

CHURCH OF CHRIST
Fort Sumner, New Mexico

by J. W. Roberts

SYLLABUS FOR THE STUDY OF APOSTOLIC HISTORY

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Introduction

I. Political Background

A. Roman Emperors

1. Tiberias Caesar, A.D. 14-37	5. Galba, Otho, Vitellius, A.D. 68-69
2. Caius Caligula, A.D. 37-41	6. Vespasian, A.D. 69-79
3. Claudius, A.D. 41-54	7. Titus, A.D. 79-81
4. Nero, A.D. 54-68	8. Domitian, A.D. 81-96

Note: How many of these are mentioned in the Bible?

B. Local Rulers

1. Review the Tetrarchy.

- a. Archelaus ruled Judea and Samaria (Mt. 2:22) from 4 B.C. to 6 A.D. Little, Ethnarch. Cruel and tyrannical, he aroused his subjects to appeal to Rome for redress. Augustus Caesar summoned him and after hearing his case banished him to Vienna in Gaul.
- (1) The procurators, Judea and Samaria made a province and ruled by procurators with the capital at Caesarea.
- (2) Pontius Pilate. The fifth of these governors (Lk. 3:1; Mt. 27:2) was Pontius Pilate. A.D. 26-36. Compare Lk. 13:1; Mark 15:1ff, and parallels. He was recalled in A.D. 36 after a series of atrocities and was not replaced.
- b. Herod Antipas ruled Galilee and Perea (Mt. 14:3), B.C. 4 to A.D. 41.
- c. Philip ruled Bashan district (Cf. Lk. 3:1-2), B.C. 4 to A.D. 41.
- d. Lyسانias ruled Abilene, a district north of Palestine, B.C. 4 to A.D. 41.

Note: What four rulers, then, were ruling at Pentecost?

2. The Kingdom of Herod Agrippa I, A.D. 41-44 (Acts 12:1-23)

"Agrippa was a grandson of Herod the Great. Through the favor of the Emperor Caligula, all Palestine was united under his rule, with Abilene besides; so that he ruled a larger territory than any other Jewish king after Solomon" (Dean, Outline of Bible History, p. 112). Agrippa was the son of Aristobulus and the father of Herod Agrippa II, Bernice (Acts 25:23), and Drusilla (Acts 24:24).

3. Palestine, A.D. 44-70

- a. King Agrippa II, A.D. 44-66 (Acts 26:2). He ruled Bashan and Abilene, with a few minor changes, after the death of Agrippa I. For a summary of his life see McGarvey, Sermons, pp. 187ff.
- b. The Governors. The rest of Palestine was put back under governors. Two are named in the New Testament:
- (1) Felix, A.D. 53-60 (Acts 23:24). For a summary of his life see McGarvey, Sermons, pp. 172ff.
- (2) Festus, A.D. 60-62 (Acts 24-26).

II. Sources of Apostolic History. The sources of Apostolic History are primarily the following New Covenant books:

A. Acts of Apostles (Covers A.D. 30-62)

1. Author—probably Luke (cf. Acts 1:1 with Lk. 1:1-4). See the "we" sections of Acts (16:10, 20:6, etc.; Col. 4:7; Phil. 23f; 2 Tim. 4:11).

Note: 2. The student should read at this place some introduction to the book of Acts, e.g., A New Commentary on Acts, by J. W. McGarvey, pp. vii-

B. The Epistles—21 (Cover roughly A.D. 51-90)

1. Pauline—13 (14, if he wrote Hebrews) (A.D. 51-68)

2. Catholic (i.e., "General")—7 (Cover to cir. A.D. 90)

C. The Apocalypse (Written about A.D. 90)

III. Relation to Gospel History. See Dean, op. cit., p. 168; Sweeney's Sermons, "Acts of Apostles," pp. 161-177. Compare Mt. 10:5f; 15:24; 28:18-20; Mk. 16:16f; Lk. 24:44f; Acts 1:8; Heb. 9:16.

IV. Periods of Apostolic History

A. The Founding and Growth of the Church in Jerusalem, A.D. 30-35

(Acts 1-8:4), from the Ascension of Jesus to the death of Stephen.

B. The Extension of the Church throughout Judea and Samaria and the

Transition to the Gentiles, A.D. 35-45 (Acts 8:4-12:25), from the

death of Stephen to the first Judean Relief.

C. Paul's Missionary Tours among the Gentiles, A.D. 45-58 (Acts 13-21:26),

from the first missionary tour to Paul's arrest in Jerusalem.

D. Paul's Four Years of Imprisonment, A.D. 58-62 (Acts 21:26-28:31), from

Paul's arrest to the end of the two years of Roman imprisonment.

E. Paul's Later History, A.D. 62-68 (1 Timothy, Titus, 2 Timothy).

F. Later History of Other Apostles, to A.D. 96 (The General Epistles and Revelation).

Questions on Introduction

1. Give the names and dates of Roman Caesars for the period of Apostolic History. Which are mentioned in the New Testament?
2. What four rulers governed Palestine at Pentecost?
3. What became of Pilate? Who succeeded him?
4. What was the kingdom of Herod Agrippa I and how long did he reign?
5. How was Palestine divided after the death of Herod Agrippa I?
6. Give a brief account of the Governor Felix; of Festus; of Agrippa II.
7. What are the sources of Apostolic History?
8. How many epistles are there? How many from Paul? Define "Catholic" epistles. How many of them? What is the Apocalypse?
9. Comment on the relationship of Acts to the other portions of the New Testament.
10. What evidence is there for the authorship of Acts? What is meant by the "we" sections of Acts? What passage tells us that Luke was a physician?
11. Give the four periods of Apostolic History with chapters and dates.

PERIOD ONE

The Founding and Growth of the Church in Jerusalem, A.D. 30-35 (Acts 1-8:4), from the Ascension of Jesus to the Death of Stephen

I. The Founding of the Church, Acts 1-2

- A. Introduction to Acts, Acts 1:1-4 (Compare Lk. 1:1-4).
- B. The Great Commission Given, Acts 1:5-8

Review the different givings of the Commission:

First Part (Jno. 20:19-23) at Jerusalem on the day of the resurrection.

Second Part (Note Jno. 20:19, 26; 21:1; Mt. 28:7, 10) (Mt. 28:16-20; Mk. 16:16; I Cor. 15:6) in Galilee some weeks later.

