

Acts Of The Apostles



**A Study Guide With Introductory Comments,
Summaries, And Review Questions**

(Student Edition)

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The outlines were developed in the course of my ministry as a preacher of the gospel. Feel free to use them as they are, or adapt them to suit your own personal style.

To God Be The Glory!

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This study guide was developed in preparation for teaching adult Bible classes.

- ◆ The objectives for each section are usually things I plan to emphasize during the class.
- ◆ I have found that summarizing and outlining helps me to better understand the Word of God. It is a practice I highly recommend to others.

*** Note:** Portions of **Chapter 17** and all of **Chapters 18-28** were written by **Kevin Scott**, who kindly offered his material to help complete this study guide (until I have completed it myself, Lord willing).

Acts Of The Apostles

Introduction

AUTHOR

Commonly called “**The Acts Of The Apostles**”, it is simply titled “**Acts**” in some of the oldest manuscripts. It might appropriately be called “**Some Of The Acts Of Some Of The Apostles**” since it does not try to describe all of the acts of all the apostles. Rather, the focus is clearly on some of the acts or deeds of mostly Peter (the key figure in the first half) and Paul (the key figure in the second). It might also be called “**The Acts Of The Holy Spirit**”, as that Person of the Godhead is very much an active participant throughout the book.

AUTHOR

Though he does not mention himself by name, the author is undoubtedly **Luke**, physician and frequent traveling companion of the apostle Paul. From **1:1-3**, we learn Acts is the second historical account to Theophilus (see below), the first being the gospel universally attributed to Luke (cf. **Lk 1:1-4**).

Luke is described as “**the beloved Physician**” (**Co 4:14**), and the vocabulary of both the gospel and Acts shows evidence of a medical mind. Mentioned as a “fellow laborer” (**Phe 24**) who was with Paul in his last days (**2 Ti 4:11**), Luke often accompanied Paul on his travels beginning with his second journey. By carefully noting the use of “we” and “they” in the book of Acts, we glean that Luke joined Paul at Troas (**16:10-11**), and remained at Philippi (**17:1**) until Paul later picked him up on his way to Troas (**20:1-6**). The book ends with Luke accompanying Paul to his imprisonment in Rome (**28:16**).

It is evident Luke was very careful to provide a historically accurate account in the both the gospel and Acts (cf. **Lk 1:1-4,5; 2:1-3; 3:1-2**). **Sir William Ramsay**, archaeologist who started his career to prove Luke to be in error, offered this testimony as a result of his research: “Luke is a historian of the first rank; not merely are his statements of fact trustworthy, he is possessed of the true historic sense...in short, this author should be placed along with the greatest of historians.” In fact, Luke provides the only record of the first thirty years of the early church.

RECIPIENT

Both the gospel and Acts were written to one man: **Theophilus** (**Lk 1:3; Ac 1:1**), whose name means “God lover”. Ramsay suggests the use of “most excellent” (**Lk 1:3**) was a title like “Your Excellency” (cf. **23:26; 26:25**) and that Theophilus was a government official of high rank. It is not used in Acts (**1:1**), and one intriguing possibility is that he became a believer in between receiving the gospel and Acts. Some have entertained the possibility that Theophilus was a Roman official in charge of administering Paul’s case before Caesar, and that the gospel and Acts were written to help him understand the facts of Jesus Christ and Paul’s role in the history of the church.

TIME AND PLACE OF WRITING

The book ends abruptly with Paul under house arrest awaiting trial in Rome (**28:16,30-31**). This may indicate that the book was written before Paul’s trial and eventual release. The dates for Paul’s first

imprisonment in Rome are 60-62 A.D. If the book was just before or after Paul's release, then it was likely written around **63 A.D.** from **Rome**.

PURPOSE OF THE BOOK

As indicated previously, the original purpose of both the gospel and Acts may have been to assist Theophilus in some official capacity in learning about Jesus and His apostles. Yet the inspiration and preservation of the book would indicate an important future role in the providence of God. Based on its content, I would offer the following purpose of this book:

- ◆ **To record the establishment and early growth of the church**

Other reasons could be given for why this book was written. The detail given to conversions and the involvement of the Holy Spirit would certainly suggest the book is designed to reveal:

- ◆ **Examples of conversions to the gospel of Christ**
- ◆ **The ministry of the Holy Spirit in the apostles and the early church**

The value of Acts is also seen in that it provides the historical framework for the epistles found in the New Testament. From Romans to Revelation, names, places, and events are mentioned upon which light is shown by the historical account of Acts. Without Acts, the gospels of Matthew, Mark, Luke and John would be left without a satisfying answer to the question, "What happened next?"

THEME OF THE BOOK

The book begins in Jerusalem and ends at Rome. It describes the establishment and growth of the Lord's church throughout the Mediterranean world through the work of the apostles and other Christians under the direction of the Holy Spirit. We read their sermons and see the conversions which resulted as they carried out the Great Commission (**Mt 28:18-20; Mk 16:15-16**). We learn how local churches were established, and much of their work, worship and organization. But mostly we see the faith and efforts of those charged to be witnesses of the Lord and of His resurrection from the dead. An appropriate theme of this book might therefore be:

"WITNESSES FOR THE LORD JESUS CHRIST"

KEY VERSE: Acts 1:8

"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

OUTLINE

I. THEIR WITNESS IN JERUSALEM (1:1-8:3)

A. PREPARATION (1:1-26)

1. Introduction to the book (1:1-3)

2. The promise of the Spirit (1:4-8)
3. The ascension of Jesus (1:9-11)
4. The waiting for the Spirit (1:12-14)
5. The selection of Matthias (1:16-26)

B. ESTABLISHMENT OF THE CHURCH (2:1-47)

1. The outpouring of the Spirit (2:1-4)
2. The reaction of the crowd (2:5-13)
3. The explanation by Peter (2:14-21)
4. The first gospel sermon by Peter (2:22-36)
5. The conversion of 3000 souls (2:37-41)
6. The beginning of the church (2:42-47)

C. THE CHURCH IN JERUSALEM (3:1-8:3)

1. The healing of the lame man; Peter's second sermon (3:1-26)
2. The first persecution against the church; the liberality of the church (4:1-37)
3. The first trouble within; increasing persecution without (5:1-43)
4. The disturbance within resolved; intensifying persecution without (6:1-15)
6. The address and martyrdom of Stephen (7:1-60)
7. The persecution involving Saul against the church (8:1-3)

II. THEIR WITNESS IN JUDEA AND SAMARIA (8:4-12:25)

A. THE PREACHING BY PHILIP (8:4-40)

1. The conversion of the Samaritans (8:4-25)
2. The conversion of the Ethiopian eunuch (8:26-40)

B. THE CONVERSION OF SAUL OF TARSUS (9:1-31)

1. The appearance of the Lord on the road to Damascus (9:1-8)
2. The baptism of Saul by Ananias (9:9-19)
3. The initial ministry and persecution of Saul (9:20-31)

C. THE MIRACLES OF PETER (9:32-43)

1. The healing of Aeneas (9:32-35)
2. The raising of Dorcas from the dead (9:36-43)

D. THE CONVERSION OF CORNELIUS (10:1-11:18)

1. The account recorded by Luke (10:1-48)
2. The account retold by Peter (11:1-18)

E. THE MINISTRIES OF BARNABAS, SAUL AND PETER (11:19-12:25)

1. The work of Barnabas and Saul in Antioch (11:19-26)
2. The work of Barnabas and Saul in Judea (11:27-30; 12:25)
3. The persecution by Herod; James beheaded, Peter arrested (12:1-4)
4. The release of Peter from prison by an angel; Herod's death (12:5-24)

