

ACTS

OF THE

APOSTLES

STUDY NOTES

**Prepared by
Carey Dillinger**

**1976
(Revised: 1982, 1999)**

INTRODUCTION TO NOTES ON ACTS

During the fall of 1976 or 1977 Vernon Love (who was preaching for the Clermont, FL church) was driving from Clermont to Lady Lake to teach Wednesday night Bible Class to the remnants of the sound church in Leesburg (5 souls). Meanwhile I was driving from Leesburg to Clermont to attend services. Vernon convinced me that all three parties involved would be better served by me teaching the class in Lady Lake and him staying in Clermont.

I had little experience teaching Bible classes at that time and was somewhat reticent at taking the job. My decision changed my life forever. The church at Leesburg has grown from 6 members to over 60 in the last twenty-two years, as have I. I have taught many Bible classes, preached, done personal work, led singing, directed the worship service and more in these twenty-two years. I attribute my spiritual growth to Vernon Love's strong suggestion for me "to go teach that class." I have never regretted his "nudge."

By 1982-1983 the church had moved from the Robbin's house trailer in Lady Lake to the American Legion Post in Leesburg to our own meeting house (a renovated home, that has since been renovated back into a home) on Michigan Ave. The congregation had grown and the original members had moved or passed away. I rewrote my Acts notes and started the class again.

It's now 1999 as I write this introduction. I am teaching the teenagers here at Beverly Shores in our building we have occupied since 1990. They wanted to study a book of the Bible to take a break from the topical studies we had been doing of late. They will eventually figure out that this study is also a topical study as they see how men and women of the first century came to Christ and compare it to their own conversion and the so-called conversions of their denominational friends.

I am rewriting these notes for the third time and making only minor changes. The nature of the Bible allows notes to be as effective in 1999 as they were in 1976. In 1976, these notes were used in the old fashioned "verse by verse however long it takes" type study. In 1982, they were presented in 40 consecutive Sunday morning adult Bible classes accompanied by the Willard Conchin workbook: *A Systematic Study of the Book of Acts*. In this most recent presentation, the notes are being accompanied by the Guardian of Truth Bible Text Book: *Acts: a Study by Johnny Stringer*.

The following commentaries were consulted:

Barclay, William, *The Daily Bible Study Series: the Acts of the Apostles* (revised edition), 1976. I found Barclay (church of Scotland) to be very liberal and downright deceptive in his is treatment of water baptism.

Boles, H. Leo, *A Commentary on Acts of the Apostles*, Gospel Advocate Company, 1941. (church of Christ)

McGarvey, J.W., *New Commentary on Acts of the Apostles*, Gospel light Publishing Company, 1892. (church of Christ) The outline provided with these notes is adapted from McGarvey.

Zerr, E. M., *Bible Commentary, Volume 5: Matthew - Romans*, Cogdill Foundation Publications, 1952 (church of Christ)

Other sources:

Pfeiffer, Charles (ed), *Baker's Bible Atlas, Revised*, Baker, 1973

Alexander, David (ed, et al), *Eerdman's Handbook to the Bible*, William B. Eerdman Publishing Co., 1974

Halley, Henry H, *Halley's Bible Handbook*, Zondervan Publishing House, 1965

Vine, W.E. (et al), *Vine's Expository Dictionary of Biblical Words*, Nelson Publishing Co., 1984

Carey Dillinger, 1999

OUTLINE OF ACTS

PART ONE- The Origin, Progress, And Dispersion Of The Church In Jerusalem (1:1-8:4)

I. Introductory Statements (1:1-26)

- A. The starting point of the narrative (vv. 1-5)
- B. The final promise of the Holy Spirit (vv. 6-8)
- C. The ascension of Jesus (vv. 9-11)
- D. The waiting in Jerusalem (vv. 12-14)
- E. The place of Judas filled (vv. 15-26)

II. The Church in Jerusalem Established (2:1-47)

- A. The Apostles are filled with the Holy Spirit (vv. 1-4)
- B. The effect on the multitude (vv. 5-13)
- C. Peter's sermon (vv. 14-40)
 - 1. introduction: the miracle explained (vv. 14-21)
 - 2. Jesus proclaimed as Christ the Lord (vv. 22-36)
 - a. his resurrection declared (vv. 22-24)
 - b. the resurrection predicted by David (vv. 25-31)
 - c. the resurrection confirmed by the Twelve (v. 32)
 - d. Jesus exalted to the throne of God (vv. 33-35)
 - e. the logical conclusion (v. 36)
 - 3. the people exhorted to save themselves (vv. 37-40)
 - 4. effect of the sermon and progress of the church (vv. 41-47)

III. Progress of the Church and its First Persecution (3:1 - 4:31)

- A. A lame man healed by Peter (3:1-11)
- B. Peter's second sermon (vv. 12-26)
 - 1. introduction: the miracle explained (vv. 12-16)
 - 2. forgiveness of sins offered through Christ (vv. 17-21)
 - 3. these things matters of prediction and promise (vv. 22-26)
- C. Peter and John arrested (4:1-4)
- D. Peter's defense before the council (vv. 5-12)
- E. A private consultation (vv. 13-17)
- F. More preaching forbidden (vv. 18-22)
- G. Report of the two Apostles and prayer of the Twelve (vv. 23-31)

IV. Further Progress of the Church and a Second Persecution (4:32 - 5:42)

- A. Unity and liberality of the church (4:32-37)
- B. A case of discipline (5:1-11)
- C. Prosperity of the church increased (vv. 12-16)
- D. Apostles imprisoned and released (vv. 17-21)
- E. Apostles are brought into court (vv. 21-27)
- F. The accusation and the defense (vv. 27-32)
- G. They are saved from death by Gamaliel (vv. 33-42)

V. Further Progress of the Church and a Third Persecution (6:1 - 8:4)

- A. Seven men appointed to serve tables (6:1-7)
- B. Stephen arrested and falsely accused (vv. 8-15)
- C. Stephen's discourse (7:1-53)
 - 1. introduction (vv. 1-8)
 - 2. the case of Joseph (vv. 9-16)
 - 3. the case of Moses in Egypt (vv. 17-37)
 - 4. the case of Moses in the wilderness (vv. 38-41)
 - 5. God's final rejection of Israel (vv. 42,43)
 - 6. the Tabernacle and the Temple (vv. 44-50)
 - 7. the application (vv. 51-53)
- D. Stephen is stoned, and the church dispersed (7:54 - 8:4)

PART TWO- Spread of the Gospel in Judea and Adjacent Countries (8:5- 12:25)

I. The Labors of Philip (8:5-40)

- A. He finds a church in the city of Samaria (vv. 5-13)
- B. Mission of Peter and John to Samaria (vv. 14-17)
- C. A wicked proposal by Simon (vv. 18-24)
- D. Other labors of Peter and John and their return (v. 25)
- E. Philip is sent to the Ethiopian Eunuch (vv. 26-31)
- F. Philip preaches to the Eunuch, baptizes him and then preaches in Philistia (vv. 31-40)

II. The Conversion and Early Labors of Saul (9:1-31)

- A. His journey to Damascus (vv. 1-9)

- B. Saul is baptized (vv. 10-19)
- C. Saul preaches in Damascus (vv. 19-25)
- D. Saul returns to Jerusalem and is sent to Tarsus (vv. 26-30)

III. Peter Preaches in Judea and is Sent to the Uncircumcised (9:31 - 11:18)

- A. The church enjoys peace and prosperity (v. 31)
- B. Peter, evangelizing comes to Lydda (vv. 32-35)
- C. Peter is called to Joppa (vv. 36-43)
- D. Cornelius, a gentile, directed to send for Peter (10:1-8)
- E. Peter is directed to go to Cornelius (vv. 9-23)
- F. The meeting of Peter and Cornelius (vv. 23-33)
- G. Peter's sermon to the uncircumcised (vv. 34-43)
- H. The uncircumcised receive the Holy Spirit and are baptized (vv. 44-48)
- I. Peter's defense for these proceedings (11:1-18)

IV. A Church Founded in Antioch and Another Persecution in Jerusalem (11:19 - 12:25)

- A. Beginning of the work in Antioch (11:19-21)
- B. Barnabas is sent to Antioch (vv. 22-24)
- C. Barnabas brings Saul to Antioch (vv. 25,26)
- D. Barnabas and Saul are sent to Judea (vv. 27-30)
- E. James is beheaded and Peter is imprisoned (12:1-11)
- F. Peter leaves the city, and the guards are slain (vv. 12-19)
- G. The death of Herod, and the return of Barnabas and Saul (vv. 20-25)

PART THREE- Paul's Tours Among the Gentiles (13.1 - 21:16)

I. The First Tour (13:1 - 14:28)

- A. Barnabas and Saul set apart to the work (13:1-3)
- B. Their labors in Cyprus (vv. 4-12)
- C. The journey from Paphos to Antioch (vv. 13-15)
- D. Paul's sermon in Antioch (vv. 16-41)
 - 1. the introduction (vv. 16-22)
 - 2. Jesus preached as the Savior (vv. 23-39)
 - a. the proposition (vv. 23,24)
 - b. John's testimony (v. 25)
 - c. prophecies fulfilled in the death of Jesus (vv. 26-29)
 - d. the resurrection of Jesus (vv. 30-37)
 - e. remission of sins proclaimed through Jesus (vv. 38,39)
 - 3. a warning (vv. 40,41)
- E. Immediate effect of the sermon (vv. 42,43)
- F. Results on the next Sabbath (vv. 44-48)
- G. Final results in Antioch (vv. 49-52)
- H. Events in Iconium (14:1-7)
- I. Labors and results in Lystra (vv. 8-20)

J. Success in Derbe, and return to Antioch (vv. 21-28)

II. A Controversy on Circumcision (15:1-35)

- A. The beginning of the controversy (15:1-5)
- B. Another meeting and a speech by Peter (vv. 6-11)
- C. Speeches by Barnabas and Paul (v. 12)
- D. A speech by James (vv. 13-21)
- E. The decision of the Apostles and elders (vv. 22-29)
- F. Peace restored in Antioch (vv. 30-35)

III. Paul's Second Tour (15:36 - 18:22)

- A. Change of companions, and beginning of the tour (15:36-41)
- B. Churches of the first tour revisited (16:1-5)
- C. Preaching in Phrygia and Galatia, and a call to Macedonia (vv. 6-10)
- D. Arrival in Macedonia, and baptism of certain women (vv. 11-15)
- E. Paul and Silas are scourged and imprisoned (vv. 16-24)
- F. The jailer and his family are baptized (vv. 25-34)
- G. The prisoners are released (vv. 35-40)
- H. Preaching and persecution in Thessalonica (17:1-9)
- I. Success in Beroea (vv. 10-15)
- J. Paul in Athens (vv. 16-20)
- K. Paul's discourse on the "unknown God" (vv. 22-34)
- L. Paul begins the work in Corinth (18:1-4)
- M. The arrival of Silas and Timothy, and a breach with the Jews (vv. 5-11)
- N. Paul arraigned before Gallio (vv. 12-17)
- O. Paul's return to Antioch (vv. 18-22)

IV. Paul's Third Tour (18:23 - 21:16)

- A. Second visit to Galatia and Phrygia (18:23)
- B. Apollos in Ephesus and Achaia (vv. 24-28)
- C. Paul reaches Ephesus and re-baptizes a dozen men (19:1-7)
- D. Preaching in the synagogue and in the school of Tyrannus (vv. 8-12)
- E. Exorcists exposed, and books of magic burned (vv. 13-20)
- F. Paul forms a plan for future journeys (vv. 21,22)
- G. The mob of the silversmiths (vv. 23-41)
- H. Paul's second visit to Macedonia and Greece (20:1-6)
- I. A Lord's day meeting in Troas (vv. 7-12)
- J. The voyage from Troas to Miletus (vv. 13-16)
- K. An interview with the elders of the church at Ephesus (vv. 17-38)
- L. The journey from Miletus to Caesarea (21:1-9)
- M. Agabus predicts the imprisonment of Paul (vv. 10-14)
- N. The journey from Caesarea to Jerusalem (vv. 15,16)

PART FOUR- Paul's Five Year Imprisonment (21:17 - 28:31)

I. His Imprisonment in Jerusalem (21:17 - 23:30)

- A. His reception by the elders and their advice (vv. 17-26)
- B. Paul is assailed by the mob, and arrested by the chief captain (vv. 27-36)
- C. Paul obtains permission to address the mob (vv. 37-40)
- D. Paul's address to the mob (22:1-21)
 - 1. An account of himself before conversion (vv. 1-5)
 - 2. An account of his conversion (vv. 6-16)
 - 3. His mission to the Gentiles (vv. 17-21)
- E. The immediate effects of his speech (vv. 22-29)
- F. Paul is brought before the Sanhedrin (22:30 - 23:10)
- G. Paul is encouraged by a vision (23:11)
- H. A conspiracy formed and exposed (vv. 12-22)
- I. Paul removed to Caesarea (vv. 23-30)
- J. Paul is delivered to Felix (vv. 31-35)

II. Paul's Imprisonment in Caesarea (24:1 - 26:32)

- A. He is accused before Felix (24:1-9)
- B. Paul's defense (vv. 10-21)
- C. The case continued (vv. 22,23)
- D. Paul preaches to Felix and Drusilla (vv. 24-27)
- E. Paul's trial before Festus (25:1-12)
- F. Paul's case stated to King Agrippa (vv. 13-22)
- G. Paul's case publicly stated (vv. 23-27)
- H. Paul's defense before Agrippa (26:1-29)
 - 1. His introduction (26:1-3)
 - 2. His position toward Jewish parties (vv. 4-8)
 - 3. His former position toward Jesus (vv. 9-11)
 - 4. His interview with Jesus (vv. 12-18)
 - 5. Why he was now in bonds (vv. 19-23)
 - 6. An interruption, and the conclusion (vv. 24-29)
- I. The immediate result of the speech (vv. 30-32)

III. Paul's Voyage to Rome (27:1 - 28:16)

- A. From Caesarea to Fair Havens (27:1-8)
- B. Discussion about continuing the voyage (vv. 9-12)
- C. A vain attempt to reach Phoenix (vv. 13-26)
- D. The ship at anchor, and Paul on the watch (vv. 27-32)
- E. Paul comforts the crew, and the ship is lightened (vv. 33-38)
- F. The ship is stranded, but the men escape (vv. 39-44)
- G. Paul escapes another peril (28:1-6)
- H. Paul's usefulness in Melita (vv. 7-10)
- I. The journey completed (vv. 11-16)

IV. Paul's Prison Labors in Rome (28:17-31)

- A. He obtains an interview with the leading Jews (vv. 17-22)
- B. A second interview with the Jews (vv. 23-28)
- C. Duration of the imprisonment and continued labors (vv. 30,31)

ACTS OF THE APOSTLES

Ch.s 1,2 CHURCH IS BORN	3-6 CHURCH GOES THROUGH TESTING	7-9 CHURCH IS SCATTERED	10-12 CHURCH EMBRACES GENTILES	15 CHURCH EXTENDS OVERSEAS	21-28 CHURCH'S LEADERS ON TRIAL				
AD 30	33	37	47	49	52	56	61		
PAUL IN ACTS	PAUL THE PERSECUTOR	PAUL SAVED	PAUL INSTRUCTED	PAUL THE MISSIONARY			PAUL THE PRISONER		
	JUDEA	DAMASCUS	ARABIA	FIRST JOURNEY	SECOND JOURNEY	THIRD JOURNEY	JERUSALE M	CAESAREA	TO ROME
JERUSALEM	JUDEA AND SAMARIA			UTTERMOST PARTS					
JEWISH PERIOD	TRANSITION			GENTILE PERIOD					
PETER	PHILLIP, BARNABAS, PETER, AND SAUL			PAUL					
CHURCH ESTABLISHED	CHURCH SCATTERED			CHURCH EXTENDED					

This timeline adapted from Notes for Acts class by Colly Caldwell (Florida College), 1974-75.

ACTS-The Church Progresses

- 1:1-6:7 JERUSALEM
- 6:8-9:31 PALESTINE/SAMARIA
- 9:32-12:24 ANTIOCH/GENTILE
- 12:25-16:5 ASIA MINOR
- 16:6-19:20 EUROPE
- 19:21-28:31 ROME

LESSON 1: AN INTRODUCTION TO ACTS

I. General Comments

- A. The Old Testament- God's dealings with the Jews
 - 1. under the patriarchs
 - 2. under Moses

- B. The New Testament
 - 1. the Gospels- God's dealings with the Jews under the teaching of Jesus
 - 2. Acts- God's dealings with the Jews and Gentiles under the gospel of Christ
 - 3. The expansion of the gospel to all known parts of the world (Col. 1:23)
 - a. accomplished in apostolic times
 - b. Acts concerns itself with the expansion of the gospel through the Roman Empire.

- C. ACTS- of whom?
 - 1. the apostles
 - 2. mainly Peter and Paul
 - 3. mostly Paul

II. The Author

- A. Author unnamed in the book

- B. Can be deduced to be Luke (the beloved physician)
 - 1. Luke- the only non-Jewish writer in the N.T.
 - 2. A traveling companion of Paul's during much of the narrative "we" (Ac. 16:10, 20:5, 27:1) "they" (Ac.16:40)
 - 3. concerned with the facts (Lu. 1:1-4)
 - 4. earliest writers ascribe the book to Luke Irenaeus, Clement, Tertullian, all from the second century

- C. Luke's source of information
 - 1. eyewitness accounts- he was present at many of the events described
 - 2. immediate source- Paul, Philip, Peter, James the Lord's brother
 - 3. divine inspiration

III. The Date- when was it written?

- A. Probably written prior to the destruction of Jerusalem (70 AD)

- B. After Paul's two years imprisonment (60-61 AD)

- C. Approximately 63,64 AD

IV. Why was ACTS written?

- A. So that Theophilus could have the true facts concerning Christianity.
- B. Chief purpose- to present accounts of conversion as well as unsuccessful attempts (models of conversion)
- C. Secondary purpose- the power of the H.S. shown
- D. Third purpose- the preaching of Paul

V. Its Chronology and Divisions

- A. General Divisions- refer to chart: The Church Progresses (p. 8)
- B. Specific Divisions
 1. see McGarvey's Commentary (pp. xxxiii-xxxiv)
 2. refer to outline (pp. 3-8)
 3. refer to timeline (p. 8)

LESSON 2: CHAPTER 1

PART ONE- The Origin, Progress, And Dispersion Of The Church In Jerusalem (1:1-8:4)

I. Introductory Statements (1:1-26)

- A. The starting point of the narrative (vv. 1-5)
 - v.1 Luke continues his treatise concerning Jesus from where he left off in his first book. Theophilus- "lover of God"
 - v.2 When the Holy Spirit came upon the apostles this would put the "great commission" into effect. The book of Acts recounts the Apostles carrying out this commission. (Lu. 24:47,48)
 - v.3 The account of the Apostles witnessing the resurrected Jesus. A space of forty days. Jesus appeared to the Apostles more than ten times during these days. Examples of these appearances can be found in the Gospels.
 - v.4 Reflects back to the time of the ascension. Christ told the Apostles to wait in Jerusalem for the promise of the Father. (Jn. 14:26; 15:26,27; 16:12,13; Lu. 24:47-49; Joel 2:28,29)

- v.5 Lu. 3:16; John the Baptist's comment concerning the difference between his baptism and the baptism that Christ would send to the Apostles
- B. The final promise of the Holy Spirit (vv. 6-8)
- v.6 The Apostles misconception concerning the kingdom: "a physical kingdom." Compare to religious people of today. Prior to the ascension the kingdom had not been established. It would not be established until Jesus was in heaven and the Comforter had come. (Phil. 2:8-9; Heb. 2:9; Acts 2:32,33)
- v.7 The time of the coming of the kingdom would be revealed when the Father was ready to reveal it. Not when the Apostles thought they were ready.
- v.8 The coming of the Holy Spirit would solve all of the Apostles problems. Geographically the way the kingdom would spread- Jerusalem to Judea to Samaria to the "Uttermost Parts of the Earth."
- C. The ascension of Jesus (vv. 9-11)
- v.9 Lu. 24:50,51
- v.10 Two men- angels, compare their likeness to those at the tomb. (Lu. 24:4) Jn. 1:51- are they these angels?
- v.11 Jesus will return in the same manner that he left. (Rev. 1:7; Mt. 26:64)
- D. The waiting in Jerusalem (vv. 12-14)
- v.12 A Sabbath's Day journey is between three quarters and five quarters of a mile. Mt. Olive was east of Jerusalem toward Bethany. (Lu.24:52) The Apostles returned from the ascension with great joy.
- v.13 The remaining eleven Apostles are listed. This is the last mention of their names in Acts except for Peter, James and John. (see: Mt. 10:2-4; Mk. 3:16-19; Lu. 6:14-16 for the other lists). The upper room is not necessarily where they were living, but where they were passing the time. The word both, related not just Peter and John, but all eleven. Upper Rooms: Lu. 22:12; Jn. 20:19,26
- v.14 Lu. 24:53 in the temple as well as the upper room. Last appearance of Mary mother of Jesus in the N.T. Who were the women? (Lu. 23:49) Who were the brethren? (Jn. 7:1-5)
- E. The place of Judas filled (vv. 15-26)
- v.15 The 120 were not all of the disciples. (I Cor. 15:6)

- v.16 Ps. 41:9 is a type of Jn. 13:18. In Psalms we have David versus Ahithophel. In John we have Jesus versus Judas. Three things foretold: 1) a traitor among them, 2) fate of the traitor, 3) traitor's place would be taken.
- v.17 Zech. 11:12, What was the portion received? 30 pieces of silver.
- v.18 How did Judas acquire the field? (Mt. 26:14-26; 27:3-8) How can we reconcile Matthew's and Luke's accounts of Judas' suicide? Did he fall and "burst asunder" as Luke says or did he hang himself?
- v.19 "The field of blood"- Akel Dama (Aramaic) Luke's parenthetical statement concerning "their language" refers to the language of Peter and his listeners.
- v.20 Ps. 69:25, Ps. 109:8 - general curses against those who hate Lord, certainly apply to Judas. Bishopric-office-overseer. Does this correspond to our elders today? Judas' place was to be filled by another.
- v.21 Qualifications of a replacement for an Apostle enumerated:
- v.22 1) Must have been with Jesus from the baptism of John until the ascension. 2) Must be an eyewitness of the resurrection.
- v.23 Two men met the qualifications, Matthias and Barsabas. The word appoint means nominate.
- v.24 The Apostles realize that the Lord has already chosen, but His choice must be made known.
- v.25 The replacement would become an Apostle equal to the eleven.
- v.26 Casting lots- O.T. custom (Num. 26:55; I Sam. 10:20,21). How was the lot cast? (Prov. 16:33)

Had Peter and the other Apostles overstepped their authority in going through this process of making Matthias an Apostle? The inspired writer (Luke) says that Matthias was numbered with the Apostles.

