

## THE ACTS OF THE APOSTLES

From ancient times this has been one of the most sadly neglected books of the Bible, and remains so until this day. This negligence results in continued misunderstanding of the teaching of the whole Bible, often causing preachers to spend a lot of time trying to teach the way of Christ from the Old Testament. This failure to "rightly" divide "the word of truth" (II Tim. 2:15) is the reason people will try to justify instrumental from the Old Testament, infant baptism from the Old Testament, and make such absurd statements as: "just let the Bible fall open, and it will open at an answer to your problem", and will cause men to seek the way of salvation in such old Testament stories as David, Samson, etc. While it is true that the Old Testament was "written for our learning" (Romans 15:4), yet from the Old Testament one simply cannot learn about the new birth and how it is brought about. This ignorance of the book of Acts is not a new thing. Crisostom, who lived in the fifth century, said: "There are many who do not even know that the book is in existence, or who can state the name of the author." Our denominational neighbors are usually in about the same situation described by this ancient scholar, and we must be careful lest we forget the importance of this pivotal bit of inspiration.

## THE TITLE OF THE BOOK

So far as we know, the author did not give a title to this work, and so Bible using people have taken care of that detail. A small testament I often use simply says: "The Acts" at the beginning of the book. Actually, such a statement makes but little, if any sense, for one might well ask: "what acts", "whose acts" etc. Another book I use says: "The Acts of The Apostles". But one who is familiar with the work knows that it is not all the acts of all the apostles, nor even of a majority of them. It is some of the acts of some of the apostles. But this limited record of their work that we have been blessed with is of inestimable value, for otherwise we would not have an account of the beginning of the New Testament church, or the Kingdom of God. Nor would we have a demonstration of HOW people can become obedient to the teaching of The Lord in the great commission when He commanded that men everywhere be taught the gospel so they could obey it in faith, repentance, confession of faith (not a confession of one's feelings or sins) and baptism, which is immersion, and thus be saved from their past sins. It tells of the spread of Christianity in the first century, things we simply would not know about without this great book that Dr. J.D. Bales, of Harding University calls "The Hub of The Bible". Without an understanding of this very important book, one simply cannot understand the teaching of our Lord and His plan for mankind. Every person who takes seriously the matter of serving God should master this book.

## THE AUTHOR

Inspiration does not tell us who wrote this book, so if we are to know any things about that, we will have to look elsewhere by putting together some things we can learn from the Bible. The book is addressed to a certain person named: THEOPHILUS. He is mentioned in the very first verse of Acts, and there mention is made of the fact that the one writing this work had written him (Theophilus) another work (treatise) "...of all that Jesus began both to do and teach." There is a work on this subject in the New Testament addressed to THEOPHILUS, and it is the third gospel, or book of Luke. (Luke 1:1-4) Most Bible students think Luke is the author of each of the books for there are many reasons to so think.

Then this work is simply a continuation of the sacred narrative begun in the book of Luke. Two writers of antiquity, Irenaeus and the author of the Muratorian Canon\*, who had opportunity to know some of the brethren who had actually known some of the apostles, said that Luke was the author. Many other ancient authorities said the same thing.

\* An ancient document that is more than a list of titles, but a survey of the entire New Testament with historical information and theological reflections appended.

### TIME AND PLACE OF WRITING

Neither of these can be known for certain. The book ends, in what seems to me, a very peculiar manner. Paul had been taken as a prisoner to Rome. (Ch. 27 & 28) Upon arrival in Rome Paul was given special consideration (Ch. 28:16) and allowed to have his own house, and he did much teaching. In the last two verses of the book we have these lines: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

What happened at the end of these two years? Was he put to death? Was he released? We simply do not know. Many careful students think he was released and made the trip to Spain he once spoke of. (Romans 15:24 & 28) These people will speak of the "first and second imprisonment", and they may be right. It is hard to think that had he been put to death at this time, Luke would not have mentioned it. These are some of the things we will just have to wait to learn about, and by that time they may not be important.

Nor do we know where it was written. As one reads the very last of the book he may be inclined to think of the author as being in the same place with Paul, and this could be right. So, perhaps it was written in Rome late in 63 or early in 64. But at the best these are just "educated guesses", and they may not even be that good. What really matters is that this letter came from God, that it is an inspired account of the beginning of the New Testament church, and is an inspired account of how people became Christians. What wonderful things to know!

### THE BOOK

#### Chapter 1

1. The introduction, vs 1 - 5 Note what is said about the Holy Spirit. vs 4, 5 & 8
2. Question regarding the kingdom & the answer. vs 6 - 8
3. The ascension. v 9 Also, see Luke 24:50 - 53
4. The promise. vs 10 - 11
5. The return to Jerusalem. Where they stayed. vs 12 - 14
6. Peter's proposal, and the action taken. vs 15 - 26

#### Note:

- A. The qualifications of a man who could be an apostle. v 21
  - a. He must have "... companied with us ... from baptism of John to ascension."
  - b. He becomes with us a WITNESS of the resurrection. (Not merely one who believed in it, but actually saw and knew Christ before His death and saw Him after the resurrection. (Paul saw him, I Cor. 15:8)

- c. The Catholics claim "apostolic succession" and the Mormons claim to have apostles. In view of these qualifications, can they really have true apostles? Paul said he did the "work" of an apostle in Corinth. I Cor 9:1- ff What would be included in such "work"? Can ANY man today do such work?

- B. Is there any reason to think the room to which they returned after the ascension was the same place where they had eaten the "last supper"?

## Chapter 2

1. Pentecost. If you have a Bible Dictionary, consult it regarding the significance of this feast.\* Also, see: Exodus 23:14-17; 34:22; Leviticus 23:15-22 & Num. 28 \*(There may be a limited dictionary in the back of your Bible.) The feast came fifty days after the Passover, but is not mentioned as the memorial of events in the history of the Jews; BUT the law was given from Mt. Sinai 50 days after the Passover (deliverance) from Egypt. Comp. Ex 12 & 19 (The Jewish nation was given it's law on this day-- at Sinai-- The Christian nation also began on this day-- with the coming of the Holy Spirit in Acts 2.

2. Who is included in the statement: "...they were all together in one place" in verse 1? (Check with the last verse of chapter 1.)
3. In the coming of the Holy Spirit, three visible<sup>audible</sup> physical-- things are mentioned. What are they?

Note: There is one other example of the baptism of the Holy Spirit-- in Acts 10 & repeated in Acts 11. There is a statement in Acts 11:15 that ties them together-- what is it?

4. The nature of the tongues. see vs 4 & 6 & 7 (Does THIS happen today?) also v 11
5. The crowd gathers. vs 5-6
6. Explanation of some. v 12 & 13
7. PETER'S SERMON

A. An explanation. v 14 - 16

B. Fulfillment of prophecy. vs 16 -21

C. Jesus: vs 22 -36

- a. of Nazareth
- b. Approved of God unto you
  - a. Mighty works
  - b. Wonders
  - c. signs as YOU know...
- c. Delivered up... God had planned--- YE...did...crucify, etc Lawless men
- d. God raised him-- death could not hold him.
- e. David's prophecy.
- f. Promise to David & fulfillment. vs 29 - 31
- g. Jesus was raised --- we are witnesses
- h. Jesus is now at right hand of God---on David's throne-- cp v 30 & 33
- i. "This, which ye see & hear" "poured out" by God.
- j. JESUS IS THE CHRIST. v 36

D. Effect of his sermon: vs 37

E. Peter's answer. vs 38 - 39

8. ACTS 2:38 "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." K.J.V.

A, This passage has been in sharp dispute ever since gospel preachers began debating the plan of salvation with the denominational world, which teaches salvation by faith only. (We have never understood why they fight so hard against baptism-- they require SOMETHING they call "baptism" before one can be a member of their church--- and the matter is not difficult at all.) Why not just say and do what Jesus commanded. Cp. Mark 16:15-16 with this vs.

a. Many things we might say to show that "for remission of sins" in this passage means "in order to obtain", but we will content ourselves with one comparison and reference to different translations.

b. The comparison: See Matthew 26:28 It reads (At the institution of The Supper) "...for this is my blood of the new testament, which is shed for many for the remission of sins."

The expression "for the remission of sins" is identical in both the original language and in the English. Therefore-- the reason for which Christ died, HAS to be the reason for which we must repent and be baptized. If men are baptized BECAUSE they are saved, Jesus died because men were saved--- etc...

9. The translations: (Acts 2:38)

NEW ENGLISH "Repent, said Peter, repent and be baptized, everyone of you, in the name of Jesus the Messiah for the forgiveness of your sins..."

THE NEW TESTAMENT (Catholic-- Pub. by Sheed & Ward) Repent, Peter said to them, and be baptized, everyone of you, in the name of Jesus Christ, to have your sins forgiven; ...

MOFFATT Repent, said Peter, let each of you be baptized in the name of Jesus Christ for the remission of your sins; ...

GOOD NEWS FOR MODERN MAN Peter said to them: turn away from your sins, each one of you, and be baptized in the name of Jesus Christ, so that your sins will be forgiven; ...

THE LIVING ORACLES And Peter said to them, Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, ...