III. THEIR WITNESS TO THE END OF THE EARTH (13:1-28:30-31)

A. THE FIRST MISSIONARY JOURNEY OF PAUL (13:1-14:28)

1. The departure from Antioch of Syria (13:1-3)
2. The ministry on the island of Cyprus (13:4-12)
3. The preaching in Antioch of Pisidia (13:13-52)
4. The work and persecution in Iconium, Lystra and Derbe (14:1-20)
5. The confirmation of churches and appointment of elders (14:21-23)
6. The return trip to Antioch (14:24-28)

B. THE ISSUE OF CIRCUMCISION AND THE LAW (15:1-35)

1. The problem surfaces in Antioch (15:1-3)
2. The problem resolved in Jerusalem (15:4-29)
3. The letter delivered to Antioch (15:30-35)

C. THE SECOND MISSIONARY JOURNEY OF PAUL (15:36-18:22)

1. The separation of Paul and Barnabas (15:36-41)
2. The addition of Timothy to Paul and Silas (16:1-5)
3. The call to come to Macedonia (16:6-10)
4. The conversion of Lydia in Philippi (16:11-15)
5. The conversion of the Philippian jailor (16:16-40)
6. The proclamation of Christ in Thessalonica, Berea, and Athens (17:1-34)
7. The year and a half at Corinth (18:1-17)
8. The quick trip back to Antioch (18:18-22)

D. THE THIRD MISSIONARY JOURNEY OF PAUL (18:23-21:17)

1. The strengthening of disciples in Galatia and Phrygia (18:23)
2. The conversion of Apollos by Aquila and Priscilla (18:24-28)
3. The three years at Ephesus, ending with a riot (19:1-41)
4. The trip through Macedonia, three months in Greece, and return through Macedonia (20:1-5)
5. The breaking of bread and miracle at Troas; heading toward Jerusalem (20:7-16)
6. The meeting with the Ephesian elders at Miletus (20:17-38)
7. The warnings on the way to Jerusalem; brief stays in Tyre and Caesarea (21:1-14)
8. The arrival in Jerusalem (21:15-17)

E. THE ARREST OF PAUL AND JOURNEY TO ROME (21:18-28:31)

1. The counsel of James and elders of the church in Jerusalem (21:18-25)
2. The arrest of Paul in the temple (21:26-40)
3. The defense by Paul to the Jewish mob (22:1-30)
4. The defense by Paul before the Sanhedrin council (23:1-10)
5. The plot against Paul and deliverance to Felix (23:11-35)
6. The trial before Felix; procrastination by Felix (24:1-27)
7. The appearance before Festus and appeal to Caesar (25:1-12)
8. The defense before Festus and King Agrippa (25:13-26:32)
9. The journey to Rome; shipwreck along the way (27:1-28:16)
10. The explanation of Paul to the leaders of the Jews in Rome (28:17-29)
11. The waiting in Rome for two years, yet preaching and teaching (28:30-31)

REVIEW QUESTIONS FOR THE INTRODUCTION

- 1) Who is the author of the book of Acts? What was his profession?**
- 2) To whom was this book written? What other book is addressed to this person?**
- 3) What might indicate that this person was an official of high rank?**
- 4) When was this book likely written? From where? What may be indicative of this?**
- 5) What is proposed as the primary purpose of the book of Acts?**
- 6) Based on content, what else does the book appear designed to reveal?**
- 7) What is offered as the theme of the book of Acts?**
- 8) What is the key verse?**
- 9) What are the main divisions of the book as suggested by the key verse and the outline in the introduction?**

Acts Of The Apostles

Chapter One

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To begin our study of Acts with a review of things taught by Jesus between His resurrection and ascension: the kingdom of God, the Promise of The Father, being baptized by the Spirit
- 2) To note the role and qualifications of the apostles as witnesses of the resurrection of Christ
- 3) To see how Luke sets the stage for the great events described in chapter two

SUMMARY

Luke begins his second book to Theophilus by alluding to the first (the gospel of Luke, **Lk 1:1-4**). He briefly reviews what occurred during the forty days between the resurrection and ascension of Christ (cf. **Lk 24:1-53**). Special attention is given to the Promise of the Father regarding the apostles being baptized by the Holy Spirit, who would empower them as witnesses for Christ in Jerusalem, Judea, Samaria and even to the end of the earth (**1-8**).

The ascension of Jesus is then described (cf. also **Lk 24:50-51**), along with the promise of His return by two men in white apparel standing by (**9-11**). Obeying the command of the Lord, the apostles return to Jerusalem, where they wait and continue in prayer along with the women, Mary the mother of Jesus, and with His brothers (**12-14**).

During this time, Peter addresses the (120) disciples regarding Judas who betrayed Jesus. Both the fall and replacement of Judas were foretold by the Spirit through the mouth of David, so Peter proposes guidelines for nominees to take the place of Judas in the apostolic ministry of being a witness of Jesus' resurrection. Two men are selected for consideration, and following prayer for the Lord to show which of the two He has chosen, lots are cast and Matthias is numbered with the eleven apostles (**15-26**).

OUTLINE

I. THE PROLOGUE (1-8)

A. THE FORMER ACCOUNT TO THEOPHILUS (1-3)

1. Of all that Jesus began to do and teach
2. Until the day in which Jesus was taken up
3. After He had given commandments to the apostles
 - a. To whom He had shown Himself alive, being seen during forty days
 - b. Speaking of things pertaining to the kingdom of God

B. THE PROMISE OF THE HOLY SPIRIT (4-8)

1. The apostles commanded to stay in Jerusalem and wait for the Promise of the Father
 - a. Which they had heard from Him
 - b. For while John baptized with water, they would be baptized with the Holy Spirit shortly

2. The apostles question Jesus concerning the kingdom
 - a. Would He now restore the kingdom to Israel?
 - b. It is not for them to know the times or seasons which the Father has put in His own authority
3. When the Spirit has come upon the apostles...
 - a. They shall receive power
 - b. They shall be His witnesses in Jerusalem, Judea, Samaria, and to the end of the earth

II. THE ASCENSION OF CHRIST (9-11)

A. JESUS ASCENDS TO HEAVEN (9)

1. When He had spoken these words, while they watched
2. A cloud received Him out of their sight

B. THE PROMISE OF HIS RETURN (10-11)

1. While looking steadfastly as Jesus ascends, two men in white apparel stand by
2. They address the apostles
 - a. "Men of Galilee"
 - b. "Why do you stand gazing up into heaven?"
3. They promise Jesus will return
 - a. "This same Jesus, who was taken up from you into heaven"
 - b. "Will so come in like manner as you saw Him go into heaven"

III. THE WAITING IN JERUSALEM (12-14)

A. THE APOSTLES RETURN TO JERUSALEM (12)

1. From the mount called Olivet
2. About a Sabbath day's journey

B. THEY CONTINUE IN PRAYER (13-14)

1. In an upper room where they were staying
2. The names of the apostles: Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, Judas the son of James
3. They pray with the women, Mary the mother of Jesus, and His brothers

IV. THE SELECTION OF MATTHIAS (15-26)

A. THE COUNSEL OF PETER (15-22)

1. To about 120 disciples, of the need to replace Judas
 - a. His betrayal prophesied by the Spirit through David
 - 1) He became a guide to those who arrested Jesus
 - 2) Though he was numbered with the apostles and had a part in their ministry
 - b. His gruesome death described by Luke
 - 1) He purchased a field with the wages of iniquity (Mt 27:3-8)
 - 2) He fell headlong, burst open in the middle, entrails gushing out
 - 3) The field is called Akel Dama, Field of Blood
 - c. His end and replacement foretold in the Psalms
 - 1) "Let his dwelling place be desolate, And let no one live in it" (Psa 69:25)

