the Road to Damascus (22:8, 14-15), which Paul could now testify as a witness.	Jesus personally accuses Paul of persecuting Him, putting Paul (and by application anyone else who has not acknowledged Christ) at odds with God (22:7-8, 9:5)	Paul's forgiveness of sins was based on him calling on the Lord in light of who Paul realized Jesus now was (22:16)
10	Acts 26:1-27	Paul	King Agrippa, Roman Court and Accusers from Jewish Council (vs. 1)	1,2	Jesus of Nazareth, who appeared to Paul personally, was sent by God as the predicted Messiah of the Old Testament (26:9, 15, 19, 22-23)	Jesus, as predicted by Moses and the prophets, suffered (26:23)	Jesus, as predicted by Moses and the prophets (26:23), was raised from the dead and appeared to Paul personally on the road to Damascus (26:14-15)	Because this Jesus was the resurrected Christ and yet had been rejected, Paul went everywhere preaching repentance to Jews and Gentiles (26:20)	Salvation from sins is granted to anyone, Jew or Gentile, who repents and believes by faith in Jesus (26:18, 20)

Audience Type Index: 1- Jews, 2- Gentiles

Index of Truths Highlighted in the Book of Acts

Emphasis on Resurrection/Ascension/Exaltation of Christ in Acts

(references in parentheses indicate where the Apostles stated they were witnesses of this fact)

Introduction 1:2, 1:3, 1:9, 1:11, (1:22)	Interlude (4:33)	Witness #7 (13:30), (13:33), (13:34), (13:37)
Witness #1 2:24, 2:30, 2:31, (2:32), 2:33, 2:34	Witness #4 5:30, (5:32)	Interlude 17:3, 17:18
Witness #2 3:13, (3:15), 3:26, 4:2	Witness #5 7:56	Witness #8 17:31
Witness #3 4:10	Witness #6 10:40, (10:41)	Witness #9 Witness #10 (22:15) (26:16)

Instances where the term "witness" is used

It is the Greek word "martus" (mart-oos) or "marturion" (verb form), which means to witness or give testimony in a legal sense to the reality of an event.

In nearly every case it is used in reference to Jesus' resurrection/exaltation

(indicated below by parenthesis where the resurrection/exaltation is referenced)

(1:22), (2:32), (3:15), (4:33), (5:31), 10:39, (10:41), (13:31), (22:15), (23:11) (26:16)

References to the crucifixion of Jesus

No place in Acts' witness accounts is this event mentioned in reference to God putting Jesus on the cross as an atonement for sin. Rather, every time it is mentioned it is portrayed as men murdering Jesus as the culminating event of His being rejected by men. This fact is what is used to show the utter wickedness of those hearing the message and the peril they were in if this was not rectified.

2:23, 2:36, 3:15, 4:10, 5:30, 7:52, 10:39, 13:28

Law of Moses

The Law of Moses is only mentioned in two places in the book of Acts, but not as the main instrument to show individuals their sin and need of a savior. The only place it is used to show a group their lack of holiness (7:53) it is in reference to Israel's lack of faithfulness under the Old Covenant, along with a list of many other things they failed to do. The only other place it is used (13:39), it is referenced as a deficient system to save a person from their sinful condition

Evangelism references

English word is derived from the Greek word "euaggelizo", which literally means to "announce good news".

Translated "preaching the gospel", "preaching good news" and "preaching" in book of Acts.

Whenever we are actually told what the good news is (references with a parenthesis below indicate this), the fact that Jesus is Lord and therefore able to save anyone (both Jews and Gentiles) is what is highlighted (5:42), 8:4, (8:12), 8:25, (8:35), 8:40, (10:36), (11:20), (13:32), 14:7, 14:15, 14:21, 15:35, 16:10, (17:18)

Shift from Moses to Jesus

Below is a sampling of references that indicate a shift has taken place from Moses to Jesus (from law to Christ) in terms of how people come in contact with God (both to expose sinners and to guide believers)

Duet 18:15, Matt 17:1-5, Matt 28:18-20, Luke 9:35, John 1:17-18, John 5:22, Acts 3:22-23, 17:30-31, II Cor 3:6-18, Phil 2:9-11, II Thes 1:8, Heb 1:1-3)