THE EMPHATIC DIAGLOTT And Peter said to them; Reform and let each of you be immersed in the name of Jesus Christ, for the forgiveness of your sins; ...

NEW INTERNATIONAL Peter replied, Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. ....

GODBEY And Peter said to them, Repent, and each one of you be baptized in the name of Jesus Christ unto the remission of your sins, ...

THE AMPLIFIED NEW TESTAMENT And Peter answered them, Repent- change your views, and purpose to accept the will of God in your inner selves instead of rejecting it- and be baptized everyone of you in the name of Jesus Christ for the forgiveness of and release from your sins; ...

GOODSPEED Peter said to them, Repent, and be baptized everyone one of you in the name of Jesus Christ, in order to have your sins forgiven; ...

Translations continued:

CRITICALLY EMPHASISED But Peter said unto them: Repent ye! and be immersed, each one of you, in the name of Jesus Christ, into remission of your sins; ...

PHILLIPS Peter told them, You must repent and everyone of you must be baptized in the name of Jesus Christ, so that you may have your sins forgiven...

Many, many other such references could be given, but these suffice to show the true meaning of the passage. We have had opportunity to examine many such works-- in fact, we have in our possession, not only the ones here listed, but many others besides-- never have we found one that translated this passage with the idea that it indicated that one is baptized BECAUSE his sins have been forgiven, as some of our friends try to tell us. Repentance and baptism are connected in this passage in such a way that both of them stand in the same relation to remission-- or forgiveness. If one is saved before he is baptized-- he is saved before he repents.

(If you want to study this subject at length-- fully, we suggest you get HANDBOOK ON BAPTISM by J.W. Shepherd. It is published by the Gospel Advocate and can be had in any religious bookstore operated by our brethren. L.L.S.)

8. The promise of the Holy Spirit vs 38 -39
9. Further exhortation and result. vs 40 - 41
10. "They continued..." note the four things... v 42
11. Further work and activity: vs 43 - 47
  - A. Miracles v 43
  - B. Things in common. vs 44 - 45 Ch. 4:32 also Acts 4:36-37
  - C. Their activity. vs 46 - 47
  - D. "The Lord added... v 47

Chapter 3

1. Healing of the lame man vs 1 ff 7
2. It was "immediate" --- cp with modern "healings". v 7 -
3. Effect upon the public. vs 8 - 10
4. Peter explains it to the people-- preaching Christ vs 11 - 26
  - A. Peter hastens to assure the people about the origin of the miracle. v 12
  - B. Refers to Jewish history-- Jesus-- their sin... v 13 -15
  - C. This healing is through THIS Jesus.. v 16
  - D. They did it in ignorance (But this did not excuse) for
  - E. Commands them to repent, etc... vs 17 -21
  - F. "Seasons of refreshing" ---"times of restoration" vs 19 - & - 21
  - G. A Prophet... vs 22 - 23
  - H. "All the prophets... vs 24 - 26

Chapter 4

1. Continuation of events from previous chapter....
  - A. Apostles preaching-- authorities & religious leaders-- v 1 - 3
  - B. Many believed -- 5000 v 4 Did this include the 3000 of ch. 2?
2. A trial vs 5 - ff
  - A. Their question v 7
  - B. Peter speaks... vs 8 -

Trial continued:-

- a. If we be examined... good deed done... v 9
  - b. Peter names the source of authority-- & charges them... vs 10 -
  - c. "Head of the corner..." v 11
  - d. "And in none other is there salvation... name... v 12
3. Reaction of the authorities vs 13 ...
- A. "Unlearned and ignorant..." i e not professionally trained religious men...
  - B. "They had been with Jesus..."
  - C. In face of the evidence-- they were helpless. 14 (i e, the authorities)
  - D. Attempt at "pressure" & Apostle's response. vs 15 -18 - 20
  - E. Attempt at further intimidation--- released-- real reason for release. v s 21
4. Activity of the Apostles after their release... vs 23 - 31
- A. The brethren praise God. vs 23 - 28
  - B. Their prayer vs 29 -
  - C. The earthquake.... v 31
5. Conclusion of the chapter:
- A. Reason for the great growth. vs 32
  - B. Great preaching-- great work... vs 33 -
  - C. None had need -- sold possessions, etc. vs 34 - 35
  - D. The example of Barnabas. vs 36= 37

Chapter 5

1. Ananias & Sapphira vs 1 - 10
- A. The nature of their sin... vs 3 - 4 The penalty v 5
  - B. Sapphira becomes involved-- same fate. vs 7 - 10
  - C. Effect upon the church. V 11
  - D. The Roman Catholic church once put "heretics" to death (when they controlled all the civil governments) And "justified such action on the basis of this event. What would YOU say/think about THAT?
2. Great work among the Christians vs 12 - 16
- A. Many signs & wonders--
  - B. Many added, "multitudes", etc
  - C. Many unusual miracles. vs 15 -- 16
3. Opposition & persecution/High Priest... vs 17 -
- A. Why would the Sadducees be involved in such persecution?
  - B. Apostles arrested. v 18 Released by an angel. v 19 -20
  - C. They continue preaching. -- as commanded.. vs 20 - 21
  - D. Meeting of the council. vs 21 - Apostles "gone" vs 21- 23
  - E. Authorities much perplexed -- but cautious - vs 24 - 26
  - F. Apostles before the council again. vs 27 - 28
  - G. Unintended compliment. v 28
  - H. Peter's answer- with the rest-- vs 29 - 32
  - I. Bitter hatred of the authorities v 33
  - J. Counsel of Gamaliel. vs 34 - 39 (Is this really good advice regarding false teachers?)
  - K. Council agrees with Gamaliel. vs 40 Apostles are beaten - told not to teach Jesus any more. (For more about Gamaliel, see Acts 22:3)
  - L. Apostles "rejoiced"... vs 41 Continued to teach. v 42

## Chapter 6

1. The Seven chosen. vs 1 - 6
  - A. Reason for this selection. v 1
  - B. Reason the Twelve did not see after it. v 2 Also v 4
  - C. Kind of men to be selected. v 3 - 3
  - D. Names of those chosen-- effect upon the church. vs 5 - 6
  - E. How the Seven were set apart for their work. v 6
2. Great growth of The Church--- many priests obeyed the gospel. v 7
3. Stephen vs 8 also vs 5
4. Opposition--- the source--- vs 9 - ff
  - A. They could not "withstand, etc" v 10
  - B. They "suborned" men, etc (Check the meaning of this word in dictionary)  
(If you do not know what it means, of course)
  - C. The seizure of Stephen... and falsely charged him... vs 11 - vs 12 - 15

## Chapter 7 Stephen continued:---

1. The question of the High Priest v 1
2. Stephen's answer. v 2 - 53
  - A. Abraham - Haran - God promised him the land - Egyptian bondage foretold  
Circumcision - Birth of Isaac - Jacob - the 12 Patriarchs-- Joseph  
Egypt. vs 2 - 10
  - B. Famine in Canaan -- Jacob's sons to Egypt -- Jacob is called to Egypt by  
Joseph. --- He died - buried in Shechem--- vs 11 - 17
  - C. Slavery -- v 19 - destruction of the babies. v 19 -- Moses... 20 - 21
  - D. Moses saves the people... vs 22 - 44
    - a. See v 37 Who is THIS prophet?
    - b. What was "the church in the wilderness"?
  - E. The Tabernacle vs 44 -
  - F. Joshua vs 45 -
  - G. David-- 45 - Solomon -- 46 - 47
  - H. What was the "defect" of Solomon's temple? vs 47 - 48 - 50
  - I. Stephen's charges against them... vs 51 - 53
3. Stoning of Stephen... vs 54 - 60 (The first Christian martyr)
  - A. "... gnashed on him with their teeth... v 54
  - B. He, full of Holy Spirit-- looked up... vs 55 - 56
  - C. This further enrages them--- vs 57 - 59
  - D. "A young man named Saul..." v 58
  - E. Stephen dies... vs 59 - 60 "And Saul was consenting to his death." 8:1

## Chapter 8

1. A Great persecution begins against the church. vs 1 -
  - A. Brethren scattered abroad... vs 1 -- "except the Apostles...
  - B. Devout men buried Stephen, etc v 2
  - C. Saul "made havoc of the church". (laid waste) v 3

**N O T E:** At this point we come to a natural division in this book. Until this time the writer has dealt with the things that happened in Jerusalem. Beginning now, he will talk mostly about the spread of the gospel, detailed cases of conversion, with only occasional reference to Jerusalem. But some of these references will deal with very important things.