- 2) “Let another take his office” (Psa 109:8)
2. Stipulating requirements for one to be a witness of His resurrection with the apostles
 - a. Having accompanied the apostles all the time Jesus went in and out among them
 - b. Beginning from the baptism of John, until the day Jesus ascended to heaven

B. MATTHIAS NUMBERED WITH THE APOSTLES (23-26)

1. Two are proposed
 - a. Joseph called Barsabas and surnamed Justus
 - b. Matthias
2. Prayer is offered to the Lord, who knows the hearts of all
 - a. To show which of these two He has chosen
 - b. Who would take part in the ministry and apostleship from which Judas fell
3. Lots are cast
 - a. The lot fell on Matthias
 - b. He was numbered with the eleven apostles

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main points of this chapter?**

- 2) **What is the “former account” Luke has reference to? (1)**

- 3) **What three things does Luke mention Jesus did before He ascended? (2-3)**

- 4) **How long a period was it between the resurrection and ascension of Christ? (3)**

- 5) **What command did Jesus leave with His apostles? (4)**

- 6) **What did this “promise” pertain to? (5)**

- 7) **What question did the apostles ask Jesus? How did he respond? (6-7)**

- 8) **What was promised when the Spirit came upon them? What would they then be? (8)**

- 9) **What happened as Jesus ascended to heaven? (9)**
- 10) **As Jesus ascended to heaven, who stood nearby? (10)**
- 11) **What did they promise? (11)**
- 12) **From where did Jesus ascend to heaven? How far was this from Jerusalem? (12)**
- 13) **Where did the apostles stay in Jerusalem? With whom did they pray? (13-14)**
- 14) **How many disciples were gathered there in those days? (15)**
- 15) **Who stood up to speak? What about? (15-20)**
- 16) **What happened to the body of Judas? In what field? (18; Mt 27:3-10)**
- 17) **What were the requirements to be considered a replacement for Judas? (21-22)**
- 18) **What would be a primary role of the replacement? (22)**
- 19) **What two candidates were selected? (23)**
- 20) **What procedure was used to determine who would replace Judas? (24-26)**
- 21) **Who was numbered with the eleven apostles? (26)**

Acts Of The Apostles

Chapter Two

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To carefully consider the events surrounding the outpouring of the Spirit on the day of Pentecost
- 2) To examine Peter's first gospel sermon, and the evidence presented in it for the resurrection of Jesus Christ
- 3) To observe the response to the sermon, and what people were told to do in order to be saved
- 4) To note the establishment and characteristics of the church in Jerusalem

SUMMARY

Ten days after Jesus ascended to heaven, on the Jewish feast day of Pentecost, the Holy Spirit is poured out as promised. With the sound of a rushing mighty wind, and with tongues of fire appearing above their heads, those filled with the Holy Spirit begin to speak in other tongues (**1-4**). Devout Jews visiting from other countries are attracted and amazed as they hear wonderful works of God proclaimed in their own languages (**5-13**).

Peter, standing with the rest of the apostles, explains that what has happened is a fulfillment of Joel's prophecy (**Joel 2:28-32**), who foretold that God would pour out His Spirit in the last days (**14-21**). He then preaches Jesus of Nazareth to the crowd, reminding them of His miracles, their involvement in His death, and proclaiming that God raised Him from the dead. As proof for the resurrection, Peter offers three lines of evidence: 1) the prophecy by David, who foretold of the resurrection (**Psa 16:8-11**); 2) the twelve apostles as witnesses; 3) the Spirit's outpouring itself, indicative of Christ's exaltation and reception of the promise of the Spirit from the Father. In conclusion, Peter pronounces that God has made Jesus, whom they crucified, both Lord and Christ (**22-36**).

Cut to the heart, the people ask the apostles what they should do. Peter commands them to repent and be baptized for the remission of sins and gift of the Holy Spirit. With many other words he exhorts them to be saved, and about 3000 souls gladly receive his word and are baptized (**37-41**).

Thus begins the church in Jerusalem, which continues steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and prayers. Signs and wonders are done by the apostles, while the believers display their love and devotion through acts of benevolence and frequent worship. They enjoy the favor of the people, and the Lord adds to the church daily those being saved (**42-47**).

OUTLINE

I. THE OUTPOURING OF THE SPIRIT (1-4)

A. ON THE DAY OF PENTECOST (1)

1. A Jewish holiday, also known as the Feast of Weeks and Feast of Harvest, one of three

great annual festivals (cf. **Lev 23:15-22; Exo 23:14-18; 34:22**)

2. Fifty days after the Passover Sabbath, i.e., Sunday
3. They, most likely the apostles (cf. **Ac 1:11,26; 2:7,14**), were gathered in one place

B. WITH AUDIBLE AND VISUAL SIGNS (2-3)

1. A sound from heaven
 - a. As of a rushing mighty wind
 - b. Filling the house where they were sitting
2. Divided tongues
 - a. As of fire
 - b. One upon each one of them

C. FILLED WITH THE HOLY SPIRIT (4)

1. Speaking with other tongues (known languages, cf. **Ac 2:8,11**)
2. As the Spirit gave them utterance

II. THE REACTION OF THE CROWD (5-13)

A. CONFUSED AND AMAZED (5-11)

1. The crowd made up of devout Jews visiting from other nations
2. The effect of what they heard
 - a. Drew the multitude together
 - b. Confused them, for everyone heard them speaking in their own language
 - c. Amazed and marveled them, for those speaking were Galileans
 - d. Yet were hearing languages of the countries of their birth
 - 1) Parthians, Medes, Elamites, dwellers in Mesopotamia
 - 2) Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia
 - 3) Egypt, Libya, Cyrene, Rome
 - 4) Both Jews and proselytes, Cretans and Arabs
3. Hearing in their languages the wonderful works of God

B. TWO RESPONSES (12-13)

1. One of serious questioning: “Whatever could this mean?”
2. One of mockery: “They are full of new wine.”

III. THE EXPLANATION BY PETER (14-21)

A. THEY WERE NOT DRUNK (14-15)

1. Standing up with the eleven, Peter addresses the crowd
2. It was too early in the day (“third hour”, i.e., 9 a.m.) for them to be drunk

B. THE FULFILLMENT OF JOEL’S PROPHECY (16-21)

1. The events were those prophesied by Joel (cf. **Joel 2:28-32**)
2. Which foretold of the outpouring of the Spirit
 - a. In the last days on all flesh
 - b. Leading sons and daughters to prophesy, young men to see visions, and old men to dream dreams
 - c. With signs and wonders in heaven above and earth beneath before the coming of the

- great and awesome day of the Lord
d. With salvation to those who call upon the name of the Lord

IV. THE SERMON BY PETER (22-36)

A. PROPOSITION: GOD RAISED JESUS FROM THE DEAD (22-24)

1. Jesus, a man attested to by miracles, signs and wonders
 - a. Done by God in their midst
 - b. Which they themselves knew
2. Jesus, crucified and put to death
 - a. According to the determined purpose and foreknowledge of God
 - b. Which they did by lawless hands (via the Romans)
3. Jesus, whom God raised from the dead
 - a. Having loosed the pains of death
 - b. For it was not possible that He should be held by it

