

Evangelistic Speeches in Acts

Peter's Speeches

- **2:14-40**
 - Who: devout Jews from every nation – v. 5
 - Where: Jerusalem (temple?) – v. 5
 - When: Pentecost after death/resurrection of Jesus – v. 1
 - Why: Filling of the Holy Spirit, Response to disciples' actions – v. 2-13
 - What:
 - Day of the Lord/Last Days inaugurated with the giving of the Holy Spirit as seen in the use of tongues (v. 14-21)
 - The judgment of the Last Days would be based upon the acceptance of Jesus – but the 'Men of Israel' had put him to death though God had raised Him from the dead (v. 22-24)
 - According to Scripture (v. 25-28)
 - Clearly not David (v. 29-31)
 - The witnessed, resurrected Jesus has been made judge of all according to Scripture and His power is seen in the sending of the Holy Spirit – and the 'Men of Israel' had crucified Him (v. 32-36)
 - Repent and associate yourself (baptized) with this Jesus for the forgiveness of sins – receipt of the Holy Spirit is sign of being made right before God – promised to all (v. 38-40)
 - Response: What shall we do? – v. 37; three thousand believed and were baptized – v. 41; insinuates that some did not receive – v. 41
- **3:12-26**
 - Who: People in the temple – v. 9-11
 - Where: Jerusalem, Temple, Solomon's Portico – v. 11
 - When: After Pentecost, after the healing of the lame man who was clinging to them – v. 7-11
 - Why: Amazement of the miracle done – v. 10-11
 - What:
 - Miracle not done by own power – v. 12
 - The disowned of Israel (Jesus) has been glorified by God through resurrection that the disciples witnessed – v. 13-15
 - Jesus' power through faith has healed the man – v. 16
 - God has fulfilled all the prophets through Jesus, thus, repent of what they have done to Him and believe in Him for forgiveness – v. 17-25
 - The Gospel is first for the Jews – v. 26
 - Response: Taken away while speaking by temple guard – 4:1
- **4:8-12**
 - Who: Rulers, elders, and scribes (including high priests) – v. 5
 - Where: Jerusalem – v. 5
 - When: A day after the healing of the lame man – v. 3
 - Why: By what power or in what name has the healing happened? – v. 7
 - What:
 - There is no uncertainty how the man was healed – it was through the name of Jesus who was crucified by men and raised by God – v. 8-10

- Jesus is the promised corner stone and thus the sole source of salvation – v. 11-12
 - Response: Threat of punishment and release – v. 21
 - 10:34-43
 - Who: Relatives and close friends of Cornelius – v. 24
 - Where: Home of Cornelius – v. 25-28
 - When: After conversion of Paul, as Peter was traveling – 9:32
 - Why: Command of God – v. 5
 - What:
 - Ministry, work, and death of Jesus known and witnessed – v. 34-39
 - Jesus resurrected and appeared to select witnesses – v. 40-41
 - Ordered to preach that Jesus is the Judge of living and dead in fulfillment of all the prophets and for the sake of forgiveness through faith – v. 42-43
 - Response: Visible acknowledgment of baptism of Holy Spirit (poured out on??) through tongues and baptism – v. 44-48

Stephen's Speech

- 7:2-53
 - Who: the Council – 6:12
 - Where: Jerusalem inferred – 8:1
 - When: Prior to the Persecution – 8:1
 - Why: Has he been speaking against the Temple and the Law based on the teaching of Jesus? – 6:13-7:1
 - What:
 - God brought Abraham to Israel and promised him the land though the promise was not fulfilled – v. 2-5
 - Abraham's descendants would be in exile in other nations but God would be with them and would rescue them – v. 6-7
 - Circumcision was the sign of the promise – v. 8
 - God's promise fulfilled in Egypt through Moses – v. 9-
 - Though Moses is initially rejected – v. 27
 - Moses removed himself from Egypt – v. 29
 - But rejected Moses would be both ruler and deliverer of the people – v. 35
 - Vindicated by his relationship with God though he was not himself the Great Prophet – v. 36-38
 - But still rejected by people who wanted to return to Egypt – v. 39
 - Which they did through idolatry – v. 40-43
 - The idolatry led them to another exile – v. 43
 - In Babylon – v. 43
 - But also in Israel as their worship of God turned into a worship of the temple – v. 44-50
 - Which was just as much a breaking of the law as idolatry – v. 51-53
 - Response: Initially, 'dividing of heart' (conviction??), gnashing teeth, but when he claims to see the throne of God with the Son of Man, then murderous mob.