Third Part (Lk. 24:44-49; Acts 1:5-8) in Judea on the Mount of Olives at the Ascension (40th day).

N.B. Acts 1:8 is the "topic sentence" of Acts. Memorize.

C. The Ascension, Acts 1:9-11. (Compare Psa. 110:1; Acts 2:33; Eph. 1:20-22; 4:9ff; Phil. 2:9-11).

D. The Interval until Pentecost, Acts 1:12-26

1. The Return to Jerusalem, Acts 1:12-13 (Note the Fourth New Covenant

listing of the apostles. Compare Mt. 10:2ff; Mk. 3:16ff; Lk. 6:12ff).

2. The Selection of Matthias, Acts 1:15-26 (Note the qualifications of

an apostle, Acts 1:21ff; I Cor. 9:1; Acts 26:16; I Cor. 15:8; Gal. 1:15ff)

Did Matthias actually become an apostle? See McGarvey, New Com-

mentary, p. 17.

E. The Birthday of the Church, Acts 2:1-47

N.B. Jerusalem was to be the beginning of the church (Isaiah 2:1-4; 28:16;

Lk. 24:47). Pentecost is later referred to by Peter as "the beginning,"

(Acts 11:15).

1. The Baptism of the Holy Spirit, Acts 2:1-13

a. The time--Pentecost (cf. Lev. 23:15ff). What does "Pentecost"

mean?

b. The Descent on the Apostles, Acts 2:1-4 (Did the Holy Spirit

come on the Twelve or on the One Hundred Twenty (1:15)? See

McGarvey, New Commentary, p. 21. For the other viewpoint see

Milligan, Scheme of Redemption, p. 287f, fn.

(1) The Accompaniments: Sound as wind, tongues as fire (Compare

the earlier manifestation as a dove, Mt. 3:16).

(2) The Effect on the Disciples: The speaking in tongues

was this ecstatic speech? Was the miracle on the hearers or

to enable the disciples to speak languages they had not known?

See McGarvey, New Commentary, p. 22ff; Standard Bible Commentary,

on I Cor. 14.

(3) The Effect on the Multitude, 2: 5-13. Notice the fact that

the miracle has the effect of a sign from heaven which prepares

the multitude to receive Peter's message, 2:7, 33.

N.B. SPECIAL ASSIGNMENT: Baptism of the Holy Spirit. Read and report on

one of the following sources:

The Nichols-Weaver Debate, First Proposition, pp. 7-53.

Brents, T. W., The Gospel Plan of Salvation, pp. 571-594.

Johnson, Ashley S., The Holy Spirit and the Human Mind, pp. 40-61.

2. Peter's Sermon, Acts 2:14-36. Text: 2:36, "God hath made Him both

a. Explanation of the miracle occurring, 14-21. What time of day is the "third hour"? Does Joel's "all flesh" imply that every Christian is to receive the baptism of the Spirit? See Brents, op. cit. If not, what?

b. Peter's proof of Jesus' Lordship and Messiahship

(1) Jesus' miracles, v. 22 (Three terms, "Miracles, wonders, and signs" Cf. Heb. 2:4; Jno. 3:2; 20:30f).

(2) Jesus' death foreknown, v. 23 (Psa. 22; Isa. 53).

(3) Jesus' resurrection, vv. 24-32. Proofs of:

(a) David's prediction and Peter's explanation of it, vv. 25-31. For the promise to David see II Sam. 7:12ff; for the quotation see Psa. 16:8ff.

(b) The apostles' witness, v. 32 (Cf. Acts 10:40-43).

(4) Jesus' exaltation, vv. 33-35. Proofs of:

(a) The baptism of the Spirit, v. 33

(b) David's prediction of it, vv. 34-35 (Cf. Psa. 110:1).

c. The conclusion, v. 36

3. The Results of Peter's Sermon, Acts 2:37-47

a. A pungent conviction, v. 37

b. A pointed question, v. 37

c. A plain answer, v. 38 (On the meaning of "for (unto) the remission of sins" cf. Mt. 26:28; Lk. 24:46, margin; McGarvey, *New Commentary*,

Excursus A, pp. 243ff.

N.B. On the meaning of the "gift of the Holy Spirit" (probably an appositive genitive meaning the Holy Spirit as an indwelling gift), cf. Acts 5:32; Rom. 8:11; I Cor. 6:19; Gal. 4:6; and see McGarvey, *New Commentary*, pp. 391f., and Brents, *Gospel Plan of Salvation*, pp. 363-650.

d. An instant obedience, v. 41

e. A steadfast continuance, vv. 42-47 (Note the emphasis by Luke on the regular, repeated engagement in public worship).

(1) The apostles' teaching, I Tim. 4:11; Heb. 5:12ff.

(2) The fellowship. Cf. the use of the word here (koinonia) in Rom. 12:13; 15:26; Heb. 13:16; Gal. 6:6.

(3) Breaking bread. Cf. I Cor. 10:16; Acts 20:7 = The Lord's Supper, but see elsewhere where it means a common meal.

(4) Prayers, I Tim. 2:1ff; I Cor. 14:15. Notice also in v. 47 the verb "praise" (aineo), which may mean "sing praise." Thus

it is likely that we have in this context from the Jerusalem church all the items of Christian Worship.

Note the Community of Goods. Was it an expedient or a real part of the apostles' teaching? See Acts 5:4. For an interesting incident in the modern history of the church, see History of the Disciples on the Western Reserve,

II. The Growth of the Church in Jerusalem, Acts 3-8:4

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ASSIGNMENT: Read and make a concise statement of the definition of "Repentance" given by McGarvey, New Commentary, pp. 58-61.

- A. First Jewish Persecution, Acts 3:1-4:35
 1. The healing of the lame man and the effect of the miracle, 3:1-10 (Compare this with the same effect of the miracle on Pentecost).
 2. The sermon of Peter, 3:11-26 (Compare Acts 3:19 with Acts 2:38. See The Nashville Debate, Harding-Moody, pp. 41f).
 3. The persecution of the apostles, 4:1-31. Note the leaders of the persecution and the reason (4:2) of it.