B. EVIDENCE: THREEFOLD TESTIMONY (25-35)

1. The testimony of **David**
 - a. For David prophesied of Jesus (cf. **Psa 16:8-11**)
 - b. David could not be speaking of himself
 - 1) For he was dead and buried
 - 2) With his tomb for all to see
 - c. But spoke as a prophet
 - 1) He knew that God had sworn with an oath that one of his descendants would be raised to sit on his throne
 - 2) He therefore spoke of the resurrection of Christ, whose soul was not left in Hades nor did His flesh see corruption
2. The testimony of **the apostles**
 - a. They were witnesses
 - b. That God raised Jesus
3. The testimony of **the Spirit's outpouring**
 - a. Jesus poured forth what they saw and heard
 - 1) Having been exalted to the right hand of God
 - 2) Having received from the Father the promise of the Holy Spirit
 - b. For David did not ascend into the heavens, but prophesied of the Lord (**Psa 110:1**)
 - 1) Who would sit at God's right hand
 - 2) Until His enemies became His footstool (cf. **1 Co 15:25-26**)

C. CONCLUSION: JESUS IS LORD AND CHRIST (36)

1. All the house of Israel were to "know assuredly" (i.e., believe with all their hearts)
2. That God made Jesus, whom they crucified, both Lord and Christ

V. THE CONVERSION OF 3000 SOULS (37-41)

A. THE RESPONSE OF THE LISTENERS (37)

1. They were cut to the heart
2. They said to Peter and the rest of the apostles, "Men and brethren, what shall we do?"

B. THE REPLY BY PETER (38-39)

1. Two commands
 - a. Repent
 - b. Let every one of you be baptized in the name of Jesus Christ
2. Two promises
 - a. For the remissions of sins
 - b. You shall receive the gift of the Holy Spirit
3. The extent of the promise
 - a. To them and their children
 - b. To all who afar off, as many as the Lord will call

C. THE RESULTS RECORDED BY LUKE (40-41)

1. After Peter with many other words testified and exhorted them: “Be saved from this perverse generation”
2. Those who gladly receive his word were baptized
3. That day about 3000 were added (cf. **Ac 2:47**)

VI. THE BEGINNING OF THE CHURCH (42-47)

A. THEIR STEADFASTNESS AND REVERENCE (42-43)

1. They continued steadfastly in:
 - a. The apostles’ doctrine and fellowship
 - b. The breaking of bread and prayers
2. Fear came upon every soul, and many wonders and signs were done through the apostles

B. THEIR CHARITY AND GROWTH (44-47)

1. Those who believed were together and had all things in common
 - a. Those with possessions and goods sold them
 - b. Dividing them among all according to their need
2. They continued daily with one accord in the temple
3. Breaking bread from house to house, eating with gladness and simplicity of heart
4. Praising God and having favor with all the people
5. The Lord added to the church daily those who were being saved

REVIEW QUESTIONS FOR THE CHAPTER

1) What are the main points of this chapter?

2) What day had arrived? Who was gathered in one place? (1)

3) What audible and visible signs were evidence of the Spirit’s outpouring? (2-3)

- 4) **What did those filled with Spirit begin to do? (4)**
- 5) **Who was present in Jerusalem at that time? (5)**
- 6) **What indicates that the “tongues” were known languages of men? (6,11)**
- 7) **What evidence is that those speaking were only the apostles? (7)**
- 8) **What was the reaction of those who heard? (7,12-13)**
- 9) **How did Peter and the eleven discount the charge that they were drunk? (14-15)**
- 10) **To what does Peter attribute the events of that day? (16)**
- 11) **When would the events described by Joel occur? (17)**
- 12) **Upon whom would the Spirit be poured out? (17,18)**
- 13) **What did Joel prophesy would be some of the effects of the Spirit’s outpouring? (17-18)**
- 14) **What other events were foretold by Joel? When would they occur? (19-20)**
- 15) **What reassuring promise was made by Joel? (21)**
- 16) **How was Jesus attested to by God? (22)**

- 17) **Could the audience deny that Jesus did these signs? (22)**
- 18) **Though crucified by lawless hands, according to what was Jesus' death? (23)**
- 19) **What is the main proposition of Peter's sermon? (24)**
- 20) **What first line of evidence did Peter present to prove his proposition? (25-31)**
- 21) **How was Peter able to prove that David did not speak of himself? (29,34)**
- 22) **What two prophecies of David did Peter reference? (25-29,34-35)**
- 23) **What second line of evidence did Peter present to prove his proposition? (32)**
- 24) **What third line of evidence did Peter present to prove his proposition? (33-33)**
- 25) **What did Peter want his audience to know assuredly? (36)**
- 26) **How did this impact the audience? What did they ask? (37)**
- 27) **What two commands did Peter give them? (38)**
- 28) **What two promises did Peter offer them? (38)**
- 29) **To whom was the promise offered? (39)**
- 30) **What else did Peter say? (40)**
- 31) **What did those who gladly received his word do? How many? (41)**

32) What did those who were baptized then do? (42)

33) Who were doing many wonders and signs? (43)

34) What did those who believe do with their possessions? (44-45)

35) What did the disciples do during those first days of the early church in Jerusalem? (46-47)

36) What did the Lord do during those days? (47)

Acts Of The Apostles

Chapter Three

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To study the healing of the lame man, noting various aspects of the miracle
- 2) To examine Peter's second gospel sermon, his call to repent and the blessings to follow

SUMMARY

The chapter opens with Peter and John going to the temple where they encounter a man lame from birth begging for alms at the gate called Beautiful. In the name of Jesus Christ of Nazareth, Peter commands him to rise up and walk. Taking the lame man by the right hand and lifting him up, the man is healed instantly and completely. Walking, leaping, and praising God, he accompanies Peter and John into the temple to the wonder and amazement of the crowd (1-11).

On Solomon's porch, Peter explains that the healing occurred by faith in the name of Jesus. God has glorified His Servant Jesus, the Holy One and the Just, the Prince of life, whom they denied and killed, but whom God raised from the dead as witnessed by Peter and John. While their crimes were done in ignorance, even foretold and fulfilled by God, they are commanded to repent and turn. Those that do are promised to have their sins blotted out and experience other blessings from Jesus who will remain in heaven until the times of restoration of all things. Those who do not heed Jesus will be utterly destroyed as foretold by Moses (cf. **Deu 18:15,18-19**). As sons of the prophets, and of the covenant God made with Abraham to bless all families through his seed (cf. **Gen 22:18**), to them first God has sent Jesus to bless them in turning them away from their iniquities (12-26).

OUTLINE

I. THE HEALING OF THE LAME MAN (1-11)

A. THE MIRACLE AT THE TEMPLE GATE (1-8)

1. Peter and John go to the temple
 - a. At the hour of prayer
 - b. Which was the ninth hour (3 p.m.)
2. The lame man at the temple gate called Beautiful
 - a. Lame from his mother's womb
 - b. Carried daily to the gate to ask for alms
 - c. Seeing Peter and John, asks them for alms
3. Peter heals the lame man
 - a. They fix their eyes on the man, and Peter tells him to look at them
 - b. The man gives them his attention, expecting to receive something
 - c. Peter has no gold or silver, but gives what he has
 - 1) He commands the lame man in the name of Jesus to rise up and walk
 - 2) He takes him by the right hand and lifts him up
 - d. Immediately his feet and ankle bones receive strength

- 1) Leaping up, the man stands and walks
- 2) He enters the temple with Peter and John
- 3) He is walking, leaping, and praising God

B. THE RESPONSE OF THE CROWD (9-11)

1. The people see the lame man walking and praising God
2. The people know him as the one who begged alms at the Beautiful Gate
3. They are filled with wonder and amazement at what happened
4. As the lame man holds on to Peter and John, the people run to them in Solomon's Porch