LESSON 3: CHAPTER 2, VERSES 1-31

II. The Church in Jerusalem Established (2:1-47)

Chapter 2 is divided into three main sections: A) the Apostles are filled with the Holy Spirit, B) the effect on the multitude and C) Peter's sermon. This lesson will cover up through the middle of the third section; the remainder will be covered in Lesson 4.

- A. The Apostles are filled with the Holy Spirit (vv. 1-4)
- v.1 The Jews had three great feasts each year, the Passover, Pentecost, and the Feast of Tabernacles.
- 1) Passover- commemorated salvation of the first-born in Egypt.
 - 2) Pentecost- the beginning of harvest
 - 3) Tabernacles- the children of Israel's sojourn in the wilderness.
- Since Pentecost is a Greek word meaning 50 it is not found in the OT There, Pentecost is referred to as 1) "Feast of Harvest" Ex. 23:16; 2) "Feast of First-Fruits" Lev. 23:17 3)"Feast of Weeks" Ex. 34:22. Pentecost always came 50 days after the Passover and always was on a Sunday. There were probably more Jews in Jerusalem for this day than any other day of the year.
- The "ones come together in one place" were the Apostles. This can be seen by reading ch. 1:26 and ch. 2:1 together.
- v.2 Not a wind, but the sound of wind. The sound is what filled the room.
- v.3 Tongues like fire, not fire. It sat on each apostle to show that they would be able to speak in foreign tongues.
- v.4 Filled with the Holy Spirit. This makes the third event. This happened only to the Apostles. They are the ones who then began to speak in foreign tongues. It is not clear as to whether each Apostle could speak just one foreign tongue or each Apostle could speak each tongue. The fact that more than 12 nationalities were present make the second choice more likely.
- B. The effect on the multitude (vv. 5-13)
- v.5 Why were these foreign Jews in Jerusalem?
- v.6 What was noised abroad? The circumstances as a whole: that is, the sound (as wind), the sight (as fire), being filled with the Holy Spirit (made manifest through the speaking in foreign tongues). The miracle was in the speaking, not in the hearing.
- v.7 What caused the confusion and astonishment? That the Galileans could speak in 15 or more foreign languages.
- v.8 Confirms that foreign languages were being spoken.
- vv.9,10 See Boles pp.35,36 and maps in Halley's Handbook p. 561
- v.11 The pronouns "we" and "our" refer to the foreigners, "them" refers to the Apostles.
- v.12 Confounded, amazed, perplexed, and awe-struck. The multitude was definitely in a state of shock. "What meaneth this," is the question God wanted asked. The multitude would stay around to find out what was going on.

- v.13 Today when someone does not understand something, they often resort to ridicule or pass it off as a joke or a trick.
- C. Peter's sermon (vv. 14-40)
1. introduction: the miracle explained (vv. 14-21)
- v.14 Peter becomes the spokesman for the other eleven.
- v.15 Peter denounces the supposition that the Apostles were drunk. Even if they were given to using intoxicating wine it was only 9:00 A.M.
- v.16 Peter begins his lesson with a quote from the prophet Joel. Joel 2:28-32
- v.17 The "last days" refer to the closing days of the Jewish dispensation. "Upon all flesh"- when would this prophecy come true? Acts 10, the household of Cornelius. Then the Spirit would have been poured out on all flesh, that is: Jew and Gentile.
- v.18 "Sons and daughters prophesying" fulfilled in Acts 21:9.
- vv.19,20 Reference here is to events recorded in Mt. 27:45, Mk. 15:33, Lk. 23:44,45. Many of the Jews who were in Jerusalem for the Passover and had witnessed the crucifixion, were still on hand on the day of Pentecost.
- v.21 To call- includes obedience, to adore, worship, to do His will.
2. Jesus proclaimed as Christ the Lord (vv. 22-36)
 - a. his resurrection declared (vv. 22-24)
- v.22 The miracles of Christ proved He was of God. Many of those present had witnessed these signs.
- v.23 Jesus was to die by the foreknowledge of the Father, Lk. 22:22, Rev. 13:8, Mt. 26:53,54. The Jews were guilty of Christ's death because they were free moral agents as was Judas and Pilate. Foreknowledge is not predestination.
- v.24 The Jews et al had crucified Jesus- God had raised him up. Peter declares that Jesus has been resurrected.
- b. the resurrection predicted by David (vv. 25-31)
- v.25 David's prophecy of Ps. 16:8-11 recounted
- v.26 What was this hope?
- v.27 Christ's soul was not to be left in the land of the disembodied spirits (Hades). His body would not decay.

- v.28 This passage must refer to Christ
- v.29 David was dead and buried and still in his tomb, therefore his prophecy could not refer to himself.
- v.30 But it could apply to the fruit of his loins, namely Christ. The throne is spiritual in nature, Ps. 132:11
- v.31 David therefore prophesied of Christ!

LESSON 4: CHAPTER 2 VERSES 32-47

II. The Church in Jerusalem Established (2:1-47) (con't.)

- C. Peter's sermon (vv. 14-40) (con't.)
 - 2. Jesus proclaimed Christ the Lord (vv. 22-36) (con't.)
 - c) the resurrection confirmed by the Twelve (v.32)
- v.32 Peter says that the other Apostles are eyewitnesses of the resurrection. Twelve obviously inspired men attesting to the same occurrence.
 - d) Jesus exalted to the throne of God vs. 33-35
- v.33 Peter now returns to his line of thought from verses 31 and 32, namely after the resurrection, then what? Jesus had said that the Comforter would not come until He (Jesus) was gone. The Comforter had come, therefore Jesus was gone. The physical manifestations, which the people had witnessed, were evidence of the coming of the Holy Spirit.
- v.34,35 That Christ would sit at God's right hand had been predicted by the prophet David in Ps. 110:1. What did even the Pharisees believe concerning this prophecy? Mt. 22:43,44 David had not ascended into heaven, therefore it must be a reference to the Christ.
 - e) the logical conclusion v.36
- v.36 If Jesus had been delivered to His enemies by the foreknowledge of God and if God had raised Him from the dead, exalted Jesus at His own right hand in heaven, then according to all prophecy: Jesus had been made the Lord and Savior. That is, the Ruler and the Anointed One. Why did Peter say "let every house of Israel know assuredly?"
 - 3. the people exhorted to save themselves (vv. 37-40)
- v.37 Now we see what the invisible effects of Peter's sermon are. We see our first example of Paul's statement in Rom.10:14-17. By asking what they must do, the multitude has confessed that they are guilty of the murder of Christ. What does "pricked in their hearts" mean?
- v.38 Peter tells them what they must do to escape the consequences of their sins. And so the new dispensation begins. Whatever it previously took to have sins forgiven is set aside,

and what Peter tells them becomes the New Covenant. Two blessings are promised in this verse. Repent and be baptized and what do you get? This is the first blessing. Define: repentance, baptism, and remission of sins. John and Christ had both preached repentance and baptism, now the Apostles have taken up the cause. "for"- the eis controversy, see Boles p.47, for meanings given by denominational scholars. The second blessing is the gift of the Holy Spirit. What is the gift? The Holy Spirit himself or miraculous powers bestowed by him?

- v.39 What was the promise and what blessings did it carry with it? The baptism of the Holy Spirit and the ability to obtain remission of sins and the gift. The promise is to the Jews and the Gentiles. How does the Lord call a person? 2 Thess. 2:14, Rom.10:13,14; Jn. 6:44,45.
- v.40 Notice that all Peter had to say was not recorded. He testified and exhorted. That is, bore witness and called to action. "Crooked"- not straight, mentally, morally and spiritually.
4. effect of the sermon and progress of the church (vv. 41-47)
- v.41 The hearers believed Peter's teaching, they complied immediately. They had received the words Peter brought forth. This meant they received Christ. Jn. 13:20 Which also meant they received God. The opposite is also true: to them that reject the Apostles teaching. Lk. 10:16
- v.42 The work of the church begins: teaching, fellowship, breaking bread and prayers.
- v.43 "Fear"- means solemn awe, not terror. Further proof that the "gift of the Holy Spirit" was not the "baptism of the Holy Spirit". If it was, then all could perform signs and wonders however, only the Apostles were doing so.
- v.44,45 Is this fellowship an example for us to follow today? Were they together in one house? Or together in mind, purpose, faith and heart? Community goods to maintain the welfare of all. I Jn. 3:17
- v.46,47 They were meeting daily at the temple. Here breaking bread refers to eating a common meal. who were added to the church? The saved. Eph. 5:23 and 1:22,23 In this chapter we have seen the power of preaching demonstrated, how the church was formed, how it functioned. We see people becoming Christians and living a Christian life.

ADDENDA

Part One: Miracles in the book of Acts.

Miracles play an important role in the book of Acts. At the conclusion of each chapter we will recount each miracle that occurs so that we might have a complete list when we conclude our study.

- 1) The visible appearance of Jesus after His death. 1:3
- 2) The Ascension. 1:9
- 3) The visible manifestation of the Holy Spirit on Pentecost. 2:3
- 4) Wonders and signs performed by the Apostles. 2:43

Part Two: The seven cities of early Apostolic history.

- 1) Jerusalem
- 2) Samaria
- 3) Caesarea
- 4) Joppa
- 5) Damascus
- 6) Antioch of Syria
- 7) Tarsus

As we study, watch for and make note of references to these cities.

LESSON 5: CHAPTER 3

III. Progress of the Church and its First Persecution (3:1 - 4:31)

A. A lame man healed by Peter (3:1-11)

v.1 The ninth hour- 3 P.M. The temple would be crowded.

v.2 The lame man- born lame. It was customary for the poverty stricken to ask for "gifts" outside of the temple.

v.3 Alms- money or goods donated to the poor.

v.4 Whether the "gaze" of Peter and John was the avenue of the Spirit's power or just a way to attract attention is not known.

v.5 The lame man was expecting money.

v.6 Peter had something superior to money, namely the power to heal through Jesus' name. The word "walk" here means to begin to walk and to keep on walking.

v.7 Notice the word "immediately." Not after prayer, or a statement of faith on the part of the lame man.

v.8 Besides walking he also leaps. He praised God, not Peter.

v.9 The miracle took place in a prominent spot, in front of witnesses who knew the predicament of the lame man.

- v.10 This was a sign from heaven for confirming the word of the Apostles. Everyone present realized that this was truly a miracle.
- v.11 Solomon's porch was a covered colonnade on the east side of the temple. Jn. 10:23 The crowd assembled here to see these men who were being escorted by the former lame man.
- B. Peter's second sermon (vv. 12-26)
 - 1. introduction: the miracle explained (vv. 12-16)
- v.12 Peter denies that he has power of himself.
- v.13 The first contrast: God glorified Christ - the Jews murdered Him. The second contrast: Pilate says innocent - the Jews say guilty.
- v.14 Third contrast: Jesus was Holy and Just - Barabbas was a known murderer. Messianic prophecy has referred to Jesus as the Holy One Ps. 16:10, as well as the just Isa. 45:21.
- v.15 Fourth contrast: The Prince of Life killed by the Jews - raised by God. Prince is from a Greek word meaning author.
- v.16 Who had faith in the name of Jesus, Peter or the cripple? Three characteristics make the miracle undeniable: 1) the people's knowledge of the man's prior condition. 2) the completeness of the cure and 3) the public manner in which the healing was done.
 - 2. forgiveness of sins offered through Christ (vv. 17-21)
- v.17 Jesus knew they were ignorant Lk. 23:34. But, did their ignorance justify their crime?
- v.18 This crime was foretold by prophecy.
- v.19 Repentance - the change of will, turning again- doing something about the change of will.
- v.20 This refers to the Second Coming of Christ. Why is repentance and turning again an important thing to have behind you at Christ's coming? Also, the gospel must be spread before Christ will come again.
- v.21 restoration- a medical term meaning a complete restoration to health. If Christ's ascension marks the beginning of this complete restoration, then His Second Coming will mark the completion of the era. These "times" are the in between times.
 - 3. these things matters of prediction and promise (vv. 22-26)
- v.22 Dt. 18:15-19 Jesus the Christ was to be a Jew, he would bless all nations, He should be obeyed. Compare Moses to the children of Israel and Christ to His children: deliverer, lawgiver, ruler leader, and prophet.
- v.23 Dt. 18:19 to be cut off: Mt. 8:12 and 2 Thess. 1:9.

- v.24 To reject Christ would be to reject Moses and all the prophets. Samuel was not the first prophet, but he was the first prophet in the succession of the national prophets of Israel.
- v.25 The promise, first to Abraham: Gen. 12:3, 22:18; then to Isaac: 26:4; then to Jacob: 28:14.
- v.26 Conclusion: salvation will come through faith in Jesus Christ and turning from your sins. We have seen in the sermon that Christ: 1) was the power behind the Apostle's miracles, 2) is redeemer of all souls and 3) is the fulfillment of all prophecy.

LESSON 6: CHAPTER 4 VERSES 1-31

III. Progress of the Church and its First Persecution 3:1-4:31 (continued)

C. Peter and John arrested (vv. 1-4)

- v.1,2 Each of these groups had something to lose by allowing the gospel to be preached. The priests of course would fight for their religion, the Captain of the Temple (Levite guards) would want to maintain the status quo. The Sadducees rejected the idea of resurrection from the dead. They had previously disputed with Jesus. Mt. 22:23-33
- v.3 Peter and John imprisoned and held overnight to be tried the next morning. Jer. 21:12 taught that trials were to be held in the morning. The Jews would invoke or ignore this rule as it suited their purpose. (the case of Jesus)
- v.4 5,000 includes those already in the church. Adding to this number the women believers we see that Christianity in the city of Jerusalem has become a formidable opponent to the Jews.

D. Peter's defense before the council (vv. 5-12)

- v.5,6 The Sanhedrin or Jewish High Court, composed of 24 priests, 24 elders and 24 scribes plus the High Priest. Annas, high priest by Jewish law, his son-in-law Caiaphas appointed by the Roman government. John 18:13 Nothing further is known of John and Alexander.
- v.7 Notice that the Sanhedrin did not question the miracle, only by what power it was performed. Mt. 10:17-19 had prepared the Apostles for just such an occasion.
- v.8 The promise of Mt. 10:19 fulfilled. Notice that Peter addresses his audience with respect.
- v.9 Peter questions why they were being investigated over a good deed done for an impotent or helpless man.

- v.10 In answer to the question of whose name was the miracle performed, Peter replies Jesus. Notice the opportunity to preach Jesus crucified and resurrected is taken. By mentioning the fact that the Jews crucified Jesus, Peter has stepped out of the role of the accused and become the accuser!
- v.11 Ps. 118:22 Peter says that the Sanhedrin has fulfilled this prophecy of Christ. Jesus previously applied this prophecy to himself, Mt. 21:42 and Peter and Paul will later make the same connection, I Pet. 2:4-6 and Eph. 2:20
- v.12 Peter concludes his defense much as He (or any gospel preacher for that matter) would conclude a sermon: If a man is to be saved it must be through the name (authority) of Christ.
- E. A private consultation (vv. 13-17)
- v.13 The members of the Sanhedrin marveled because they realized that these men had no formal training (education) yet they could speak boldly, that is confidently and freely concerning the things which they believed.
- v.14 "It" is the boldness of Peter and John and what they had said. The lame man was healed, he was standing with them.
- v.15,16 The Apostles were removed so the Sanhedrin could discuss openly their predicament. Notice their hypocrisy and total rejection of the truth: 1) a notable miracle has been performed, 2) through Peter and John, 3) but its known throughout the city and 4) they could not deny it. What could they do to these men?
- v.17 Answer: Threaten the Apostles to make them quit preaching. They knew there was no law to threaten them with, so they just made an open threat.
- F. More preaching forbidden (vv. 18-22)
- v.18 The threat is made. Notice what they are commanded to stop. Preaching and speaking in the name of Christ. What about performing miracles?
- v.19,20 Peter asks a question that he knows the Sanhedrin will not answer, Should I do what you say or what God says? Peter and John could only testify of the things they saw and heard, not according to the wants and wishes of the Sanhedrin.
- v.21 Public sentiment saved the Apostles from punishment. There was nothing unlawful in restoring a lame man. It was popular with the people and they glorified God for it. The enemies of Jesus had this same problem in Mk. 12:12.
- v.22 There was no way to prove that the healing was a delusion, taking into account the reasons given in Ch. 3 and the age of the former lame man.

- G. Report of the two and prayer of the twelve (vv. 23-31)
- v.23 Peter and John went to where the disciples were and reported what happened.
- v.24 The report strengthened their faith and they began to pray. How did they pray? What does "one accord" mean? God is called the Master and creator.
- v.25,26 What had transpired had fulfilled the prophecy of Ps. 2:1,2 The Gentiles-the Romans, The peoples - the Jews, the kings - Pilate and Herod, the rulers - The Sanhedrin.
- v.27,28 The actions of all these mentioned fulfilled the prophecy concerning Christ.
- v.29,30 Did the disciples ask for relief from the persecutions and threatenings? They prayed for boldness of speech. God's word would continue to be confirmed through healings, whose name should these things be done in?
- v.31 In the days of miracles God would sometimes answer prayer through a physical demonstration. The Holy Spirit is measured to each one on an individual basis, depending upon their station. Each could be filled, but only to their capacity, the limit set upon that person by God.

ADDENDA

Miracles in the book of Acts.

- 5) Healing of the lame man at the temple gate. 3:7-11
- 6) God answered prayer by earthquake. 4:31

LESSON 7: CHAPTER 4 VERSE 32 - CHAPTER 5 VERSE 16

IV. Further Progress of the Church and a Second Persecution. (4:32-5:42)

- A. Unity and liberality of the church (4:32-37)
- v.32 An emergency situation existed, many of the new Christians were far from home and their sources of income.
- v.33 Who was giving their witness? The Apostles. See the NASV. The church was generally in favor with the people of Jerusalem.
- v.34,35 No Christian lacked due to the generosity of his fellow Christians. The apostles were in charge of this community chest, since no officials (deacons) had been appointed to serve at this time.

v.36,37 This is the first mention of Barnabas, and we see that he sold a field and brought the money to the Apostles. This story is related here so that we might compare the actions of a righteous man (Barnabas) to the actions of sinners within the church (Ananias and Sapphira). Born on the Island of Cyprus to Jewish parents of the tribe of Levi, Barnabas will attain prominence in our study as we progress into the book of Acts.

B. A case of discipline (5:1-11)

v.1 This verse needs to be contrasted to verse 32 of chapter 4. Barnabas is commended for what he did, but Ananias and Sapphira are condemned. We will see why.

v.2 Why would they give a part of the money and say that it was all of it? They wanted to look benevolent in the eyes of men, but their greed made them want some of the money also.

v.3 Satan is the father of all lies. Jn. 8:44 The lie is the sin, not keeping back part of the money. This is the first record of sin being committed by a Christian.

v.4 Ananias had tried to lie to God. The sin had found him out. The pitiful thing here is that Ananias could have kept part or all of the money, but he yielded to the temptation of lying and sinned.

v.5,6 Ananias paid immediate consequences for his sin. The church and the world had to be shown that God could not be lied to. Luke's purpose in recounting this story is to warn us: Do not attempt to deceive God. The Jewish custom was to bury on the day of death. Why?

v.7 Sapphira appears three hours later, not knowing the fate of her husband.

v.8 Peter gave Sapphira a chance to confess her sin, but she refused the opportunity.

v.9 Peter accuses her, and Ananias of trying the Holy Spirit, tells her that her husband is dead and says she will be dead too, all in one breath.

v.10 Sapphira dies and is buried with her husband.

v.11 I Cor. 3:17 The word church appears for the first time in Acts. Previously it was used in Mt. 16:18 and 18:17. Fear is awe and reverence. A lesson for us today: Do not understate our wealth or overstate our giving.

C. Prosperity of the church increased vs. 12-16

v.12 In the N.T. miracles are described by four names: signs, works, wonders, and powers. Notice that the congregation was still gathering at Solomon's porch.

- v.13 People began to keep a more respectful distance from the apostles knowing the power that they possessed. That is, they worried that the apostles could see within their hearts as Peter saw into the hearts of Ananias and Sapphira. However, the people still admired the apostles, for the power they did have.
- v.14 Believers kept being added to the Lord's body. Were any of these infants? How can you believe if you cannot understand?
- v.15 Compare the attitude of these people with the woman of Mk. 5:27 and the men of Mt. 14:36. The faith being shown is not that of the sick themselves, but of those who carried them out into the streets.
- v.16 Everyone that came was healed. Notice that the demoniacs and sick are listed separately as in Lu. 6:18

To conclude this lesson read: McGarvey pp. 89,90.

LESSON 8: CHAPTER 5 VERSES 17-42

Part IV Further Progress of the Church and a Second Persecution (4:32 - 5:42) (continued)

- D. Apostles imprisoned and released (vv. 17-21)
 - v.17 The High Priest and the Sadducees could not stand to see the success of the church. They were jealous to the point of action.
 - v.18 If you want teaching to cease, how can you stop it? At the source, the teacher must be kept quiet. This happened to Jeremiah, John the Baptist, Jesus and now the Apostles. Public ward contained the common criminals.
 - v.19 An angel released them from prison and commanded them what to do next. The word "angel" is found twenty times in the book of Acts. Where have we previously seen angels in our study?
 - v.20 The command of the Angel. "This Life" refers to resurrection, the life being denied by the Sadducees.
 - v.21 The commands of God outweigh the commands of men. The apostles begin teaching about daybreak.
- E. Apostles are brought into court (vv. 21-27)
 - v.21 Meanwhile the High Priest called the Sanhedrin together and sent to the prison for the apostles.

- v.22,23 From these verses we see the extent of the miracle performed by the angel. The guards never knew that the apostles had been set free.
- v.24 Notice that the concern shown was not that a miracle had been performed, but that the news of the miracle would spread. They were confused and perplexed.
- v.25 Whenever the Sanhedrin came together, a crowd would begin to form. One of the crowd knew the whereabouts of the apostles. They were teaching in the very building.
- v.26 The possibility of violence from the multitude was enough to keep the captain from making any threatening actions or speeches directed toward the apostles.
- v.27 Remember, the Sanhedrin was the highest court the Jews were permitted to have under Roman law. They could not pass a death sentence without putting the matter before a Roman court.
- F. The accusation and the defense vs. 27-32
- v.27 The High Priest is in charge of the proceedings.
- v.28 Two charges are leveled against the apostles: 1) preaching in the name of Jesus and 2) attempting to bring the blood of Jesus upon the Sanhedrin, that is, cause the people to believe that the rulers were guilty of the murder of Jesus. We see that the Apostles had been doing their duty because Jerusalem was filled with their teaching.
- v.29 Whenever there is a conflict between the authority of God and the authority of man, we must obey God. The Apostles plead guilty to the first charge.
- v.30 God raised Jesus, whom the Sanhedrin had killed. The apostles also plead guilty to the second charge and take the opportunity to reiterate their position.
- v.31 God had given Jesus authority as a ruler (Prince) and as a Savior. Repentance is brought to Israel through Christ, but whether Israel will repent or not is left up to them. Remission of sins is granted to those who will obey his will.
- v.32 The apostles were witnesses of the crucifixion, the resurrection, and the ascension. The Holy Spirit is a witness also. If the apostles were wrong then the Holy Spirit was also wrong.
- G. They are saved from death by Gamaliel (vv. 33-42)
- v.33 "Cut to the heart," means overcome with anger. Instead of being convicted of their sins, they were convinced that murder would solve their problem.
- v.34 As before when Peter and John were before them, the council sends the apostles from the courtroom, this time at the request of Gamaliel. From this verse we know a number of

things about Gamaliel: 1) he was a leader of the Pharisees, 2) a member of the Sanhedrin, 3) a teacher of the law and 4) respected by all of the people.