- B. Danger from Within - the Sin of Ananias and Sapphira, Acts 4:32-5:11
 1. The grace of God upon the church, 4:32-35
 2. The liberality of Barnabas, 4:36-37
 3. The sin of Ananias and Sapphira, 5:1-11
 4. The effect upon all, 5:12-16

- C. The Second Jewish Persecution, Acts 5:17-42
 1. The reason for the persecution and the leaders, v. 17
 2. The apostles' arrest and release, vv. 18-32
 3. Gamaliel's advice, vv. 33-42

- D. The First Division of Labor, Acts 6:1-7

(In this story note the cultural division among the church: Greeks and Hebrews. The first were the Greek-speaking Jews among the dispersion, Cf. I Pet. 1:1. The others were the Palestinian Jews. Were these selected deacons? See McGarvey, New Commentary, pp. 106 fn. What is the difference between "selection" and "appointment" in this context? Which two of the seven were later well-known?)

- E. The Third Jewish Persecution - The First Christian Martyr, Acts 6:8-8:4
 1. The power of Stephen's testimony, 6:8-9
 2. (Notice that Stephen's preaching is in the Hellenistic synagogues, including that of Cilicia. Who else was from Cilicia?)
 3. His arrest and arraignment, 6:10-15 (What were the specific charges against Stephen?)
 4. His defense, 7:1-53 (Notice in Stephen's speech how he answers the charges against him).
 5. His martyrdom, 7:54-8:4 (What man is now first introduced? Study the mention made of his early life: Acts 22:3; Phil. 3:5,6; Acts 23:6,26; 4,5; Gal. 1:14; I Tim. 1:13; Acts 23:16; 22:27f; 18:3; Rom. 16:7. What sect of the Jews now becomes active against the church?)

N.B. On the "seventy souls" of Acts 7:14, Cf. Gen. 49:26 and see McGarvey, New Commentary, p. 120fn.

QUESTIONS ON PERIOD ONE

1. Identify: Olivet; Pentecost; Akeldama; Casting lots; Speaking with other tongues; ninth hour; council (5:34); Solomon's porch; Hellenists vs Hebrews.
2. Identify: Theophilus; Barsabbas; Joel; Mathias; Anas and Cataphas; John and Alexander; Joseph; Philip; Gamaliel; Saul.
3. Give the three parts of the Great Commission.
4. Quote the Topic Sentence of Acts.
5. Show what the qualifications of an apostle were.
6. When did the baptism of the Holy Spirit first occur? What effect did it have on the apostles? on the multitude? What was its value as a sign?
7. What was the text of Peter's sermon? What proofs did Peter give of Jesus' lordship? What proofs of the resurrection?
8. Give the five results of Peter's sermon.
9. Give and defend your definition of the phrase "for the remission of sins."
10. What do you think the "speaking in tongues" was? Give evidence for your answer.
11. What is the "gift of the Holy Spirit" (Acts 2:38)? Give evidence for your answer.
12. What is the exact meaning of the word "repentance"?
13. In what things did the Jerusalem church continue? Define each of these and discuss this as a pattern of worship. What about singing?
14. Give the details of the first Jewish persecution: Who were persecuted? Why? Who did the persecuting? What was the result?
15. Who were the first disciples to die? Give circumstances. What effect?
16. Give the details of the second Jewish persecution, as in #14.
17. What difficulty arose after the second persecution? How was it settled?
18. Discuss whether the seven chosen men were the first "deacons"
19. What charges were made against Stephen and how did he answer them?
20. How would you explain the discrepancy between Acts 7:14 and Gen. 46:26?
21. Give the details of the early life of Saul of Tarsus.

The Spread of the Gospel Throughout Judea and Samaria and Transition to the Gentiles, A. D. 35-45 (Acts 8:4-12:25), from the Death of Stephen to the Death of Herod Agrippa I

I. The Gospel Extended to the Samaritans, Acts 8:4-13.

On the Samaritans, see II Kgs. 17; Ezra 4:2; see Dean, Outline of Bible History, p. 103; McGarvey, Lands of the Bible, pp. 295ff; Getkrie, New Testament Hours, Vol. 1, pp. 94-119; National Geographic Magazine, Jan. 1920.

Identity: The Samaritan Pentateuch.

What previous contact had the Samaritans had with the Gospel story? See Jno. 4:1-42, esp. vv. 39-42; Lk. 9:51-56; 10:11-19.

Notice the impulse for missionary work here, Acts 8:4. Do you think individual evangelism is an answer to why the early church spread so rapidly?

Notice the miracles of Philip and their effect, vv. 5, 6, 8, 12, 13. Cf. Acts 2:7, 33; 4:10, 16 and Mk. 16:20; Acts 17:3; Heb. 2:3-4. Contrast the miracles of Philip with the pretensions of Simon.

Notice what Philip preached, vv. 5, 12, 25; cf. with 8:4, 25.

Study Simon's conversion. What caused him to yield? What did he do? Compare "he continued with Philip" with Acts 2:42, "They continued steadfastly." The Greek of the two passages is the same.

II. The Mission of Peter and John to Samaria, 8:14-25.

A. The Holy Spirit given, 8:14-17

Why did Peter and John come to Samaria? (v. 15). Why could not Philip impart the Holy Spirit? (vv. 17, 18; 19:6). See Smith's Bible Dictionary, Article "Miracles." In what sense had the Holy Spirit not fallen on any of them? (v. 16; cf. 2:32 and comment there).

B. Simon's Wicked Proposal, 8:18-24.

Discuss the question: Was Simon's conversion real? What was he told to do? Is this the plan of salvation to an alien or a Christian? (I Jno. 1:7-10; Rev. 2:5; 3:19). What is Simon? What about the later traditions concerning Simon?

C. The Return to Jerusalem, 8:25.

BIBLIOGRAPHY ON CONVERSION OF SAMARITANS: Phillips, Church of Christ, pp. 110-122; McGarvey, New Testament Commentary, pp. 137-149; Lenski, R.C.H., Interpretation of Acts, pp. 315-334.

III. The Conversion of the Ethiopian Eunuch, 8:26-40.

Where is Ethiopia? Nationality and religion of the Eunuch? (Proselyte or Jew of Dispersion). His access to the temple? (Deut. 23:1. Notice the miraculous element in this conversion. The Spirit's intervention directed to whom? (Cf. Jno. 6:47; Rom. 10:13-15; II Cor. 4:7)

What passage was the Eunuch reading? Why could he not understand it? Study the Messianic in the Old Testament passages: Gen. 12: 1ff; 49:10; Deut. 18:15; I Sam. 7:12; Isa. 9. What is it to preach Jesus? (v.35) Cf. Acts 15:21, "preaching Moses" = the Law.

