

## Church 101: The Kingdom Proclaimed and the Gospel Unchained (Acts 28)

Join me in God's Word in Acts 28. Today we come to the last chapter in the book and the last message of our series looking at some of the key chapters and sections on the foundations of the early church. Last time we left Paul, he had appealed to the supreme court of Rome, to Caesar, and so in chapter 27 they go by boat through many dangers, toils, and snares (snakebite, shipwreck), grace had brought them safe thus far and grace now leads to Rome.

*Acts 28:16 And when we came into Rome, Paul was allowed to stay by himself, with the soldier who guarded him. <sup>17</sup> After three days he called together the local leaders of the Jews, and when they had gathered, he said to them, "Brothers, though I had done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans. <sup>18</sup> When they had examined me, they wished to set me at liberty, because there was no reason for the death penalty in my case. <sup>19</sup> But because the Jews objected, I was compelled to appeal to Caesar—though I had no charge to bring against my nation. <sup>20</sup> For this reason, therefore, I have asked to see you and speak with you, since it is because of the hope of Israel that I am wearing this chain." <sup>21</sup> And they said to him, "We have received no letters from Judea about you, and none of the brothers coming here has reported or spoken any evil about you. <sup>22</sup> But we desire to hear from you what your views are, for with regard to this sect we know that everywhere it is spoken against." <sup>23</sup> When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening he expounded to them, testifying to the kingdom of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets. <sup>24</sup> And some were convinced by what he said, but others disbelieved. <sup>25</sup> And disagreeing among themselves, they departed after Paul had made one statement: "The Holy Spirit was right in saying to your fathers through Isaiah the prophet: <sup>26</sup> " 'Go to this people, and say, "You will indeed hear but never understand, and you will indeed see but never perceive." <sup>27</sup> For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed; lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.' <sup>28</sup> Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will listen." <sup>30</sup> He lived there two whole years at his own expense, and welcomed all who came to him, <sup>31</sup> proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance [or 'openness, unhindered']*

LET'S PRAY. King of heaven, we pray that your kingdom would come to us in the proclamation of your Word, that the preaching of our Lord Jesus would go forth boldly without hindrance - that there would be nothing in this place that would hinder your Word - that there would be nothing in us or in me that would be a hindrance to the gospel or a quenching of the Spirit. We ask that you would give an openness, that people would not close their eyes or ears to Your truth like some in this chapter. Guard hearts from dullness and give ears to hear *and understand* and eyes to see *and perceive* glorious kingdom realities preached here. I ask Lord for those struggling or hurting that they would turn to Christ and find healing as this text we just read says. Help me not to hinder the children in preaching the kingdom, for such is the kingdom of heaven. Help me to be sensitive to wives and sisters in Christ so my prayer will not be hindered. I ask you help me not to put any stumbling block or hindrance in the way of a brother, and that Satan would not hinder in any way. Help us all to throw off everything that hinders and the sin that easily entangles, and fix our eyes on Jesus, the King of the kingdom. Amen.

Years before Acts 28 Paul's prayer was that he could come to Rome. He had ministered with Priscilla and Aquila from there, and there were believers in Rome he knew by name through them and others (we saw some in Rom. 16 a few weeks back). Paul wrote to them: *'I often planned to come to you (but was hindered until now) ... as much as is in me, I am ready to preach the gospel to you who are in Rome ... I have been much hindered from coming to you ... But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.'* (Romans 1:13, 15; 15:22, 29 NKJV)

That's exactly what happens as Paul finally comes to Rome in Acts 28:16 in the fullness of the blessing of the gospel. He had been hindered many times, but the last verse of Acts 28:31, the last word of Acts is *'unhindered.'* Paul is in chains, but the gospel is not chained and can't be contained. Today I want to focus on the gospel unchained and the kingdom proclaimed in v. 31. The gospel was unchained or unrestrained or unhindered by Paul's imprisonment as the end of v. 31 says. It also says he proclaimed God's kingdom, and so our title and outline are 1) the kingdom proclaimed, 2) the gospel unchained