Paul's Speeches

- 13:16-47 – Note how this speech combines Peter's Pentecost and Stephen's martyr speeches
 - Who: 'Men of Israel and Gentiles who worship God' synagogue attendees
 - Where: Pisidian Antioch
 - When: During synagogue service after reading of Law and Prophets
 - Why: Requested that the travelers present a word of encouragement
 - What:
 - The land promise to Abraham had a type of fulfillment in the people of Israel taking over the land of Canaan – v. 16-20
 - Though judges and prophets were supplied, God promised to do everything through David – v. 20-22
 - The fulfillment of the promises is Jesus who is the Messiah foretold as seen in the preparation from John the Baptist – v. 23-25
 - Though Jesus has been crucified, He has been resurrected as testified by witnesses, all according to Scripture – v. 26-31
 - The good news: God has fulfilled all His promises through Jesus, His Son, whom He raised from the dead who cannot be David – v. 32-37
 - Forgiveness of sins and freedom are through Jesus – v. 38-39
 - Warning: Just as the prophets have been fulfilled in Jesus, so the prophecies of warning and judgment will be fulfilled in Him – v. 40-41
 - The Gospel came to the Jews first but their rejection extends it to Gentiles – v. 46-47
 - Response:
 - Initially, great interest by the Jews but when they saw the Gentile response from the city, jealousy and animosity – v. 42-45
 - Gentiles – rejoicing and glorifying God and belief by Gentiles
- 14:15-17
 - Who: The Gentile crowds – v. 11
 - Where: in Lystra – v. 8
 - When: After the healing of a lame man – v. 10
 - Why: People were prepared to worship Paul and Barnabus as Hermas and Zeus – v. 11-13
 - What:
 - Paul and Barnabus are just men, not gods – v. 15
 - The gospel is that we can/should turn from these vain things to the true God according to Scripture – v. 15
 - In the past God allowed these things to happen under grace but even then there was a witness to God – v. 16-17
 - Response: Took great effort on their part to keep the crowds from worshipping them
- 17:22-31
 - Who: Epicurean and Stoic philosophers (and others?? Cf. v. 22) – v. 18
 - Where: Athens, on Mars Hill before the Areopagus
 - When: During Paul's stay in Athens – v. 16
 - Why: At the request of the philosophers who were listening to the new teaching of Paul and not understanding it – v. 18-19
 - What:
 - Though they know a lot about religion, Paul will reveal to them something about a God they do not know – v. 22-23

- This God: has made the world; is uncontainable in anything human; is above human service; has no needs since He is the originator of all good things; made the nations and placed them in their places – v. 24-26
 - He did and revealed all this so that people might seek Him, though He is not far away and unattainable – in fact, He can be found in the very life and existence of each person because He is a Father to all mankind as their Creator – v. 27-28
 - Since we are children of God, how can we expect to ‘capture’ God in the things made by humans – v. 29
 - God overlooked this ignorance in the past, but now is declaring all people to repent before the day of judgment which will be done through the Man whom He has raised from the dead – v. 30-31
 - Response: Mixed, some sneering, some interested and believing – v. 32-34
- 22:1-21
 - Who: The Jews from Asia and the crowd – v. 27-30
 - Where: In Jerusalem, from the temple to the steps of the barracks – v. 27, 37
 - When: After arriving in Jerusalem
 - Why: Paul preaching against Israel, Law, and Temple, and brought Greeks into the temple – v. 28-29
 - What:
 - Paul started out as a zealous Jew even to the point of persecuting the Christians – v. 1-5
 - Paul was visited by Jesus who transformed Him through repentance into a witness for the risen Jesus – v. 6-16
 - God told Paul in a vision in the Temple that his ministry was not to be to the Jews of Jerusalem but instead the Gentiles far away – v. 17-21
 - Response: Mob request for his death – v. 22
- 23:1-6 – *not really evangelistic-more a defense*
- 24:10-21 – *not really evangelistic-more a defense*
- 26:1-29
 - Who: Before the court of Festus and Agrippa – v. 23
 - Where: Caesarea – 25:6
 - When: Over two years after Jerusalem incidents – 24:27
 - Why: As a defense against the charges against him in preparation to sending him to Caesar – 25:24-27
 - What:
 - Proper introductions – v. 2-3
 - Recounting of his fervor which was driven by a hope in the fulfilled promise of God which is through the resurrection [of Jesus] though Paul did not at first understand this and instead persecuted Christians – v. 4-11
 - Jesus appeared to Paul so that he might: be a witness to the things that he had seen and would see; be rescued by God from both Jews and Gentiles that Paul is sent to; be the tool to open their eyes so that they turn from Satan to God receiving forgiveness of sins and the inheritance through faith in Jesus – v. 12-18
 - Paul was obedient and taught repentance and appropriate deeds that show repentance – which ironically is what got him arrested – v. 19-21
 - And so he stands on his testimony which mirrors the Prophets and Moses: That Jesus is the suffering Christ and that His resurrection is a light to both Jew and Gentile – v. 22-23

- Paul's great desire for all people to hear the truth and to be believers – v. 25-29
 - Response: Festus: madness; Agrippa: non-committal
- 28:25-28
 - Who: Jewish leaders of Rome – v. 17
 - Where: The house of Paul in Rome – v. 16
 - When: A short time after arriving – v. 17, 23
 - Why: In response to understand Christianity – v. 22
 - What:
 - At their refusal to listen to Paul, he pronounces a judgment of Isaiah on them and that salvation of God has been sent to the Gentiles who will listen – v. 26-28
 - Response: Uncertain – v. 29 probably not original