- v.35 Gamaliel shows himself to be a cool head among some very hot ones. Before they act rashly he has a few things for them to consider.
- v.36 Gamaliel mentions a revolutionary who had previously come to no good, namely, Theudas. This is not the same Theudas mentioned by Josephus because that Theudas did not appear on the scene until fifteen years later. Obviously there was another man named Theudas who was also a revolutionary.
- v.37 Another revolutionary named Judas led a tax revolt and he and his followers also failed.
- v.38,39 Now Gamaliel makes his point. If these men were not of God, as his two previous examples were obviously not of God, then they would be destroyed anyway. But, if they were of God, then the Sanhedrin would be placing itself in direct opposition to God.
- v.40 The council agrees to Gamaliel's proposal, but does not release the apostles until after they have been threatened and beaten. Why did the Sanhedrin have the apostles beaten? What had Jesus said concerning such persecution? Mt. 10:17
- v.41 It was then and still is today an honor to suffer for the name of Jesus Christ. 1 Pet. 4:16 It is indicative of a Godly life. 2 Tim. 3:12
- v.42 The persecutions did not stop the apostles, they continued to preach and teach at every opportunity. Notice that the apostles did not limit their teaching to the public forum but also taught in private homes.

ADDENDA

Miracles in the book of Acts.

- 7) The death of Ananias and Sapphira. 5:5-10
- 8) Signs and wonders performed by the apostles. 5:12
- 9) Healings. 5:15,16
- 10) Prison doors opened by an angel. 5:19

LESSON 9: CHAPTER 6 VERSE 1 - CHAPTER 7 VERSE 8

V. Progress of the Church and a Third Persecution. (6:1-8:4)

A. Seven men appointed to serve tables (6:1-7)

- v.1 The church is now about three or four years old. The number of disciples has multiplied and the number of needy in the church along with it. The Jews in the church who were of foreign descent felt that their needy widows were not being ministered to fairly.

- v.2 The apostles felt that their preaching should take precedence over having to care for these widows, however this was not a statement without love, as we shall see.
- v.3 The apostles left it up to the disciples to select seven men to fulfill this service. However, the men had to meet certain qualifications, namely: 1) of good report- a good reputation within and without the church, 2) full of the Spirit- I believe this means knowledgeable concerning the word as opposed to possessing miraculous gifts (see verse 6), 3) wisdom- good sense and sound judgment in business affairs. The apostles would appoint these men. Would these men be deacons in our sense of the word? As outlined in I Timothy and Titus?
- v.4 The apostles would then be able to devote themselves to spiritual matters without neglecting this temporal matter.
- v.5 Of this group only Stephen and Philip are mentioned again in the N.T. However, some scholars feel that this Nicolaus is the same one as in [Revelation 2:6-15](#). All of these names are Greek names. That would mean that the Hebrews had enough faith in these men of foreign descent to entrust the oversight of the widow's benevolence to them. Some commentators feel that 3 were Greek, 3 were Hebrew and 1 was of neither origin.
- v.6 Is this "laying on of hands" to confer spiritual gifts? We see from verse 8 that Stephen could perform miracles and later we see Philip performing miracles. The laying on of hands was a symbol of the impartations of gifts and graces needed to fulfill their duties. The extent of these gifts cannot be determined by these verses.
- v.7 The word was now beginning to work on the religious leaders of the Jews, the priests. If these priests were obedient to the faith, there must be something in the faith to be obeyed. A point denominationalists seem to forget. Three aspects listed here to show the growth of the church are: 1) the word of God increased, 2) the number of disciples multiplied and 3) priests were obedient.

B. Stephen arrested and falsely accused (vv. 8-15)

- v.8 We see that the gifts of miracles had been imparted to Stephen and he used them powerfully.
- v.9 There were so many foreigners in Jerusalem who spoke Greek that they had their own synagogues. Some historians believe there were as many as 280 different synagogues in Jerusalem at this time and each of the groups mentioned here had their own. Nevertheless, each group would be classified Grecian Jews or Hellenists. Stephen was A Grecian Jew, so what better place for him to teach.
- v.10 These men could not meet Stephen's arguments.
- v.11 Suborn- to instruct privately, in other words they prepared false witnesses against Stephen. If Stephen was guilty of these charges then he had committed a capital offense.

Lev. 24:16; Deut. 13:6-10 These are the same accusations that had been brought against Christ.

- v.12,13 This is the first mention of the people being stirred up against the gospel. Once again fake witnesses are presented speaking against Stephen and charging him with blasphemy.
- v.14 Stephen could have been warning of the impending destruction of Jerusalem as Jesus had done: Mt. 26:61; Lk. 19:41-44. Of course this destruction was to come at the hands of the Gentiles. Nevertheless, the false witnesses perverted what Stephen had said to make him appear in the worst light possible.
- v.15 What does "as it had been the face of an angel" mean? Why did not Gamaliel stop these proceedings?
- C. Stephen's discourse (7:1-53)
1. introduction (7:1-8)
- v.1 By asking the question "are these things so" the High Priest was asking guilty or not guilty?
- v.2 Notice the respect Stephen pays the council as he begins his discourse. He begins his address at the beginning, Abraham.
- v.3 Gen. 12:1; Heb. 11:8
- v.4 Abraham was not the eldest son of Terah. Horan or Nahor or both were older. We know this because Lot, Abraham's nephew was about his age. See McGarvey, vol. 1, pp. 117 for more details.
- v.5 The land was not given to Abraham, it was an inheritance for his heirs, the Jews. Gen. 12:7; 13:15,16.
- v.6 Gen. 15:13- exile in Egypt.
- v. 7 Escape from captivity. Judgement brought upon Egypt recounted in Exodus 7-12.
- v.8 The time period encompassed by this verse is from Abraham's 99th year to the birth of Jacob's sons. Gen. 17:9-14; Rom. 4:11.

ADDENDA

Miracles in the book of Acts.

- 11) Stephen wrought great signs and wonders. Acts 6:8

LESSON 10: CHAPTER 7, VERSES 9-37

- V. Progress of the Church and a Third Persecution. (6:1-8:4) (continued)**
- C. Stephen's discourse (7:1-53) (continued)
2. The case of Joseph (7: 9-16)
- v.9 The patriarchs are Joseph's brothers. Jealousy- to burn or boil with zeal or envy. Why were the brothers envious of Joseph? Gen. 37:3,4. Sold into bondage: Gen. 37:25-28. God was with Joseph: Gen. 39:2,21
- v.10 Gen. 41:38-45,54 Pharaoh is not the king of Egypt's name, but a title meaning "a great house."
- v.11 Gen. 41: 30, 31,54 "Our fathers," shows us that Stephen has not disowned his Jewish heritage. This "sustenance" was food for their cattle.
- v.12 Gen. 42:1-3 Jacob sent ten sons the first time, who remained behind?
- v.13 Gen. 43, 44, 45
- v.14 Gen. 45:17-21 ; Gen. 46:26,27 How can we reconcile this passage with the Genesis account?
- v.15,16 Jacob and the early ancestors died in Egypt. Why did Stephen say Abraham purchased the land in Shechem, when Gen. 33:19 and Josh. 24:32 show that Jacob purchased this property. Abraham purchased his burial cave at Hebron, Gen. 23:16.
3. The case of Moses in Egypt (vv. 17-37)
- v.17,18 The promise of Gen. 12:7 or Gen. 15:16 may be what Stephen is referring to. "Knew not Joseph" may be a quote from Ex. 1:8.
- v.19 "Dealt subtly or craftily" means with tricks and schemes. Reference is made to the destruction of the children.
- v.20 "Exceeding fair" according to Thayer means he was fair in the eyes of God.
- v.21 Ex. 2:3-10
- v.22 This information is found nowhere else in the Bible.
- v.23 Compare to Ex. 2:11 and Heb. 11:24 concerning "grown up."

- v.24,25 Ex. 2:11-14 His brethren did not understand that he was to be the deliverer. Was Moses following his own plan or God's plan at this point in time?
- v.26 Two Hebrews were arguing, Moses attempts to be the peacemaker.
- v.27,28 Ex. 2:14 Moses, rejected by his brethren. Is this a type of Christ? The death of the Egyptian is brought up to Moses.
- v.29 Pharaoh forced Moses into exile. Ex. 2:15 Midian is in the lower portion of the Sinai Peninsula. ACTS-27.
- v.30 After forty years in Midian an angel appears to Moses.
- v.31,32 Why did Moses wonder at the burning bush? Ex. 3:1-3 Was the messenger an angel or Jehovah himself?
- v.33 Custom was to remove shoes in the presence of dignitaries. Why was the ground holy?
- v.34 God speaking to Moses through the angel in the burning bush.
- v.35 The once rejected Moses is sent back to his people to become their redeemer. Make the obvious parallel between Moses and Christ.
- v.36 Moses performed signs and wonders. This verse covers Ex.7-Josh. 5.
- v.37 The Messianic prophecy of Deut. 18:15 is quoted by Stephen. Peter previously quoted this prophecy in Acts 3:22,23. Stephen is proving that he is loyal to Moses and agrees with what Moses had prophesied concerning Christ.

LESSON 11: CHAPTER 7 VERSE 38 - CHAPTER 8 VERSE 4

V. Progress of the Church and a Third Persecution. (6:1-8:4) (continued)

C. Stephen's discourse (7:1-53) (continued)

4. The case of Moses in the wilderness (vv. 38-41) - If we thought the Hebrews mistreated Moses before he delivered them from bondage, wait until we see what happens to him in the wilderness.
- v.38 Moses received the law through the mediation of an angel, compare Heb. 2:2 and Gal. 3:19. Living oracles literally means living words.
- v.39,40 Though they did not physically return to Egypt, they did "go back in their hearts" by turning to idolatry. They called on Aaron to make them gods. Ex.16:3, 17:3. God had given them the pillars of cloud and fire as a symbol of His presence, but they rejected this in favor of their own ideas..

- v.41 Ex. 32:3,35 The calf idol became a substitute for the true Jehovah.
5. God's final rejection of Israel (vv. 42,43) - Stephen's speech now skips from Mt. Sinai to the prediction of Babylonian captivity.
- v.42,43 God finally gave them over to their lusts to worship the sun, moon and stars (the host of heaven). The quotation is from Amos 5:25-27. Moloch- the god of the Amorites, these people practiced human sacrifice. Star of the god Rephan- the planet Saturn. The punishment for idolatry: Babylonian captivity.
6. The Tabernacle and the Temple (vv. 44-50) - To answer the charges against him concerning the blasphemy of the temple, Stephen proceeds to point out the true religious value of the building.
- v.44 Tabernacle- Ex.25:22, 38:21. The tabernacle was moved from place to place. That is, the place of worship changed.
- v.45 Joshua took the tabernacle into the Promised Land. David desired to build the temple but he was restrained. Why? 2 Sam. 7:2ff
- v.47 Solomon built the temple according to the pattern that his father David had given him, along with the building materials.
- v.48-50 But, the Lord does not dwell in houses made with hands, Isa. 66:1,2. At the dedication, Solomon said the same thing. 1 Kings 8:26,27,43. If the universe can not hold God, then how can a man-made house?
7. The application (vv. 51-53) - Stephen has prepared his audience to make the following analogies: 1) Joseph was divinely chosen to be the Savior of his brethren, they sold him into bondage. 2) Moses was divinely selected to deliver Israel from bondage but was rejected by his brethren again and again, 3) All of the prophets received similar treatment at the hands of their brethren. 4) Jesus, the final opportunity for salvation, the Savior, deliverer, and prophet is rejected in the same manner.
- v.51 Stiff-necked- stubborn, uncircumcised in heart and ears- they would not submit to God by believing, obeying or hearing His will. Resist the Holy Spirit- Num. 27:14. They fought against the Holy Spirit as they would an enemy.
- v.52,53 Stephen implies that the Jews had persecuted all of the prophets as well as the disciples of Jesus. These Jews were just as guilty as their fathers, because they imitated their sins.

In his dissertation Stephen has brought out four main points.

- 1) God's dealings with his people have been in a state of change from the beginning.
- 2) The temple is not exclusively Holy, God dealt with Abraham in various places, Joseph in Egypt, Moses at Mt. Sinai.
- 3) Stephen showed the longsuffering of God towards His people.
- 4) He showed that the Sanhedrin's charges against him were false by showing he agreed with Moses and the prophets.

- D. Stephen is stoned, and the church dispersed (7:54-8:4)
The Jews had not been able to withstand Stephen in open debate, now their charges against him could not be upheld, leaving only one recourse: violence.
- v.54 "These things" refers to Stephen's defense, especially vs. 51-53. "Cut to the heart" means sawn through. "Gnashed on him" means gritted their teeth, snarled, growled. They had been worked into a frenzy.
- v.55 Contrast the appearance of Stephen with that of the Jews. The Holy Spirit was guiding Stephen. The vision of Jesus was of course miraculous. Note: this is the only place in the Bible where Jesus is said to be **standing** on the right hand of God. How is He usually pictured?
- v.56 Stephen describes his vision. Stephen is the only N.T. character except Christ himself to refer to Jesus as "the son of Man."
- v.57,58 They stopped their ears because they did not want to hear anymore of Stephen's "blasphemy." They took Stephen out to stone him and though they maintained the letter of the law in the stoning procedure (Lev. 24: 10-16, Num. 15: 35,36, 1 Kings 21: 13) is was not legal under Roman law. The witnesses must cast the first stone. Deut. 17: 7, Jn. 8: 7. Here we have the first mention of Saul.
- v.59 Stephen knew these murderers could not quench his inner being.
- v.60 Compare Stephen's prayer to the Lord's prayer in Lu. 23:34. Sleep is a common synonym for death in the N.T. The enemies of the church had tried threatenings, imprisonment, and stripes to silence the teaching of Christ's words. When all of these failed, the final resort was murder. This extreme violence causing the disciples to fear for their lives, led to the dispersion of the church.
- v.1 We know from Acts 22:20 and Rom. 1:32 that Saul was a willing participant in the death of Stephen. He was probably between the ages of 30 and 40 years old.
- v.2 The great lamentations made over Stephen's body was a formal burial ceremony, which included a physical beating or pounding of the breast.

- v.3 Saul is characterized as the "hatchet man" for the Jews. Notice the rough treatment of the Christians included physically being dragged through the streets on the way to prison.
- v.4 The calamity of scattering and persecuting the church is turned into an advantage. How? The word is spread throughout the surrounding countries. Acts 11:19

LESSON 12: CHAPTER 8, VERSES 5-31

PART TWO - Spread of the Gospel in Judea and Adjacent Countries (8:5 - 12:25)

I. The Labors of Philip (8:5-40)

- A. He founds a church in the city of Samaria (vv. 5-13)
Philip is not the Apostle Philip, but one of the seven named in Acts 6:5. He will be termed the evangelist in Acts 21:8.
- v.5 According to Acts 1:8, Samaria was the next step in the spreading of the gospel, after Judea.
- v.6 "Gave Heed" could be translated, "were spellbound." Philip's message was accompanied by miracles to confirm what he preached.
- v.7,8 Philip removed unclean spirits and healed the sick. The preaching and curing caused joy among the healed, their families, their friends and all who heard it.
- v.9 Simon did not have power from God, he was a trickster, a conjuror who had convinced the people that he was truly powerful.
- v.10 Simon had everyone convinced, not just the lower class folk who tended to be superstitious.
- v.11 The people listened to Simon because through his trickery he controlled their minds.
- v.12 When the people contrasted the miracles of Philip with the tricks of Simon, there was no contest, they believed the Word of God and were baptized. Why were not the children mentioned as being baptized?
- v.13 Even Simon was convinced. Did Simon truly believe or did he pre-tend to believe? Jn. 20:30,31 is seen working in Samaria.
- B. The Mission of Peter and John to Samaria (vv. 14-17)
- v.14,15 Philip had done everything in his power in Samaria. It would take the "laying on" of the apostles' hands to confer the Holy Spirit to anyone else.

v.16 The miraculous gifts of the Holy Spirit are not simultaneously given with water baptism as some would teach.

v.17 This is not baptism of the Holy Spirit as in Acts 2:4-33 and Acts 10:44, That act took no "laying on of hands." This gift was not to make them Christians or give them forgiveness of sins, which had already been obtained through obedience to the word. From these verses (14-17) can you see what the apostles number one objective in coming to Samaria was? Were the Samaritans members of the church? Before the apostles arrived? Is there any connection between baptism in water and the reception of these special gifts?

C. A wicked proposal by Simon vs. 18-24

v.18,19 This verse proves that the bestowing of the gifts was an observable miracle. This offering of

ACTS-31.

money was Simon's sin, it is not a reflection of his sincerity of his primary obedience. Simon's past caused him to stumble at the thought of possessing the real power that he only could fake in his previous career.

v.20 Strong language by Peter is used to rebuke Simon. The lesson is that the gift of God is a grace to be bestowed and not a commodity to be purchased.

v.21 "Part nor lot" in what matter? The bestowing of the gifts of the Holy Spirit. Simon's heart was not straight.

v.22 Here we see that an erring Christian has the opportunity to repent and be returned to a right relationship with God. Even if Simon had never voiced his wishes concerning the purchase of the ability, he had sinned in his mind.

v.23 "Gall of bitterness" and "bond of iniquity" refers to Simon being out of grace with God. He had poisoned himself and chained himself to evil.

v.24 Simon seems to be repentant and asks for Peter's prayers in his behalf. We have no further record of the life of Simon.

D. Other labors of Peter and John and their return v.25

v.25 This shows that Philip was preaching in the city of Samaria, because Peter and John were only now covering the villages of the country of Samaria as they returned to Jerusalem.

E. Philip is sent to the Ethiopian Eunuch vs. 26-31
Philip is now called to another field of labor, which will show us in detail God's plan for man's salvation.

v.26 What is the purpose of the angel here? To put the preacher in contact with the possible convert. The angel will do nothing more than is stated here. The desert mentioned here is not a barren wasteland, but simply a deserted place, i.e. uninhabited. The journey that

Philip will have to make to reach the appointed place is about 60 miles in a southwesterly direction.

- v.27 The Eunuch was certainly a Jew or a Proselyte. He had risen to a place of prominence in the Ethiopian government, being in charge of the queen's treasury. A miracle had been initiated here because Philip would have to leave for the Gaza road before the Eunuch had left Jerusalem.
- v.28 Reading denotes that he was reading aloud. This was not a war chariot, but one built for peacetime use.
- v.29 The Holy Spirit guides Philip to the Eunuch. Again we see that the preacher is being put in contact with the potential convert. Rom.10:14. No direct operation of the Holy Spirit on the individual being approached.
- v.30 Philip had to run to overtake the chariot, and when he heard the Eunuch reading aloud from Isaiah, he asked an important question. The question would have two purposes: 1) to draw the Eunuch into a discussion and 2) to find out what he knew about the scripture.
- v.31 The Eunuch knew he needed a guide or tutor, he seemed to recognize that Philip would be the one to help him in his understanding.

LESSON 13: CHAPTER 8:31 - CHAPTER 9:19

I. The Labors of Philip (8:5-40) (continued)

F. Philip preaches to the Eunuch, baptizes him and then preaches in Philistia. (8:31-40)

v.31 Refer to comments made in lesson 12.

v.32,33 The Eunuch was reading the Greek version of Isaiah 53:7,8. Jesus was the one who suffered innocently and unresisting. He was not allowed justice, nor did he have any earthly offspring, his would be a spiritual family, Eph. 3:15. Philip uses this prophecy to preach Jesus to the Eunuch.

v.34 The Eunuch did not know whom the scripture referred to. Had the Eunuch ever heard of Jesus before this time?

v.35 Preached Jesus: His death, burial and resurrection and how the Eunuch might reap the benefits of these occurrences. Here is another example of a potential convert hearing the word preached.

v.36 The conversion of the Eunuch will be complete when what takes place? Although we do not know specifically what Philip preached to the Eunuch, we do know that water

baptism was preached by the statements the Eunuch now makes. There was enough water for immersion to take place.

- v.37 This verse is found only in a few ancient manuscripts, nothing is lost to the text by omitting it. Rom. 10:9,10. This is not the only form of confession that is acceptable.
- v.38 They both went down into the water. Can this be mistaken for sprinkling or pouring? There must have been a chariot driver.
- v.39 Philip's job was now completed. He had been sent to the Eunuch, he preached to him, the Eunuch was converted, and Philip is removed from the scene. Is this removal miraculous?
- v.40 Azotus- Ashdod of Philistia. We know that Philip settled in Philistia, in the city of Caesarea. This is where he will labor the rest of his life. Acts 21:8. It is probably Philip who is responsible for the saints being in Lydda and Joppa, Acts 9:32,36.

II. The Conversion and Early Labors of Saul. (9:1-31)

A. His journey to Damascus (vv. 1-9)

Now we turn again to Saul, the most noted enemy of the church at this point in time.

- 1) Born in Tarsus of Cilicia; Acts 22:3
 - 2) A Greek city, but a Jewish upbringing; Phil. 3:4,5; II Tim. 1:3
 - 3) A Pharisee; Acts 23:6
 - 4) A Tentmaker; Acts 28:3; 20:34, I Thess. 2:9
 - 5) Trained by Gamaliel; Acts 22:3
 - 6) Extremely zealous and knowledgeable concerning Judaism; Gal. 1:4; Acts 26:4, 5; Phil. 3:6
 - 7) Apparently a member of the Sanhedrin; Acts 26:10
 - 8) Consented to the death of Stephen; Acts 7: 58; 8:1
 - 9) Carried out persecutions himself; Acts 26:11
 - 10) Followed the church beyond the walls of Jerusalem in his continued effort to eliminate it; Acts 9
- v.1 Saul wanted to continue the persecutions and he was willing to go wherever he needed to, to seek out and destroy "the Way."
ACTS-33.
 - v.2 Saul did not consider himself a murderer, persecutor or outlaw. He wanted to do everything under the auspices of the High Priest. Damascus was located 150 miles northeast of Jerusalem.
 - v.3,4 Saul neared Damascus and then was enveloped in a light brighter than the sun. Acts 26:13. The voice is heard clearly by Saul, but not by his companions Acts 26:14. By persecuting Christians Saul was persecuting Christ. This is in line with the teaching of Matt. 25.