II. PETER'S SECOND SERMON (12-26)

A. THE MIRACLE EXPLAINED (12-16)

1. Peter questions why the crowd marveled
 - a. Why look at Peter and John so intently?
 - b. As though by their own power or godliness they made the man walk?
2. God has glorified His Servant Jesus
 - a. The God of Abraham, Isaac, and Jacob, the God of their fathers
 - b. Has glorified Jesus
 - 1) Whom they delivered up and denied
 - a) In the presence of Pilate
 - b) When he was determined to let Him God
 - 2) The Holy One and the Just
 - a) Whom they denied
 - b) And asked for a murderer to be granted to them
 - 3) The Prince of life
 - a) Whom God raised up
 - b) Of which Peter and John are witnesses
3. It was through faith in His name that made the man strong
 - a. A man whom they see and know
 - b. Faith which comes through Jesus has given him perfect soundness in their presence

B. THE CALL TO REPENT AND BE CONVERTED (17-26)

1. Peter knows they and their rulers crucified Christ in their ignorance
 - a. Those things God foretold by the mouth of His prophets
 - b. How Christ would suffer, God has fulfilled
2. Peter commands them to repent and be converted
 - a. That their sins may be blotted out
 - b. That times of refreshing may come from the presence of the Lord
 - c. That God might send Jesus Christ
 - 1) Who was preached to them before
 - 2) Whom heaven must receive until the times of restoration of all things
 - a) Which God has spoken by the mouth of all His holy prophets
 - b) Since the world began
3. Even as Moses warned the fathers (cf. **Deu 18:15,18-19**)
 - a. That God would raise up for them a Prophet from their brethren
 - b. Whom they should hear in all things, whatever He says
 - c. Those who will not hear that Prophet will be utterly destroyed from among the people

- d. As all the prophets foretold these days, from Samuel and those who followed
- 4. They are the sons of the prophets, of the covenant God made with their fathers
 - a. Saying to Abraham, “And in your seed all the families of the earth shall be blessed”
 - b. To them first, God sent His Servant Jesus to bless them
 - 1) Having raised Him up
 - 2) To turn every one of them from their iniquities

REVIEW QUESTIONS FOR THE CHAPTER

- 1) What are the main points of this chapter?**

- 2) When did Peter and John go up to the temple? (1)**

- 3) What was the name of the gate of the temple where the lame man begged for alms? (2)**

- 4) When Peter and John spoke to the lame man, what he expecting? (3-5)**

- 5) As Peter prepared to heal the lame man, what did he say? What did Peter then do? (6-7)**

- 6) How soon was the lame man healed? How did the lame man respond? (7-8)**

- 7) Who saw the lame man walking in the temple? What was their reaction? (9-10)**

- 8) Where did the crowd gather in the temple area? (11)**

- 9) What did Peter first deny? (12)**

- 10) What had God done through this miracle? (13)**

- 11) Of what did Peter accuse of the crowd concerning Jesus? (13-15)**

12) What did Peter then proclaim regarding Jesus? What evidence does he provide? (15)

13) To what does Peter attribute the healing of the lame man? (16)

14) What does Peter say regarding their guilt? What else about their actions? (17-18)

15) What two commands does Peter give to the people? (19)

16) What three blessings are extended to those who obey? (19-20)

17) How long must Christ remain in heaven? As described by whom? (21)

18) What did Moses promise to the fathers? What did he also warn them? (22-23)

19) Who else foretold of these days? (24)

20) How did Peter describe his audience? (25)

21) What promise did God make to Abraham? (25)

22) How was God seeking to bless the people? (26)

Acts Of The Apostles

Chapter Four

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To study the beginning of the persecution against the church, and the reason for it
- 2) To note the apostolic response to persecution, and continued progress of the church in Jerusalem

SUMMARY

The first case of persecution against the church is described in this chapter. Peter and John are put into custody because their preaching on the resurrection of Jesus disturbed a number of the religious leaders (in particular the Sadducees who denied any resurrection, **Mt 22:23; Ac 23:8**). In spite of this, the number of men who believed came to be about five thousand (**1-4**).

After a night in jail, Peter and John are brought before the council, including the high priest and members of his family. Challenged to explain themselves, Peter proclaims the healing was done by the name of Jesus Christ, the very one they crucified yet whom God raised from the dead and who has now become “the chief cornerstone” (cf. **Psa 118:22**), and in whose name alone salvation is now available. Amazed at Peter and John’s boldness, and unable to deny that the lame man had been healed, the council sends them outside and confer among themselves. They decide to prevent the spread of the apostles’ doctrine by threatening Peter and John not to preach or teach in the name of Jesus. The apostles respond that they must speak what they have seen and heard. The council, unable to do anything more at this time because of the people, simply threaten the apostles once again and let them go (**5-22**).

Returning to their companions, Peter and John report what has been said. Prayer is offered, asking for boldness in view of the persecution foretold in **Psalms 2:1-2**, and for signs and wonders to continue in the name of Jesus. At the conclusion of the prayer, the place where they prayed was shaken and all were filled the Holy Spirit, emboldening them to speak the Word of God (**23-31**).

The chapter ends with a description of the continued growth of the church, with the oneness of the brethren and the empowered testimony of the apostles to the resurrection of Jesus. The great liberality continues, meeting the needs of the saints. One example in particular is noted, that of Barnabas, whose work is featured later in the book (cf. **Ac 11:22-30; 13:1-15:41**), and whose liberality stands in stark contrast to what takes place in the next chapter (**32-36**).

OUTLINE

I. THE ARREST OF PETER AND JOHN (1-22)

A. BROUGHT BEFORE THE COUNCIL (1-12)

1. Peter and John taken into custody
 - a. By the priests, captain of the temple, and the Sadducees
 - b. Who were upset by their preaching in Jesus the resurrection from the dead

- c. Kept overnight until the next day
- d. The number of those who believed came to be about five thousand
2. Their appearance before the Council (Sanhedrin)
 - a. Before the rulers, elders and scribes
 - b. Before Annas the high priest, Caiaphas, John, and Alexander, along with other family members of the high priest
 - c. Peter and John challenged to explain by what power or name they have acted
3. Peter's response as led be the Spirit
 - a. Were they being judged for doing a good deed to a helpless man in making him well?
 - b. It was by the name of Jesus Christ of Nazareth he was made whole
 - 1) Whom they crucified
 - 2) Whom God raised from the dead
 - 3) Who is the stone rejected by the builders, and has become the chief cornerstone
- cf. **Psa 118:22**
 - c. There is salvation in no other name under heaven

B. THREATENED NOT TO TEACH (13-22)

1. The council's reaction
 - a. What the council saw
 - 1) The boldness of Peter and John
 - a) Perceived as uneducated and untrained men
 - b) Realized as having been with Jesus
 - 2) The man who had been healed
 - a) Standing with Peter and John
 - b) Against whose healing nothing could be said
 - b. What the council reasoned
 - 1) A notable has occurred, evident to all, none could deny
 - 2) To prevent further spread, to threaten the apostles
 - c. What the council did
 - 1) Commanded Peter and John
 - 2) Not to speak at all or teaching in the name of Jesus
2. Peter and John's reply
 - a. Shall they listen to the council or God?
 - b. They cannot but speak what they have seen and heard
3. Peter and John released
 - a. Upon further threatening
 - b. Finding no way of punishing them,
 - c. Because of the people, who glorified God for what had been done
 - d. For the man who was healed was over forty years old