2. The gospel goes to Samaria vs 4 fff (consult a map)
  - A. Philip (see ch 6:5) goes to the city of Samaria. v 5
    - a. "Multitudes" "heard" and "saw"... v 6
    - b. Simon the sorcerer (define sorcerer) v 9
      - (1) He was of great influence vs 10 -11
      - (2) Along with many others, Simon "believed" and was "baptized". vs 12-13
  - B. Apostles in Jerusalem heard Samaria had received the gospel... v 14
    - a. They sent Peter & John... (These were APOSTLES)
    - b. The Holy Spirit -- "laid their hands on them: 15 -17
    - c. Simon's offer.. vs 18 and request 19
    - d. Note how this gift was given. v 18
    - e. Peter rebukes Simon vs 20 -
    - f. Tells Simon what to do about his sin. v 22---

**Note:** This is the second time we have had an example of Christians sinning. The first was Ananias and Sapphira in chapter 5. The Lord killed them on the spot, thus showing His feeling toward sin in the church. In this case the Lord was more lenient, and made a way whereby Simon could be restored. It is an example of a Christian "falling from grace", for he had been saved & fell. (See v 13 & compare with Mark 16:16) For further information on this subject, see James 5:16-20 Gal 6:1-2

3. The apostles return to Jerusalem, preaching on the way. vs 25
4. The Ethiopian vs 26 - 40 (conversion of)
  - A. Angel spake to Philip... v 26 (keep count of the intervention of heavenly beings.)
  - B. Philip obeyed the angel. vs 26 = 27
  - C. The Ethiopian vs 27 - 28
  - 2 D. The Spirit said... v 29
  - E. Ethiopian was reading .. the question, answer & teaching... vs 30 - 35
  - F. The water - The question - the answer -- the baptism... vs 36 - 38
  - G. "... the Spirit of the Lord caught away Philip..." vs 39
    - a. Note that The Spirit put Philip to work... vs 29 & took him away...
    - b. WHEN did The Spirit think the work was finished?
  - H. Note the suggestion on "A" above--- what is the answer? How many of the heavenly beings contacted the Ethiopian (sinner) How many, the preacher?
  - 3 I. When did the Ethiopian "rejoice"? Why? v 39
5. Note that Philip continued with his preaching. vs 40

## Chapter 9

1. Saul - "threatings & slaughter" vs 1
  - A. Went to the high priest... note purpose... vs 2
2. The conversion of Saul vs 3 - 19 ; Acts 22:6-16; Acts 26:12-19



## Conversion of Saul continued:

## 3. The trip to Damascus

- A. "... a light out of heaven..." v 3 cp Ch. 26:13 "about noon" 22:6
- B. The "voice from heaven" etc vs 4 - 6
- C. "... he fell to the earth..." Not "stricken to the earth" v 4
- D. Saul heard no "still small voice"--- but plain, intelligible words. 4 -6
- E. "... it shall be told thee what thou must do..." v 6 (if there was something he 'must' do, evidently he was not then saved.)
- F. Saul to Damascus... vs 7 - 9

## 4. Ananias -- the vision-- the instruction-- vs 10 -16 cp 22:12 - 16 ;

- A. Saul a 'chosen vessel' vs 15 cp 26:16-18
- B. Saul is told what to do-- does it. Acts 22:16; 9:17-19;

## 5. Saul preaches the gospel. vs 19- 22

- A. Jews try to kill him v 23 Paul escapes... 24 -25 (Name "Paul" came later )
- B. The account in Acts does not mention a trip to Arabia. See Galatians 1:11-18
- C. It was actually about three years before the events next mentioned in Acts 9:26 (see the reference just given in Gal. 1)
- D. Saul back in Jerusalem vs 26 - 30
  - a. Jerusalem brethren afraid of him. vs 26
  - b. Role of Barnabas. v 26 (Where did Barnabas get the information needed?)
  - c. Accepted in Jerusalem-- preached -- to Tarsus. vs 27 - 30

## 6. Other events:

- A. Church had rest--- grew. vs 31
- B. Peter traveling, came to Lydda v 32
  - a. Healed Aeneas... v 33 - 34 great results v 35
  - b. Tabitha (Dorcas) in Joppa. 36 - 43

## Chapter 10 The Conversion of Cornelius

## 1. Cornelius:

- A. A Centurion (Roman Army officer-- probably = to a Captian now.)
- B. "The Italian Band" -- name of his "outfit"
- C. He was:
  - a. A devout man. v 2
  - b. Feared God with all his house. v 2
  - c. Gave much alms v 2
  - d. Prayed always v 2
  - e. A righteous man v 22
  - f. Good reputation among the Jews. v 22
- D. Yet, with all these good traits, he was lost. v 6 in K.J.V. & v 33
- E. His vision vs 3 - 6 His obedience. vs 7 - 8
- F. Peter's vision vs 9 - 16
  - a. On the house top--- about 6th hour (noon)
  - b. The great - vessel... contents thereof--- vs 11 -

Note: The significance of this is found in the Mosaic law's regulations concerning the kind of flesh the Jews could eat, and it is to this that Peter refers in v 14. God's answer in vs 15 takes on a higher - a spiritual meaning.

- G. Peter's perplexity & God's answer. vs 17 - 20

- H. Peter's meeting with the messengers from Cornelius. vs 21 - ff
- I. They all go to Caesarea. vs 23
  - a. Cornelius, with his kinsmen, was waiting. v 24
  - b. Cornelius falls down to worship Peter. vs 25
  - c. Peter will not tolerate this. vs 26 Compare this to the actions of the Pope who claims to be the successor of Peter.
  - d. "... an unlawful thing... v 28 But God had told him... His explanation of his presence & his question. vs 28 = 29
- J. Cornelius' reply. vs 30 - 33
- K. Peter preaches: vs 34 ff
  - a. The GREAT truth Peter had learned & here expressed. v vs 34 - 35
  - b. Preaches about Jesus, beginning with Baptism of John vs 36 -
  - c. The Jews slew him... vs 39
  - d. God raised him the third day. v 40 Proved the resurrection. vs 40 - 41
  - e. Through faith, forgiveness is offered. v 43
- L. The Holy Spirit-- "...while Peter yet spake, etc" v 44 Cp 11:15
  - a. The Jews with Peter were amazed. v 45 (6 of them. 11:12)
  - b. This suggested water baptism to Peter. see vs 47 - 48
  - c. They were baptized in the name of Jesus-- the baptism of the great commission. Matthew 28:18-20

## Chapter 11

- 1. Brethren in Jerusalem learn of Cornelius-- Peter goes there-- "explanation" Ch. 11:1 - 18
    - A. Contention -- vs 1-2
    - B. Peter tells them of Cornelius -- "... in order" v 4
      - a. Peter's story vs 5 ---
      - b. "As I began to speak, the Holy Spirit..." v 15
- NOTE:** Pentecost, Acts 2, is the ONLY thing that will fit the words: "The beginning"
- c. Peter "remembered", etc vs 16 - 17
  - d. Jewish brethren "accept" the idea that the gospel is to go to the Gentiles.

**Note:** This is the first time we have an account of the gospel going to the Gentiles. They had serious questions (Jewish Christians) about the circumcision of Gentile Christians, but so far as we know the question of whether or not the Gentiles were to have the gospel, was never raised again. The Great Commission required it.

- 2. The gospel spreads vs 19 -
  - A. The gospel goes to Antioch in Syria v 19 Also, Phoenicia & Cyprus
    - a. Carried there by men of Cyprus & Cyrene. v 20 \*
    - b. They preach to the "Grecians" (Greeks) (This, a new thing) v 20
    - c. The Lord blessed their work... vs 21 Many "believed" & turned

**Note:** This passage shows that "believing" is not necessarily all that is involved in "turning"-- indeed, repentance is required, and this is "turning"-- but an unbeliever cannot repent-- for the "goodness of God" causes one to repent... (Romans 2:4) One who does not believe in God could hardly be moved by His "goodness".

\* Some think that Simon, of Cyrene, who carried the cross for The Lord was one of these preachers. This is possible, but no way for us to know. We should not speculate. See Deuteronomy 29:29; II Tim 2:16- & vs 23

- B. Jerusalem learns of events in Antioch - send Barnabas. vs 22
  - a. Barnabas well pleased with what he sees. v 23
  - b. Character of Barnabas v 24
  - c. "Much people" added to the Lord... 24
- C. Barnabas goes to Tarsus for Saul vs 25
  - a. They work together in Antioch for a year. vs 26 Great results!
- D. "...the disciples were called Christians first in Antioch." v 26

Note: J.W. McGarvey says regarding this "new name"; "The new name which here and now originated proved the most potent name that has ever been applied to a body of men. The question, who originated it, whether Barnabas and Saul, or the disciples of Antioch, or the unbelievers of Antioch, has occasioned more discussion than its importance justifies. To an untrained reader of the Greek it might appear that the passage should be rendered, "they were gathered together with the church, and taught much people, and called the disciples Christians first at Antioch," thus representing Barnabas and Saul as the authors of the name; but this rendering is condemned, and that of our text justified by the almost unanimous judgement of scholars. To call the followers of Christ Christians is so obviously proper and natural that it might have occurred to almost anyone acquainted with the Greek language; and this renders it difficult to decide whether it was given by unbelievers, or by the disciples themselves. In favor of the former supposition is the fact that hodies of men very commonly receive the names by which they are permanently known from others; but the supposition adopted by many, that this name was given by the enemies of the faith in derision, is groundless, as is very clear from the consideration that there is nothing in it belittling or contemptuous. It is just such a name as a number of grave and dignified friends of a cause, had they been sitting in council on the subject, may have adopted. For its divine approval, we need no other assurance than that found in its acceptance by the apostles. (See Acts 26:28 & I Peter 4:16) True, in the only later occurrences of it in the New Testament, it appears as the name by which the disciples were called, rather than that by which they called themselves; but it is only natural that in the epistles, which are all addressed to Christians, other and more intimate titles should usually be employed." Commentary on Acts p 228 - 229