N.B. The Eunuch was reading the LXX (Greek) Old Testament. What about the word "sprinkle" (AV) in Isa. 53? Greek text has the verb *thumadzo*, *stattle*. Is Verse 37 a part of the text? What passages without it teach the confession? What evidence here for the action of baptism? When and why did the Eunuch rejoice? What about his church membership? Where then did Philip go? When is he again met?

BIBLIOGRAPHY: McGarvey, Sermons, pp. 122-132; B. Franklin, New Testament Christianity, Vol. III, p. 153; Gospel Preacher, Vol. I, pp. 331ff; Hardeman, Tabernacle Sermons, Vol. I, pp. 113ff; Wallace, Foy E., Certified Gospel, pp. 43ff.

IV. The Conversion of Saul of Tarsus, 9:1-30. (Read also 22:1-21; 26:1-23)

- A. The Journey to Damascus, 9:1-9.
 1. The Miraculous Light. No illusion, vv. 7-8.
 2. The Appearance of Jesus. Purpose of the appearance experience of grace? (Compare Acts 26:16; cf. qualification of an apostle)
 3. Saul's Question, 22:10.
 4. The Answer - not direct. A preacher necessary (Compare Jno. 6:44; Rom. 10:13-15; II Cor. 4:7)
 5. Saul's Entrance into Damascus. Note penitence.
- B. The Conversion Completed, 9:10-19.
 1. The Preacher - Ananias - a disciple.
 2. Saul Healed

ASSIGNMENT: Did Ananias (not an apostle) give Saul the Holy Spirit by laying hands on him? If not, how could Saul be "filled with the Holy Spirit" at this time? See McGarvey, New Testament Commentary on Acts, pp. 177-8.

3. Ananias' Command, 22:16. (Compare other New Testament teaching on the design of baptism: Mk. 16:16; Acts 2:38; I Pet. 3:21; Tit. 3:5)
- C. Saul's Preaching in Damascus, 9:20-22. (Notice the effects: "Amaze-ment" and "confounding." Cf. Gal. 1:16-17)

N.B. Here notice from Gal. 1:18ff a trip to Arabia and a return to Damascus. D. Saul's Life Endangered and His Escape, 9:23-25; cf. II Cor. 11:32-33. N.B. For a strong argument on the divine origin of the Gospel drawn from the conversion of Saul, See Lord Lyttleton's work on this subject.

- F. Flight to Jerusalem and Return to Tarsus, 9:26-30
- The effort to identify himself with the church is aided by Barnabas; the Jews reject his testimony and threaten to kill him. Compare 22:17 for the story of Jesus' vision and instruction at this place. He returns to his home by way of Caesarea. Here Paul spent several years, which are unrecorded, but where he preached, Gal. 1: 21-24. Notice the churches in Cilicia, 15:41.
- BIBLIOGRAPHY ON SAUL'S CONVERSION: McGarvey, Sermons, pp. 160ff; Phillips, Church of Christ, pp. 128-142; ACC Lectures, 1922-23, pp. 95ff (on Lyttleton's argument); B. Franklin, Gospel Preacher, Vol. II, p. 79; Sewell, E. G., Gospel Lessons and Life History, pp. 156ff; Williams, John R., Biographies and Sermons, pp. 118ff.

V. The Transition to the Gentiles - Labors of Peter, 9:31-11:18.

- A. The Church at Peace, 9:31
- B. Peter's Labors and Preaching
1. At Lydda, Aeneas healed, 9:32-35
 2. At Joppa, Dorcas raised, 9:36-43
 3. At Caesarea - the Conversion of Cornelius and His House, 10:1-48
- Here God first fully revealed the Divine Plan of the admittance of the Gentiles into joint membership in the body of Christ, Eph. 4: 4-6. "Godfearer" sometimes a proselyte, see Ramsay, St. Paul the Traveller and Roman Citizen, p. 43, but Acts 10:45 and 11:3 show that Cornelius and his house were Gentiles. This is the most decisive point in the history of the church. Such a step, with its breakdown of old barriers (Eph. 2:14), could not come about except by God's careful preparation of all parties:

- a. The Preparation of Cornelius, 10:1-8
 - (In a vision Cornelius is told his prayer is heard and to send for Peter)
 - b. The Preparation of Peter, 10:9-16
 - Peter is taught by a vision not to call anything common or unclean, v. 15. Without this understanding Peter would not have preached to Cornelius, v. 28.
 - c. The Conversion of Cornelius, 10:17-47
 - (1) The Messengers received, 17-23
 - (2) The experience of Cornelius related to Peter and the Jews, 23-33
 - (3) The Sermon of Peter, 34-43

N.B. The events combined to teach Peter that God is no respecter of persons, v. 34. Jew and Gentile are subjects of the Gospel in the same way.

- (4) The Holy Spirit given, 44-46
 - Here read Acts 11:15 and note that the Holy Spirit came at the beginning of Peter's sermon. This second occurrence of the baptism of the Holy Spirit thus prepares for the reception of the Gentiles into the church by being given as a "like gift" to that to the Jews on Pentecost.
 - (5) Cornelius baptized, 47-48
 - Note that the baptism which is commanded in the name of Jesus Christ is water baptism.

- d. The Reception of the Gentiles Defended, 11:1-18
The entire story retold for the benefit of critical Jewish Christians at Jerusalem, who graciously accepted God's will and glorified God that He had granted to the Gentiles repentance unto Life.

BIBLIOGRAPHY: B. Franklin, Gospel Preacher, Vol. II, p. 103; N. B. Hardeman, Tabernacle Sermons, Vol. I, p. 129ff; Foy E. Wallace, Jr., The Certified Gospel, pp. 61ff; McGarvey, Sermons, pp. 133-144; Sewell, J. L., Life and Sermons, pp. 267-280.

VI. The Church Established in Antioch of Syria, 11:19-30

- A. The Gospel Spread Abroad, 11:19. Christians fleeing Jerusalem preached in Phoenicia, Cyprus, and Antioch.
B. A New Center - Antioch, the first cosmopolitan church, 11:19-21
The Hellenists among the Christians preached the gospel to Gentiles also.
C. Barnabas Sent, 11:22-24. Barnabas was himself a Hellenist, 4:36; sent by Jerusalem he strengthens the disciples.
D. A New Helper - Saul of Tarsus, 11:25. Barnabas seeks Saul as a helper in the new work - a year's labor together.