II. THE PRAYER FOR BOLDNESS (23-31)

A. PETER AND JOHN RETURN (23)

1. To their brethren
2. To report all that had been said to them

B. THEIR PRAYER (24-30)

1. Addressed to the Lord God, Creator of all things

- a. Who prophesied by the mouth of His servant David
 - b. Of the nations' rage and plotting against His Christ
 - c. As fulfilled by Herod and Pilate, by Gentiles and Israel
 - d. Who did according to His predetermined purpose
2. Asking for all boldness in the face of such threats
 - a. That His servants may speak His word
 - b. That His hand might stretch out
 - 1) To heal, to do signs and wonders
 - 2) Through the name of His holy Servant Jesus

C. THE ANSWER (31)

1. The place in which they were assembled was shaken
2. They were all filled with the Holy Spirit
3. They spoke the word of God with boldness

III. THE PROGRESS OF THE CHURCH (32-37)

A. THEIR UNITY (32)

1. The multitude of believers were of one heart and one soul
2. None claimed their possessions as their own; they had all things in common

B. THEIR GREATNESS (33)

1. With great power the apostles gave witness to the resurrection of Jesus
2. And great grace was upon them all

C. THEIR LIBERALITY (34-37)

1. None among them lacked what they needed
 - a. For all who possessed lands or houses sold them
 - b. The proceeds were laid at the apostles' feet
 - c. Distribution was made as each had need
2. The example of Joses
 - a. Called Barnabas, Son of Encouragement, by the apostles
 - b. A Levite of the country of Cyprus
 - c. Sold land, and laid the money at the apostles' feet

REVIEW QUESTIONS FOR THE CHAPTER

- 1) What are the main points of this chapter?

- 2) Who came upon Peter and John while they were speaking? (1)

- 3) Why were they upset with Peter and John? (2)

- 4) **Why did that upset them? (cf. Mt 22:23; Ac 23:8)**
- 5) **What did they do with Peter and John? (3)**
- 6) **How many men had come to believe in Christ? (4)**
- 7) **Who joined the rulers, elders and scribes on the next day? (5-6)**
- 8) **What did they ask Peter and John? (7)**
- 9) **What name did Peter give them? (8-10)**
- 10) **What had the religious leaders done? What had God done? (10)**
- 11) **What else did Peter say about Jesus? (11-12)**
- 12) **What did the religious leaders see, perceive, and realize about Peter and John? (13)**
- 13) **What could the religious leaders not deny? (14)**
- 14) **After Peter and John were put out of the council, what did the council confer among themselves? (15-17)**
- 15) **What did the council command Peter and John? How did they respond? (18-20)**
- 16) **After threatening the apostles some more, why did the council not punish them further? (21-22)**

- 17) Once released, what did Peter and John do? (23)**
- 18) What did they then do? (24)**
- 19) What Messianic prophecy did they refer to in their prayer? (25-26)**
- 20) Who were mentioned as a fulfillment of opposing God and Christ? (27)**
- 21) In their opposition against God, what had they actually done? (28)**
- 22) In their prayer, what did the apostles ask of God? (29-30)**
- 23) What happened in response to their prayer? (31)**
- 24) What manifested the oneness of the believers at that time? (32)**
- 25) What manifested the greatness enjoyed by the church at that time? (33)**
- 26) What manifested their love and generosity at that time? (34-35)**
- 27) Who was singled out as an example of their liberality? (36-37)**

Acts Of The Apostles

Chapter Five

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To examine the sin of Ananias and Sapphira in lying to the Holy Spirit
- 2) To note the amazing signs and wonders that were done by the apostles, in which all were healed
- 3) To consider the apostles' response when government seeks to stifle the preaching of the gospel

SUMMARY

In contrast to the remarkable liberality in the church as described in the previous chapter, we are now told of the example of Ananias and Sapphira. A husband and wife who sold a possession, they tried to mislead the apostles that they were giving the entire proceeds. Confronted one at a time by Peter and found guilty of lying against the Holy Spirit, they both fall dead, bringing great fear upon all (**1-11**).

Highly esteemed among the people, the apostles continue doing many signs and wonders among the people and in the temple (Solomon's Porch). Believers were added to the Lord in increasing numbers, who then brought the sick out into the streets on beds and couches, that perhaps the shadow of Peter might fall on some of them. A multitude from the surrounding cities brought those who were sick and tormented, and everyone was healed (**12-16**).

Once again the high priest and those of Sadducees are filled with anger. They have the apostles placed into custody. During the night, an angel of the Lord frees them and commands the apostles to continue to teach in the temple. In the morning when the council convenes, the prison is found secure but empty. When told that the apostles are teaching in the temple, officers are sent to bring the apostles peacefully to the council. When the high priest charges them of disobeying the command not to teach in the name of Jesus (cf. **4:18**), the apostles reply "We ought to obey God rather than man." They further proclaim that God raised Jesus (whom the council had murdered) and has exalted Him to be Prince and Savior who offers repentance to Israel and forgiveness of sins. To this the apostles claim to be witnesses, along with the Holy Spirit whom God has given to those who obey Him (**17-32**).

Infuriated, the council plots to kill the apostles. However, one in the council, a Pharisee and highly respected teacher of the law by the name of Gamaliel (cf. **22:3**), advises the council to leave the apostles alone. Based upon the history of other "movements" that had failed, Gamaliel reasons that if the apostles were doing the work of men, it would come to naught. But if it was the work of God, the council could do nothing to stop it and would only be fighting against God. The council is willing to heed his advice, though the apostles are beaten and charged not to speak in the name of Jesus before being released. The apostles leave the council rejoicing that they were counted worthy to suffer shame in the name of Jesus, and continue right on teaching and preaching Jesus as the Christ every day in the temple and in every house (**33-42**).

OUTLINE

I. ANANIAS AND SAPPHIRA (1-11)

A. THEIR PLOT TO DECEIVE (1-2)

1. They sold a possession, but kept back part of the proceeds
2. Ananias brings a part to the apostles, Sapphira aware of his intention to deceive

B. THE DEATH OF ANANIAS (3-6)

1. Peter challenges Ananias
 - a. Why has he allowed Satan to enter his heart to lie to the Holy Spirit?
 - 1) The land was his to use
 - 2) The money was his to control
 - b. He has not lied to men, but to God!
2. Ananias drops dead
 - a. Upon hearing the words of Peter
 - b. Creating great fear on those who heard
 - c. Carried out by young men and buried

C. THE DEATH OF SAPPHIRA (7-11)

1. Peter confronts Sapphira
 - a. She enters three hours later, unaware
 - b. Did she sell the land for a certain amount? Yes, she answers
 - c. Why did she agree with her husband to the test the Spirit?
 - d. Those who buried her husband are ready to carry her out
2. Sapphira falls dead
 - a. Immediately at the feet of Peter
 - b. Carried out by young men and buried by her husband
 - c. Creating great fear upon all the church and all who heard

II. THE POWER OF THE APOSTLES (12-16)

A. WITH ONE ACCORD IN SOLOMON'S PORCH (12-13)

1. Many signs and wonders were done by the apostles among the people
2. While none dared join them, they were esteemed highly

B. HEALING ALL WHO BROUGHT TO THEM (14-16)

1. Believers were increasingly added to the Lord
2. They brought the sick out on the street
 - a. Laying them on beds and couches
 - b. That at least the shadow of Peter passing by might fall on them
3. A multitude gathered from the cities surrounding Jerusalem
 - a. Bringing the sick and those tormented by unclean spirits
 - b. They were all healed

III. THE PERSECUTION OF THE APOSTLES (17-42)

A. IMPRISONED, THEN FREED (17-21a)

1. The apostles put into the common prison
 - a. By the high priest and those of the sect of the Sadducees

- b. For they were filled with indignation
- 2. The apostles freed by an angel of the Lord
 - a. Who came at night, opened the prison doors, and brought them out
 - b. Who charged them to return to the temple and speak the words of life
 - c. Which they did, entering the temple in the early morning