H. LEO BOLES (Commentary on Acts. p 185) "...Much discussion has been had as to who called them "Christians." "Were called" shows that they not only called themselves by that name, but that others called them by that name. "Were called" is from the original "chrematisai", and has the force of divine command... "

### 3. Benevolence vs 27 - 30

- A. Prophets from Jerusalem to Antioch. v 27
  - a. Agabus tells of a great dearth (famine) that is to come. v 28
  - b. The disciples determined to send relief to Judea... v 29
- B. They did send help.
  - a. "... to the elders". v 30
  - b. "...by the hand of Barnabas and Saul. v 30

## Chapter 12

- 1. Herod, the king, begins persecution... vs 1 - 1

- A. James, the brother of John, killed... v 2
- B. When he saw this pleased the Jews, he arrested Peter also... v 3
  - a. Peter placed in prison,-- 4 quarternions of soldiers to guard him. v 4
- Note! A quarternion was four soldiers. The night was divided into four watches, and there was a quarternion of soldiers for each watch.
- b. Why wait until after the Passover as in v 4?
- C. The church takes counter-measures. vs 5 See last sentence in James 5:16
  - a. Peter released. vs 6 - 10
  - b. Peter's reaction. vs 11 - 12
  - c. Peter's reception at Mary's house. vs 13 - 17
  - d. Peter left for another place, gave instruction. v 17
- 2. Herod thwarted in his plans to kill Christians--- executes the innocent guards. vs 19
- 3. Herod to Caesarea, etc.
  - A. Herod displeased with Tyre and Sidon---
    - a. People from these cities came to appease him, etc vs 20
  - B. Herod's oration... vs 21 -
    - a. Reaction of the people. 22
    - b. The Lord "smote him", because... v 23
    - c. Fate of Herod v 23
- 4. The word of God grew and multiplied... v 24
- 5. Barnabas and Saul returned from Jerusalem when they had fulfilled their ministration, taking with them John whose surname was Mark.

# N O T E - - -

Beginning with chapter thirteen we begin the last great section of this book, the one dealing with the work of the apostle Paul and the spread of the gospel to the Gentile world, ending in his first Roman imprisonment. These are very important years in the history of the church, and if one is to know the Bible, especially the New Testament, he simply must master this section of this great book. In the years covered in this section, most, if not all of Paul's writing was done, and this includes much of the New Testament. In this section the FOUR missionary journeys of Paul will be related.

## Chapter 13 THE FIRST MISSIONARY JOURNEY BEGINS

- 1. In the Antioch church there were<sup>Y</sup>PROPHETS and TEACHERS. v 1
  - A. They were:
    - a. Barnabas
    - b. Symeon, called Niger
    - c. Lucius of Cyrene
    - d. Manaen, foster brother of Herod
    - e. Saul
  - B. Directions from the Holy Spirit vs 2
    - a. "As they ministered to the Lord & fasted...
    - b. Holy Spirit said, etc... v 2
    - c. Fasting, prayer, laying on of hands--- sent them away. v 3
- 2. First missionary journey of Barnabas & Saul begins. v 4 (With John Mark)
  - A. To Seleucia... (seaport serving Antioch)
  - B. To Cyprus (Island not far from Seleucia.)

- a. In Salamis (East end of Island) preached...
- b. Through the island to Paphos (West end of island)
- C. Interesting events in Paphos:
  - a. "A certain sorcerer..." v 6 (Bar-Jesus or Elymas)
  - b. They preach to Sergius Paulus, the proconsul (governor)
  - c. Elymas "withstood" them.... v 8
  - d. Saul (now called Paul for the first time) pronounced sentence upon him vs 9 - 11
  - e. The proconsul "believed"... v 12
  - f. Learn all you can about the island of Cyprus.
- 3. The journey continues from Cyprus...v 13 ff
  - A. From Paphos to Perga in Pamphylia
    - a. John (Mark) leaves them and returns to Jerusalem) v 13
    - b. They pass through--- evidently did not stop to teach-- to Antioch.. v14
  - B. To Antioch in Pisidia vs 14 (The "Antioch" from which they left for this work was in Syria)
    - a. There was a synagogue - they attended-- invited to speak. vs 14 - 15
    - b. Paul (not called 'Saul') spoke vs 16 - ff
    - c. He reviewed Jewish history-- vs 17 - 41
      - (1) "Seed of David" promised vs 22 - 23
      - (2) Work of John (the baptist ) vs 24 - 25
      - (3) Jesus killed by the Jews vs 27 - 29
      - (4) Resurrection of Jesus... vs 30 - 37
      - (5) Through Jesus is proclaimed the remission of sins. vs 38 -39
      - (6) Warning vs 40 - 41
    - d. Many interested-- want to hear more... vs 42- 43
    - e. Great crowd the next sabbath. v 44
      - (1) Jewish jealousy-- opposition-- vs 45 -
      - (2) They "turn to the Gentiles..." vs 46 -
      - (3) Word spreads - Jews stir up more trouble-- "cast them out of their borders"... They "shake the dust of their feet..." to Iconium. (see map) v 47 - 51
  - C. In Iconium..... vs 51 - 52 "...disciples filled with joy..."

#### CHAPTER 14

- 1. First journey continued in Iconium. 13:51 - 14 1
  - A. Their work in Iconium... (This was a city of Lyconia, which was possibly a part of the region known as "Galatia"-- about 80 or 100 miles Southeast of Antioch)
    - a. Spoke in the synagogue-- many believed v 1
    - b. Jews stir up trouble... v 2
    - c. They stay & speak "... long time..." v 3 Many miracles...
    - d. Opposition continues... effort to stone them... they leave. v 4 - 6
  - B. To Lystra & Derbe -- (still to the Southeast...) (see map)
    - a. They preach v 7
    - b. In Lystra they heal a man crippled from birth. vs 9 -
    - c. Reaction of the public.. v 11- 13
    - d. Response of the apostles. vs 14 - 18
  - C. Jews from Antioch-- persecution...vs 19 -
    - a. Paul stoned -- dragged from city, supposing he was dead.. vs 19
    - b. Paul "... rose up"... v 20

First journey continued...

- D. They begin the return journey, visiting places previously visited. v 20 ff
  - a. To Derbe -- Lystra -- Iconium-- Antioch. vs 21
  - b. They "confirmed the souls..." exhorted -- appointed elders -- prayed-- fasting-- vs 22 - 23
  - c. Through Pisidia (see map) to Perga in Pamphylia (they preached in Perga this time) to Attalia. vs 24 - 25
- E. Return to Antioch (in Syria) "from whence, etc" vs 26 -
  - a. Report their work... v 27
  - b. They "tarried there "no little time..." vs 27-28

## Chapter 15

The fifteenth chapter is a "digression" from the thought of the journeys that occupy much of this section. But it is one of the most important chapters, for it deals with a great controversy that arose in the church and shows how it was settled.

### 1. Beginning of the controversy:

- A. "Certain men" from Jerusalem teach necessity of circumcision. v 1
- B. Paul & Barnabas "... had no small dissension and questioning with them..." v 2 (Does this give us any indication of what we should do when false teaching is done?)
- C. They decide to send men to Jerusalem to talk with "...the apostles and elders about this question." NOTE: They did not at this time have the Bible. The only way they could get at the truth was to consult inspired men. We do not know who "the elders" were in Jerusalem, but some think their names are given in Galatians 2:9. This may be. If so, they were all inspired, however, the "James" mentioned in that passage may be the brother of Jesus & not an apostle by that name. This is another of those questions we will have to "wait and see"... The important thing is they were able to get the truth. That is all that EVER matters!
  - a. Paul, Barnabas, & "certain others of them" sent to Jerusalem. vs 2
  - b. Their journey takes them through Phoenicia & Samaria (see map) they preach in those areas, telling about the 1st. journey. vs 3 -
- D. In Jerusalem
  - a. They were "received", etc v 4
  - b. They relate the results of the 1st journey... v 4
  - c. Opposition... v 5

2. The Jerusalem meeting: v 6 ff (The Catholics like to call this "the first church council" and claim that from it their custom of having "councils" sprang-- This simply cannot be... It bears no resemblance to their "councils...")