### **Let's start with the kingdom proclaimed**

The book of Acts ends with this verse, but the story doesn't end because it's to continue. It may be the last chapter Luke wrote, but it's the first chapter of church history. It's Church 101. We're to proclaim the kingdom like v. 31 till its final form comes, we're to keep v. 31 going, to keep on preaching this

First chapter of Mark's gospel begins '*Jesus came into Galilee, proclaiming the gospel of God, and saying, "...the kingdom of God is at hand, repent and believe in the gospel'* (1:14-15). The last chapter of Mark's gospel ends with '*Go into all the world and proclaim the gospel...*' (16:15). Jesus proclaimed the gospel by saying the kingdom is near, repent and believe, and He called His followers to proclaim the same gospel to the world, that God's kingdom is near, and it's here for those who repent and believe the good news. Acts 28:30 says this is what Paul taught nonstop for 2 years: <sup>31</sup> ***proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness***

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So first and foremost it was the kingdom of God he proclaimed and he also taught about the Lord Jesus. Look at v. 23 for the same order and emphasis: <sup>23</sup> *When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening he expounded to them, testifying **to the kingdom of God** and trying to convince them about Jesus*

...

I'm not going to expound the Scriptures from morning to evening. Another 40-some minutes may seem like a lot or long time to you; it's a lot less than Paul's 10 hours or more of expository teaching *from morning to evening!* But I want you to notice in our brief time today in v. 23 his expounding or expository teaching all day was about the kingdom of God and about Jesus. Not just that day, for 2 years v. 31 says he proclaimed the kingdom of God and he taught about the Lord Jesus to the Gentiles as well as to the Jews. If you go back to chapter 20, it was also what he taught to Christians as well.

In Acts 20:17 it says he was talking to the elders of the church in Ephesus. In 20:31 he says he had been admonishing them individually over 3 years. How did he summarize his ministry in v. 25? '*And now, behold, I know that none of you among whom I have gone about **proclaiming the kingdom** will see my face again.*' Paul's ministry to Christians? Proclaiming the kingdom.

What was his message in the synagogue? Look at Acts 19:8 where it says Paul '*entered the synagogue and for three months spoke boldly, reasoning and persuading them about **the kingdom of God.***' It wasn't just Paul's thing, Acts 8:12 says '*Philip...preached good news about **the kingdom of God** and the name of Jesus Christ,*' and in both that chapter and here God delivered people from the kingdom of darkness, even black magic, to the kingdom of light. The good news of the gospel begins with the kingdom of God and it ends in Jesus as we repent and believe in His name. So let's turn to the first chapter of Acts, this is also where Luke begins and ends, with the kingdom.

1:1 *In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach until the day when he was taken up ... he had given commands through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.*

What's the final subject Jesus teaches His disciples on before He goes up to heaven, and what's the final thing Paul is teaching at the end of Acts? The *kingdom of God*. So what is the kingdom of God? This is a massive subject in Scripture, but to try and keep it simple for today the NT teaching on the kingdom of God has 2 aspects: a glorious future kingdom, and also a gospel kingdom (a present tense kingdom for believers). The kingdom is "now" in that sense, there's another sense of the kingdom that's "not yet" (Rev 20-22). Whenever you see the kingdom of God mentioned in the NT, it's in one of those 2 categories (or both): now/not yet, or gospel present/glorious future. After this 40 day course on the kingdom, its glorious future is on their mind

1:6 *So when they had come together, they asked him, 'Lord, will you **at this time** restore the kingdom to Israel?' [clearly they're thinking of the glorious future of the kingdom He taught on those 40 days, so they ask 'is the not yet to be now?'] He said to them, 'It is not for you to **know times** or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my **witnesses** [that's the now] in Jerusalem and in all Judea and Samaria and to the end of the earth*

Rev 11:15 says one day there will be a last trumpet and '*loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ ... But in the meanwhile the citizens of Christ's kingdom in this life have a role to play in the kingdom of this world, it's in v. 8: 'you will be my witnesses...'*