B. BEFORE THE COUNCIL (21b-33)

- 1. The council calls for the apostles to be brought from the prison
 - a. The officers are unable to do so, for the apostles are not there!
 - b. Despite the secure doors, and guards standing outside
- 2. The council has the apostles brought from the temple
 - a. The council is informed that the apostles are teaching the temple
 - b. The apostles are brought to the council peacefully, for fear of the people
- 3. The high priest challenges the apostles
 - a. Were they not strictly commanded to teach in Jesus' name?
 - b. You have filled Jerusalem with your doctrine, intending to bring this Man's blood on us!
- 4. Peter and the apostles respond
 - a. We ought to obey God rather than man
 - b. God has raised Jesus, whom you murdered
 - c. God has exalted Jesus to His right hand
 - 1) To be Prince and Savior
 - 2) To give repentance to Israel and forgiveness of sins
 - d. We are witnesses to these things
 - 1) And so is the Holy Spirit
 - 2) Whom God has given to those who obey Him
- 5. The council's immediate reaction
 - a. They were furious
 - b. They plotted to kill the apostles

C. THE ADVICE OF GAMALIEL (34-39)

- 1. Gamaliel stands up in the council
 - a. A Pharisee, a teacher of the law
 - b. Held in respect by all the people
 - c. Who commands the apostles be put outside for awhile
- 2. Gamaliel cautions the council
 - a. To be careful what they do with the apostles
 - b. Remember what happened to Theudas
 - 1) A man claiming to be someone, joined by 400 men
 - 2) He was slain, and those who obeyed him came to nothing
 - c. Remember what happened to Judas of Galilee in the days of the census
 - 1) He drew away many people after him
 - 2) He also perished, and those who obeyed him dispersed
 - d. His advice regarding the apostles: leave them alone
 - 1) If their work is of men, it will come to nothing
 - 2) If it is of God, it cannot be overthrown and you will be fighting against God

D. THE APOSTLES' RELEASED (40-42)

- 1. The council's decision

- a. They agree with Gamaliel to let the apostles go
- b. But first beat them and command them not to speak in the name of Jesus
2. The apostles' reaction
 - a. They depart rejoicing they were counted worthy to suffer shame for His name
 - b. They continued to teach and preach Jesus daily in the temple and in every house

REVIEW QUESTIONS FOR THE CHAPTER

- 1) What are the main points of this chapter?**

- 2) Who is introduced as having sold a possession? (1)**

- 3) What did the husband do? Was the wife aware of it? (2)**

- 4) What did Peter charge the husband of doing? In what way? (3)**

- 5) Who did Peter say he had lied to? (4)**

- 6) What happened when the man heard this? What was the reaction of those who heard? (5)**

- 7) How long before the wife came in? Was she aware of what happened? (7)**

- 8) Did she attempt to mislead Peter also? (8)**

- 9) What did Peter charge her with being guilty of doing? (9)**

- 10) What then happened? What was the reaction upon those who heard? (10-11)**

- 11) What was being done by the apostles? (12)**

- 12) How did the people regard the apostles? (13)**

- 13) Did this hinder the growth of the church? (14)**

14) What did the believers do? Why? (15)

15) Who else were bringing sick people? (16)

16) Of those sick and tormented brought to the apostles, who were healed? (16)

17) Who was filled with indignation and had the apostles put into custody? (17-18)

18) Who freed the apostles during the night? What were they told to do? (19-20)

19) What was discovered when the apostles were sent for from prison? (21-23)

20) When told that the apostles were teaching in the temple, what did the council do? (24-26)

21) What three charges did the high priest make against the apostles? (27-28)

22) What was the initial response of Peter and the apostles to these charges? (29)

23) What else did the apostles proclaim on this occasion? (30-32)

24) What was the council's initial reaction? What were they planning to do? (33)

25) Who in the council stood up? Who was he? What did he command? (34)

26) What were his initial words to the council? (35)

27) What two examples does he give of 'failed movements'? (36-37)

28) What counsel does Gamaliel then offer? Why? (38-39)

29) What was the council's response to Gamaliel? Yet what did they still do? (40)

30) How did the apostles' respond as they left the council? (41)

31) What did the apostles continue to do? Where? (42)

Acts Of The Apostles

Chapter Six

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To note how the church in Jerusalem handled their internal problems
- 2) To examine the process of selecting and appointing those who serve in the Lord's church
- 3) To evaluate the charges that were brought against Stephen

SUMMARY

As the disciples in Jerusalem multiplied in number, it is not surprising to read of problems increasing as well. This chapter describes problems from within and without the congregation.

Hellenists (Jewish Christians who adopted Grecian culture) complained that the Hebrews (Jewish Christians who sought to preserve Jewish culture) neglected their widows in the daily distribution (cf. **2:44-45; 4:34-35**). The apostles, desiring not to be distracted from their own work, summon the disciples and charge them to select seven men whom the apostles might appoint to take care of this responsibility. Seven are selected by the people and appointed by the apostles through prayer and the laying on of hands. With the problem solved, the word of God spread and the number of disciples multiplied greatly, including the obedience of many priests (**1-6**).

Stephen, one of the seven, began doing many wonders and signs. Opposition arose from members of the Synagogue of the Freedmen who disputed with Stephen. Unable to resist the Spirit and the wisdom of which he spoke, they resorted to false witnesses to stir up the people, elders, and scribes. Brought before the council, Stephen was charged with blasphemy against the temple and the law of Moses. The chapter ends with the council looking at Stephen, seeing his face as the face of an angel (**7-15**).

OUTLINE

I. THE SELECTION OF THE SEVEN (1-7)

A. THE PROBLEM (1)

1. As the church grew, there arose a complaint
2. The Hellenists were complaining against the Hebrews
3. The Hellenistic widows were being neglected during the daily distribution

B. THE SOLUTION (3-6)

1. The twelve apostles summon the multitude of disciples
 - a. It was not good that the apostles leave the word of God to serve tables
 - b. The congregation should select seven men that the apostles might appoint
 - 1) Of good reputation
 - 2) Full of the Holy Spirit and wisdom
 - c. So the apostles might give themselves to prayer and the word of God

2. The multitude is pleased, and select seven men
 - a. Stephen, a man full of faith and the Holy Spirit
 - b. Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch
3. The seven men are appointed by the apostles
 - a. Having prayed
 - b. Laying hands on them

C. THE RESULT (7)

1. The word of God spread, the number of the disciples multiplied
2. Many of the priests were obedient to the faith

II. THE CHARGES AGAINST STEPHEN (8-15)

A. HIS MINISTRY (8-10)

1. Full of faith and power, he did great wonders and signs among the people
2. Disputed with some from the Synagogue of the Freedmen
 - a. Cyrenians, Alexandrians, and those from Cilicia and Asia
 - b. Who were unable to resist the wisdom and the Spirit by which he spoke

B. THE ACCUSATIONS (11-14)

1. They secretly induced men to charge him with blasphemy against Moses and God
2. They stirred up the people, the elders and the scribes
 - a. To come and seize him
 - b. To bring him to the (Sanhedrin) council
3. They set up false witnesses who charged Stephen with blasphemy against:
 - a. The holy place (temple): “We have heard him say that this Jesus of Nazareth will destroy this place”
 - b. Against the law (of Moses) “...and change the customs which Moses delivered to us”

C. HIS COMPOSURE (15)

1. All who sat in the council looked steadfastly at him
2. They saw his face as the face of an angel

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main points of this chapter?**