- v.5,6 "Lord" is a title of reverence, Saul did not know it was Jesus until He identified Himself. KJV "Kick against the pricks." Is Saul saved at this point? What must he do now? ch. 26: 16-18.
- v.7 The men heard the voice but could not understand it. Acts 22:9.
- v.8 Acts 22:11, Saul was blind and had to be led into the city. Has Saul been saved at this point?
- v.9 Saul broods over what he has done and wonders what will be his fate. He fasted for three days. Was he saved at this point?
- B. Saul is baptized (vv. 10-19) - Saul remained in a bewildered and ignorant state for three days.
- v.10 Ananias, see also ch. 22: 12. Notice that he is simply termed a disciple, not an elder or evangelist.
- v.11 The Lord gives Ananias specific instructions for finding Saul. Nothing more is said of either Judas or Ananias besides these verses relating to the conversion of Saul. What was Saul praying for or about?
- v.12 Saul's vision concerning Ananias. See also Acts 22:13-16
- v.13,14 Ananias knew of Saul, his persecutions, and his authority from the High Priest. This is the first time the word "saints" is used to refer to the believers.
- v.15 Saul has been chosen to carry the word to three groups: the Gentiles, Kings, and the children of Israel. The primary mission being to the Gentiles, Gal. 2:7,8; Eph. 3:6-12. Kings - Acts 26:1-32. The Jews, various converts in Various synagogues during his travels.
- v.16 Saul would suffer for Christ as he made others suffer. Acts 20:23; 2 Cor. 6:4-10; 11:23-28; .2 Tim, 4:6.
- v.17 Why did Ananias call Saul, "brother Saul?" if he was not yet a Christian. Had he been baptized yet? Then he was not a Christian yet. Rom. 6:3,4 What power was in the laying on of Ananias' hands? Sight and Holy Spirit?
- v.18,19 Something like scales fell from Saul's eyes. Saul was baptized Acts 22:16. Now Saul was ready to refresh his body.

ADDENDA- Miracles in the book of Acts.

- 12) Philip performed great miracles and signs. 8:6,7,13
 13) Philip led to the Eunuch . 8:26-31

- 14) Saul approached directly by Christ. 9:3-9
- 15) Ananias causes the causes the scales to fall from Saul's eyes. 9:17,18

LESSON 14: CHAPTER 9 VERSES 19-43

II. The Conversion and Early Labors of Saul. (continued) (9:1-31)

C. Saul preaches in Damascus (vv. 19-25)

- v.19 "Certain days" indicates an indefinite period of time.
 - v.20 Saul begins preaching Jesus as the Christ, in the synagogues.
 - v.21 It should be obvious that the people would be amazed. The Jews had expected Saul to continue his persecutions against the Christians now he is one:
 - v.22 Saul continued to strengthen physically and more importantly spiritually. He was able to compare the prophets with the teaching of Jesus and make them agree. Confounded means confused and bewildered.
 - v.23 The preaching of Saul roused the anger in the Jews to the point that they were willing to commit murder. Gal. 1: 17, 18 would indicate that he went into Arabia during this time. Then he returned to Damascus, leaving three years later for Jerusalem. See Boles p. 149.
 - v.24 Saul finds out about the plot to kill him. 2 Cor. 11:32,33
 - v.25 "His disciples" refers to whose disciples? This basket would be large and sturdy woven out of reeds.
- #### **D. Saul returns to Jerusalem and is sent to Tarsus (vv. 26-30)**
- v.26 Could Saul have been surprised at this repulsion by the disciples? Obviously they had not heard of his conversion or they doubted his sincerity.
 - v.27 Barnabas presents Saul to Peter and James the Lord's brother. Peter is convinced that Saul is a true believer and takes him into his house for 15 days. Gal. 1: 18. How did Barnabas know these things?
 - v.28,29 Saul is finally accepted by the brethren at Jerusalem and begins disputing with the Hellenistic Jews. These are the very ones with which Stephen had been disputing with and of which Saul had been a member. Acts 6: 9. These now sought to kill Saul.
 - v.30 Acts 22:18-21. Saul escapes to Tarsus where he will continue to preach, reaching out into Syria and Cilicia, Gal. 1:21-24 , Acts 15:40,41. During this time Saul possibly preached to his own relatives, Rom. 16: 7,11,21, including his sister and her son, Acts 23: 16.

III. Peter Preaches in Judea and is Sent to the Uncircumcised (9:31-11:18)

- A. The Church Enjoys Peace and Prosperity (v.31) Luke turns from the exploits of Saul for a time to recount the preaching of Peter.
- v.31 The Churches in these three places were free of persecutions at this time. How did this edification come about? Why was there peace? A more stable government was in power and the Jews had other problems to deal with.
- B. Peter, Evangelizing comes to Lydda (vv. 32-35)
- v.32 See map. Lydda-Lod (O.T.) a day's journey from Jerusalem.
- v.33 Aeneas had been bedfast for eight years with some type of paralysis.
- v.34 Compare to Acts 3:6 and Jesus in Mk. 2:1-11.
- v.35 The miracle confirmed the word in Lydda and the surrounding plain of Sharon.
- C. Peter is called to Joppa (vv. 36-43)
- v.36 Joppa, a seaport. Tabitha and Dorcas- translate gazelle. "By interpretation" means by translation.
- v.37 The upper chamber- the highest room in the house.
- v.38 Why would they send for Peter? Perhaps because of their knowledge of the miracles that Peter had been performing.
- v.39 Peter went with the men at once. Widows- perhaps some of the ones that Dorcas had done almsdeeds for. Coats and garments- under and outerwear.
- v.40 Peter wished to be alone while performing the miracle. Dorcas arose at the sound of Peter's voice.
- v.41 Peter assisted in raising her up. The friends were recalled and presented to the resurrected Dorcas.
- v.42 The miracle confirmed the word of the Lord, many believed.
- v.43 "many days"- an indefinite period of time. What would be special about Peter staying at a tanner's house.

ADDENDA- Miracles in the book of Acts.

- 16) Peter heals Aeneas 9:32-35
- 17) Peter raises Dorcas from the dead 9:40-42

LESSON 15: CHAPTER 10 VERSES 1-33

III. Peter Preaches in Judea and is Sent to the Uncircumcised (continued) (9:31-11:18)

- D. Cornelius, a gentile, directed to send for Peter (vv. 1-8). Luke now takes us up the coast from Joppa to Caesarea, a distance of about 30 miles.
 - v.1,2 What is a centurion? Italian band or cohort. Cornelius was devout, he feared God, he was benevolent, he prayed to the Father, was he saved?
 - v.3 Because he was praying at the ninth hour, many believe that Cornelius had adopted the worship practices of the Jews. Why didn't the angel tell Cornelius what to do to be saved?
 - v.4 Cornelius' prayers went up as a memorial or remembrance to God. That is, God had not overlooked his righteousness and now chosen him as the Gentile representative to receive the baptism of the Holy Spirit.
 - v.5 The angel instructs Cornelius to send for Peter and gives specific 6 instructions where he might be found.
 - v.7,8 Cornelius does not hesitate, he immediately sends messengers to find Peter. What good would it do to send a soldier along? Note that Cornelius told the messengers exactly what had happened concerning the vision of the angel.
- E. Peter is directed to go to Cornelius (vv. 9-23). Back to Joppa and Peter's vision.
 - v.9 The servants are approaching Joppa, Peter is going up on the housetop to pray. The homes had flat roofs and were used for many purposes such as praying and other religious purposes as well as entertaining guests.
 - v.10 Peter was hungry and was having food prepared when he fell into a trance. In a trance a person is physically awake, but lost to his immediate surroundings.
 - v.11,12 In the vision Peter sees the different groups of animals being lowered before him in a large sheet. The sheet contained a mixture of what Jews would designate clean and unclean animals.
 - v.13 I Tim. 4:3,4 Under the new law, no meats are unclean. Peter had to be convinced of this and the fact that no race of people are inherently unclean. The clean animals in the sheet had become unclean by being mixed in with the "unclean animals."

- v.14 Peter refuses to violate the law of Moses concerning eating that which is unclean.
- v.15,16 Was the entire vision repeated three times or just the saying, "What God hath cleansed..." After the third time the vision was removed.
- v.17,18 Peter was disturbed or confused by the vision. At this instant the messengers from Cornelius arrive. They inquire if Peter is lodging at this house.
- v.19 Peter continues to ponder the meaning of the vision, when the Spirit tells him of the presence of the three men.
- v.20 The Spirit commands Peter to go with the men and have no doubts about his actions. Why would the Spirit have to tell Peter to have no doubts? Once again we see the use of divine guidance in bringing the preacher to the unsaved.
- v.21 Peter did not know the reason he was to accompany the three men. However, he did know that: 1) he was being taught some truth that he previously had not known, 2) that the three men had been sent by the Holy Spirit and 3) he was to go with them.
- v.22 The messengers described Cornelius, how? Parallel this centurion to the one of Lk. 7:5. Peter was to go to Cornelius, that he might hear words.
- v.23 Peter brings the Gentiles into the Jewish household. Six brethren were chosen to accompany Peter to Caesarea, Acts 11:12, These would be Peter's witnesses later on when he would be required to explain his actions to the Jewish brethren.
- F. The meeting of Peter and Cornelius (vv. 24-33)
- v.24 Cornelius was ready when Peter arrived. The return to Caesarea was on the fourth day after the messengers had been sent. Who was present at this monumental event?
- v.25 The word "worship" here denotes a high degree of reverence, as a subject to a king. However, Peter seemed to take it that Cornelius was worshipping him.
- v.26 Peter wanted to make it perfectly clear that he deserved no homage he was just a man, not deity. From Peter's point of view what Cornelius was doing was a form of worship that should be reserved for the Lord.
- v.27 They begin a conversation outside the house and as they moved inside, Peter discovers the presence of the kinsmen and near friends.
- v.28 Peter explains that he is violating the established order of things. Here we see that Peter truly did see the meaning of his vision, no man is common in the sight of God.
- v.29 Since the Holy Spirit had instructed Peter to come, he came. But now he wants to hear the reason why from Cornelius.

v.30-32 Cornelius recounts the vision of verses 3-6.

v.33 Cornelius had done as he had been told to do. Peter had come, as the angel had convinced Cornelius that he would. Now it was time to get down to business. Why were they gathered together?

ADDENDA- The Five Journeys During the Time of Early Church History.

- 1) Philip's Journey; 8:5-40
- 2) Saul's Journey; 9:1-30
- 3) Peter's Journey; 9:32-11:18
- 4) Barnabas' Journey; 11:22-26
- 5) Barnabas' and Saul's Journey; 11:26-12:25

LESSON 16: CHAPTER 10 VERSES 34-48

III. Peter Preaches in Judea and is Sent to the Uncircumcised (continued) (9:31-11:18)

G. Peter's Sermon to the uncircumcised (vv. 34-43)

v.34,35 Peter truly does understand his housetop vision, God is no respecter of persons. The criteria for being acceptable in God's sight is not race, nationality, wealth or social position. The criteria is that a man revere God and work righteousness.

v.36 Peter recounts the story of Jesus. The good tidings were originally sent to the Jews, but Christ is Lord of all.

v.37 John the Baptist began the introductory work for Jesus. Cornelius had previous knowledge of this. Christ himself had evangelized Judea, Galilee, Samaria and Jerusalem. The disciples from Jerusalem had been scattered and they also carried the word. Acts 8:1,4

v.38 Jesus was anointed with the Holy Spirit in Luke 3:22. Jesus healed all that were oppressed of the devil.

v.39 The apostles were witnesses of Christ, from his early ministry to his crucifixion. Cornelius had heard of the things concerning Jesus, but Peter had witnessed them. Notice that Peter puts the blame of Christ's death on the Jews not the Roman government.

v.40,41 The people were working contrary to the will of God. The witnesses were chosen beforehand of God, what does this mean?

v.42 Preach to the people Mk. 16:15. Jesus had authority Mt. 28:18. Jn. 5:21,22. Who are the quick and the dead?

- v.43 The prophets had pointed toward the Christ. Peter had earlier declared this in Acts 3:34 . Peter had previously preached remission of sins through the name of Jesus in Acts 4:12.
- H. The Uncircumcised Receive the Holy Spirit and are Baptized (vv. 44-48) Now Peter's sermon is interrupted by an incident that stands alone in the history of the church.
- v.44 The Holy Spirit came as it had come on Pentecost Acts 11:15. This now fulfills the prophecy of Joel, Acts 2:17.
- v.45 The method of receiving the Holy Spirit is what surprised the Jewish brethren. They would have not been surprised if the Gentiles had received the Holy Spirit through the laying on of the apostles' hands, but for the Gentiles to receive the direct impartation or "baptism" of the Holy Spirit was indeed a surprise!
- v.46,47 The speaking in tongues was parallel to Acts 2:4,11. Now we have the conclusion of the Patriarchal age. The gospel has been brought to the Gentiles. Since the Gentiles had received Holy Spirit baptism just as the Jews had, they deserved all of the benefits and privileges of the gospel.
- v.48 Peter then commanded them to be baptized. Was Cornelius and his household saved now? According to the implication, Peter tarried with Cornelius for a time.

LESSON 17: CHAPTER 11

III. Peter Preaches in Judea and is Sent to the Uncircumcised (continued) (9:31-11:18)

- I. Peter's Defense for These Proceedings, (11:1-18)
Even in the days of the apostles, news could travel swiftly.
- v.1 Before Peter could return to Jerusalem, the news of what he had done preceded him.
- v.2,3 The Jewish brethren argued with Peter concerning his intermingling with the Gentiles. It seems as though they did not object to the preaching, but only to the social contact.
- v.4-6 Peter recounts exactly what had happened in 10:9-18. He will use this to convince the Jews as he had been convinced that God is no respecter of persons.
- v.7-10 The vision would answer the charge of verse 3. Why is Luke repeating almost verbatim the events of chapter 10? The Jews had to be convinced that Peter acted under the direction of God, and not of his own will.
- v.11-14 Peter had six witnesses to all that he said and did among the Gentiles; they could verify what had happened.

v.15 What is the "beginning" mentioned here? Who are the "us" of this verse? It had been 8 or 10 years since Pentecost, if baptism of the Holy Spirit is a common occurrence (as denominational teachers would have us to believe) then why did Peter refer to an event 8 years old? Why wasn't a more recent example of Holy Spirit baptism alluded to?

v.16 God had conferred on the Gentiles what he had earlier given to the Jews; this was an outward sign of His acceptance of the Gentiles as candidates for salvation.

v.17 Could Peter refuse those whom God had accepted? To reject the Gentiles would be to "withstand God."

Peter: 1) saw the vision, 2) heard the voice, 3) received the orders, 4) went with the men, 5) entered the house, 6) preached to the Gentiles, 7) witnessed their baptism by the Holy Spirit, 8) could not withstand God, so the Gentiles were baptized with water.

v.18 The Jewish brethren reacted as Christians should have reacted, they withdrew their charges, glorified God and agreed with what had been done. Gal. 3:28

IV. A Church Founded in Antioch and Another Persecution in Jerusalem (11:19-12:25)

A. Beginning of the work in Antioch (11:19-21)

v.19 Luke now returns to the dispersion of the church, he previously mentioned it in 8:1. The gospel was carried to Phoenicia, Cyprus and Antioch, where it was preached only to the Jews.

v.20 Then there came to Antioch those who preached to the Gentiles. Most commentators agree with this interpretation of this verse. That is, it contrasts to verse 19.

v.21 "the hand of the Lord" Ex. 9:3; Isa. 59:1; Lk. 1:66; Acts 4:28; Acts 4:30; 13:11. A great number are converted and the church at Antioch is established. ACTS-40.

NOTE: These Gentile converts were the first wave after the conversion of Cornelius. The time period is about 41 or 42 AD

B. Barnabas sent to Antioch (vv. 22-24)

v.22 This is the third appearance of Barnabas, Acts 4:36,37; 9:27. We know he was a good man, judicious, broadminded, and generous. He was a Jew, spoke Greek and was qualified to preach to the Gentiles of Antioch.

v.23 Barnabas' mission: to encourage and exhort the new converts. He exhorted them to keep on remaining loyal to the Lord. How do we know that Barnabas was a good exhorter?

v.24 How is one added to the Lord? When you are added to the church. Notice the emphasis on the "Lord" in verse 20-24. The characteristics of Barnabas are listed.

- C. Barnabas brings Saul to Antioch, (vv.25,26)
- v.25 Acts 9:30 is where we left Saul. Tarsus is about 80 miles from Antioch.
- v.26 They labored a year in Antioch. Notice that Barnabas is the leader and Saul is the helper. Up until this time Christians had been called believers, disciples, saints, brethren, those of the Way. Was the name Christian divinely approved or a mocking name of contempt? I Pet. 4:16
- D. Barnabas and Saul are sent to Judea, (vv. 27-30)
- v.27 A prophet is a forth-teller who speaks as God directs. The gift of prophecy is one of the diverse gifts of the Holy Spirit.
- v.28 Agabus will appear again in Acts 21:10. The famine occurred during AD 45. "All the world" refers to the Roman Empire.
- v.29 The disciples at Antioch prepared to send relief to the disciples in Judea. The giving was based on each individual's ability. I Cor. 16:2
- v.30 The relief was sent to the elders, who saw to it that it was distributed properly. This is the first mention of elders in Acts.

ADDENDA- Miracles in the book of Acts

- 18) An angel appears to Cornelius Acts 10:4
- 19) Peter's vision of the clean and unclean together Acts 10:9-22
- 20) The Holy Spirit comes upon the Gentiles Acts 10:46

LESSON 18: CHAPTER 12

IV. A Church Founded in Antioch and Another Persecution in Jerusalem (continued)(11:19-12:25)

- E. James is beheaded and Peter is imprisoned (vv. 1-11)

The historian leaves Barnabas and Saul and takes us to Jerusalem where two important events in early church history occur.

- v.1 The time: about 44 AD Herod Agrippa I, the grandson of Herod the Great- who had the babies killed searching for Jesus and the nephew of Herod Antipas- the beheader of John the Baptist. This is the first example of persecution of the church by civil authorities.

- v.2 James the son of Zebedee, the first apostle to die. His brother John will be the last apostle to die. At this time the Jews were using four modes of capital punishment: 1) stoning, 2) burning, 3) decapitation and 4) crucifixion.
 - v.3 Seeing that his actions pleased the people, he seized Peter. This was the last part of March or the first part of April, the time of the Passover or unleavened bread. Herod would not execute Peter during the Holy Days.
 - v.4 Peter was not immediately executed because this would offend the Jews. A quaternion of soldiers is four soldiers. These are extreme security measures. The word Easter as used in the KJV does not correspond to the current usage of the word by denominational world.
 - v.5 The sides have been chosen: King Herod, soldiers, prisons, chains iron gates versus Christians praying earnestly or fervently without ceasing.
 - v.6 In this verse we see the placement of the four guards.
 - v.7 The angel appears only to Peter. What awoke Peter? The light? The strike on his side? Peter was chained to two soldiers, one on either side.
 - v.8 Peter had removed some of his outer clothing and shoes before going to sleep. These would be needed for the escape to the outside.
 - v.9 Peter thought he was in a trance, seeing a vision, not knowing that he was really escaping his captors.
 - v.10 This prison was located within the city. The first and second ward refers to the outer guards. The gate opened under supernatural influence. Once Peter had cleared the prison he had no need of the angels help.
 - v.11 Peter finally realizes that he is experiencing reality, not a dream. The expectation of the Jews was that Peter would be killed.
- F. Peter leaves the city and the guards are slain (vv. 12-19)
- v.12 There are six Mary's mentioned in the New Testament. 1) Mary of Cleophas [Jn. 19:25](#), 2) Mary Magdalene [Lk. 8:2](#), 3) Mary the mother of Mark [Acts 12:12](#), 4) Mary the sister of Lazarus [Lk. 10:42](#), 5) Mary a Roman Christian [Rom. 16:6](#) and 6) Mary the mother of Jesus [Lu.1:30](#). What about Mary the aunt of Barnabas? [Col. 4:10](#). The house of Mark's mother was probably a popular gathering place for disciples and Peter knew that brethren could be found there.
 - v.13 Peter knocks on the "door of the gate" and Rhoda, possibly a slave, answers it.
 - v.14 She was so surprised at hearing Peter's voice she ran immediately to tell those within the house of his presence.

- v.15 Even though the company within did not believe Rhoda, they did believe that she heard something or someone who sounded like Peter, possibly his angel.
- v.16 Peter continues to knock and when the gate is finally opened those within are amazed to see Peter there in the flesh.
- v.17 Peter beckons them to be quiet, he relates his escape to these brethren and tells them to inform James and the other brethren. Which James is this? Peter departs to another place.
- v.18 The soldiers are extremely agitated at Peter's escape.
- v.19 Herod's condemnation of the guards was according to Roman law not of any particular cruelty on his part. The King also had a palace at Caesarea. Why would he go there now?
- G. The death of Herod and the return of Barnabas and Saul (vv. 20-25)
- v.20 Where are Tyre and Sidon? Herod had control over these cities through agricultural means. What is a King's chamberlain? Obviously Blastus was influential with the King.
- v.21 See Boles p. 196-197 for Josephus quote.
- v.22 Herod accepted this praise of the people, exalting him above man.
- v.23 Herod's immediate death was a judgment from God. Herod made himself out to be a god. According to secular history Herod lingered for 5 days, a painful and revolting death as intestinal worms consumed him from the inside out.
- v.24 Herod ceases to exist, but the word lives on (and grows)!
- v.25 Now we pick up with Barnabas and Saul as they leave Jerusalem to return to Antioch with John Mark as their companion. This ends the portion of Acts with Peter as the main character, the emphasis will now shift to Paul.

ADDENDA- Miracles in the book of Acts.