This is the *now* gospel kingdom but even the *not yet* glorious future one isn't just about Israel, Acts 1:8 says Israel was to bring the gospel of the kingdom out from their nation to all nations. Jesus wasn't finished with Israel after its leaders had rejected Him 40 days earlier, He's about to save many thousands from Israel *because He wants saved Israel to fulfill its mission to be a light to nations*. True Israel (Rom 9:6), the Jewish Christian church was to be a witness to all the kingdoms of earth, not to wait for God's kingdom to come to just one nation on earth. So the book of Acts is God's kingdom expansion from Jerusalem to Judea to Samaria to the end of the earth, all its kingdoms.

As people from the kingdom of darkness enter God's kingdom of light now. It's not an individualistic nationalistic kingdom, it's an international people of God, elect from every nation, tribe, tongue, in God's multi-ethnic family. We who are spiritual children of Abraham by faith in Jesus, Gal. 3 explains, we share the promises of those of Israel who have faith in Jesus as Messiah.

And we also share in the kingdom expansion commission of Acts 1:8. This is what Jesus said at the end of Luke's gospel on this occasion: *'repentance and forgiveness of sins should be proclaimed in [My] name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.'* [just like Acts 1:4] *Then ... he parted from them and was carried up into heaven* [like 1:9, end of Lk 24]

Here in v. 11 angels tell them not to stand around and stare at the sky. Jesus will return as King in a restored and renewed kingdom better than even they could imagine, but from Acts 1 on there is a present kingdom commission, a call to bring people into the kingdom now, 1 soul at a time, as they repent. Mt 28:19 says it this way *'make disciples of all the nations...'* Acts 8:12 says *'they believed Philip as he preached good news about the kingdom of God'* (that's the gospel kingdom now, repent and believe in Jesus as your King).

The kids who were at VBS last year can sing how God's kingdom is now:

There's a battle that's going on, Between the kingdoms of right and wrong  
 We've gotta choose which side we're on, Knights of valor say, "God's side!"  
 The battle's bigger than the eye can see, But it's real as you and me  
 So who has got the victory? [kids what do you say?], "God's side!" ...  
 The Word of God is what we need, It will make the darkness flee  
 Who's got it down by memory? [kids of valor say?], "God's side!"  
 Who's gonna sound the battle cry? For Jesus Christ, the King Most High  
 Who wants to see Him glorified? [everybody say] "God's side!"  
 Kingdom Chronicles (2x), Come on everybody get your armor on, Kingdom Chronicles ...  
 If we're gonna stand, we gotta stand strong ... everybody grab your shield and sword  
 Here we come, we're youth in the battle for truth to honor the Lord!  
 Don't you forget it...good vs. evil, wrong vs. right, obey the Lord, march in the light<sup>1</sup>

We're a part of the kingdom chronicles and the kingdom commission. We're to proclaim the kingdom like the last verse of Acts says till the last kingdom comes on earth as it is in heaven. What did Paul teach about the kingdom to the Romans? Romans 14:17 says *'the kingdom of God is...righteousness and peace and joy in the Holy Spirit.'* That's a kingdom that comes to a believer in Jesus as King, righteousness now, peace now, joy now in the Holy Spirit.

And that takes us from the kingdom proclaimed to #2. the gospel unchained

There's another connection between the first and last chapter of Acts that I'd never seen before. We've seen that Acts 1:8 outlines the book of Acts, in the early chapters of their witness in Jerusalem, then their witness in Judea and Samaria (middle chapters) and then their witness to the end of the earth (last part of the book). What we haven't seen, and what I hadn't seen till recently, is *'the end of the earth'* in this context probably specifically is Rome, the heart of the uttermost pagan part of their pagan world, the capital of man's kingdom. It's not *'ends of the earth'* (plural like NIV), it's singular, specific.