- A. Council starts off with "much questioning..." v 6 - 7
- B. Peter speaks (he had "the keys") v 7 ff
  - a. Reminded them that he first preached to the gentiles. v 7
  - b. Reminded them that the Holy Spirit had been given. v 8
  - c. No distinction between Jew & Gentile vs 9
  - d. His question & conclusion. vs 10 - 11
- C. Effect of his sermon. vs 12 -- James speaks vs 12 - 13

## The Jerusalem Meeting Continued. (Chapter 15)

- D. James' sermon:
  - a. Reviewed what Peter had said v 14
  - b. Mentioned the prophets, showing they foretold this. vs 15 - 18
  - c. His "judgement"-- v 19
  - d. What was commanded of the Gentiles. vs 20 -
- E. Decision of the meeting--- vs 22
  - a. The men selected... vs 22
  - b. "... and they wrote thus by them..." vs 23 - 29
- 3. The return to Antioch vs 30 ff
  - A. In Antioch:
    - a. "they gathered the multitude... delivered the epistle..." v 30
    - b. The "decision" was well received... v 31
    - c. Judas & Silas... (these came from Jerusalem with Paul & his company)  
They had not previously been to Antioch, so far as we know. 32
    - d. Paul & Barnabas continue in Antioch. v 35
- 4. The second Missionary Journey Acts 15:36 - 18:22
  - A. The proposal v 36 (Acts 15)
  - B. The disagreement. 15:37-39
  - C. The solution vs 39 - 41

Chapter 16 (The second journey)

- 1. Paul & Silas go through Syria & Cilicia confirming the churches 15:41  
Note Paul & Barnabas & John Mark went on first one-- now Paul & Silas.
  - A. To Derbe & Lystra-- Timothy -- vs 1 -
    - a. Timothy of good repute-- circumcision... (Timothy was son of a Jewess-- hence the question of the circumcision of a Gentile Christian not here involved--- and if he complied with this provision, he could mix with the Jews, otherwise, he could not. When the question of the circumcision of Titus arose, he being a Gentile, Paul would not hear of it. See Galatians 2:1-5 )
    - b. Timothy joins Paul's party. v 3
  - B. Journey continues through Phrygia & Galatia (compare with 1st journey) v 6
  - C. To Mysia -- forbidden of Holy Spirit to go into Asia & Bithynia vs 7 & 6
  - D. To Troas--- Macedonian vision--- vs 8 - 10 Notice the pronouns v 6 & 11
  - E. Continue journey to Samothrace, Neapolis, to Philippi in Macedonia.... v 9-12
    - a. "On the sabbath... to riverside... vs 12 - 13
    - b. Lydia... vs 14 - 15 Note their place of residence. vs v 15
    - c. Healing of the afflicted girl vs 16 - 18
    - d. Paul & Silas are beaten, imprisoned. vs 19 - 24
    - e. They are released vs 25 - 27
  - F. The Jailor vs 27 ff
    - a. Paul's "loud voice". v 28
    - b. The Jailor's question. 29
    - c. The answer. vs 31 - 34
    - d. They "rejoiced"...

## The Second Journey continued:

Pedobaptists claim that in these two examples of conversion, we have instances of infant baptism, because these are "household conversions". It is upon such "proof" as this that much denominational doctrine stands. In the case of Lydia those involved gave "...heed unto the things spoken by Paul"... Could infants "give heed" to things spoken? See vs 14 And in the case of the Jailer, Paul commanded him and "his house" to believe. v 31 Infants cannot believe, therefore this does not include infants. And vs 32 shows that the word was spoken to "all" that were in the house. One cannot "speak the word" to an infant. There are many households that do not have infants. And this "proof" simply does not prove it. Besides that, they do not "baptize" them-- they just sprinkle them... Baptism is a burial. See Romans 6:4 & Colossians 2:12

2. Paul & Silas released vs 35 - 40
  - a. Paul accepts protection given by his Roman citizenship. vs 35- 39
  - b. They are asked to leave---
  - c. Short return to Lydia's house, then they leave v 40

## Chapter 17 (Second Journey continues)

1. Amphipolis, Apollonia to Thessalonica--- vs 1
  - A. In Thessalonica (Today this city is called Salonica)
    - a. Paul preached three sabbath days in the synagogue-- preached Christ. v 2-4
    - b. Opposition-- v 5
    - c. House of Jason. vs 5-6-9
  - B. They leave Thessalonica-- v 10
    - a. In Beroea (see map)
    - b. Character of the Beroeans vs 11
    - c. Many believed. v 12
  - C. Jews in Thessalonica v 13
    - a. They continue their persecution in Beroea-- v 13
    - b. Brethren sent Paul away, Silas & Timothy stay... v 14
    - c. Paul to Athens. v 15
2. Paul in Athens: v 16
  - A. Paul was anxious to get on with his preaching... vs 16
    - a. Preaches in the synagogue... market place... v 17
    - b. Meets Epicureans & Stoics (check these in Bible dictionary) v 18
    - c. Called a "babbler" -- some said he set forth "strange gods" because he preached Jesus & the resurrection. v 18
  - B. His sermon on Mars hill (the Areopagus)
    - a. Said they were very religious v 22 "superstitious" in K.J.
    - b. "The Unknown God"--- vs 23 - "That made the world" v 24
    - c. Does not dwell in hand-made temples-- nor served by... 24 - 25
    - d. He is the author of all life... "one blood" vs 26 - 28
    - e. Their poet had said... v 28
    - f. Since we are offspring of God, God cannot be stone, etc. vs 29
    - g. God once "overlooked" -- "winked at" in K.J. now commands... v 30 -
    - h. A judgement before Christ. v 31
  - C. Result of the sermon. vs 32 - 34



Chapter 18 (Second journey, continued)

1. To Corinth (about 40 miles West of Athens)
  - A. Events in Corinth
    - a. Meets Aquila & Priscilla vs 2 - (they were from Rome)
    - b. They shared living space-- worked as tent makers. vs 3 -
    - c. Taught every sabbath in synagogue. v 4
  - B. Silas & Timothy come from Macedonia. v 5
    - a. Paul increases his teaching efforts v 5 -6
    - b. To the Gentiles... vs 6 - 7
    - c. Crispus-- others "...hearing believed, and were baptized." v 8
    - d. Paul's vision --- there a year and a half. vs 10 - 11
  - C. Paul before Gallio. vs 12 - 17
  - D. Paul leaves to return to Syria v 18
    - a. Priscilla & Aquila went with him as far as Ephesus (see map) v
    - b. In Ephesus a few days-- taught in synagogue... promised to return. v 19-21
2. Landed at Caesarea (see map) thence to Antioch. vs 22 (end of 2nd. journey)
3. Begins third journey. v 23 goes through Galatia & Phrygia strengthening the churches. (He had visited these regions on each the the other trips.)
  - A. Apollos in Ephesus vs 24 - 28
    - a. He was from Alexandria (In Africa-- see map)
    - b. He was "eloquent" and "mighty in the scriptures" taught fervently-- taught accurately things Re: Jesus, knowing only baptism of John. v 24-25
    - c. Taught in Synagogue---
  - B. Priscilla & Aquila -- taught him "way of God more accurately."
  - C. Apollos goes to Achaia... v 27 (Greece)
    - a. Brethren encouraged him-- wrote to disciples to receive him...
    - b. He was a powerful preacher... very effective. vs 27 -28

Chapter 19 Third journey continues---

1. Paul arrives in Ephesus, found certain "disciples". v 1

Note: Most of the time spent on the third journey will be spent in this very important center.

- A. "Certain disciples" --- The Holy Spirit... vs 2 - 3
  - a. "John's baptism..." what was this? See Mark 1:4
  - b. Paul's answer & their response vs 4 - 5 See Math. 28:18-20
  - c. Laying on of hands-- result. vs 6 Compare with Acts 8:14-18

Note: So far as the Bible tells us, only apostles and those to whom they gave this power by the laying on of hands, could perform miracles. And notice that it was not just any hands, but hands of an apostle. Of course this one thing eliminates miracles today, for no apostles are living.

Note: These people had been baptized-- no doubt because they believed it was God's will-- yet it was not scriptural-- thus showing that the purpose of one's baptism determines the validity of it. One's purpose would be dictated by his faith. If one believes he is saved before baptism, he cannot be scripturally baptized.

- B. Paul begins his Ephesian work by teaching in the synagogue. vs 8
  - a. Continued in this place for three months. v 8
  - b. Notice the burden of his preaching: "...reasoning and persuading as to the things concerning the kingdom of God." The KINGDOM was important-- still is.
  - c. Opposition comes--- v 9
- C. School of Tyrannus v 9 This Tyrannus was evidently a Greek-- he would have owned his own school and lectured on philosophical subjects.
  - a. Paul continued here for two years. v 10
  - b. Gospel spread throughout the region. vs 10
  - c. Special miracles vs 11 - 12 ..
  - d. Incident of the sons of Sceva. vs 13- 17
  - e. The magicians and their books vs 17 - 20
- D. Paul's further plans
  - a. To go through Macedonia & Achaia to Jerusalem. (see map) vs 21
  - b. Must see Rome also. v 21
  - c. Sent Timothy and Erastus ahead... v 22
- 2. The work in Ephesus is terminated...
  - A. Actions of Demetrius, the silversmith. vs 23 - ff
    - a. He gathers others of the same occupation. v 25
    - b. His speech to them vs 25 - 27
    - c. Effect of the speech vs 28 - 34
    - d. The town clerk... vs 35 - 41