- E. A New Name - "The disciples were called Christians first at Antioch," 11:26.
1. The New Name Foretold, Isa. 62:1-2 - "which the mouth of the Lord shall name."
2. Source - The Commentaries say the heathen population of Antioch - given in derision
a. The Greek word chrēmatizō, "were called," can mean "were called by Divine authority" (cf. Mt. 2:12; Lk. 2:26; Acts 10:22; Heb. 11:7) Adam Clark (Methodist) believed that Saul and Barnabas were the divine revealers of the new name (Commentary on Acts 11:26). So the Western text (Codex D) reads, referring to Saul and Barnabas, "they called the disciples Christians at Antioch first." This reading is found in Syriac (S's margin, Peshito)

BIBLIOGRAPHY: E. Goodwin, New Testament Christianity, Vol. I, pp. 453ff, "The Name Christian."

F. Judean Brethren in Famine Helped by Antioch, 11:27-30

N.B. On the question of how this relief was handled, see the author's articles in Gospel Advocate, August 18, 1955; February 9, 1956. For opposite view see Bro. W. Curtis Porter, Gospel Guardian, October 6, 1956.

VII. The Fourth Persecution of the Church, 12:1-25

- (Herod Agrippa I; See Josephus, Ant. XVIII, 5, 6 XIX)
A. James Beheaded and Peter Put in Prison, 12:1-11
B. Peter's Departure and the Execution of the Guards, 12:12-19
C. The Death of Herod, 12:20-25; Cf. Josephus, Antiquities 8, 2.
D. Return of Saul and Barnabas to Antioch, 12:25

QUESTIONS ON PERIOD TWO

1. Give the title, dates and chapters covered in Acts for Period Two.
2. Identify (from these chapters): Candace; Ananias; Aeneas; Dorcas; Barnabas; Agabus; James, brother of John; Blastus; Rhoda; Mary.
3. Define: Simon; Christian; Godfearer; laying on of hands; unclean meats.
4. Be able to tell the story of each of the cases of conversion recorded in these chapters: Samaritans, the Eunuch, Saul, Cornelius. Tell where, who the preacher was, what happened, etc.
5. Discuss the cases of conversion from the viewpoint of the "Law (of pardon) and the circumstances."
6. Discuss the reception of the Holy Spirit at Samaria, by Paul (Acts 9) through Ananias, and by Cornelius. How are these cases related to each other?
7. Discuss what is meant by "preaching Jesus" (Acts 8:35).
8. Give the details of the life of Saul after his conversion up to the beginning of the First Missionary Tour.
9. Discuss the "preparations" for the conversion of Cornelius. Why necessary?
10. Discuss the giving of the New Name. What prophet predicted it? Where was it given? How given?
11. Tell the story of the Relief Mission from Antioch for the brethren in Judea.
12. Relate the story of the Fourth Persecution of the church.
13. Relate the story of the death of Herod Agrippa I.

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PERIOD THREE

Paul's Missionary Tours among the Gentiles, A.D. 45-58 (Acts 13-21:26), from the First Missionary Tour to Paul's Arrest in Jerusalem

I. The First Tour, Acts 13-14

- A. Paul and Barnabas Selected for a New Work, 13:1-3.
Connected with previous narrative (12:25) but a new subject is now introduced. Notice the teachers at Antioch. Which are now to be left with the church?
"The work unto which I have called them" (cf. Acts 26:16-18)
The missionary impulse was now from direct revelation of the Holy Spirit, not from persecution, as formerly.
Notice the means of "separation": prayer, fasting, laying on of hands.
On this see McGarvey, Commentary, Vol. II, p. 4f, 80f; and I Tim. 4:14.
- B. Preaching in Cyprus, 13:4-12.
1. Antioch located on Orontes River, 16 mi. inland; Selucia, seaport. Cyprus, the birthplace of Barnabas (4:36), had large Jewish population; the gospel previously preached, 11:19-20.
2. Salamis (no incident)
3. Paphos, vv. 6-12. The Roman capital, with a Proconsul - Sergius Paulus, a prudent man. Custom of officials to keep sorcerers as consultants of oracles.

N.B. In the rebuke of Elymas Saul first takes the definite lead and is first called by his other name, Paul, by which he is known henceforth.

C. The Ministry in Asia Minor, 13:13-14:28
 1. Ferga, vv. 13-14. Sea voyage from Paphos; Atalida, the seaport, not mentioned. On John Mark's turning back, see Ramsay, St. Paul the Traveler, pp. 89ff (cf. Acts 15:39).
 2. Antioch of Pisidia, 13:14-41.
 a. The synagogue service, vv. 14-15. Compare with Lk. 4:16ff. Does Paul's Sabbath visit imply his religious observance of the Sabbath at this time?
 b. The sermon in the synagogue at Antioch, vv. 16-41
 Compare this sermon with Peter's on Pentecost and at Solomon's Porch and Stephen's before the Council. Note the use made of the Old Covenant scriptures.

Analysis

(1) Proposition: Jesus the Savior, vv. 23-24
 (2) Proof

(a) John's testimony, v. 25.
 (b) Prophecies about the death of Jesus, vv. 26-29.
 (c) The resurrection of Jesus, 30-33.
 (1) Witnesses, v. 32.
 (11) Testimony of Second Psalm, v. 33 (Explain)
 (111) Other scriptural proof, vv. 34-37 (Isa. 55:3).

(3) Conclusion
 Remission of sins proclaimed through Jesus, vv. 38-39.
 (4) A Warning, vv. 40, 41
 c. The effect, 42-43.
 d. The result the following Sabbath, 44-48.

N.B. On the meaning of "as many as were ordained unto eternal life," see McGarvey, New Testament Commentary, Vol. II, pp. 29-33. The word "ordained" (appointed, arranged) can be middle voice, "determined or arranged themselves."

e. The laborers forced to move, 49-52.
 Note the spread throughout the province, v. 49. Notice the work of prejudice through the women of the city.

3. Iconium, 14:1-7

Note "so spoke" (cf. Rom. 10:17; the use of miracles (cf. Mk. 16:20; Heb. 2:3-4).
 4. Lystra, 14:8-20

a. Healing the cripple, vv. 8-18

The effort to worship Paul and Barnabas. What are the Greek names of Jupiter and Mercury? In what sense was Barnabas an apostle, v. 14? (cf. Heb. 3:1; Rom. 16:7; II Cor. 8:23; Jno. 13:16) Compare the etymology of "apostle," "missionary," and "messenger." b. Paul stoned, 19-20. Whence the opposition? Who were probably among "the disciples (Acts 16:1-3; II Tim. 3:11)?
 5. Derbe and the Return to Antioch, 14:21-28.