Jesus at the end of v. 8 borrows a phrase from Isa 49:6, I think intentionally: *'to restore the preserved ones of Israel* [same words]; *I will also make You a light to the nations so that My salvation may reach to the end of the earth*

I think the apostles understood the reference because in Acts 13:47 that text, Isa 49:6 is quoted, to explain why they as Jews were evangelizing Gentiles. In Isaiah's context, *end of the earth* was the heart of the pagan empire ruling the world at that time and its king (v. 7, 48:20, Jer 6:22, 25:32, 50:41). True Israel was to be a light to other nations around Israel so that the salvation of God would reach *the end of the earth*, which meant Babylon in the prophet, the capital and heart of the Babylonian empire that ruled their earth. Jesus reiterates Isaiah 49:6 to true Israel of His day, that they're to be a light to the nations around them so salvation will reach *the end of the earth*, and the NT equivalent is Rome, the capital and heart of the empire ruling the NT world.

Boice writes: 'There has probably never been another city quite like Rome. It was the capital of the Roman Empire for nearly one thousand years, and during that entire time it was literally the focal point of the civilized world ... our culture comes from the West, and during those very important years Rome was its capital. Paul had been thinking of Rome a long time himself. He recognized that if the gospel was to become a world religion then the time would come when it would have to be proclaimed in the capital.'<sup>2</sup> So that may be why Paul says in Acts 19:21 *'I must visit Rome.'* It was a part, if not the climactic part of the commission for that generation of missions.

Paul later wrote *'always in my prayers [I'm] asking that somehow by God's will I may now at last succeed in coming to you ... I have often intended to come to you, but thus far have been prevented ... I am under obligation ... I am eager to preach the gospel to you ... who are in Rome'* (Rom 11:11-15)

Several commentators, William Barclay, Howard Marshall, A.T. Robertson, smart guys say *to the end of the earth* in Acts 1:8 is especially particularly Rome<sup>3</sup> in context, and that's why Acts ends in Rome, even though it's not the end of Paul's life. You can go back to Acts 28 but sometime after Acts 28 Paul went to Spain. Why does Acts 28 end with Paul coming to Rome? It shows the fulfillment of the mission statement of Acts 1:8: *be witnesses to Jerusalem, to Judea, to Samaria, and to the end of the earth* (i.e., to Rome).

Acts 28:16 *And when we came into Rome, Paul was allowed to stay by himself, with the soldier who guarded him. [i.e., Paul had a Roman soldier chained to him. Paul tells to the Jews in v. 20] For this reason, therefore, I have asked to see you and speak with you, since it is because of the hope of Israel [the gospel, the kingdom of Messiah] that I am wearing this chain."*

[he said in Eph 6 'of the gospel...I am an ambassador in chains']

Peter had been in chains before for this hope in chapter 12. Paul had been in chains before for this hope in chapter 16, but in both cases it didn't stop the unstoppable gospel. In Acts 20 Paul says the Holy Spirit told him '*in every city...chains and tribulations await. But none of these things move me; nor do I count my life dear to myself, so that I may ... testify of the gospel of the grace of God*' (v. 23 NKJV). Paul says it's not about me, it's all about God's grace, it's all about the gospel. Chains and tribulations awaited in every city, but it didn't move Paul, a sovereign God used it to move/advance the gospel

Paul had been bound with chains for years starting in Acts 21 as the Jews stirred up false charges and a mob, the local Roman police commander had Paul '*bound with two chains.*' In Acts 26 he stands in chains before governor and king proclaiming the gospel of God's kingdom and it says '*Agrippa said to Paul, "You almost persuade me to become a Christian."* And Paul said, "*I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, **except for these chains.**"* When he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them; and when they had gone aside, they talked among themselves, saying, "*This man is doing nothing deserving of death or **chains.**"* Then Agrippa said to Festus, "*This man might have been set free if he had not appealed to Caesar*" (v. 28-32 NKJV)

Paul wanted to go to Rome in chains to proclaim the gospel that can't be chained, to proclaim freedom to those were in spiritual captivity in Rome. Paul was chained to a soldier in v. 16 here and wasn't allowed to go out, but in v. 23 a large number of Jews come to him to hear the gospel message.