## Chapter 20 Third journey continued....

- 1. The riot started by Demetrius--- ch 19 -- Paul gets ready to leave. v 1
  - A. His journey vs 2 - through Macedonia into Greece. see map
    - a. Spends 3 months in Greece (Corinth) vs 2 - 3
    - b. A plot... v 3
    - c. Changes plans & goes another way... v 3
    - d. His companions in travel. see vs 4
  - B. Events in Troas. vs 5 - 6 (check the map)
    - a. They broke bread on first day of week... vs 7 Met for this purpose.
    - b. Paul's sermon prolonged-- Eutychus-- vs 7 - 10 - 12
- Note: The writer joined this party somewhere-- see vs 5, 6, 7, 13 (--pronouns)
- C. The journey continues--- v 13 ff
  - a. Assos (see the map) to Mitylene-- Chios-- Samos--Miletus---
  - b. Reason why Pauls did not want to visit Ephesus. v 16
- 2. The Ephesian elders. vs 17 - ff to end of chapter
  - A. Called them to Miletus--- v 17
  - B. His sermon to them vs 18 -- 35
    - a. His life among them. vs 18 - 21
    - b. Now, "bound in the spirit" (discuss this) to Jerusalem. v 22 - 23
    - c. His evaluation of his own life. vs 24
    - d. They would see him no more. v 25
    - e. Pure from blood of all men. Why? vs 26-27
    - f. Special admonition to these (and all) elders.. vs 28 -31
    - g. "... and now I commend you..." vs 32

- h. His life and example while there. vs 33 - 35
- C. e end of the meeting vs 36 - 38
  - a. Prayer -- weeping---- v 36-ff
  - b. They "...brought him on his way unto the ship." v 38

Chapter 21 Paul continues homeward on the third journey.

- 1. Details of the trip... vs 1 ff
  - A. Cos --- Rhodes --- Patara (changed ships) "sight of" Cyprus passed by Cyprus-- South of it-- to Syria-- landed at Tyre... see a map vs 1 - 3
    - a. Found disciples in Tyre--- Stayed there 7 days....
    - b. They warned him not to go to Jerusalem. v 4
    - c. They follow him to the ship--- vs 5 - 6
  - B. Land at Ptolemais
    - a. They "salute" the brethren...stay one day...
  - C. At Caesarea vs 8 - ff
    - a. House of Philip the evangelist... v 8 (one of "the seven") What 7?
- Note: What else have we learned about this man?
  - b. Philip's "... daughters who prophesied" Explain this. v 9 Cp I Cor 14;
  - c. Stayed there "some days"--- v 10 33 - 34; I Tim 2:11-15; Tit.2:3-5
  - d. Agabus, a prophet from Jerusalem... his warning... vs 10- 11
  - e. Plea of the brethren. v 12
  - f. Paul's reply. v 13 Their reaction--- v 14
- D. To Jerusalem... v 15 ff
  - a. Some from Caesarea & Cyprus join them for the rest of the trip... v 16
  - b. Well received-- visit leaders-- report on their work. vs 17 - 19
  - c. When they heard of the work they "glorified God-- suggested the vow--- Paul complied with their request. vs 20 - 26
  - d. Jews from Asia stir up trouble vs 27 - 31
  - e. Paul rescued by the soldiers. vs 31 - 33
  - f. The confusion. vs 33 -36
  - g. Paul in the castle--- vs 37 - 40 Jewish mob confronting him.

Chapter 22 Paul speaks to the people. Chapter 21:40

- 1. Speaking in Hebrew language, they listen-- at first. vs 1 ff
  - A. Relates his personal history... v 3 ff
    - a. A Jew -- born in Tarsus. v 3
    - b. Brought up in Jerusalem-- feet of Gamaliel...v 3
    - c. Zealous for The Law-- persecuted "this Way"... vs 3 - 4
    - d. The high priest "doth bear me witness". v 5
  - B. The trip to Damascus... vs 5 - 16
    - a. Story of his conversion vs 6 - 16 (review also, chapter 9)
    - b. Notice that in vs 10 there were some things for him to do--- Ananias tells him in vs 16 what that is... Returns to Jerusalem. v 17 ff
  - C. His mission: To The Gentiles;;; -- vvs 21
    - a. The Jews heard him to this point, then... vs 22 =
    - b. A great tumult-- brought into the castle-- examine by scourging-- v 23
    - c. His Roman citizenship saves him from scourging.. vs 25-29
    - d. Further examination "on the morrow". v 30

Chapter 23 Persecution of Paul continues. Paul taken to Caesarea

1. Paul before the council-- "I have lived in good conscience, etc. " vs 1

A. High priest, commanded he be smitten.. vs 2

a. Paul's reply... vs 3 - 5 (His statement here, "I knew not, etc" probably suggest that he, momentarily, forgot who he was...)

b. Paul's move to divide the crowd... vs 6 - it worked. vs 7 - 10

B. The Lord stood by him..." vs 11

C. Plot of the Jews... vs 12 - 15

a. Paul's sister's son... vs 16 - 22

b. Paul taken by soldiers to Caesarea... vs 23 - 24

Note the SIZE of this body of soldiers... 200 soldiers; 70 horsemen; 200 spearmen... total of 470 -- to protect one man!

2. The letter from Claudius Lysias to Felix, the governor... vs 26 ff

A. Described Paul's arrest.. vs 27 -

a. "Found nothing worthy of death or bonds (imprisonment) vs 29

b. The plot-- hence sent to Caesarea. vs 30

3. The trip vs 31 ff

A. That night to Antipatris... v 31 (see the map)

a. Soldiers return to Jerusalem from Antipatris vs 31

b. The horsemen took him on to Caesarea to the governor

c. Governor promises to "hear them fully", etc.. 34 - 35

Chapter 24

1. Paul tried before Felix vs 1 ff

A. After five days Ananias, the high priest, with others came to Caesarea. v 1

B. The trial: vs 1 ff "Certain elders" and Tertullus with the high priest.

a. Tertullus was the "orator," or lawyer, accuser...

b. Tertullus' speech:

(1) Praised Felix, the "judge"--- vs 3 -4

(2) Charged Paul with being a "pest"-- v 5 a "mover of insurrection among the Jews throughout all the world; a "ring leader of the sect of the Nazarenes; tried to profane the temple. vs 5 - 6

C. Paul's reply vs 10 ff

a. Paul expressed satisfaction, since he knew Jewish customs, to appear before Felix . v 10

b. Mentions the limited time he had been in Jerusalem, vs 11

c. Denies that the Jews found him unlawfully involved. v 12

d. Says they cannot prove their charges against him. 13

e. He did "confess" to being a Christian. vs 14-15

f. He mentions the resurrection. (sore point with the Sadducees) v 14-21

2. Felix delayed his decision. vs 22- 23

3. Paul again before Felix & Drusilla, his wife. v 24

A. He preached concerning the faith in Christ Jesus.

a. Reasoned of: (1) righteousness (2) self control (3) judgement to come

B. Felix was terrified-- at a "more convenient season" vs 25 -

a. Felix wanted a bribe--- v 26 Left Paul in bonds... v 27

Chapter 25 Felix succeeded by Festus--- Paul left in bonds. (two years later)

1. Festus soon went to Jerusalem. v 1
  - A. Jews in Jerusalem seek judgement against Paul. vs 2 - 3 (Planned to kill Paul)
  - B. Festus told them to come to Caesarea, etc vs 4 - 5
2. In 8 or 10 days Festus returned to Caesarea, next day sat on judgement seat.
  - A. Paul brought before the court. vs 6 -
  - B. Jews from Jerusalem made many false charges against him. v 7
  - C. Paul denied having sinned against the law, etc. v 8
  - D. Festus' question & the reason for... v 9
  - E. Paul appeals to Caesar. vs 10 -12
3. Before Agrippa vs 13 - ff
  - A. Agrippa & his wife, Bernice, visit Festus--- stayed "some days" v 13-14
  - B. Festus told Agrippa of Paul's case. (Festus had to send him to Rome, but did not know what to charge him with-- he hoped that Agrippa could help him out of this difficulty. ) vs 14 - 21 & vs 24 - 27
  - C. Agrippa wanted to hear Paul. v 22
  - D. Paul before Agrippa: vs 23 - ff
    - a. Great pomp, etc v 23
    - b. Festus' speech to Agrippa regarding Paul. vs 24 - 27

Chapter 26 Paul speaks to Agrippa, and has now appeared before three rulers, Felix, Festus, and now Agrippa in this one imprisonment. Compare with Acts 9:15 There was also the "pro-consul" in Paphos, Cyprus. ch. 13:7-12

1. Agrippa invites Paul to speak. v 1
  - A. Paul's speech... vs 1 ff
    - a. Paul was happy to appear before him because he was an expert in Jewish matters. v 2 - 3
    - b. Retraced his "manner of life"... vs 4
    - c. Said all the Jews knew these things-- v 5
    - d. He was a Pharisee (strictest Jewish sect) v 5
    - e. Was now being "judged for the hope of the promise made of God to our fathers."
    - f. He asked Agrippa if HE thought it incredible that God should raise the dead. v 8
    - g. He "thought" he should persecute the church... v v 9
    - h. He did this-- see vs. 10 - 11
    - i. The trip to Damascus-- his conversion vs 12 -18 (See also chapter nine and twenty two for this conversion.)
    - j. "I was not disobedient... but..." vs 19 -20
    - k. Reason the Jews seized him. v 21
    - l. Received help from God... v "stand to this day... vs 22 - 23
  - B. Effect upon Festus vs 24
    - a. Paul's reply v 25 - 26
    - b. His question to King Agrippa. vs 27
    - c. Agrippa's reply vs 28 -- Paul's response. v 29
2. End of the meeting-- Agrippa's "judgement. vs 30 - 32

Chapter 27. The Fourth Journey--- as a prisoner...