N.B. V. 23 and the appointment of elders (cf. Acts 11:30; 15:2; 20:17, 28; Phil. 1:1; Titus 1:6ff; I Tim. 3:1ff; I Pet. 5:1ff). What difference in elder, pastor, overseer? Notice a plurality in each case mentioned. Note also the report to the church which had sent them out.

Greek Word

presbuteros

episkopos

poimen

Transliteration

presbyter

episcopus

Translation

elder, older

overseer, bishop

shepherd, pastor (from Latin)

Viewpoint

age, experience

oversight, visitation

direction, rulership (cf. Mt. 2:6; Rev. 2:27)

II. The Circumcision Controversy, Acts 15:1-35

13

- A. The question raised, 1-5. Not a question of whether to baptize Gentiles, but must they be made to keep the law also? (cf. Gal. 2: 1ff)
- B. Meeting with Apostles and Elders, 6-29.
 1. Peter's speech, 7-11. What are the points of Peter's argument?
 2. Paul and Barnabas' speech, 12-13 (cf. v. 4).
 3. James' speech, 14-21. Note "tabernacle of David," Amos 9:11-12. What is the significance of verse 21, on preaching Moses? What suggestion did James make?
 4. The decree of the apostles and elders, 22-29 (cf. 16:4). What "necessary things" were bound? Are they still binding on Christians? Why send also Judas and Silas? Was this a church council? See McGarvey, *New Testament Commentary*, Vol. II, p. 70.
 5. Reconciliation at Antioch, 30-35. Notice the complete victory of the gospel.

N.B. From Galatians 2 we learn of two additional incidents about this time: The controversy over Titus and the rebuke of Peter by Paul.

III. The Second Tour, Acts 15:36-18:22

- A. Incidents at the beginning, 15:36-40
 - Who suggested the trip? What was its purpose? What dispute arose and what was the result? Who was selected to go with Paul? Note the route taken.
 - B. The trip through Asia Minor, 15:40-16:8.
 - Note the incident at Lystra and Derbe: Who joined the group? Tell what is known of Timothy (II Tim. 1:5; 3:15; I Tim. 1:2; II Tim. 3:10-11) (cf. Acts 16:3 and Gal. 2:3; 5:24. Also cf. II Tim. 1:6 with I Tim. 4:16) See McGarvey, *New Testament Commentary*, Vol. II, p. 81.
- N.B. On the trip through Asia notice the overturning of the Holy Spirit in directing Paul's work.

- C. The Macedonian Call, 16:9-10
 - Who joins Paul here? Cf. "us," verse 10.
 - D. The Conversion of Lydia, 16:11-15. Contrast synagogue and place of prayer. What about household baptism? How was Lydia's heart opened?

BIBLIOGRAPHY: (On Lydia's conversion) McGarvey, *Sermons*, pp. 145-159
 Sewell, E. G., *Gospel Lessons and Life History*, pp. 171-82.
 Phillips, *Church of Christ*, pp. 185-188.

- E. The Conversion of the Philippian Jailer, 16:16-40
 - Note the question: "What must I do to be saved?" Compare the answer given with that given to Saul (22:16) and to those on Pentecost (2:38).

BIBLIOGRAPHY: Phillips, *Church of Christ*, pp. 189-197.
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- F. Preaching in Thessalonica, 17:1-9. A church established here. Notice the opposition mainly of the Jews.

N.B. On the story at Thessalonica, see I Thess. 1:5-10; 2:1-12; Phil. 4:15-16. Cf. also I Thess. 1:3, 6, 8; 2:14; 4:9-10.

- G. Flight to Berea, 17:10-15. What success at Berea? What difference in Berea and Thessalonica? Why was Paul forced to leave?
- H. Paul at Athens, 17:15-18:1 (Study background of Athens. See Phillips, Church of Christ, pp. 210-219; Smith, Wilbur, Therefore Stand, pp. 203ff.

1. Paul waits in Athens, 17:16-21. Who were the Epicureans and Stoics? Give the history of the Areopagus (See a Bible dictionary).
2. Paul's speech on Mars Hill, 17:22-31. Note the great points of the speech. Compare with his speech before the Jews in Acts 13. What success at Athens? What activity of Paul's companions (1 Thess. 1:3-5)?

- I. Paul's work in Corinth, 18:1-22
1. Arrival and early work, 18:1-4. See a Bible dictionary on Corinth as a city.

2. Arrival of Silas and Timothy; a break with the synagogue, 5-11. Study v. 8. Was Crispus baptized? (1 Cor. 1:14).
3. The 18-month stay at Corinth, v. 11. (Cf. 1 Cor. 2:1-5; II Cor. 11:7-9)

N.B. THE THESSALONIAN EPISTLES

First Epistle: Written from Corinth, A.D. 50-51.

Occasion and purpose: Timothy's recent return from Thessalonica (1 Thess. 3:6,7); Paul writes

- a. To send greetings and thanksgiving, 1:2-4; 3:9-13
b. To comfort them concerning their trials, 2:13-19; 3:4; 6-8
c. To encourage them to greater love, 3:11-13; 4:9-10; purity of life in the midst of immorality, 4:2-7.
d. To warn against idleness (cf. 1 Thess. 3:6-14)
e. To correct the false notions about the Lord's return, 4:13-18
f. To give sundry other exhortations

Second Epistle: Written from Corinth, A.D. 51; eschatological in nature

Occasion and purpose: The occasion for the second letter seems to be the continued lack of understanding about the date of the return of Christ (1 Thess. 2:1ff) and the trouble growing out of the idleness of those expecting it to be soon (3:6-14).
Note the exhortation extended to persecuted Christians, 1:3-12; the passage on the apostasy and the man of sin, 2:3-12.

4. Paul brought before Gallio, 18:12-17.

Note the charges and the accusers, Gallio's attitude, and the way the mob turns against the Jews. (Gallio was a famous Roman, brother of Seneca, the noted writer)

- J. The Return to Antioch, 18:18-22

See McGarvey on the vow of Paul, Commentary, Vol. II, p. 143. Note the visit to Ephesus and Paul's companions. Where did Paul return? Note the trip to Antioch. Did he go to Jerusalem?

IV. The Third Tour, Acts 18:23-21:17

- A. Galatia and Phrygia, 18:23.