It's a fulfillment of promises to him, not only that he would be bound with chains in every city, Paul would also proclaim the gospel in the capital city of the world empire. It says in Acts 23 while Paul was in chains and the Jews were trying to kill him, *'the Lord stood at his side and said, "Take courage; for as you have solemnly witnessed to My cause at Jerusalem, so you must witness at Rome also" (23:11 NASB)*. That was the mission from Acts 1:8, from Jerusalem to Rome, the end of the earth as they knew it, the utter center and heart of the ancient world must hear the unchained gospel.

If you look back at Acts 27:22 as the people with Paul think they're about to die and go down with the ship, Paul says: *'Yet now I urge you to take heart, for there will be no loss of life among you, but only of the ship. <sup>23</sup> For this very night there stood before me an angel of the God to whom I belong and whom I worship, <sup>24</sup> and he said, '**Do not be afraid, Paul; you must stand before Caesar. And behold, God has granted you all those who sail with you.**' <sup>25</sup> So take heart, men, for I have faith in God ... [then in v. 30 some of the soldiers try to escape and save themselves so v. 31 says] *Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved."* <sup>32</sup> *Then the soldiers cut away the ropes of the ship's boat and let it go.* <sup>33</sup> *As day was about to dawn, Paul urged them all to take some food...'**

I love this picture because it's the prisoner giving orders to the commander! Paul's in chains but he's really in charge because he knew a God in charge of storms and Caesar. The emperor had a divine appointment with Paul, ambassador in chains with a message from One who would make sure it happened, the Emperor of the Universe! And as this day dawns in v. 33, a whole bunch of state soldiers and government employees, v. 37 says 276 in all, are about to be led by Paul in a 'pastor's prayer breakfast:' <sup>35</sup> *And when he had said these things, he took bread, and giving thanks to God in the presence of all he broke it and began to eat. Then they all were encouraged and ate some food themselves [no lawyers sued for church/state separation].*

So Paul comes to Rome. His enemies' motive was to hinder his gospel with chains, but 28:20 says Paul's motive was the hope of Israel, that's why he was in chains. Bonds didn't hinder the message, they helped the message. He was chained, but the gospel is not chained and can never be contained. Paul wrote while in chains to Timothy *"Remember Jesus ... as preached in my gospel, for which I am suffering, bound with chains as a criminal. But the word of God is not bound! (2 Tim 2:8-9, or 'the gospel is not chained')*.



Our world wants to shackle and silence Christian free speech, but Jesus and His gospel cannot be shackled or silenced. Boys and girls, think of Narnia and the scene where Aslan is tied up and bound and brought, not to Rome, but to the stone table that had words of an ancient language written on it. That was in the heart of the wicked empire of Jadis and Paul comes to the heart of the pagan empire of Rome in this chapter where there were also stone tables and altars and sacrifices and structures with words of an ancient language written on them. The evil empire in Narnia thought binding Aslan and gagging his mouth to keep him from speaking and putting him to death would give victory to the kingdom of Jadis. But the bonds couldn't hold him

Of course, Jesus the Lion of the Tribe of Judah, He also came willingly and was mocked by an evil ruler and his henchmen who beat His face, shaved it, but He opened not His mouth. He was bound willingly and brutally killed in fulfillment of words written in stone, the ancient law on two stone tablets. It was only Jesus who ever fulfilled God's law. Only He was a perfect 10 in all of the 10 commandments. He lived the life we could not live and died for us like Aslan was a substitute for sinful Edmund. He didn't break a stone table in two with an earthquake, the temple's curtain was torn in two as He died, the ancient covenant was fulfilled, and He rose to defeat the devil's armies.

A new era began when He arose replacing the old covenant written in stone. His enemies thought they won when they bound Him, but that was the very platform to free others for His victory and to break the curse affecting earth. Like Mr. Tummus turned to stone, the risen Lion of Judah breathes into our nostrils the breath of life spiritually, and turns our heart from stone to flesh. Christ regenerates us, rescuing us from the domain of darkness, transferring us to His kingdom of love and light, as Colossians 1:13 says. He broke the curse that affected the earth and His kingdom reigns forever. Satan and his evil forces thought they had victory when Jesus was bound and led like a lamb to the slaughter, but Jesus broke the bonds of death and defeated that serpent and will one day bind him with a chain in a pit outside the kingdom.