1. Paul & other prisoners delivered to Julius, a centurian... vs 1
  - A. The journey... from Caesarea... vs 2
    - a. In a ship of Adramytium (see map) v 2
    - b. Those in Paul's immediate party... v 2 & 27 (Who???)
    - c. Landed at Sidon-- Paul allowed to visit friends. vs 3 --
    - d. From Sidon to Myra, a city of Lycia (see map) vs 4 - 5 (Did they pass on the North or South side of Cyprus?)
    - e. A ship of Alexandria-- sailing to Italy... vs 6 -
    - f. The trip continues-- Cnidus, Crete -- Salmone-- Fair Havens-- Iasea Find these places on a map... vs 7 - 8
    - g. Paul's admonition & reason for... vs 9 -10
    - h. The Centurion listened to... instead of Paul... the reason. v 11-12
  - B. The journey is resumed. 13
    - a. Euraquilo... what it did to them... 14-
    - b. Locate "Cauda" as in v 16; "Syrtis" in v 17
    - c. They fight the storm for their lives.. vs 16 - give up hope. v 20
    - d. Paul's statement... vs 21 - 26
    - e. The storm continues... vs 27 (locate on map Sea of Adria)
  - C. Approach to land... vs 28 - ff
    - a. They put out four anchors-- at night... v 29
    - b. The sailors tried to leave the ship, but Paul said... v 30 - 33
    - c. Paul urged them to eat-- had fasted 14 days... v 33 -38
2. They land-- strange land... vs 39 - ff
  - A. Counsel of the soldiers.. vs 42 rejected--- v 43
  - B. They all get ashore.. vs 43 - 44

Chapter 28 The end---

1. They had landed on Melita (now called Malta - see map)
  - A. The natives received them in kindly manner. vs 2
  - B. Paul's miracle... vs 3 - 6
  - C. Pauls heals many--- vs 7 - 10 Note the case of Publius' father.
  - D. On Melita 3 months-- ship of Alexandria... vs 11---
2. Journey to Italy resumed... vs 12 - ff
  - A. Landed at Syracuse, Rhegium, Puteoli... find brethren here... vs 12 - 14
  - B. Brethren from Rome met them at The Market of Appius & the Three Taverns... v 15
3. Paul in Rome... vs 16 ff
  - A. Paul allowed to live alone... vs 16
  - B. He talks with the Jewish leaders. vs 17-20 explaining his situation...
  - C. Jews had had no word from Jerusalem regarding him. v 21..
  - D. These Jews wanted to know of "the sect everywhere spoken against." v 22
  - E. They came to his house & he preached to them. vs 23 - 28
  - F. Jews, generally,, rejected gospel-- he turned to Gentiles. vs v 28
  - G. Two years in Rome... much freedom to teach... vs 30 -31

The book ends... was he put to death? Released? we simply do not know.

THE FIRST MISSIONARY JOURNEY  
Acts 13 & 14

1. Began in Antioch in Syria... Acts 13:2 Barnabas, Saul, John Mark were the preachers...

To SELEUCIA --(sea port) to island of Cyprus-- landed at SALAMIS-- preached through the island to PAPHOS--- Here, the pro-consul, Sergius Paulus became obedient to the faith. (Saul is called Paul for first time) To PAPHOS TO PERGA in Pamphylia (John leaves them here to return to Jerusalem.) Thence to ANTIOCH IN PISIDIA (many converts - persecution by Jews) To ICONIUM -- persecuting Jews follow & resume persecution to the cities of LYCONIA, LYSTRA & DERBE--- many miracles-- Paul stoned-- Return journey begins--- they pass through LYSTRA, ICONIUM, ANTIOCH--- "confirming" the brethren - appointing elders. To PERGA in PAMPHYLIA to ATTALIA -- to ANTIOCH in SYRIA---

THE SECOND MISSIONARY JOURNEY Acts 15:36 - 18:22

(The Jerusalem meeting, Acts 15, took place between the first & second journeys.)

Persons: Paul & Silas (Paul & Barnabas at first intended to go together, but Barnabas wanted to take John Mark, and Paul wouldn't agree, since John had left them at Perga on the first trip) Barnabas took Mark and went to Cyprus, Paul took Silas and went to Syria and Cilicia, etc

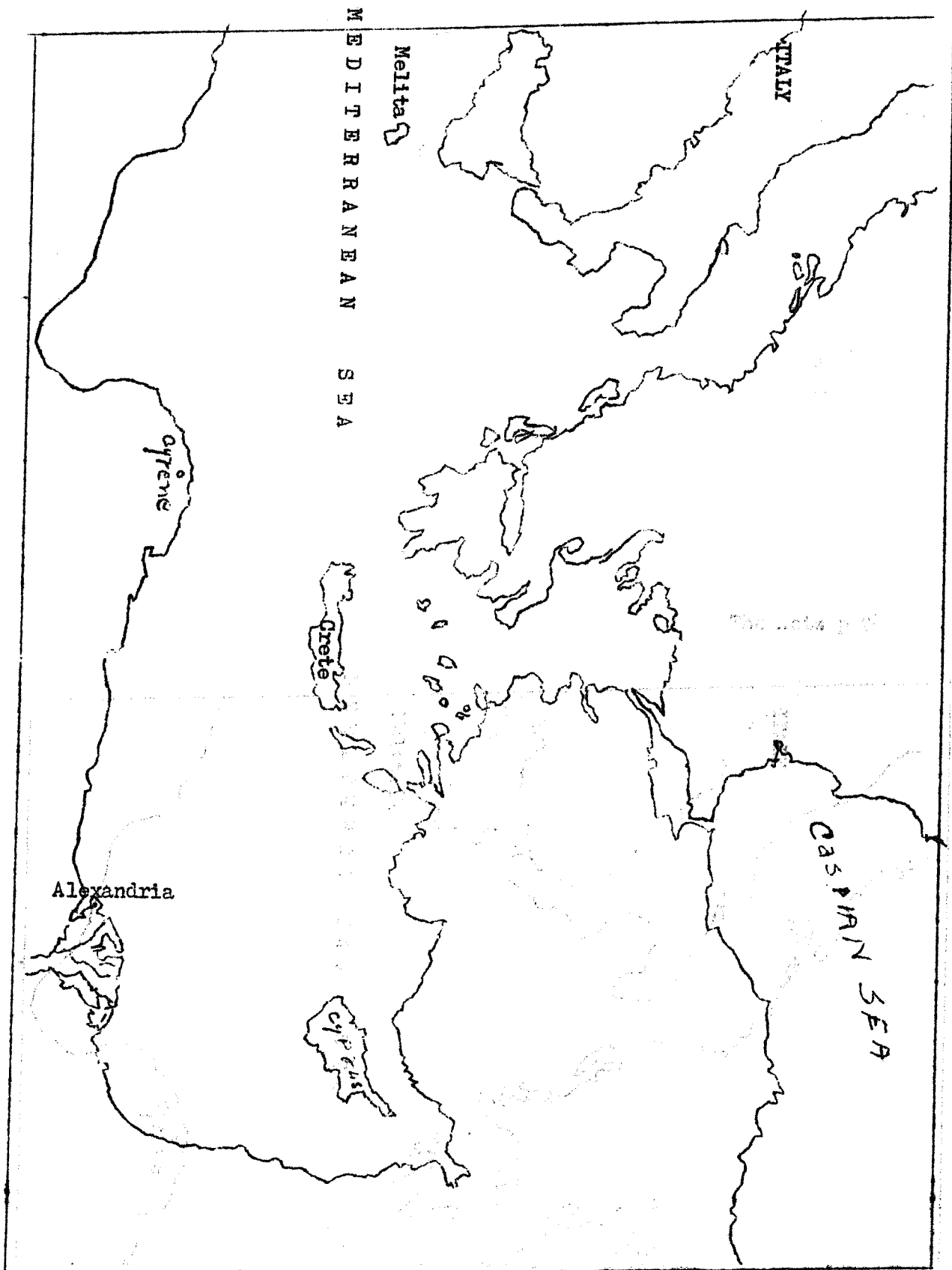
Derbe and Lystra (Here they picked up Timothy, who became a life-time companion) Through the regions of Phrygia and Galatia to Mysia, thence to Troas. (Here Paul had his famous "Macedonian vision") They went through Samothrace, Neapolis, to Philippi. (Conversions of Lydia & Jailer-- healed afflicted girl-- prison) to Amphipolis, Apollonia, and Thessalonica, (persecution drove him on) to Beroea, Athens (here the famous Mars Hill sermon in Acts 17) to Corinth (here a year and a half-- longest time spent in any one place.) Left Corinth with Priscilla & Aquila to Ephesus--- Paul went on to Caesarea and to Antioch in Syria.