- 21) The angel frees Peter Acts 12:7-10

LESSON 19: CHAPTER 13:1-25

I. The First Tour (13:1 - 14:28)

- A. Barnabas and Saul set apart to the work (13:1-3)

- v.1 With the exception of Barnabas and Saul, little is known of these men. However, Manean was the foster brother of Herod Antipas. Who was Herod Antipas? A prophet is necessarily a teacher but a teacher is not necessarily a prophet.
- v.2 Is fasting a command or a voluntary act? The Spirit indicates that now is the time for Barnabas and Saul to begin their appointed work.
- v.3 The ceremony accompanying the separation: prayer, fasting and laying on of hands. There are no powers conveyed by this ceremony. Is this an example for us to follow today?
- B. Their labors in Cyprus (vv. 4-12)
- v.4 Antioch to Selucia- 16 miles. Sailed from Selucia to Cyprus- 80 miles. Cyprus, the home of Barnabas and disciples from the dispersion, Acts 11:19.
- v.5 Salamis- eastern coast of Cyprus. Paul's general rule was to preach to the Jews first, then to the gentiles. John Mark, cousin of Barnabas. What was his function?
- v.6,7 Paphos- 100 miles from Salamis at the western end of Cyprus. Paphos was the seat of the Roman government on the island. Bar-jesus was a Jew, a magician, and a false prophet. He had the ear of the Roman proconsul. Sergius-Paulus was a man of understanding, searching for truth.
- v.8 Bar-jesus did not want the proconsul to come under the influence of Barnabas and Saul. This confrontation with the sorcerer is where Saul (Paul) asserts his leadership.
- v.9 Saul- Hebrew, Paul- Greek. A fuller measure of the Holy Spirit came over Paul to direct him as to how to handle Elymas.
- v.10 Paul uses four strong terms to denounce Elymas: 1) full of all guile- trickery, 2) full of all villainy- able to do something evil with ease, 3) son of the devil and 4) enemy of righteousness.
- v.11 "The hand of the Lord" frequently refers to a condemnation, Ex. 9:3; Jud. 2:15
- v.12 The purpose of the miracle is seen here, that is Sergius-Paulus believed.
- C. The journey from Paphos to Antioch (vv. 13-15)
- v.13 Barnabas and John Mark are now referred to as Paul's company. Paphos to Perga- 150 miles. John Mark returns to Jerusalem. Acts 15:37-39.
- v.14 Perga to Antioch of Pisidia- 100 miles. They entered the synagogue and sat down with the worshippers there.

- v.15 The order of services at the synagogue: 1) law is read, 2) as is a section of the prophets, 3) exhortations based on the readings, 4) those that had previously requested might speak before the congregation is dismissed.
- D. Paul's Sermon in Antioch (vv. 16-41)
 - 1. The introduction (vv.16-22)
 - v.16 Paul takes the opportunity to speak, rises, gestures for quiet and attention, and begins.
 - v.17 This is Paul's first recorded address. Ironically he begins his speech much the same way as Stephen began his, with a review of Jewish history.
 - v.18 "Suffered their manners" means tolerated their ways, not condoned them.
 - v.19,20 Deut. 7:1 lists the seven nations. Samuel was one of the last judges. See various commentators for explanation of 450 years.
 - v.21 Saul reigned 40 years, a fact not recorded in the OT. Parallel Saul and Paul.
 - v.22 David is chosen to replace Saul. Paul paraphrases from I Sam. 13:14 and Ps. 89:20. The throne is removed from the tribe of Benjamin and passed to the tribe of Judah.
 - 2. Jesus preached as a savior (vv. 23-39)
 - a. the proposition (vv.23,24)
 - v.23,24 The Messiah was to come from the descendants of David. John- the Baptist, the forerunner of Jesus.
 - b. John's testimony (v.25)
 - v.25 Some believed that John was the Messiah. John corrected this and pointed ahead to Jesus. Jn. 1:19-27

LESSON 20: CHAPTER 13:26-52

I. The First Tour (continued) (13:1 - 14:28)

- D. Paul's Sermon in Antioch (continued) (vv. 16-41)
 - 2. Jesus preached as a savior (continued)(vv. 23-39)
 - c. prophecies fulfilled in the death of Jesus, (vv. 26-29)
 - v.26 What is more important, being a child of Abraham or one who fears God?
 - v.27 Why did the Jews at Jerusalem have Jesus crucified? They knew neither Jesus nor the voices of the prophets. Acts 3:17; I Tim. 1:13

- v.28 The charge was blasphemy. Mt. 26:65; 27:24; Lu. 23:14, 22-24. So, Christ's death was not the execution of a criminal, but the murder of an innocent man.
- v.29 "They", initially refers to the enemies of Christ, then to His friends. Mt. 27:57-60
- d. the resurrection of Jesus (vv. 30-37)
- v.30,31 Jesus was killed, but he was resurrected and seen by witnesses. The witnesses from Galilee included most of the apostles.
- v.32,33 Barnabas and Paul have brought the good news that the prophecy concerning the Christ had been fulfilled in Jesus. Paul quotes Ps. 2:7. The entire second Psalm refers to the Messiah.
- v.34 The testimony of the witnesses is now added to the prophets. The difference between Jesus and others that had been resurrected (Lazarus) is that He did not die again. Isa. 55:3
- v.35-37 Ps. 16:10 is quoted and applied to Christ. Compare to Peter's Pentecost sermon, Acts 2:25-31. The scriptures had been fulfilled in the persecution, trials, crucifixion, burial, resurrection and ascension of Jesus.
- e. remission of sins proclaimed (vv. 38,39)
- v.38,39 This is the keynote of Paul's address; that is, remission of sins come through Jesus. Belief or faith is where justification will come. The law of Moses could not give this redemption, it had to be lived perfectly which no man could do.
3. A warning (vv. 40,41)
- v.40,41 Paul tells them not to reject good tidings. Hab. 1:5 is applied to those who reject the gospel. Rom. 15:4; I Cor. 10:11
- E. Immediate effects of the sermon (vv. 42,43)
- v.42 They were not ready to accept Christ, but they were not ready to reject Him either. They wanted to hear more, the next Sabbath.
- ACTS-46.
- v.43 Many of the Jews and proselytes were impressed by what Paul had said. Who urged whom to continue in the grace of God?
- F. Results on the next Sabbath (vv. 44-48)
- v.44 Did Paul and Barnabas preach during this week? Jews and Gentiles attended this meeting on the following Sabbath, Did all of these people gather within the synagogue?
- v.45 The Jews were unwilling to share the blessings of God with others. Paul spoke through inspiration, the Jews contradicted him, and thus they blasphemed God. Prophecy is being fulfilled Deut. 32:21; Rom. 10:19
- v.46 Rom. 1:16, Whenever the Jews reject the gospel the preachers will turn to the Gentiles.

- v.47 Isa. 49:6 is the prophecy Paul was fulfilling by turning to the Gentiles.
- v.48 The Gentiles rejoiced when they heard they were included in the Jewish writings. Those appointed to eternal life believed. Perhaps the word "disposed" would be a better translation. In other words those that set their own minds in order, believed.
- G. Final results in Antioch (vv. 49-52)
- v.49 Converts were made in all of Pisidia. The gospel was spread by word of mouth.
- v.50 The Jews influenced the chief men and women of Antioch to persecute the apostles, they had them escorted to the city limits.
- v.51 Antioch to Iconium- 60 miles. "Shaking the dust off their feet", was an outward sign to these people that they had rejected the messengers of God.
- v.52 The persecution did not dampen the spirits of the disciples.

ADDENDA- Miracles in the book of Acts.

- 22) The Sorcerer blinded, leading the Proconsul to believe. (13:11,12)

LESSON 21: CHAPTER 14

I. The First Tour (concluded) (13:1 - 14:28)

- H. Events in Iconium (vv. 1-7)
- v.1 The preaching of Paul and Barnabas convinced the people of the synagogue. "Greeks" usually refers to any non-Jew. Antioch to Iconium- 90 miles.
- v.2 The Jews who were unwilling to be persuaded are the ones doing the "stirring up" here. Notice that they agitated the Gentiles here as the Jews had done in Antioch.
- v.3 Signs and wonders were used to confirm the word, remember the New Testament was not completed at this time. The "long time" could be days, weeks or years.
- v.4 The schism is between believers and nonbelievers. The things that Paul and Barnabas said that encouraged the believers were the very things that enraged the non-believers. First instance of Paul being called an apostle. Why is Barnabas called an apostle?
- v.5-7 The non-believing Jews and Gentiles made plans to injure Paul and Barnabas. When they learned of the plot they left the city. They fled to the cities of Lycaonia, Lystra and Derbe (see map). Iconium to Lystra- 40 miles.

I. Labors and results in Lystra (vv. 8-20)

- v.8 Compare this lame man to the lame man of Acts 3:1-11. This man had never walked and the people knew his situation.
- v.9,10 There was probably not a synagogue in Lystra, so the apostles held an open-air meeting. Paul "fastened his eyes on him" (13:9) The man showed the proper frame of mind. The man's faith was put to the test by Paul's command to stand. The healing was immediate and instantaneous.
- v.11 The idolatry of the natives makes itself known here as they represent Barnabas and Paul as "gods". This will happen again in 28:1-6.
- v.12 Barnabas- Jupiter (Zeus) king of the gods, Paul- Mercury (Hermes) god of eloquence.
- v.13 They intended to sacrifice two bulls to Paul and Barnabas. The flowers were used to adorn the horns of the bulls.
- v.14-16 In what sense was Barnabas an apostle? Paul and Barnabas tore their clothes and set about to stop the sacrifice. They begin by saying they are not gods, but merely men delivering good tidings from the living God. Compare Paul's argument here to Acts 17:21-32 and Rom. 1:18-23. Living God is contrasted to dumb idols. One creator of all is contrasted to many diverse gods. Did God endorse what the nations were doing during the times of ignorance?
- v.17 God had been blessing them through His natural laws. Ps. 19:1. Their gods had given them none of these things.
- v.18 Even though mention is not made of success at Lystra, name three converts who later play an important role in the N.T. 2 Tim 1:5
- v.19 The enemies had traveled 80 to 100 miles to put a stop to Paul and Barnabas. The very people that were about to worship the apostles are now ready to stone them to death. They *supposed* Paul was dead.
- v.20 Lystra to Derbe- 20 miles. Paul was stunned or unconscious, he rose up and entered the city.

J. Success in Derbe and return to Antioch (vv.21-28)

- v.21 After evangelizing Derbe, they retrace their route instead of taking the more direct route back to Syria. The Antioch mentioned in this verse is the one in Pisidia.

- v.22 Confirming- giving additional strength, making more firm. They urged the disciples to remain steadfast. Tribulations would have to be endured to remain in the kingdom of God.
- v.23 Each local congregation needed elders to rule over it. These men were chosen now. Ordain- elect, appoint or create. Note the plurality of elders.
- v.24-26 Pisidia and Pamphylia are the provinces in which Antioch and Perga are located. They preach in Perga this time through. Instead of getting a ship at Perga they proceed 16 miles overland to Attalia where they set sail to Antioch.
- v.27,28 On their return, the Antioch church assembled to hear their report. They gave God all of the praise for the things that had happened. It is speculated that the first tour took 2 to 3 years and they remained in Antioch 1 or 2 years.

Summary of Paul's First Tour (see Boles pp. 230,231)

Addenda- Miracles in the book of Acts

- 23) Signs and wonders in Iconium 14:3,4
- 24) Lame man healed at Lystra 14:8-18

LESSON 22: CHAPTER 15:1-21

II. A Controversy on Circumcision (15: 1-35)

- A. The beginning of the controversy (vv. 1-5)
 - v.1 The claim by these Judean brethren is that circumcision is a condition for salvation. Since these men came from Jerusalem their words would carry some weight. We will see that they did not speak for the church at Jerusalem.
 - v.2 Paul and Barnabas tried to stop this controversy, but to no avail. If Paul was a true apostle, why did he have to go to Jerusalem to get the opinion of those apostles and elders? Gal. 2:2. Time frame: 50 AD.
 - v.3 "Being brought on their way" could mean they were given financial aid or that they were given an honor escort. The Phoenicians and the Samaritans would be in sympathy with the Gentiles. Why? The trip from Antioch to Jerusalem was about 300 miles.
 - v.4 The apostles and elders gave Paul and Barnabas a favorable reception and listened to their report.
 - v.5 Gal. 2:4 describes these brethren of the Pharisees. The issue is: Are Christians under the Law of Moses?

B. Another meeting and a speech by Peter (vv. 6-11)

- v.6 The church is present at this meeting (v.22). Gal. 2:6-10 fills in the holes in Luke's narrative.
- v.7 Discussion was allowed before the apostles spoke. Peter begins by stating his relationship with the Gentiles. God chose that the Gentiles would believe. It has been about ten years since the conversion of Cornelius.
- v.8,9 God had chosen Cornelius, if He saw no difference between Jews and Gentiles, then it was not man's position to create one. The purification of the Gentiles comes through faith, not circumcision.
- v.10 Peter asks if they think God has made a mistake. So far he has made four main points: 1) Peter was directed by God to receive Cornelius, 2) God endorsed this reception by sending the Holy Spirit, 3) faith works the same on Jew or Gentile, 4) the Jews could not put a yoke on the Gentiles that God had not chosen for them to bear.
- v.11 Salvation was to come through Christ, not the Law of Moses. These are the last recorded words of Peter.

C. Speeches by Barnabas and Paul (v.12)

- v.12 Barnabas and Paul continue the argument that God had chosen the Gentiles by rehearsing the miracles they had performed among them.

D. A Speech by James (vv. 13-21)

- v.13,14 James now provides the Jews with evidence from the prophets to corroborate what Peter, Barnabas, and Paul have already affirmed. Who is this James? Why would the Jewish brethren tend to listen to him? Who is Simeon? Peter's point according to James, was that the Gentiles have now been chosen by God in like manner that the children of Israel were originally chosen.
- v.15-18 Now James quotes Amos 9:11,12. The Messiah was to be a universal Savior. Remember, James would be quoting from the Septuagint version of the Old Testament, which would account for any wording discrepancies with our versions. Isa. 2:2-4, 49:6, Mic. 4: 1-4 also are prophecies concerning Gentile acceptance.
- v.19,20 James' judgement is that the Gentiles should be instructed concerning four matters and should otherwise be left alone. 1) pollution of idols- worshipping idols or eating meat that had been sacrificed to idols. 2) Fornication- the attitude of the Gentiles parallels today's free love society. 3) & 4) both deal with the eating of blood- a practice condemned by God prior to the Law of Moses, Gen. 9:4.

- v.21 What does this statement have to do with what has previously been said? Is he saying that Jewish Christians know these things because of their upbringing, but the Gentiles would need to be taught on the matter?

LESSON 23: CHAPTERS 15:22 - 16:10

II. A Controversy on Circumcision (15: 1-35) (continued)

- E. The decision of the Apostles and elders (vv. 22-29).
- v.22 James' speech brings the discussion to a close. Notice that this was a unanimous decision being made. The Apostles thought it wise to send two chief men along to Antioch to confirm what Paul and Barnabas would tell them.
- v.23 The form of the letter shows that it was from the whole church. The importance of this letter is seen in that Jerusalem was the center of the Jewish church and Antioch is the center of the Gentile church. Syria and Cilicia are provinces, not cities.
- v.24 The Jerusalem brethren recognize that Judaizing teachers have gone abroad from Jerusalem. Subvert- to plunder , to ravage. This word shows the condemnation for these false teachers.
- v.25,26 Who were the chosen men? Give an example of Paul or Barnabas hazarding their lives. (14:19) This is the earliest epistle from the pen of an apostle, it predates all the Gospels as well as Paul's epistles.
- v.27 Judas and Silas would be the personal representatives of the Jerusalem church, they would confirm the letter.
- v.28 This verse shows that the letter was inspired and the "necessary things" would be included in this inspiration.
- v.29 The four things previously mentioned by James are incorporated into this letter.
- F. Peace restored in Antioch (vv. 30-35).
- v.30 The entire church at Antioch was assembled to receive "the epistle".
- v.31 Consolation- encouragement. The Antioch brethren were encouraged because they did not want to have to submit to the Law of Moses.
- v.32 Judas and Silas are further classified as prophets.

v.33 We do not know how long Judas and Silas remained in Antioch. When the brethren released them to return to Jerusalem, Silas chose to remain. (verse 34 is omitted from most older manuscripts.)

v.35 During the time that Paul and Barnabas remained at Antioch the events of Gal. 2:11-16 took place. What is the difference between teaching and preaching?

III Paul's Second Tour (15:36-18:22)

A. Change of Companions and beginning of the tour. (vv. 36-41)

v.36 We will see that this tour will far exceed the remotest bounds of the first tour. It has been somewhat more than a year since the visit to Jerusalem.

v.37 Barnabas wanted his cousin to accompany them on the journey.

v.38 Even inspired men can have a difference of opinion as to expedients. Paul did not want to risk taking a helper who had quit him once before.

v.39 This contention or irritation was not over doctrinal matters. They parted company and this is the last mention of Barnabas in Acts. We know that Paul did not harbor ill feelings toward Barnabas and Mark from: 1 Cor. 9:6; Col. 4:10; and 2 Tim. 4:11.

v.40 The brethren commended Paul and Silas.

v.41 They went through Syria and Cilicia, why not to Cyprus? Why would the Lord let Paul and Barnabas split when they had proven to be such a good team?

B. Churches of the First Tour Revisited (16:1-5)

v.1 Recount previous events at Derbe and Lystra. Timothy- 1 Tim. 1:2; 2 Tim. 1:5; 2 Tim. 3:15; 1 Tim. 1:18; 1 Tim. 4:14.

v.2 It had probably been four or five years since Paul had been to Lystra. Timothy is now about 20 years old and had a good reputation among the brethren.

v.3 Paul could use Timothy's help and at the same time train Timothy. Why did Paul circumcise Timothy if it was not necessary? See 1 Cor. 9:20. Why did Paul refuse to have Titus circumcised in Gal. 2:1-4.

v.4 As they traveled, they spread the word of the decrees from Jerusalem concerning circumcision and keeping the old law. This shows that these "decrees" were for all of the Gentile churches.

v.5 The strengthening in the faith is what caused the daily increase in number.

- C. Preaching in Phrygia and Galatia and a call to Macedonia (vv. 6-10).
- v. 6 See map for location of Phrygia and Galatia. The Holy Spirit would not let him go into Asia (Lydia, Mysia, and Caria).
- v. 7,8 Paul is being led into new fields by the Spirit. Each way Paul turned he was forced to go west. Finally he comes to Troas.
- v. 9 The vision explains why Paul had been prevented from going to these other countries, he was needed in Macedonia.
- v. 10 Luke joins Paul at Troas. How do we know? It seems Luke had also been turned by the Holy Spirit toward Macedonia.

LESSON 24: CHAPTER 16:11-40

III. PAUL'S SECOND TOUR (continued) (15:36-18:22)

- D. Arrival in Macedonia, and baptism of certain women, (vv.11-15)
- v. 11,12 Samothrace, an island about 60 miles from Troas. Neopolis was a Macedonian seaport. From Neopolis to Philippi was about 12 miles inland. Philippi was a Roman colony. This would consist of settlers transplanted here from Italy.
- v.13 There was probably not a synagogue in Philippi, the Caesar, had expelled all Jews from Roman cities at this time. However, where a synagogue could not be found. Jews would usually gather at a river so they could perform their ceremonial washings. The river Gangites was located 1 mile west of the city.
- v.14 Lydia of Thyatira, a city of Asia famous for its purple dyes. It is ironic that Paul had been denied entry to Asia, but his first contact in Europe is from Asia. She was either a Jew or a proselyte. The preaching of the gospel enlightened Lydia's mind, she "gave heed" or centered her mind on this preaching.
- v.15 This verse does not prove that infant baptism is scriptural. Why not? "Her household" means those who live in the house whether blood relation or not. She insisted that they stay at her house.
- E. Paul and Silas are scourged and imprisoned (vv. 16-24)
- v.16 After the conversion of Lydia the apostles continue to visit the place of prayer. This young girl was possessed by a spirit and was used by her owners as a means of profit.
- v.17 Compare the damsel outcry with that of the demoniacs in Luke 8:28, see also Mt. 8:29, Mk. 1:24;3:11 and Luke 4:41. Was what the damsel said true or false?

- v.18 The faith of the people must be based on the word of God, which could be confirmed through signs and miracles, but not through the testimony of demons.
- v.19 With the demon gone, the girl's powers were gone. Her owners realized this and seized Paul and Silas and took them bodily to the marketplace. This is where the courts of law would be located in a Roman city.
- v.20,21 The government officials would be prejudice against Paul and Silas because they were Jews. The charges against them were disturbing the peace and organizing a secret religious sect. Roman law forbade the introduction or practice of any new religion. Notice that these accusers never mention what they really had against Paul and Silas.
- v.22 The mob sides with the accusers and the magistrates had Paul and Silas beaten with rods. The backs were stripped bare and they were probably tied to a whipping post.
- v.23 Many stripes could have been more then the customary 39 of the Jews, remember these were Romans. The jailer was commanded to take every precaution to secure his prisoners."
- v.24 A Roman prison was usually divided into three sections the outer prison where light and fresh air could reach, the middle prison shut off by iron gates and the inner prison or dungeon. The feet on Paul and Silas were placed in stocks usually made so that the feet were stretched wide apart.
- F. The Jailer and His Family are Baptized (vv. 25-34)
- v.25 They had been beaten, lost blood, not been fed, tortured in the stocks but they were singing and praying to God. The other prisoners listened to them.
- v.26 An earthquake shook open the doors and opened the chains and stocks holding the prisoners.
- v.27 Why would the jailer kill himself?
- v.28 Paul stops the jailer from killing himself by announcing that none had escaped.
- v.29,30 If the jailer had to have lights to see, bow did Paul know that no one had escaped and the jailer was going to kill himself? The jailer realizes the power of the Most High God rests within these two men. He removes them from the inner prison and asks that now familiar question.
- v.31 "Believe on the Lord Jesus" is the direct answer to the jailer's question. Faith could save the jailer as well as his entire household.

- v.32 Now the apostles present the evidence that Jesus is the Savior of the world so that the Jailer might believe. It is obvious that the jailer's entire household was capable of hearing and obeying or Paul and Silas could not preach to them,
- v.33 The jailer took Paul and Silas someplace where there was an availability of water. There he washed their stripes and they washed away his sins. This was done immediately.
- v. 34 Here we have the nucleus of the church at Philippi, Lydia and now the jailer and his household.
- G. The Prisoners are released (vv. 35-40)
- v.35 The magistrates sent orders for Paul and Silas to be released. Why?
- v.36 The jailer would now be in sympathy with Paul and Silas so he invites them to come forth and go in peace.
- v.37 Paul now counter-charges the magistrates; 1) beating them publicly 2) they were not condemned 3) they were Roman citizens 4) they were cast into prison. All of these things were done publicly and now the magistrates wanted to release them quietly or privately.
- v.38 The rights of a Roman citizen were strong. The four charges Paul had made against the magistrates were based on the fact that Paul and Silas were Roman citizens.
- v.39 The magistrates came and begged them to leave the city. Paul would not leave secretly and desert the young converts he had made.
- v.40 They left the prison, went to the house of Lydia, they exhorted the brethren and departed. Luke and Timothy will stay behind at Philippi. Timothy will appear again in Chapter 17 but Luke will not rejoin Paul until chapter 20.