That's the vision John sees at the end of the last book of the Bible, after all the other apostles had been executed by Rome while John is in chains on an island, he sees the Lamb will prevail as a lion and the devil will be bound. Rome locked up John but through that John writes and impacts the world in a greater way than before his exile. And here in Acts 28 Paul might be a prisoner of Rome but he comes there to witness to his captors who were in a greater spiritual captivity.

He was under the power and authority of a soldier chained to him in v. 16, but that soldier was actually Paul's captive audience for the gospel that breaks the power of cancelled sin and sets prisoners free. His last words from prison: *'the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all...might hear*

It says in v. 24 that some of the Jews listened and believed, and some didn't, but keep in mind every time he gave the gospel to a visitor, a guard chained to him also heard it. In v. 30 it says for two years he welcomed many and in v. 31 it says he taught Christ openly, unhindered, the gospel was unchained. This is the last act in the book of Acts, but if it were a big-screen production it might say on the screen at this point "to be continued." What we see in the last scene is to be continued in our life. What's the rest of the story? Turn to Philippians to see the rest of Paul's story to encourage us to continue in ours

When they imprisoned John he wrote a book that would change the world, a vision about how God will change the world at the end of the world. And in these final chapters in Acts, the rest of the story is Paul wrote letters that have changed my world; Galatians, Ephesians, Philippians, and Colossians. I want to read Philippians 1 in the NKJV because it uses the word '*chains*.' The NASB has "imprisonment" with a footnote that it literally means *bonds*

Middle of Philippians 1:7: ... *I have you in my heart, inasmuch as both **in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace** ...*<sup>12</sup> *But I want you to know, brethren, that the things which happened to me have **actually turned out for the furtherance of the gospel,***<sup>13</sup> *so that it has become evident to the whole palace guard, and to all the rest, that **my chains are in Christ;***<sup>14</sup> *and most of the brethren in the Lord, having become confident by **my chains,** are much more bold to speak the word without fear.* [then in the end of v. 16 Paul mentions some wanted to add affliction to his chains, but in v. 18 he says wherever Christ is proclaimed, it gave Paul joy even in jail, even in chains]

Paul's chains actually caused the unstoppable gospel to be proclaimed more! Look at the end of Philippians 4, it's a detail easy to miss. 4:21: *Greet every saint in Christ Jesus. The brethren who are with me greet you.*<sup>22</sup> ***All the saints greet you, but especially those who are of Caesar's household.*** Paul finally came to Caesar's household, and some of them came to faith!

Some of the soldiers chained to Paul realized *they were spiritually bound* in their sin, some guards got saved and could later sing with Wesley *my chains fell off, my heart was free, I rose went forth and followed thee. Or my chains are gone, I've been set free, God my Savior ... unending love, amazing grace*

May that be an encouragement to us that no one is beyond the saving grace of God, whether in Caesar Nero's household, or the White House today, or the House of Representatives, or the household next door to you. As I think of Paul in chains praying for boldness to be an ambassador for Christ, this makes me want to be more bold in proclaiming the unchained unchanging gospel. May this study in Acts embolden us to proclaim God's kingdom to our nation and all nations, the kingdom is near and it's here if you repent. If you have never repented, turn from your sins and trust Jesus alone as King.

Is there hope for America's liberals, leftists, lesbian activists, lawyers who sue Christians like Paul today, leaders of our government that hate biblical values? Is there a word from the Lord on exactly how we're to respond in our day? What does the future hold for us in America and what does God hold out for us to do in relation to it? Come back tonight for the answer ...

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<sup>1</sup> "The Kingdom Chronicles," Words and music by Sandy Howell & Bob Sobo (Answers in Genesis VBS)

<sup>2</sup> James M. Boice, *Acts*, p. 417.

<sup>3</sup> David J. Andersen, *Christ's Kingdom Commission*, p. 52-53.