THE THIRD MISSIONARY JOURNEY Acts 18:23 -

Paul went through the regions of Galatia and Phrygia strengthening the churches. Arrived in Ephesus. (The 12 disciples of John) (The riot started by Demetrius-- Paul spent about two years in Ephesus) Paul left, going through Macedonia to Greece (Corinth) where he spent 3 months... Returned through Macedonia to Philippi - to Troas (met "to break bread on first day of week.") To Assos - to Mitylene -- to Chios, Samos to Miletus (met here the Ephesian elders-- famous sermon to them in Acts 20) Thence to Cos, Rhodes, Patara, Tyre, Ptolemais, Caesarea, to Jerusalem. (He did not get back to Antioch at the end of this trip.)

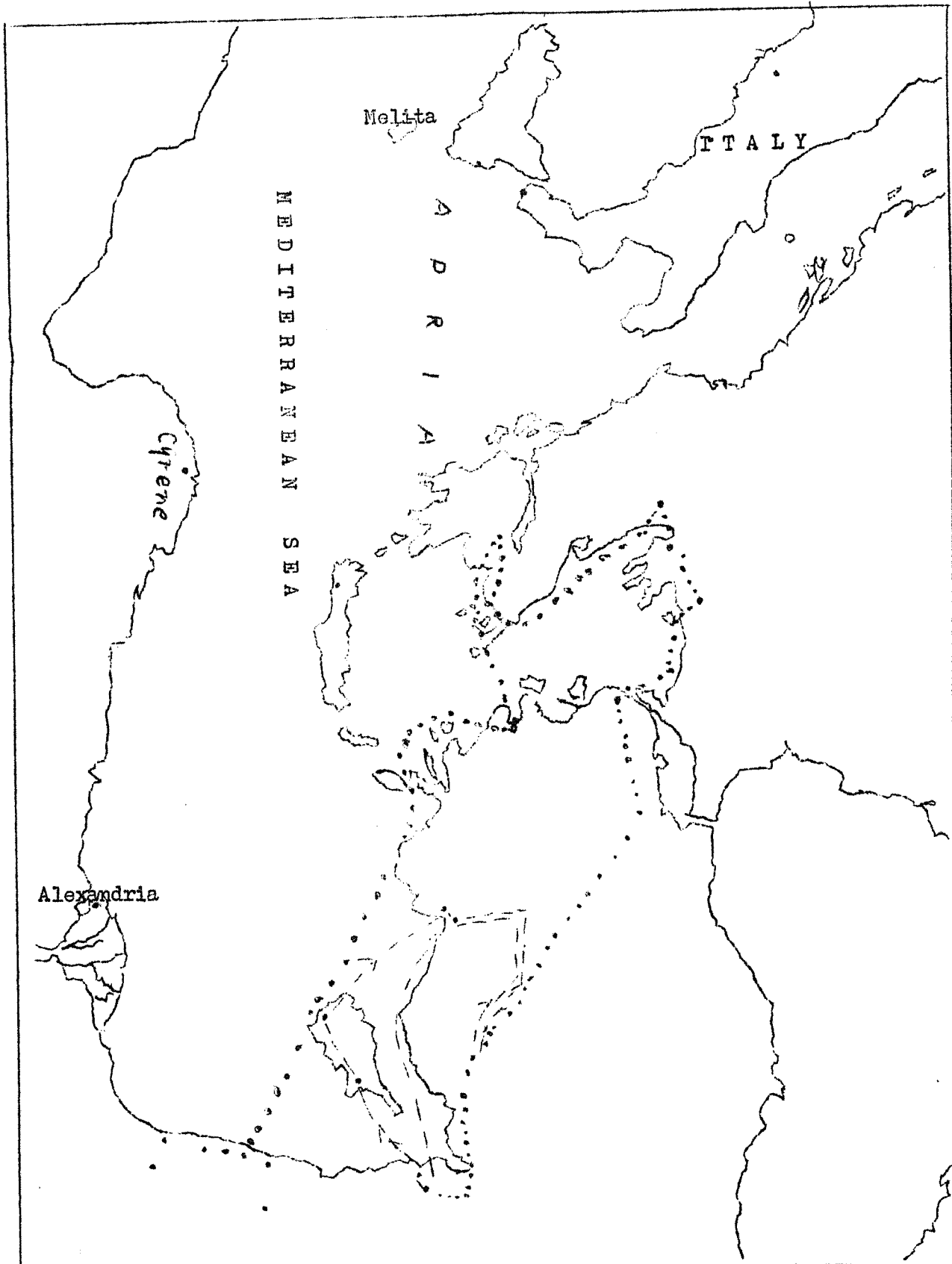
THE FOURTH MISSIONARY JOURNEY--(as a prisoner)  
Acts 27 - 28

Sailed as a prisoner from Caesarea. (Luke & Aristarchus were with him) Sidon, Myra, of Lycia, Cnidus, Fair Havens, (In a severe storm for at least two weeks) landed at Melita (the island of Malta) to Syracuse, Rhegium, Puteoli, The Market of Appius, The Three Taverns, Rome

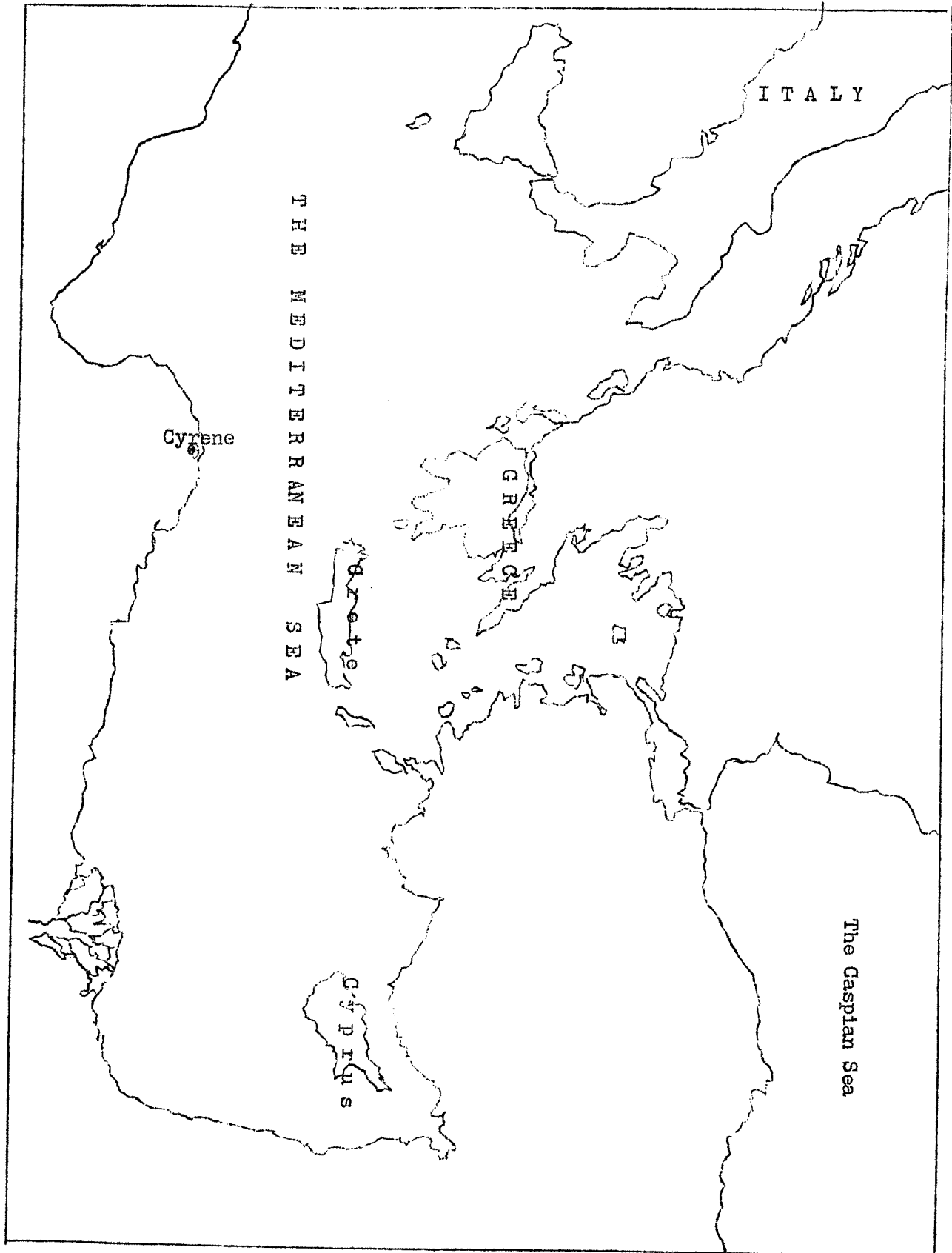


Make your own map of the FIRST JOURNEY....





THE SECOND JOURNEY--- YOU fill in the towns-- the trip is indicated by the dots...



On this map, draw in both the THIRD and FOURTH journeys.