Addenda- Miracles in the books of Acts.

- 25) Demon Removed, Earthquake opens prison 16:16-34.

LESSON 25: CHAPTER 17:1-21

III. PAUL'S SECOND TOUR (continued) 15:36 - 18:22

- H. Preaching and Persecution in Thessalonica (vv. 1-9)
- v.1 Philippi to Amphipolis- 33 miles, then an additional 30 miles to Apollonia and finally 37 miles from Apollonia to Thessalonica. The structure of this sentence leads us to believe that there were no synagogues in either Amphipolis or Apollonia.

- v.2,3 Rom. 1:16 expounds on Paul's custom of approaching the Jew first. What did Paul and Silas do between Sabbath days? I Thess. 2:9. What scriptures were being used? The scriptures showed that it was necessary for Christ to suffer, be crucified, buried and rise from the grave to fulfill the prophets.
 - v.4 A few of the Jews were convinced, but the majority of converts came from among the Greeks. These Greeks could be divided into two categories: 1) proselytes and 2) heathens (idolaters). Chief women- refers to our previous discussion. I Thess. 1:9
 - v.5 The unbelieving Jews did not want their ranks broken by Paul and Silas. These Jews incited the "rabble" to riot and directed the attack on the house of Jason.
 - v.6,7 Paul and Silas were not to be found. Infuriated, the mob takes Jason and certain of the brethren into custody, dragging them before the rulers of the city. Charges are levied against Jason, namely harboring Paul and Silas. Charges against Paul and Silas were: disturbing the peace and treason against Caesar. Reminds us of Mk. 12:14 and Lu. 23:2.
 - v.8,9 The Jews had done what they set out to do, that is , turn the city against Paul and Silas. They let Jason and the others out on bail.
- I. Success in Berea (vv. 10-15)
- v.10 Thessalonica to Berea- 50 miles. They left under cover of night but we know that their labors at Thessalonica were not in vain. In Berea, Paul enters the synagogue and begins to teach.
 - v.11 The Jews at Berea were of stronger character than those of Thessalonica. They examined the scriptures daily to determine if Paul's preaching was true.
 - v.12 The result of fair-mindedness, honesty of heart, and searching the scriptures is always conversion. The work at Berea spilled out of the synagogue and into the Gentile community.
 - v.13 The Jews of Thessalonica were not long in finding out where Paul and Silas were and what they were up to. They came to Berea and stirred up the multitude there.
 - v.14 We see that Timothy had now joined Paul at Berea after having been left at Philippi with Luke. Paul was sent out of the city.
 - v.15 Paul's escorts took him to Athens and from there he sent for Silas and Timothy. Berea to Athens- 250 land miles. Paul probably went by sea, a three-day journey. We will see that Silas and Timothy do not catch up to Paul until Corinth. Acts 18:5

Paul has thus far established 3 churches in Greece (Macedonia): 1) Philippi, 2) Thessalonica, and 3) Berea.

- J. Paul in Athens (vv. 16-21)
- v.16 Athens was the Greek center of learning and philosophy, The extent of idol worship stirred Paul's spirit so that he could not wait for Silas and Timothy to arrive.
- v.17 Wherever Paul could find someone to listen, he would speak, whether to the Jews in the synagogue or the heathens in the marketplace.
- v.18 The Epicureans- lived for pleasure. The Stoics- denied the immortality of the soul and denied themselves all earthly pleasures. See Boles p. 277. These philosophers had no conception of Jesus and the resurrection.
- v.19,20 Paul is escorted to Mar's Hill where he is presented to the philosophers and professors of Athens. They were starved for any new knowledge, wanting to master it just for the sake of mastering it. Not for the fruits that mastery would bring.
- v.21 The leisure time of the Athenians was spent telling or listening to something new. This explains their fascination with Paul. The **importance** of Paul's teaching would have little effect on these particular listeners.

LESSON 26: CHAPTERS 17:22-18:4

III. PAUL'S SECOND TOUR (continued) 15:36 - 18:22

- K. Paul's Discourse on the Unknown God (vv. 22-34)
- v.22 The Areopagus, one of the hills on which Athens was situated, the center of learning. Perhaps a better rendering of "too superstitious" would be "very religious." That is, Paul could see by all of the gods being worshipped that religion of some sort was part of the Athenian lifestyle.
- v.23 Paul could not introduce Jesus through the use of the OT scriptures. Why not? First he must present God, the father. uses this idol to "An Unknown God" to begin his sermon. The Athenians were demon worshippers, that is, deified men were worshipped. Paul will present an argument opposed to their thinking, namely a god made into a man.
- v.24 Paul distinguishes the true God from their demons. The Creator of everything could not be expected to dwell in a man-made house. To the Greeks no one god was the ultimate creator,
- v.25 The heathen catered to their idols, adorning the images with expensive clothing, jewels, and precious metals. The true God needs none of these things because He is not a taker, but a giver. No heathen god had the power described in this verse.

- v.26 All races of men have common origin, God caused that common origin to exist. The Greeks believed that they were a superior race, Paul is trying to dispel this thinking. God has fixed the boundaries of the countries and determined the length of their existence. One God-One Religion-One Origin-One Salvation.
- v.27 The things God has given us should cause us to seek after Him. The one searching is depicted as a blind man feeling for something that he does not realize is nearby.
- v.28 We must be close to God for He is our creator as well. Paul quotes Cleanthes, a Stoic philosopher and poet of 300-220 BC
- v.29 These heathen, as with all idolaters, had too low of a conception of the Godhead. This Godhead is not gold, silver or stone.
- v.30 The time when God would deal only through one chosen race has now come to a close, all men should repent. Does this mean that all heathen prior to the gospel escape punishment for sins committed?
- v.31 Judgment day has been chosen, the judge (Christ) has been chosen . Christ was shown to be the chosen one through his resurrection.
- v.32,33 Neither the Epicureans nor the Stoics would believe in resurrection of the dead. Perhaps the Athenians could not see the connection between resurrection from the dead and true religion. However, even though some mocked Paul, others wanted to hear more. Paul saw that his speaking was done , so he departed to other parts of the city.
- v.34 There were believers in the crowd; among them Dionysius, a member of the city government. Damarias is mentioned because women were generally not among the ranks of the philosophers.
- L. Paul begins the work in Corinth (18:1-4)
- v.1 Paul leaves the center of learning of Greece and moves to the center of commerce and politics. Athens to Corinth- 50 miles. The city was morally degenerate I Cor. 5:1, 6:9,10.
- v.2 Paul finds Aquila and Priscilla, fellow Jews, tentmakers, who have recently been banished from Rome, along with all Jews.
- v.3 Whether Aquila and Priscilla were Christians before their meeting with Paul or after they had begun working together is unclear (v.26). It was not unusual for Paul to go to work to support himself. Acts 20:34; 1 Cor. 4:12; I Thess. 2:9; 2 Thess. 3:8.
- v.4 Paul continued preaching on the Sabbath days. Both Jews and Greeks were in attendance at the synagogue. The word "reasoned" is from the same Greek word as disputed in 17:17.

LESSON 27: CHAPTER 18:5-28

III. PAUL'S SECOND TOUR (concluded) 15:36 - 18:22

- M. The Arrival of Silas and Timothy, and a Breech with the Jews (vv. 5-11)
- v.5 Silas and Timothy evidently brought money with them as Paul was now able to quit working so much and concentrate on his preaching. "Constrained"- urging to a work which would not be delayed. He was preaching to the Jews that Jesus was the Messiah.
- v.6 The attitude of the Jews finally got so bad that Paul realized that he was wasting his time. "Shook out his raiment" is similar to Acts 13:51 and in accord with Jesus' instructions in Mt. 10:14. Paul had met his responsibilities, so now he turns to the Gentiles.
- v.7 Paul did not go far upon leaving the synagogue, only next door to the home of Justus, a man who worshipped God. Was Justus a Christian?
- v.8 It is notable that the ruler of the synagogue was converted. The plan of salvation is outlined in this verse, namely: hear, believe, and be baptized.
- v.9 Paul receives direct encouragement from the Lord to keep preaching.
- v.10 Paul would not come to harm in Corinth. The city of Corinth was ripe for the gospel as there were many prospective Christians. It is about this time that Paul writes the epistle of I Thess. (about AD 52)
- v.11 Paul had already been at Corinth some days before the 1½ years begins. This is the longest period of time that Paul had stayed in any one place on his tours.
- N. Paul arraigned before Gallio (vv. 12-17)
- v.12,13 The Jews finally can take no more of Paul's teaching, they bring him before the ruler of the city and charge him with preaching a religion contrary to the Law. What law? Jewish or Roman?
- v.14 Gallio dismissed the charge before Paul could speak. If Paul had broken the law then the charges would be heard, but if this were a religious argument Gallio would have nothing to do with it.
- v.15 Gallio would not sit in judgement over Jewish hairsplitting. He looked on this matter as Paul being an upstart Jew, causing religious trouble, not civil trouble.
- v.16,17 Gallio ordered the court to be cleared, the Jews removed. Exactly why the Gentiles beat Sosthenes is not clear, however we know that Gallio was not upset by the act. This is the only time in Paul's travels where we have a record of him receiving just

treatment in a court of law. The second letter of Thessalonians was written about this time, before Paul and Silas depart company, II Thes. 1:1.

O. Paul's return to Antioch (vv. 18-22)

v.18 Even though Paul spent extra time at Corinth, it still would have many troubles in its spiritual future. (see I and II Cor.) To get a boat to Syria, Paul would have to go to the port of Cenchrea (10 miles). Paul concludes some vow he had taken and resumes shaving his head as was the custom. Was this the Nazarite vow? Num. 6:13-18. Priscilla and Aquila are now traveling with Paul.

v.19 Ephesus was the capital of Asia Minor, two days sailing to the east of Cenchrea. Paul leaves Priscilla and Aquila there and he makes a stop at the local synagogue before departing.

v.20,21 The Jews asked Paul to remain, but he said he must go and return later if "the Lord wills." (Acts 19:1) The trip from Ephesus to Caesarea would take about one month. "Keep this feast..." not found in the most reliable translations and manuscripts.

v.22 Upon arrival at Caesarea Paul goes up to Jerusalem for his fourth visit since his conversion and then returns to Antioch completing his second tour. Some commentators feel that Paul did not go up to Jerusalem, but saluted the church at Caesarea.

This concludes the second tour. Time: 3 years; Destinations: Asia Minor, Europe; Resistance: Jews, everywhere except Athens and Ephesus; Churches Organized: Galatia, Philippi, Thessalonica, and Corinth.

IV. PAUL'S THIRD TOUR (18:23-21:16)

A. Second Visit to Galatia and Phrygia (18:23)

v.23 Luke takes care of a 600-mile journey in one sentence. Time: 54 AD Paul begins this journey without Barnabas or Silas.

B. Apollos in Ephesus and Achaia (vv. 24-28)

v.24 Where is Alexandra? Apollos had much knowledge of the OT

v.25 Apollos had been instructed in the teaching of John the Baptist. He was probably still preaching that the Messiah was yet to come.

v.26 He begins speaking out in the synagogue, Priscilla and Aquila realize his ignorance concerning Jesus and take him aside and teach him further. This is an example of a woman teaching a man. How does this differ from a woman teaching this Bible study class? If there is no important difference between types of baptisms and reasons for being baptized, then why are Priscilla and Aquila bothering with Apollos?

- v.27 Achia is due west of Ephesus across the Aegean Sea. Notice the letter of introduction that the brethren gave to Apollos. Did Paul need such a letter? Why did Apollos need one? 2 Cor. 3:1. Apollos was an asset to the church in Achia.
- v.28 Three things made Apollos the right man for debating with the Jews. 1) eloquent man, 2) mighty in the scriptures and 3) had been taught the way of God more accurately. This is the next to the last mention of Apollos. Tit. 3:13

LESSON 28: CHAPTER 19:1-22

IV. PAUL'S THIRD TOUR (continued) (18:23-21:16)

- C. Paul reaches Ephesus and re-baptizes a dozen men. (19:1-7)
 - v.1 Paul fulfills his promise of Acts 18:21 by returning to Ephesus. Paul arrives while Apollos is in Corinth. The upper country can be seen on our map. These 12 men had knowledge similar to Apollos when Aquila and Priscilla found him teaching John's baptism. They had had certain instruction concerning Jesus, but their knowledge was not complete.
 - v.2 The lack of knowledge that these disciples had concerning the Holy Spirit shows that they were deficient in their understanding of Christianity. If they were familiar with the teaching of John, then they knew the Holy Spirit existed. The KJV is not a good translation of this verse. Mt. 3:11; Jn. 1:33. Is this reception of the Holy Spirit miraculous or not?
 - v.3 These men had evidently been baptized after the time when John's baptism was in effect. Notice that baptism is into something. What?
 - v.4 Here is the definition of John's baptism. What is it? Lu. 1:17; Mt. 3:11; Mk. 1:7; Lu. 3:16; Jn. 1:15
 - v.5 Paul has convinced these brethren that they needed to be baptized into the name of the Lord Jesus. Were the apostles and others under John's baptism re-baptized?
 - v.6,7 This is not baptism of the Holy Spirit. What is it then? The laying on of hands bestowed this spiritual gift. Why did the inspired writer say "about 12 men?" (More on John's baptism see McGarvey pp. 152,153.)
- D. Preaching in the synagogue and the school of Tyrannus (vv. 8-12)
 - v.8 Paul now begins working on the Jews and pagans in the city. Notice that the Jews put up with Paul longer here than anywhere else he had been. What is the kingdom of God? Acts 20:28

- v.9 Finally the unbelieving Jews want Paul out of the synagogue. We know nothing of the school of Tyrannus other than this reference. Was Paul a coward to leave the synagogue?
- v.10 Paul remained in Ephesus long enough for all of Asia to hear Christ. Paul wrote the lost letter to the Corinthians (I Cor. 5:9) as well as I Cor. while at Ephesus. How does the 2 years 3 months of this verse coincide with the 3 years of verse 31 of chapter 20?
- v.11,12 Paul uses miracles to confirm the word. His powers were such that he did not have to visit the sick, just cloth that he touched could heal them. What does "special miracles" mean?
- E. Exorcists exposed, and books of magic burned (vv. 13-20)
- v.13 How could men deny these miracles? Simon the sorcerer thought the power could be purchased. Barjesus tried to convince Sergius Paulus that Paul was a fraud. Now the Ephesians were turned away by so-called magicians. These Jews practiced sorcery in the name of Solomon. They tried to convince the people that they were working through the same power as Paul. What is an exorcist?
- v.14 We know nothing of Sceva. Seven sons would be significant to the superstitious. Why?
- v.15 The evil spirit speaks through the man possessed as in Mk. 3:11. The spirit does not recognize the authority of these men.
- v.16 The word "both" means more than two. Naked probably means "with torn garments." The evil spirit gave the possessed man enough strength to overcome the seven pretenders.
- v.17 The effect upon the people was that it caused them to fear (respect) the Lord. The use of the Lord's name in a rash manner (that is, without authority) produced fearful results. The name now commanded more respect among both the Jews and the Gentiles.
- v.18 Discredit comes upon the sorcerers. Many of the believers admitted to practicing these evil arts.
- v.19 The books containing magic practiced by the believers were brought together and burned. This is an outward sign that their confession of v.18 was from their hearts. 50,000 pieces of silver is about \$10,000.
- v.20 The word of God increased, the magical arts have been laid aside the gospel now replaces them. "mightily" means an overpowering force with an irresistible strength.
- F. Paul forms a plan for future journeys (vv. 21,22)
- v.21 Paul now feels the time is nearing for him to leave Ephesus, Paul wanted to visit Macedonia and Achaia for two reasons: 1) to stir up the faith of the churches and 2) to

complete the collection for the poor saints at Jerusalem. Paul's wish to go to Rome is further amplified in Rom. 1:13; 15:23,24,28.

v.22 Paul sends Timothy and Erastus on ahead but chooses remain in Asia a while longer.

ADDENDA: Miracles in the book of Acts

26) 12 men spoke in tongues, 19:6

27) Special miracles performed by Paul, 19:11,12

LESSON 29: CHAPTER 19:23-20:16

IV. PAUL'S THIRD TOUR (continued) (18:23-21:16)

G. The Mob of the Silversmiths (vv. 23-41)

v.23 "The Way" is synonymous with Christianity and a term frequently used by Luke. Acts 9:2, 19:9; 22:4; 24:14,22.

v.24 Demetrius was concerned about his business. Why would "the way" be hurting his particular business? What is a silver shrine of Diana? Who was Diana? (The goddess of fertility.)

v.25 Demetrius had no trouble in rounding up the silversmiths and convincing them that Paul was a threat to their wealth.

v.26 Demetrius' argument against Paul is that he has turned the people against Diana (idolatry) not only in Ephesus, but also throughout Asia. Perhaps Demetrius exaggerated the extent of Paul's influence to convince his fellow silversmiths that something had to be done.

v.27 In addition to the business problems Paul was causing, he was also causing religious problems. The temple of Diana was one of the Seven Wonders of the Ancient World and was indeed magnificent. Summing up the arguments presented by Demetrius, he has appealed to the peoples two most sensitive areas: 1) finances and 2) religion.

v.28 The speech had the desired effect. The crowd begins to chant, in the common vernacular they were "fired up." Diana of the Ephesians is not to be confused with Diana of the Greeks (huntress).

v.29 The theatre was capable of holding thousands of people. Gaius is not the one mentioned elsewhere in the N.T. Aristarchus, Acts 27:2; Col. 4:10; Phile.24. The crowd could not find Paul so they took these companions instead.

v.30 Paul was no coward, but the disciples kept him from entering the Theatre.

- v.31 The chief officers were men in charge of the festival and games that were held in Ephesus each May honoring Diana. It is interesting to note that Paul had friends among these officials. II Cor. 1:8-10 is a comment on Paul's afflictions in Ephesus.
- v.32 The mob was so confused that many of them did not know why they had assembled.
- v.33 Who would Alexander (a Jew) be trying to defend? Paul? Jews?
- v.34 How could the crowd tell Alexander was a Jew? Features, speech or manner of dress. Now they begin chanting for two hours. Compare I Kings 18:26. What did the teaching of Paul have in common with the teaching of the Jews?
- v.35 The town clerk was an elected official of the city. He is trying to quiet the crowd for reasons we shall see. Here we see the myth put forth that the idol Diana had been dropped from heaven.
- v.36 The first argument of the town clerk is summed up in this verse, namely no one could rob Ephesus of its glory or Diana of its honor, why get worked up?
- v.37 His second argument is that Paul and in this cause Gaius and Aristarchus had not: 1) robbed the temple 2) blasphemed the goddess. Paul had not done his preaching in a negative hateful way.
- v.38 His third argument is that if some law has been broken, the courts are the place to settle it. This is a condemnation of Demetrius and his companions for starting the uproar.
- v.39 The town clerk continues to admonish the people to use legal means to settle their problems. It seems that the Ephesians held a regular meeting for dealing with such disputes, but this meeting was not regular.
- v.40 His final argument is that the city was in danger of losing face with the Roman government. It was a capital crime under Roman law to raise a riot.
- v.41 The town clerk arguments must have made the people aware of their possible predicament, because the mob dispersed.
- H. Paul's Second Visit to Macedonia and Greece (20:1-6)
 - v.1 We can fill in the gaps left in Luke's narrative by Paul's writings. II Cor. 2:13; 7:5-7; 2:4-11; 9:1,2; 10:1, 11:13-15
 - v.2 Paul's journey included stops in Troas, Macedonia and Illyricum, which Luke chooses not to mention.
 - v.3 Three months at Corinth produced the Roman Letter and possibly the Galatian letter. The plot against Paul's life caused him to change his route.

- v.4 Of these seven brethren we know nothing further of Sopater; Aristarchus, we've already mentioned; we know nothing more about Secundus; Gaius was probably a friend of Timothy but not the same Gaius of chapter 19; Tychicus is mentioned in Paul's prison epistles and Trophimus was with Paul in Jerusalem (Acts 21:29). Why would Paul need these bodyguards? Contributions for the needy saints in Judea.
- v.5 Probably only the last two brethren mentioned went on ahead. Who is back with Paul? Luke. It has been six or seven years since they have been together. Where has Luke been? See verse 6.
- v.6 Luke outlines their journey as they leave Philippi. The work that Paul had considered previously at Troas now could be done. (II Cor. 2:12)
- I. A Lord's Day Meeting in Troas (vv. 7-12)
- v.7 This is the first mention of services on the first day of the week. Although I Cor. 16:2 predates this occurrence. The chief reason for meeting was to partake of the Lord's Supper.
- v.8 Since Paul was preaching into the night, obviously some type of lights would be needed.
- v.9 We find out here that the upper chamber is on the third story. Eutychus was dead when the brethren reached him on the ground.
- v.10 Paul, in a manner similar to Elijah (I Ki. 17:21) and Elisha (2Ki. 4:34) fell on the young man. Compare Paul's statement to Christ's in Lu. 8:52,53. Paul did not say that Eutychus had not been dead, only that he was now alive.
- v.11 This was probably not the Lord's Supper, but nourishment for Paul. Was it now Monday morning or Sunday night or Saturday night or Sunday morning? Commentators disagree.
- v.12 Eutychus was presented alive to the congregation, thus comforting them.
- J. The Voyage from Troas to Miletus (vv. 13-16)
- v.13 The next stop was Assos, a 20-mile land journey and a 30 to 40 mile sea journey. Paul chose the land route while sending the company by sea. Why would Paul want to go on foot alone?
- v.14 When Paul joined the company at Assos, they sailed to Mitylene the capital of Lesbos, about 30 miles.
- v.15 Mitylene to Chios to Samos to Miletus: 3 days.
- v.16 Paul knew that if he went to Ephesus he would be compelled to stay for a time. He wanted to make it to Jerusalem by Pentecost and time was of the essence. All of the

Judean brethren would be present in Jerusalem on Pentecost, therefore the distribution of alms would be simplified.