- B. The interval at Ephesus, 24-28.

Study Apollos. Where is Alexandria? What was its place at this time? What difference in baptism of John and Jesus? What about "church letters" (II Cor. 3:1-2; cf. also I Cor. 3:6-10)?

C. Paul's three-year stay at Ephesus, 20:31
1. The rebaptism of Apollos' converts, 19:1
"Receiving the Holy Spirit" here probably miraculous gifts.

N.B. Were all John's converts rebaptized after Pentecost? See McGarvey, New Testament Commentary, Vol. II, p. 152.

2. Preaching in the synagogue and the school of Tyrannus, 19:8-12.
Notice the covering of all the province of Asia with the gospel (cf. Rev. 1:4)
3. Exorcism exposed, 19:13-20
(Exorcism practiced among the Jews, Josephus, Ant. viii. 2, 5; Detsmann, Light from Ancient East, pp. 254-264; Conybeare & Howson ii, 21; Farrar, Life of Paul, p. 358.
4. Paul's plan for the future, 18:21-22 (cf. I Cor. 16:8, 9)

N.B. Did Paul make a second trip to Corinth during the stay at Ephesus? Cf. Conybeare & Howson (yes); Paley, Horae Paulinae, p. 86 (no).

N.B. FIRST EPISTLE TO THE CORINTHIANS

Written from Ephesus on Third Tour, A.D. 57 (I Cor. 16:8, 9)
Occasion:

- a. Rumors of disorder and corruption brought by Chloe, I Cor. 1:11
- b. Party strife, 1:12; 3:1-4
- c. Fornication, 5:1-13
- d. Litigation, 6:1-8
- e. The Judaizers' attacks on Paul, 4:1-6; 14-21; 9: 1ff
- f. Appearance of women without veils, 11:1-16
- g. Lord's Supper profaned, 11:17-34
- h. Resurrection, Chap. 15
- i. A letter from the Corinthians asking for information about
- (1) Marriage and divorce, 7:1
- (2) Eating of meat sacrificed to idols, Chap. 8
- (3) Spiritual gifts, Chap. 12-14
- (4) The contribution, 16:1f

Paul wrote with "much affliction and anguish of heart—with many tears (II Cor. 2:4), sending the letter by Titus and Erastus while he remained a while longer.

5. The riot of the silversmiths, 19:23-41

(cf. I Cor. 16:8, 9; II Cor. 1:8-10) Who were the "Asiarchs"? What is the Greek name of Diana? On the Ephesian temple as one of the seven wonders of the ancient world, look in an encyclopedia. Note the word assembly (ecclesia), vv. 32, 39, 41.

D. A journey through Greece, 20:1-6
(cf. II Cor. 2:12, 13; 7:5, 6, 7) For main purpose of the trip, see II Cor. 8-9; Rom. 15:25ff.

N.B. SECOND EPISTLE TO THE CORINTHIANS

Written from Macedonia, A.D. 57 (II Cor. 1:8; 7:5; 9: 3, 4; 12:14; 13:1 Occasion: Titus returning from Corinth told
a. Of discipline of the fornicator at Corinth, 2:5-11; cf. I Cor. 5:1ff

b. Of Paul's enemies at Corinth, 10:1; 11:13-15; cf. I Cor. 9:1ff
c. Of the failure to complete the contribution, II Cor. 8-9; cf. I Cor. 16:1-2

Notice the three-month stay in Greece, the plot of the Jews and the return through Macedonia. Note Acts 20:5, "us." Who rejoins Paul? Who is travelling with Paul?

N.B. EPISTLE TO THE ROMANS

Written from Corinth or Cenchreae, A.D. 58 (Rom. 16:1, 23; cf. I Cor. 1:14.) Occasion: The purpose of Paul to visit Rome shortly (Rom. 15:22-24) and the knowledge that the Judaizers were at work at Rome also (Rom. Chap. 3, 4, 5, 14) The letter (by Phoebe?) was sent to prepare for his future visit.

E. The Lord's Day meeting at Troas, 20:7-12 Study the significance of this for frequency of the Lord's Supper.

F. Voyage from Troas to Miletus, 20:13-16

G. Farewell address to the Ephesian elders, 20:17-38 Review meaning of "elders" and "bishops."

H. Voyage to Caesarea, 21:1-9

Where were stops made? What old friend met at Caesarea? One of what seven? I. The imprisonment of Paul predicted, 21:10-14 Who prophesied? Where was he met before?

J. The final trip to Jerusalem, 21:15-17

With whom was he to lodge? How was Paul received at Jerusalem? Cf. Rom. 15:30

K. Paul's purification for a vow, 21:18-26

Who suggested and for what purpose? How is this observance of a Mosaic ordinance to be explained in the light of Paul's teaching on the law?

N.B. EPISTLE TO THE GALATIANS

Written probably on the Second Tour, from an unknown place. This depends upon the acceptance of the "North or South Galatian theory"; i.e., who the Galatians were. See Ramsay, St. Paul the Traveler and Roman Citizen. Occasion: The Judaizers' success in turning the Galatians from the gospel to Judaism (Gal. 1:6; 4:15-20) by attacking Paul's apostleship (1:11-2:21)

Paul had preached twice in Galatia. His letter is a vigorous defense of his apostleship (1-2), a refutation of salvation by works (3-4), and an exhortation to stand fast in the liberty of the gospel (5-6)

QUESTIONS ON PERIOD THREE

1. Give the title, dates, chapters covered in Acts, and events with which this period opens and closes.

2-4. Give, in order, the cities visited by Paul's group on the three tours.

5. Identify (from Acts 13-21:26): Crispus; Gallio; Sosthenes; Dionysius; Symeon; Elymas Bar Jesus; Apollos; Alexander; Sergius Paulus; Titus Justus.

6. In what connection do the following appear in Acts: Epicureans and Stoics; Jupiter and Mercury; School of Tyrannus; Demetrius; Philipp the evangelist; John Mark; Priscilla and Aquila; Mason; Sceva; "Fasting, prayer, and the laying on of hands."

7. Be able to tell the story of each of the cases of conversion in these chapters and show what each did in becoming a Christian.
8. Concerning the dispute on circumcision tell: Where and how the dispute arose; where it was settled; how; what four things were bound on the Gentiles.
9. Discuss: "ordained unto eternal life"; missionary (14:14); the three different terms for the eldership; God opening Lydia's heart; a trip by Paul to Corinth from Ephesus.
10. Give the names of the epistles written during the three tours, with place and date of each.