ADDENDA- Miracles in the book of Acts

28) Eutychus raised from the dead. 20:8-12

LESSON 30: CHAPTER 20:17-21:9

IV. PAUL'S THIRD TOUR (continued) (18:23-21:16)

K. An Interview with the Elders of the Church at Ephesus (20:17-38)

v.17 It was a 30-mile journey from Ephesus to Miletus. Paul probably wanted to remain close by the ship.

v.18 Paul reminds the elders of how much time he has spent with them.

v.19 What is "lowliness of mind?" Weeping was not a strange thing for Paul to do. 2 Cor. 2:4; Phil. 3:18 Paul's worst enemies were the Jews who rejected the gospel.

v.20 Paul preached publicly in the synagogue and the assemblies, also privately from house to house. Paul did not let persecutions keep him from revealing the whole gospel.

v.21 Sin is toward God, that is, against God, therefore repentance must be toward God. Faith in Jesus as the Christ is also essential.

v.22,23 Spirit here is Paul's own spirit. Paul did not know his own fate except that persecution awaited him wherever he traveled. We will see that Paul will be forewarned concerning his imprisonment in Acts 21:4,11

v.24 Paul did not concern himself with his life. 2 Tim. 4:7 is further commentary on Paul's attitude toward life here on earth. The gospel was given by the free favor (grace) of God.

v.25 Paul believes that he will never return to Ephesus again. Compare to 1 Tim. 1:1-3.

v.26 He had kept back nothing from the Ephesians that pertained to their souls. He taught them what to do to become a Christian and how to live a Christian life. He had fulfilled his duties toward the Ephesians.

v.27 If Paul had suppressed any of the good tidings, then he would be guilty and not pure as he said in verse 26.

v.28 The elders must set an example for the congregation, 1 Pet. 5:3. They must watch over the flock. Here we see the title bishop or overseer applied to the same men previously

called elders, v.17. How did the Holy Spirit make them bishops? The elders are to supply the spiritual food to the flock. Since each Christian is purchased with Christ's blood, 1 Cor. 6:20, then the whole church is so purchased.

- v.29 Paul continues his figure of the church as a flock of sheep. Wolves are false teachers (compare Jesus' description Mt. 7:15) threatening the church from the outside.
- v.30 Elders of the church would begin to teach false doctrine. In later times we see that Gnosticism gains a foothold in Ephesus, Rev. 2:2.
- v.31 To watch carefully is one phase of the elders' work. Paul emphasizes the extent of his warnings by mentioning the time he spent in Ephesus as well as the emotional aspect of shedding tears over the matter. Three duties of elders: feed, rule and watch. Heb. 13:17
- v.32 The gospel is referred to as "the word of his grace." The truth of these words are what sanctify or set apart a person from the world, Jn. 17:17.
- v.33 Paul did not preach to obtain earthly possessions. Some felt that Paul was raising the collection for himself and not for the needy of Judea.
- v.34 Paul's proof was evident to these men, he had worked with his hands in Ephesus, to support himself and others, 1 Cor. 4:12; 1 Cor. 9:12,15
- v.35 He set this example before the brethren, that they should work. Where is this quote of Jesus to be found?
- v.36 To bring his address to a close, Paul prays with the elders.
- v.37 The emotions expressed in this verse are clear to see and understand. The meaning of "brother" is evident in this demonstration of love, the outward signs of agape.
- v.38 They were most sorrowful that Paul would not be returning to Ephesus.
- L. The Journey from Miletus to Caesarea, (21:1-9)
 - v.1 Miletus to the island of Cos- 40 miles, Cos to Rhodes- 50 miles, Patara- east of Rhodes.
 - v.2 Phoenicia is on the eastern shore of the Great Sea, northwest of Palestine. The company still had 400 miles to travel.
 - v.3 The course took them south of Cyprus and on to Tyre. Patara to Tyre- 350 miles.
 - v.4 Since the ship was unloading cargo, the company searched out disciples in Tyre. The brethren there warned Paul concerning the "evil that would befall him" if he went to Jerusalem.

- v.5,6 The congregation escorted the company back to the ship and joined with them in prayer.
- v.7 Tyre to Ptolemais- 30 miles south, a congregation was located here.
- v.8 Caesarea was the home of Philip the evangelist. This is the earliest use of the word evangelist in the N.T. (see also Eph. 4:11, 2 Tim. 4:5). "One of the seven" pinpoints Philip as a member of the group chosen in Acts 8 and distinguishes him from Philip the apostle.
- v.9 Philip's daughters had the gift of prophecy, See Joel 2:28,29; Acts 2:17,18.

LESSON 31: CHAPTER 21:10-36

V. PAUL'S THIRD TOUR (concluded) (18:23-21:16)

- M. Agabus Predicts the Imprisonment of Paul (vv. 10-14)
 - v.10 During the company's stay at Caesarea, a prophet named Agabus came down from Jerusalem. See Acts 11:28 for previous mention of Agabus.
 - v.11 Agabus bound himself with Paul's girdle as a sign of what would happen to Paul when he went to Jerusalem. These dramatics were not dissimilar to those of Jer. 27:1-11; 28:1-17.
 - v.12 Paul would not be prevented from going to Jerusalem. Here we see that Luke and the company as well as the brethren at Caesarea try to dissuade him.
 - v.13 Paul was grateful for the concern of the brethren but he was ready to be bound if need be, even to die if it came to that.
 - v.14 Since they could not dissuade Paul, the brethren were then re-signed to encourage Paul to do the Lord's will.
- N. The Journey from Caesarea to Jerusalem (vv. 15,16)
 - v.15 Caesarea to Jerusalem- 64 miles. If Jerusalem was to the south how could they go "up?"
 - v.16 Some of the brethren from Caesarea decide to accompany Paul along with Mnason who has a place of lodging in Jerusalem. What does an "early disciple" mean?

PART FOUR- Paul's Five Year Imprisonment (21:17-28:31)

I. His Imprisonment in Jerusalem (21:17-23:30)

- A. His reception by the Elders and their advice 21:17-26

- v.17 We will see three sets of Christians mentioned in Jerusalem: 1) "the brethren" 2) "the elders" 3) "the multitude. Paul's reception was a friendly one.
- v.18 Once again, this James is the Lord's brother.
- v.19 At this meeting Paul gave a detailed report concerning his activities among the Gentiles, since Acts 15. The blessings do come from God but through the ministry of Paul.
- v.20 The elders are happy about the progress of the church in the Gentile lands, but warn Paul that many Christians round about Jerusalem were still zealous for the law. Did the Jewish Christians have the right to retain their national customs? Could they impose them on the Gentiles?
- v.21 Was this charge being made against Paul true or false? Explain what Paul had been teaching.
- v.22 What can be done about Paul's presence in Jerusalem, his presence will surely become known to the Jewish brethren.
- v.23 The elders suggest something Paul could do to show that he still held to the national customs. It seems that these four brethren were cleansing themselves from being in contact with a dead body during a vow. Num. 6:2-12
- v.24 They suggest that Paul pay the expenses of these brethren. What is the purpose of all of this? How could Paul conscientiously participate in this purification? I Cor. 9:20-23.
- v.25 This verse refers to the letter of Acts 15:28-29. The Gentile Christians were not to be put under the law.
- v.26 Paul took care of the four men as the elders had suggested. (Refer again to Num. 6:2-12)
- B. Paul is Assailed by the Mob and Arrested by the Chief Captain (vv. 27-36)
- v.27 Notice where these Jews were from. Could these be some of the same ones who persecuted Paul at Ephesus? The people were stirred to the point of violence.
- v.28 Charges made against Paul: 1) teaches against the Jews, 2)the law, 3) the temple, and 4) defiled the temple by bringing Greeks in. Are these charges true?
- v.29 This last charge is patently false. They had seen Trophimus with Paul in the city, but not in the temple.
- v.30 The mob grows larger as the entire city flocks together. Paul is removed from the temple so that he could not destroy it. The gatekeepers lock the gates to keep the impending riot out of the Jewish Court.

- v.31 The intention of the mob was to beat Paul to death. The Roman army official was made aware of the confusion.
- v.32 When the mob saw soldiers arriving on the scene, they quit beating Paul. "Ran down upon them" comes from the fact that the soldiers were garrisoned in the Tower of Antonia which was at the NW corner of the Temple courtyard.
- v.33 The chief captain had Paul arrested and chained before he even preferred charges against him. The inquiries regarding his identity and his crime seems to be directed to the mob (see next verse).
- v.34 Compare to the mob scene in Lu. 23:21. When nothing could be determined the chief captain had Paul taken into the Tower of Antonio.
- v.35,36 Paul had to be carried by the soldiers to keep him out of the mobs hands. When the mob realized that they could do him no harm, they wanted him removed from their sight.

LESSON 32: CHAPTER 21:37-22:21

I. His Imprisonment in Jerusalem (continued) (21:17-23:30)

- C. Paul obtains permission to address the mob, (21:37-40)
 - v.37 Paul wanted to speak to the mob, but the chief captain was having him whisked away. When Paul spoke to the officer in Greek the chief captain was surprised. Why? See v.38.
 - v.38 This Egyptian renegade is who the chief captain thought Paul was. Since Paul had spoken in Greek the chief captain was now wondering if his assumption was true. Remember, the chief captain believes that Paul started the riot.
 - v.39 Paul describes his background as Jewish from a prominent city of Cilicia: Tarsus. And asks for permission to speak to the mob.
 - v.40 When the soldiers released him Paul was standing on the stairs above the courtyard. Giving the hand gesture for silence he obtains it and begins his discourse speaking in the Hebrew language. Why would the chief captain grant Paul permission to speak?
- D. Paul's address to the Mob. (22:1-21)
 - 1. An account of himself before conversion (vv. 1-5)
 - v.1 Paul respectfully requests that the Jews hear his defense. The charges he will answer are those of ch. 21:28.

- v.2 The use of the Hebrew language had its desired effect on the crowd, a calming, quieting effect.
- v.3 By birth and education Paul was a Jew, though foreign he was raised in Jerusalem. Gamaliel was one of the most respected doctors of Jewish law of the time. Paul reflects back on the time when his zealousness led him to act the same as these were acting. In this verse Paul has informed the crowd and the chief captain of his 1) upbringing 2) cultural and religious background and 3) his zeal toward God.
- v.4 Paul had formerly persecuted Christians to death, delivered them to prisons both men and women. This demonstrated his prior intense zeal for the law.
- v.5 Paul's authority had come from the high priest and the Sanhedrin, this would be documented in the temple records Acts 9:2-14; 8:1,3; 26:11. This part of Paul's speech would clear up who he was as well as make the mob wonder why he changed.
2. An account of his conversion (vv. 6-16)
- v.6 This is the second account of Paul's conversion, the first was in Ch. 9, and the third will be in Ch. 26. Since it was noon, imagine how bright the light would be to exceed the power of the sun.
- v.7 Compare 9:4,8; 26:14. Did only Paul fall to the ground or did they all fall to the ground?
- v.8 Here Paul inserts "of Nazareth." Compare 9:5; 26:15. Paul understood what Jesus meant. When Paul persecuted the followers of Christ, he persecuted Jesus.
ACTS-71.
- v.9 Ch.9 says they heard the voice, here it says they did not. Reconcile these verses. 26:14 tells is the voice was in the Hebrew language.
- v.10 Paul had to go to Damascus to find out what he must do. Was Saul converted at this point?
- v.11 Some feel that Paul's thorn in the flesh was poor eyesight, basing this assumption on the blindness incurred and his statement of Gal. 4:15.
- v.12 Ananias was well reported of by the Jews, this would appease some in the crowd. Paul is making the point that the change in his attitude and behavior comes through divine agency and not some personal whim. ch. 9:12
- v.13 Ananias recognized Saul as a Jewish brother. Through Ananias Paul received his sight.
- v.14 Ananias describes what has happened to Saul. 1) appointed to know the will of God, 2) see Christ, 3) hear His voice. This is how Paul received his apostolic commission. I Cor. 9:1; 15:8; Gal. 1:1, 11,12.

- v.15 Paul was to be a witness unto all men. See 9:15. Why wouldn't Paul directly mention the Gentiles? Paul's testimony was based on two things 1) his seeing and 2) his hearing, v.14.
- v.16 Paul is told to get someone to baptize him. To "wash away thy sins" is the purpose of baptism. Does baptism sound like a symbol of what had already been done? By his arguments thus far Paul would hope to win his accusers over to his side by making them think about what they would do if these events had occurred to them.
- 3. His mission to the Gentiles (vv. 17-21)
- v.17,18 Acts 9:29. Remember that 3 years passed from the time he left Jerusalem until the time he returned. In the vision he is told to leave because his testimony would not be received.
- v.19 Paul believed that his special case would be an asset to converting other Jews to the cause of Christ.
- v.20 Paul recounts his participation in the stoning of Stephen. Some scholars believe Paul was a member of the Sanhedrin and was in charge of the stoning.
- v.21 The Lord did not argue with Paul he just repeated his command for him to leave. Now Paul mentions where he was sent and that is when more uproar begins.

LESSON 33: CHAPTER 22:22-23:22

I. His Imprisonment in Jerusalem (continued) (21:17-23:30)

- E. The immediate effects of his speech, (22:22-29)
- v.22 The Jews could not believe that God would send anybody to the Gentiles. This statement of Paul's seemed so absurd that they would hear him no longer.
- v.23,24 Three acts of rage: 1) shouting, 2) throwing off their garments, and 3) throwing dust into the air. When this continued the chief captain realized it would be useless to have Paul remain in their presence. Paul was to be beaten until he confessed what crime he had committed.
- v.25 As they were about to begin the scourging Paul reveals to the officer in charge that he is a Roman citizen. Scourging an un-condemned citizen was clearly against Roman law.
- v.26 The centurion reported to the chief captain that it would be foolish to scourge a citizen. If Paul had lying about his citizenship he would have been put to death.
- v.27 Upon inquiry from the chief captain, Paul admits his Roman citizenship.

- v.28 There were 3 ways to become a Roman citizen: 1) buy it illegally, 2) have it conferred on you as a gift, 3) be born Roman. The chief captain had purchased his citizenship, therefore since Paul had been born Roman he was in a more cordial relationship with the government than the chief captain was.
- v.29 Those who were about to commit the scourging released Paul and departed, the chief captain became afraid because of the countercharges that Paul could legally levy against him.
- F. Paul is brought before the Sanhedrin (22:30-23:10)
- v.30 The chief captain still did not know what the problem the Jews were having with Paul was. To find out more, he assembled the Sanhedrin the next day and brought Paul before them.
- v.1 Is Paul claiming sinlessness here? He had lived in obedience to God's will to the extent that his conscience was clear. Was this true when he was persecuting Christians?
- v.2 The high priest had Paul silenced by having him slapped on the mouth.
- v.3 "Whited wall" see Mt. 23:27. The high priest was trying to uphold the Law of Moses by using methods contrary to the law. Ananias was assassinated some 10 years later.
- v.4 The attendants rebuke Paul for his speech toward the high priest.
- v.5 Paul did not know that Ananias was the high priest. Paul quotes Ex. 22:28 to show that he knew the law concerning the respect due the high priest. Ananias must not have been wearing his robes of office, since Paul did not recognize him as the high priest.
- v.6 Paul sees that he must divide to conquer. If he can split the Sanhedrin, then he can direct their hatred away from himself and toward each other. Paul had been preaching resurrection from the dead. The Sadducees would condemn this teaching while the Pharisees would hold to it.
- v.7 The effect of Paul's statement is evident, the two factions begin bickering among themselves.
- v.8 The Sadducees denied three things: 1) resurrection, 2) the existence of angels and 3) existence of spirits. These are the chief differences between the two parties.
- v.9 The noise grew, the argument continued. Finally, the scribes of the Pharisees contend that Paul is innocent, claiming that perhaps an angel or spirit had spoken to him (Paul). This statement would only fan the flames already roaring. Why?

- v.10 The Sanhedrin was becoming a mob scene prone to violence. The chief captain realizing that his charge could be injured or killed, he had him physically removed. The chief captain still does not have the information he wants.
- G. Paul is encouraged by a vision (v.11)
- v.11 The Lord comes to Paul in a vision and strengthens him, telling him that he will have an opportunity to testify for the cause in Rome.
- H. A conspiracy formed and exposed, (vv. 12-22)
- v.12 These Jews formed a conspiracy and took an oath or a vow.
- v.13 The number involved is revealed to be more than forty. Secrecy would be hard to maintain in a group this large.
- v.14 The assassins report their oath to the chief priests and elders.
- v.15 The assassins outline their plan to kill Paul. The involvement of the Sanhedrin would be restricted to the request for an audience with Paul. The killing would take place on the way to the meeting.
- v.16 Paul's nephew discovers the plot and reports it to Paul. It seems that Paul's friends were able to visit him while he was in prison.
- v.17 Paul wanted the chief captain to hear about the conspiracy directly from his nephew so he made these arrangements.
- v.18 The centurion did as Paul requested. Why do you suppose the Romans were treating Paul so cordially now?
- v.19 The chief captain is willing to listen to what Paul's nephew has to say and he protects the secrecy of the conversation by taking the young man aside.
- v.20 The young man reports accurately the plot that has been hatched against Paul.
- v.21 The young man pleads with the chief captain not to give in to the Jews request to bring Paul down. He reveals the number of Jews involved as well as their oath.
- v.22 The chief captain obviously believed the young man and charged him to secrecy, then dismissed him.

LESSON 34: CHAPTER 23:23-24:21

I. His Imprisonment in Jerusalem (continued) (21:17-23:30)

- I. Paul is removed to Caesarea (vv. 23-30)
 - v.23 Lysias should be commended for taking a course of action that would protect Paul's welfare. The third hour of the night is 9:00 P.M. This would be an escort of 470 soldiers and their officers. Why to Caesarea?
 - v.24 A horse or ass was provided for Paul and probably the soldiers he would be chained to. Felix was the procurator of Judea, appointed by Claudius Caesar. He was known to be a cruel man.
 - v.25 This letter was not one of accusation, but simply explaining the circumstances that caused Paul to be held as a prisoner.
 - v.26 Lysias addresses Felix as one of higher rank. Jerusalem to Caesarea- 70 miles.
 - v.27 What is the difference between what really happened and what Lysias says happened? Did Lysias know Paul was a Roman citizen when he "rescued" him?
 - v.28 Lysias says that he took Paul before the Sanhedrin to determine the nature of his crime. True or false?
 - v.29 Lysias says that the only law that Paul had violated was Jewish law, not Roman law. Why then did not Lysias release Paul?
 - v.30 Lysias did not release Paul because he was protecting him from the conspiracy. He sent Paul to Caesarea to let the governor examine him more thoroughly concerning what crime he had possibly committed, had Lysias really told the accusers that they must appear in Caesarea?
- J. Paul is delivered to Felix (vv. 31-35)
 - v.31 Antipatris was about halfway to Caesarea. This would put Paul out of immediate reach of the conspirators.
 - v.32 It seems that the 400 violated their orders of verse 23. The 70 horsemen continued on with Paul to Caesarea.
 - v.33 The letter was delivered and Paul presented to the governor.
 - v. 34 Perhaps Felix inquired of Paul's province of birth to determine whether or not he had jurisdiction over this case. Remember, Tarsus was the city, but Cilicia was the province or state.

v.35 Since Cilicia was a province of the Roman Empire, Felix was bound to hear the case. It appears Paul was dealt with kindly while awaiting his accusers.

II. Paul's Imprisonment in Caesarea (24:1-26:32)

A. He is accused before Felix (24:1-9)

v.1 The Jews were still interested in persecuting Paul. The high priest accompanied by a lawyer comes to testify against Paul. The certain elders were probably Sadducees.

v.2,3 The prosecution's opening remarks contain much flattery directed at Felix. Why? Felix is hailed as a wise judge and peacemaker, a friend of the Jew.

v.4 For Tertullus to say that Felix would hear the case with "clemency" means with reasonableness and fairness. This is more flattery because, as already noted, Felix was a harsh and cruel man.

v.5,6 Paul is charged with being a pest! In addition to or what made him a pest was a) he caused trouble wherever he went, b) he was a heretic and c) he had profaned the temple.

v.7 This verse and the first part of verse 8 are not found in the most reliable texts.

v.8 Tertullus continues to try to prejudice Felix by saying that once his examination is completed he too will find these charges to be true.

v.9 Ananias and the elders then confirmed the charges made by Tertullus against Paul. That is, they signified that what Tertullus had said was the truth.

B. Paul's Defense (vv.10-21)

v.10 Paul acknowledges the facts concerning Felix, not the lying flatteries used by Tertullus. How or why did Paul make his defense cheerfully?

v.11 To see how the 12 days transpired, see Boles p. 380-381

v.12 The charge of sedition was untrue because he had disputed with no man while in Jerusalem.

v.13 Paul denies that they can prove the charges against him.

v.14 Paul acknowledges that he is a "Christian" something separate from Judaism. That is, the completion or fulfillment of Judaism.

- v.15 Paul served the same God as the Jews, he had hope, which had been taught throughout the law, and he looked forward to the judgment day. Paul was actually more true to the law than his accusers.
- v.16 Paul had been believing and practicing the law as taught by the prophets with good conscience.
- v.17 Why had Paul returned to Jerusalem? It has been about 4 years since his last visit. What are these alms and where did they come from?
- v. 18 Paul tells what he was really doing in the temple. He had not gathered a crowd or caused a stir. The trouble started with whom?
- v.19 These are the ones who should be making the accusations, they are his original accusers. These Jews had no first hand evidence of what transpired in the temple courtyard.
- v.20 Can these men even produce evidence that he had been found of wrongdoing when he appeared before them?
- v.21 The only charge that was made against him was his stand on resurrection of the dead. The Jews had no case against Paul.

LESSON 35: CHAPTER 24:22-25:12

II. Paul's Imprisonment in Caesarea (continued) (24:1-26:32)

C. The case continued (vv. 22,23)

- v.22 Felix seemed to know more about Christianity than the Jews gave him credit for knowing. He knew Paul was innocent, so the tactic of waiting on the chief captain to arrive was just to conciliate the Jews. We will see that Paul was also detained for a more personal motive. Did Lysias ever arrive?
- v.23 Felix allowed Paul some freedom while he was a prisoner, including open visitation by his companions.

D. Paul preaches to Felix and Drusilla (vv. 24-27)

- v.24 Drusilla is the daughter of Herod Agrippa I, the murderer of James the apostle. She was not the legal wife of Felix in that he had taken her away from her husband, Aziz, king of Emesa. Her great uncle had John beheaded and her great grandfather had the babies killed. It seems that their inquiries concerning Christ were earnest.
- v.25 Paul preached on upright conduct, self-control and the judgement to come. Felix was guilty of unrighteousness and lack of self-control. No wonder he was terrified. History tells us that the convenient season never came.

- v.26 Felix's underlying motive for keeping Paul imprisoned: money. This ransom or bail was probably the subject of their frequent communions.
- v.27 Two years pass. Paul is still waiting for the completion of his hearing. Because of complaints against Felix, he is recalled to Rome by Nero about AD, 60 and replaced by Festus.
- E. Paul's Trial before Festus (25:1-12)
- v.1 Compared to Felix, Festus was honest and straightforward. He ruled in Judea two years and died.
- v.2,3 When Festus arrived in Jerusalem, the Jews begin informing him against Paul. They asked for Paul to be returned to Jerusalem to be tried. Their true motive was to kill Paul as he made the journey to Jerusalem. A plot similar to Acts 23:12. Did Festus know of this plot?
- v.4 Festus tells the Jews that Paul is a prisoner in Caesarea and that is where he is presently going, so it would be more convenient to leave Paul there.
- v.5 Festus calls for the Sanhedrin to send witnesses against Paul to Caesarea and accuse him there. Why would the Jews wait two years to rekindle this fire against Paul?
- v.6 Staying in Jerusalem another ten days, Festus returned to Caesarea and began Paul's trial the next day.
- v.7 The Jews who had come from Jerusalem brought many charges against Paul, but could prove none of them.
- v.8 Even though we do not know the specific charges brought against Paul, judging from his response they must have been in these three categories: 1) against the law of Moses, 2) against the temple, and 3) against Roman law. He denies the charges. Compare these charges to the ones brought up in the trial before Felix (24:10-21).
- v.9 Festus wanted to be in good graces with the Jews, but realized he could not convict Paul when no evidence had been presented. Perhaps a trial at Jerusalem would bring out more evidence.
- v.10 Paul knew that he would not receive justice in Jerusalem. It was obvious that Festus was not going to give him his freedom either, Paul forcefully maintains that he is innocent and that Festus knows it.
- v.11 If he is guilty, Paul was ready to suffer the consequences, conversely, if he was innocent he wanted freedom. By appealing to Caesar, Paul removed the case from Festus' hands.

All Roman citizens had the right to appeal their case to Caesar. What conclusions can we draw about the Christians attitude toward capital punishment?

- v.12 The council here is Festus' government officials, not the Sanhedrin. Paul said he wanted to go to Rome, Festus makes his wish come true. Nero is Caesar at this time.

LESSON 36: CHAPTER 25:13-26:11

II. Paul's Imprisonment in Caesarea (continued) (24:1-26:32)

F. Paul's case stated to King Agrippa (25:13-22)

- v.13 Herod Agrippa II, brother of Drusilla and Bernice. The Romans let Agrippa rule only over a small portion of the kingdom. They came to Caesarea to congratulate Festus on his governorship.

v.14,15 It seems that Agrippa spent some time at Caesarea and Festus used this opportunity to present Paul's case to someone who would be able to understand Jewish affairs more readily.

v.16 From this verse we learn two more points of Roman law: 1) right to a trial before your accusers and 2) right to make a defense.

v.17 Festus relays the facts of verse 6.

v. 18 The accusations brought against Paul were not of the nature that Festus had expected. He was probably expecting some sort of felonious assault on the Roman Empire.

v.19 No Roman law had been violated, only points of Jewish religion. Notice that Festus does not totally understand the concept of resurrection of the dead as being taught by Paul. What is "superstition".

v.20 Festus accurately reports that he had offered to take Paul to Jerusalem for a new trial, but the motives for taking him are disguised from Agrippa., see verse 9.

v.21 When Paul made the appeal to Caesar, the case was removed from the jurisdiction of the governor. It seems that Festus was displeased with this turn of events. Augustus- a reverent title for Caesar, not necessarily his name.

v.22 Agrippa was interested in hearing Paul and Festus was ready to comply. Agrippa would certainly know of Christianity and probably of Paul.

- G. Paul's case publicly stated, (vv. 23-27)
- v.23 Mt. 10:18 and Acts 9:15, are prophecies fulfilled by this assembly. Probably the most auspicious group that Paul had ever addressed. Imagine the variety of thoughts that could have coursed through Paul's mind when he found out he would appear before a Herod.
 - v.24 Festus introduces the case to the assembly, saying that the Jews from Caesarea had joined the Jews from Jerusalem in calling for Paul's death.
 - v.25 Festus had found Paul not guilty of any capital crime and is now preparing to send him to Caesarea. This was not a judicial hearing but only to gather more facts concerning the case.
 - v.26 Festus would send a report to Rome along with Paul. He has no information of enough importance to impress Caesar. He hopes that Agrippa and the other officials can help him decide what to put into his report.
 - v.27 It would be ridiculous and foolish for Festus to send a prisoner to Rome with no specific charges preferred.
- H. Paul's defense before Agrippa (26:1-29)
- 1. His introduction (vv. 1-3)
 - v.1 Agrippa takes charge of the proceedings and gives Paul permission to speak. Contrast Paul's physical appearance to his surroundings.
 - v.2 Paul was always glad that he had an opportunity to preach Christ. Agrippa would understand the differences between Christianity and Judaism.
 - v.3 Agrippa knew the Jewish religion and its peculiarities, so he would be able to judge more accurately whether Paul was violating the law.
 - 2. His position toward Jewish parties (vv. 4-8)
 - v.4,5 Paul's early life was not a secret. He was known to be a Pharisee and intimates in this verse that some among the assembly could testify to that fact. Paul had lived as a Pharisee in the strictest sense.
 - v.6,7 Paul had been put in prison because of his belief that the national hope of Israel had transpired: the Messiah. He was accused of preaching that Jesus was the Messiah, he had come, died, was buried and resurrected.
 - v.8 Why is resurrection unbelievable? If God is all-powerful, then he can raise the dead can't he? Then he could raise Jesus, and if he did raise Jesus, then Jesus is the Christ. This line of reasoning was addressed to the entire assembly.

3. His former position toward Jesus (vv. 9-11)
- v.9 Paul now turns to his own conversion. He is putting himself in their shoes and will proceed to show how he came to change his attitude toward Jesus.
 - v.10 Paul now relates his participation in the persecution against Christians. Was Paul a member of the Sanhedrin? Was he married? See I Cor. 7:7 ff. Could he have been a widower?
 - v.11 Paul was merciless toward the Christians. He tried to make them blaspheme, but he could not and this caused his anger against them to increase all the more. His anger approached madness, that is, insanity. His persecutions took him beyond the borders of Judea.

LESSON 37: CHAPTER 26:12-27:8

II. Paul's Imprisonment in Caesarea (continued) (24:1-26:32)

- H. Paul's defense before Agrippa (continued) (26:1-29)
 4. His interview with Jesus, (26:12-18)
- v.12,13 This is the third account of Paul's conversion. Some new details are introduced and we will mention them as they appear. 1) It was midday, 2) the light was brighter than the sun, and 3) the light enveloped Paul and those around him.
- v. 14 4) The whole company fell to earth, 5) Jesus spoke in the Hebrew language and 6) Jesus said, "It is hard for thee to kick against the goad." What does this mean?
- v.15 Jesus identifies himself to Paul. The Greek word rendered "persecute" means to follow after or pester.
- v.16 7) A fuller account of what Jesus said to Paul. Paul was to become a minister and a witness for Jesus, relating the manner in which he had seen Jesus as well as other things that would be revealed to him.
- v.17,18 Jesus promises to deliver Paul from his enemies, both Jew and Gentile. Paul's message would enlighten those he taught. Compare: darkness to light, Satan to God. A promise: remission of sins and eternal inheritance.
5. Why he was now in bonds, (vv. 19-23)
- v.19,20 Paul directs this statement directly to Agrippa. The heavenly vision called for obedience. Paul quickly sketches the places and people he had visited on his preaching journeys. What are works worthy of repentance? Mt. 3:8.

- v.21 Paul had been arrested because he was preaching the gospel, but especially because he preached to the Gentiles.
- v.22 Help from God had kept Paul alive. Paul had preached to people of all ages and stations in life. He preached what Moses and the prophets said would come to pass.
- v.23 The Messiah was to suffer and having suffered would become the first fruits of the resurrection, Rom. 6:9.
- 6. An interruption, and the conclusion, (vv.24-29)
- v.24 Festus interrupts and accuses Paul of raving. Much learning- means that what Paul was saying was beyond Festus comprehension. (see McGarvey pp. 255-256)
- v.25 Paul denies being mad and instead claims to have spoken the truth in all soberness or self-control.
- v.26 Paul knew that Agrippa understood what he was preaching. Nothing concerning Christ was a secret to the Jews including the life of Paul.
- v.27 Paul now puts the burden on Agrippa, obviously this is a rhetorical question. Agrippa must reject the prophets or believe Paul. Of course he could save face with the assembly by rejecting Paul's interpretation of the prophets.
- v.28 Agrippa admits that a little persuasion would convert him to Christianity. Agrippa had many hindrances to keep him from becoming a Christian. Such as? Festus was ignorant but Agrippa was indifferent.
- v.29 Paul would be willing to give little or much persuasion, whatever it would take to convert Agrippa and the entire assembly. Paul would have all men be as him, a practicing Christian, except he would not wish persecution on any.
- I. The immediate result of the speech, (vv. 30-32)
- v.30,31 The king rose up, which in effect dismissed the assembly. In private, the king and his companions admitted that Paul was innocent of any wrongdoing.
- v.32 Agrippa admits that Paul deserves liberty, but because of his appeal to Caesar he must continue in bonds to Rome. Paul is assured a safe journey to Rome. What does Festus write in his letter to Caesar? See 28:16,30,31.

III. Paul's Voyage to Rome (27:1-28:16)

- A. From Caesarea to Fair Havens, (vv. 1-8)

- v.1 Luke and Aristarchus will accompany Paul to Rome. He is sent along with other prisoners under the command of a centurion.
- v.2 Adramyttium was a seaport of Mysia and the ship was probably homeward bound from Caesarea,
- v.3 When the ship stopped at Sidon, Paul was permitted to leave the ship and visit friends. "refresh himself" could include medical attention or obtaining clothing or other personal items.
- v.4 Because of the winds coming from the northwest, the ship used Cyprus to block off these winds.
- v.5 See map for: Cilicia and Pamphylia, as well as Myra of Lycia.
- v.6 See Boles p. 414 for a description of an Alexandrine sailing ship. In later verses we will see that this ship was carrying a cargo of wheat (38) and 276 passengers (37).
- v.7 See map for Cnidus. They used the island of Crete for protection from the ill wind. Locate Salome.
- v.8 Fair Havens is on the southern coast of Crete.

LESSON 38: CHAPTER 27:9-38

III. Paul's Voyage to Rome (continued) (27:1-28:16)

- B. Discussion about continuing the voyage, (vv. 9-12)
- v.9 The Mediterranean Sea was judged to be unsafe for navigation between October and March. The "Fast" or day of Atonement-occurred in September or October and therefore the time for safe navigation was past.
- v.10 Paul warns those in charge of the vessel, that to try to continue onward would cause loss of cargo and lives.
- v.11 Certainly, the centurion who was in command of the ship, would listen to the ship's pilot and the owner rather than Paul, a prisoner. Why?
- v.12 The harbor at Fair Havens was not a good one to withstand the winter in. Phoenix, further west, had a better harbor. The seamen advised the centurion to try to make Phoenix before wintering. Fair Havens to Phoenix- 34 miles.

- C. A vain attempt to reach Phoenix, (vv. 13-26)
- v.13 The storm ceased and a fair wind from the south blew up. The ship began sailing along the coast towards Phoenix.
 - v. 14 The Enroquilo was the name given to the violent NE wind that was characteristic of this time of year. Before they could make Phoenix, this wind took them off their course.
 - v.15 The ship was forced to change course and run with the wind instead of into it.
 - v.16 The small boat being towed by the ship was in danger of being lost. As they came under the lee of the island of Cauda, they were able to secure the boat. Cauda is located about 23 miles SW of Crete.
 - v.17 To help hold the ship together, ropes and chains were run under the hull, all sails were let down and the ship was allowed to go where0 ever the wind would take her.
 - v.18,19 The first day of the storm, the sailors tried to save the ship intact. The second day they realized the load had to be lightened so they discarded the cargo, on the third day they began throwing out the ship's furniture.
 - v.20 The weather was so bad that the sun had not been seen for many days. The crew and the passengers have a feeling of total hopelessness. In ancient times, due to poor navigational instruments, sighting the sun or the stars was a necessity.
 - v.21 Paul reminds them that he had advised them against leaving Fair Havens. He did this hoping that now they would listen to his next bit of advice. Why were they without food?
 - v.22 Paul is telling them not to worry because no one will lose their life, even though the ship will be destroyed.
 - v.23 Paul explains how he knows this. Why did the angel choose to reveal himself to Paul? Because Paul belonged to God and was a servant of God.
 - v.24 Because God wanted Paul to go to Rome, to have his time before Caesar he would spare Paul. Also the ships company.
 - v.25,26 Paul had an advantage over the majority of the other passengers on board the ship: his belief in God. Paul at least knew that their salvation would come by being cast ashore on a certain island.
- D. The ship at anchor, and Paul on the watch (vv. 27-32)
- v.27 Is the fourteenth night calculated from leaving Fair Havens or the time of Paul's prediction? The sea of Adria was defined at this time as the portion of the Mediterranean

between Greece, Italy and Africa. Something caused the sailors to believe they were coming close to land. What?

- v. 28 They checked the depth of the water and found it to be 120 ft., a little later only 90 ft.
- v.29 Not knowing the nature of the shoreline, the sailors chose to wait until morning to try to land the ship. They held their position by putting out 4 anchors from the rear of the ship.
- v.30 The sailors attempted to leave the ship by pretending to set anchors off the bow, using the ship's boat.
- v.31 Paul realized what they were really up to and warned the soldiers. The sailors would be needed for the next day's work of landing the ship.
- v.32 The plan was ruined by the soldiers who released the boat, thereby leaving the sailors no choice but to remain on board. In order for God's promise to be fulfilled it was necessary for those who were to survive to cooperate.
- E. Paul comforts the crew and the ship is lightened, (vv. 33-38)
- v.33 Paul knew that strength would be needed to perform the duties of the next day. He encouraged all to restore strength and morale by eating. The "fasting" mentioned here probably means no regularly scheduled meals.
- v. 34 This verse reveals the reason mentioned in the previous comments, namely: physical strength meant physical safety. I Sam 14:45, Lu. 21:18.
- v.35 Is this the Lord's Supper? Paul was simply setting the example for the others to follow: eat and pray to God.
- v.36 The words and example of Paul inspired the people on board. Paul's attitude was contagious, as all became cheerful.
- v.37 We find out that 276 people were aboard.
- v.38 They all ate enough to sustain themselves through the next day. It was to be an all or nothing venture, so the rest of the cargo was discarded.

ACTS- Lesson 39: Chapter 27:39-28:10

III. Paul's Voyage to Rome (continued) (27:1-28:16)

F. The Ship is Stranded, but the Men Escape, (vv. 39-44)

- v.39 Even though Melita was well known to the ancient sailors, they failed to recognize it? Why? They found a beach on which they could run the ship aground. This is why the skilled sailors were needed.
- v.40 They cut the anchors loose, lowered the rudders into the water, raised the sail and headed for the beach.
- v.41 The ship ran aground on a sandbar formed by two currents coming together. The stern of the ship was subjected to the force of the waves and began to break into pieces.
- v.42 Because Roman law called for the execution of a guard who allowed a prisoner to escape, the soldiers wanted to kill the prisoners.
- v.43 The centurion was looking out for Paul. He sent those that could swim ahead to shore. The soldiers who arrived on the beach first could supervise the prisoners as they arrived.
- v.44 The non-swimmers would use loose planks, broken pieces of wood and other floating debris to make their way to the beach. Paul's prophecy of verse 24 is fulfilled.

G. Paul Escapes Another Peril (28:1-6)

- v.1 Melita is now known as Malta, it belongs to Great Britain and is 9 miles ~d~ and 17 miles long. It is located 70 miles south of Sicily.
- v.2 The "barbarians" simply means foreign people, that is, foreign to those shipwrecked. The inhabitants were very kind to the strangers, building a fire to keep them from the cold and to dry them off.
- v.3 A snake was among the wood Paul gathered. In the cold, the snake would be inactive, but once exposed to heat and to escape the fire the snake came out and latched onto Paul's hand.
- v.4 The superstition of the natives caused them to believe that justice was catching up to Paul. They knew that some of the shipwrecked were prisoners and they now believed Paul must be a murderer. The snake was obviously poisonous
- v.5 Paul shook the snake off into the fire and seemed not to be concerned. Why? 1) Mk. 16:18 and 2) he knew he would get to Rome.

- v.6 The islanders waited for Paul to drop dead. When this did not occur, their superstition caused them to believe he was a god. (Compare the way the barbarians here reacted to Paul with those in Lystra. 14:8-20)
- H. Paul's Usefulness in Melita (vv. 7-10)
- v.7 The ruler of the island received Paul and his companions and entertained them for 3 days. Some believe that all 276 were included.
- v.8 The sickness of Publius' father gives Paul an opportunity to confirm the word of God. Compare Peter's healing of Tabitha (9:36-43). Luke was the physician, but Paul did the healing.
- v.9,10 Remember, preaching always accompanied miracles. As word of Paul's healing powers circulate, other sick come to him to be healed. The gratefulness of the Melitans is shown in the goods and honors they gave the travelers as they continued mm their journey.

ADDENDA- Miracles in the book of Acts

- 29) Paul survives snakebite, 28:3-5
- 30) Paul heals the father of Publius and all of the sick of Melita, 28:8-10

LESSON 40: CHAPTER 28:11-31

III. Paul's Voyage to Rome (concluded) (27:1-28:16)

- I. The Journey Completed, (vv. 11-16)
- v.11 After spending the winter on Malta, the prisoners are taken on board another ship of Alexandria. The ship was named for the "Twin Brothers", the gods of the heathen sailing men.
- v.12 Malta to Syracuse- 80 miles due north. Syracuse was the principal city of the island of Sicily. The three days spent at Syracuse was either because of the weather or the ship had business there.
- v.13 Syracuse to Rhegium and then to Puteoli. Rhegium was located on the "toe" of Italy and Puteoli was another 180 miles up the western coast. Puteoli was the principal port for the reception of the Alexandrian grain shipments.
- v. 14 These brethren are the only ones mentioned in Italy, outside of Rome. The centurion allowed them to remain here seven days before completing the journey to Rome. Compare Paul's arrival in Rome to his projected plans of Rom. 15:22-29.

- v.15 The brethren at Puteoli sent word ahead to Rome of Paul's arrival. One group of brethren came to meet him at the Market of Appius (43 miles) and another group came to the Three Taverns (33 miles). Paul was encouraged by this, knowing that the foothold of Christianity in Rome was strong. Puteoli to Rome- 150 miles.
- v.16 Paul was put under house arrest and chained to a guard. From Phil. 1:12,13 we know Paul took opportunity to preach to his captive audience. Compare Paul's behavior while a prisoner to Joseph under Potiphor and in the Pharaoh's prison.

IV. Paul's Prison Labors in Rome, (28:17-31)

A. He Obtains an Interview with the Leading Jews, (vv. 17-22)

- v.17 "Chief of the Jews" would include the rulers and elders of the synagogues, heads of principal families and scribes. There were seven synagogues in Rome at this time. The reason Paul called these Jewish leaders together was to explain his presence firsthand.
- v.18 Paul was a prisoner of the Romans at the instigation of the Jews. The Romans had declared him innocent.
- v.19 The appeal to Caesar came to save his own life from the Jews. Notice that Paul uses smooth words to relate this story so as not to upset the Roman Jews. Give examples.
- v.20 More specifically, the reason he called the Jews was to clear himself of any charges that would follow him across the Great Sea. What is the "hope of Israel?" 1) A Messiah will come and 2) there is resurrection from the dead.
- v.21 The Jews say that no official charges, whether written or oral had been preferred against Paul in Rome.
- v.22 The Jews knew of Christianity and desired to hear more about it. The word sect comes from the Greek word meaning heresy.

B. A Second Interview with the Jews, (vv. 23-28)

- v.23 They made a formal arrangement to come to Paul, so that a greater number might hear and more time could be devoted to what Paul had to say. He preached the kingdom and Jesus, using Moses and the prophets as his text.
- v.24 Paul's preaching divides the company into two groups: 1) believers and 2) non-believers.
- v.25 Even those who disbelieved, were not in harmony with themselves. Before the gathering is dismissed, Paul quotes Isa. 6:9~10. This makes the fifth quotation of this passage in the N.T.

- v.26 The ears would hear physically what Paul would say, but the mind would not understand. They would be blind the same way. Why? Not because of a mental inability to understand, but because of a stubborn disposition of mind.
- v.27 "Hearts waxed gross"- their minds had become fat, lazy, and dull. Their eyes and ears are closed, because they want them closed. Opening their eyes and ears would cause them to understand and repent and be saved.
- v.28 Compare to Acts 13:46. If the Jews will not hear, then the Gentiles will receive the gospel.
- C. Duration of the Imprisonment, and Continued Labors, (vv. 30,31)
- v.29 The best manuscripts omit verse 29.
- v.30 Paul has rented his own house and remains under arrest there for two years. During this time Paul wrote what have been termed the prison epistles: Ephesians, Colossians, Philippians and Philemon. For some unknown reason Paul's trial was delayed.
- v.31 Besides his epistles, Paul used the opportunity and freedom of receiving any visitors as a means of spreading the gospel. Luke's purpose of writing to Theophilus has been fulfilled: Acts 1:1,2; Lu. 1:4. The gospel has been followed from the coming of Jesus through its spread throughout the civilized world.

ADDENDA: What of Paul's Appeal?

- 1) We know from Phil. 1:25; 2:23,24 and Phile. 22 that Paul expected to be released.
- 2) The epistles of Titus and I and II Timothy belong to a time period later than the close of Acts.
- 3) Early church history shows that Paul was released, probably preached as far west as Spain, returned again to Rome and was put to death by Nero.

ASSIGNMENTS BY LESSON

LESSON DATE READ FOR CLASS

1 _____ (introduction to the study)

2 _____ Ch. 1

3 _____ Ch. 2:1-31

4 _____ Ch. 2:32-47

5 _____ Ch. 3

6 _____ Ch. 4:1-31

7 _____ Ch. 4:32-Ch.5:16

8 _____ Ch. 5:17-42

9 _____ Ch. 6:1-Ch. 7:8

10 _____ Ch. 7:9-37

11 _____ Ch. 7:38-Ch. 8:4

12 _____ Ch. 8:5-31

13 _____ Ch. 8:31-Ch. 9:19

14 _____ Ch. 9: 19-43

15 _____ Ch. 10:1-33

16 _____ Ch. 10:34-48

17 _____ Ch. 11

18 _____ Ch. 12

19 _____ Ch. 13:1-25

20 _____ Ch. 13:26-52

LESSON DATE READ FOR CLASS

21 _____ Ch. 14

22 _____ Ch. 15:1-21

23 _____ Ch. 15:22-16:10

24 _____ Ch. 16:11-40

25 _____ Ch. 17:1-21

26 _____ Ch. 17:22-18:4

27 _____ Ch. 18:5-28

28 _____ Ch. 19:1-22

29 _____ Ch. 19:23-20:16

30 _____ Ch. 20:17-21:9

31 _____ Ch. 21:10-36

32 _____ Ch. 21:37-22:21

33 _____ Ch. 22:22-23:22

34 _____ Ch. 23:23-24:21

35 _____ Ch. 24:22-25:12

36 _____ Ch. 25:13-26:11

37 _____ Ch. 26:12-27:8

38 _____ Ch. 27:9-38

39 _____ Ch. 27:39-28:10

40 _____ Ch. 28:11-31