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PERIOD FOUR

Paul's Four Years of Imprisonment, A.D. 58-62 (Acts 21:26-28:31), from Paul's Arrest to the End of the Two Years of Roman Imprisonment

I. The Stay in Jerusalem, Acts 21:27-23:30

- A. Paul is mobbed and rescued, 21:26-40. Note that the matter used to incite the multitude was false, v. 29. Paul again rescued by the Romans, cf. Acts 18; obtains permission to speak in Hebrew (Aramaic) to his own people
- B. Paul's Defense before the Jews, 22:1-21 (Compare with Luke's account of the conversion (9:1ff) and Paul's defense before Agrippa (Acts 26).)
- C. Paul Retained by the Captain, 22:22-29 Note the Jewish hatred of the mission to the "Gentiles." What was the purpose of scourging? Note value of Paul's citizenship.
- D. Paul Arraigned before the Sanhedrin, 22:30-23:10 Purpose for the captain to ascertain the charges. How did Paul succeed in confusing the meeting?
- E. Paul's Vision, 23:11 (How many such in Paul's life?)
- F. The Jews' Plot against Paul, 23:12-22 Who discovered it?

II. Paul's Stay in Caesarea, 23:23-26:32 (Two years, 24:27)

- A. Paul Removed to Caesarea, 23:23-25
1. Claudius Lysias' letter, vv. 26-30
2. The trip, vv. 31-35
- B. Paul Accused before Felix, 24:1-23 Notice the charges and how Paul answered. Note Paul's repudiation of the name "Nazarene" (v. 14). Review identity of Felix, see Introduction)
- C. Paul Preaches to Felix and Drusilla, 24:24-27
- D. Paul before Festus, 25:1-26:32 (Review identity and role of Festus, see Introduction)
1. Paul's trial before Festus, 25:1-12. (Paul appeals to Caesar)
2. Paul's case told to King Agrippa, a visitor, 25:13-22 Review identity of King Agrippa, see Introduction. What is the purpose of the defense which follows?

3. Paul's Defense before Agrippa, 26:1-32. Compare with earlier stories (chapters 9, 22). Study the question of Agrippa's reply. "Almost thou persuadest me to be a Christian." Note different translations. What do you think Agrippa meant?

III. The Voyage to Rome, 27:1-28:16

A. From Caesarea to Fair Havens, 27:1-8
Who accompanied Paul?

B. The Attempt to Reach Phoenix and the Storm, 27:9-26.
C. The Assurance of Paul and the Escape, 27:27-36.
D. The Stay in Malta, 28:1-10.
E. The Final Trip to Rome, 28:11-16.

N.B. On the voyage to Rome, see Smyth, The Voyage and Shipwreck of St. Paul, Robertson, Like the Historian (chapter on nautical terms).

IV. Paul's Imprisonment at Rome, 28:16-31.

(The arrival at Rome long anticipated, Romans 15:24; 30-32)

A. Interview with the Jews, 28:17-22

Note that the Palestinian Jews have sent no message condemning Paul. Do they realize they have no case? Note the rejection of the Gospel by the Jews. Who else made use of Isa. 6? (Cf. Matt. 13: 14-15)

B. The Two Years' Imprisonment, 28:30-31

How did Paul live? (Cf. 28:16, 20; Phil. 1:13; 4:10, 11, 18)

N.B. THE PRISON EPISTLES

(During the Roman imprisonment Paul is thought to have written the following letters):

THE COLOSSIAN EPISTLE

Written from Rome, A. D. 60-62.

Messenger: Tychicus (?) (Col. 4:7-9) and Onesimus.

Occasion: The rise of a false philosophy in the church at Colosse, which was a mixture of Judaism (2:11-17) and an incipient gnosticism (See ISBE). Features of Gnosticism: (1) denial of creative work of Jesus, 1:14-19; (2) worship of angels, 2:18; (3) asceticism, 2:23.

PHILEMON

Written from Rome, A. D. 60-62.

Messengers: Tychicus and Onesimus (Col. 4:7-9)

Occasion: Paul had converted a runaway slave named Onesimus, who belonged to Philemon of Colosse, v. 10. Since Onesimus had endangered his life in his escape, Paul wrote to intercede for him, with full confidence of Philemon's obedience, v. 21. The epistle is an interesting sidelight on the courtesy and manner of Paul, on the relation of Christianity and slavery, and the expectation of Paul about his release, v. 22.

EPHESIANS

Written from Rome, A. D. 60-62.

Messenger: Tychicus (4:21; cf. Col. 4:7-9)

Occasion: Some uncertainty exists over the destination of this epistle due to the missing salutation. Some think that it may have been a circular letter. Many still defend the Ephesian destination, however. If it was written to Ephesus, it probably belongs with the other Prison Epistles and probably was taken by the same messengers as Philemon and Colossians.

The book is a fuller refutation of the Gnostic-Judaic teachings by presenting Christ as the center and administrator of the whole universe, 1:9,10, and especially by presenting the church and the part it is to play in this program, 1:22-23; 2:16ff; 3:10-13).

PHILIPPIANS

Written from Rome, A. D. 60-62.

Messenger: Epaphroditus (2:25; 4:18).

Occasion: The church at Philippi, as formerly (4:15-16), had had fellowship with Paul in a contribution brought by their messenger (2:25). Epaphroditus had become sick (2:26-30) and after recovery he returned home and Paul took the occasion to write the epistle. It abounds in expressions of joy, rejoicing, and thanksgiving. It has been called the "Love Letter of Paul."

QUESTIONS ON PERIOD FOUR

1. Give the title of Period Four, with chapters covered, dates, and the beginning and closing events.
2. Identify: Trophimus, Ananias, Claudius Lysias, Tertullus, Drusilla, Bernice, Julius, the Twin Brothers, Publius, Euraquillo.
3. Tell the story of Paul's first imprisonment at Caesarea. What led to his appeal to Caesar?
4. Outline the events of the voyage to Rome.
5. Name the Prison Epistles and give the occasion and messenger of each.
6. Tell in what connection the following occur:

- a. "Almost thou persuadest me to be a Christian."
- b. "At a more convenient season I will call for thee."
- c. "I am a Roman born."
- d. "After the way they call a sect serve I the God of our Fathers."
- e. "I believe God that it shall be even so as it hath been spoken unto me."
- f. The sect everywhere spoken against

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