- 2) **As the church in Jerusalem grew in number, who raised a complaint? Why? (1)**

- 3) **When the apostles summoned the disciples, what did they first say to them? (2)**

- 4) **What proposal did the apostles offer? (3)**

- 5) **What qualifications did the apostles lay down for the selection of the seven? (3)**
- 6) **What would this enable the apostles to do? (4)**
- 7) **What were the names of the seven men who were selected? What is unique about their names? (5)**
- 8) **How did the apostles appoint those whom the congregation selected? (6)**
- 9) **As the word of spread, what two things occurred? (7)**
- 10) **What did Stephen, one of the seven, do among the people? (8)**
- 11) **Who began to dispute with Stephen? (9)**
- 12) **What were they unable to do? (10)**
- 13) **What did they secretly induce men to say? (11)**
- 14) **What did they stir up the people, elders, and scribes to do? (12)**
- 15) **What did they set up false witnesses to say? (13-14)**
- 16) **As those in the council looked at Stephen, what did they see? (15)**

Acts Of The Apostles

Chapter Seven

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To review Stephen's defense to the charge of blasphemy against the temple and the Law
- 2) To note the remarkable manner in which the first martyr for Christ died

SUMMARY

The previous chapter ended with Stephen before the Sanhedrin council facing accusations that he spoke blasphemy against the temple and the Law (cf. **6:13-14**). Chapter seven contains Stephen's defense to these charges, and the account of his martyrdom.

Stephen responded by reviewing the call of Abraham and God's promise to him and the nation of Israel. He then described how God used Moses to deliver Israel from Egyptian bondage and led them for forty years through the wilderness. Yet Israel rebelled against Moses, through whom God gave the Law. Not only in the incident involving the golden calf, but throughout their wilderness wanderings Israel continued to worship false gods (cf. **Amo 5:25-27**). Turning to the matter of God's dwelling place, Stephen acknowledged the role of the tabernacle of Moses and the temple of Solomon, but contended that God does not dwell in temples made with hands (cf. **Isa 66:1-2**). He concluded by charging the council of resisting the Holy Spirit just like their ancestors, for as their fathers persecuted and killed the prophets who foretold the coming of the Just One (Christ), so they became His betrayers and murderers. Indeed, they were the ones who have not kept the Law (**1-53**).

Cut to the heart, those in the council gnashed at Stephen with their teeth. Full of the Holy Spirit, he gazed into heaven and saw the glory of God with Jesus standing at His right hand. Upon telling the council what he saw, in rage they cast him out of city and began stoning him. The witnesses who brought the false charges laid their clothes at the feet of a young man named Saul (later known as Paul, the apostle). As Stephen was stoned, he called upon Jesus to receive his spirit, and to not charge his murderers with his death. In this way Stephen became the first martyr for Christ (**54-60**).

OUTLINE

I. STEPHEN'S DEFENSE (1-53)

A. GOD'S DEALINGS WITH ABRAHAM (1-8)

1. The call to leave Mesopotamia
2. The sojourn in Canaan
3. The promise of possession to his descendants
4. The covenant of circumcision
5. His descendants: Isaac, Jacob, the twelve patriarchs

B. THE PATRIARCHS SOJOURN IN EGYPT (9-16)

1. Joseph sold into Egypt, becomes governor

2. Jacob and his sons move to Egypt during the famine
3. The patriarchs buried in Canaan

C. GOD'S DELIVERANCE OF ISRAEL BY MOSES (17-36)

1. The children Israel in Egypt become slaves
2. The work of Moses, deliverer of Israel
 - a. Raised by Pharaoh's daughter
 - b. Kills an Egyptian, but despised by his brethren
 - c. Flees to Midian where he lives for forty years
 - d. The Lord appears to Moses in a burning bush at Mount Sinai
 - e. Returns to Egypt, delivers Israel and brings them into the wilderness

D. ISRAEL'S REBELLION AGAINST GOD AND MOSES (37-43)

1. Moses is the person:
 - a. Who said God would raise up another prophet like him
 - b. Who spoke to the Angel on Mount Sinai
 - c. Who received living oracles to give to Israel
 - d. Whom the fathers would not obey but rejected
2. Israel is the nation:
 - a. Who turned back into Egypt in their hearts
 - b. Who pressured Aaron to make a golden calf
 - c. Whom God gave up to worship the host of heaven for forty years in the wilderness
 - 1) They may have offered sacrifices to the Lord
 - 2) They also worshiped Moloch and Remphan - cf. **Amo 5:25-27**

E. GOD'S TRUE TABERNACLE (44-50)

1. The fathers of Israel had the tabernacle of witness
 - a. In the wilderness, built according to the pattern shown Moses
 - b. Brought into the promised land by Joshua
2. They also had the temple
 - a. Asked for by David, who found favor before God
 - b. Built by his son Solomon
3. Yet the Most High does not dwell in temples made with hands
 - a. For heaven is His throne and earth is His footstool
 - b. His hand has made all these things - cf. **Isa 66:1-2**

F. ISRAEL'S RESISTANCE OF THE HOLY SPIRIT (51-53)

1. Stephen charges the council of resisting the Holy Spirit, just as their fathers did
2. Their fathers persecuted and killed the prophets, so they have killed the Just One
3. They received the law, but did not keep it

II. STEPHEN'S DEATH (54-60)

A. THE REACTION OF THE COUNCIL (54-58a)

1. Cut to the heart, they gnashed at Stephen with their teeth
2. Stephen, full of the Holy Spirit, gazed into heaven
 - a. He saw the glory of God, and Jesus standing at the right hand of God
 - b. He tells the council what he saw

3. In response, the council:
 - a. Cried out with a loud voice, and stopped their ears
 - c. Ran at him with one accord, and cast him out of the city

B. THE STONING OF STEPHEN (58b-60)

1. The witnesses laid their clothes at the feet of Saul
2. They stoned Stephen as he was calling on God
 - a. “Lord Jesus, receive my spirit”
 - b. “Lord, do not charge them with this sin”
3. Having said this, he fell asleep (i.e., died)

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main points of this chapter?**
- 2) **When did God first appear to Abraham? (2)**
- 3) **What did God tell Abraham to do? (3)**
- 4) **Where did Abraham finally settle? (4)**
- 5) **Who did God promise to give the land to? When? (5-7)**
- 6) **What covenant did God give Abraham? (8)**
- 7) **What was the lineage of Abraham leading to the formation of the nation of Israel? (8)**
- 8) **What bad and good thing happened to Joseph? (9-10)**
- 9) **What resulted in the rest of Jacob’s family moving to Egypt? How many? (11-15)**
- 10) **Where was Jacob and his sons eventually buried? (16)**

- 11) Who eventually led Israel out of Egyptian bondage? (17-36)**
- 12) Who did Moses tell the children of Israel would eventually come? (37)**
- 13) What two examples does Stephen provide of Israel's disobedience? (38-43)**
- 14) What two dwelling places did Israel have for God? (44-47)**
- 15) Yet what did God say through the prophet Isaiah? (48-50)**
- 16) How did Stephen describe the religious leaders of the council? (51)**
- 17) What did he accuse them of doing? In what way? (51-52)**
- 18) What final charge did Stephen accuse them of? (53)**
- 19) How did those who heard this react? (54)**
- 20) Filled with the Holy Spirit, what did Stephen see? (55-56)**
- 21) How did the council then act? (57-58)**
- 22) What did they then do? At whose feet did the witnesses lay their garments? (58)**
- 23) As Stephen was stoned to death, what two things did he pray? (59-60)**

Acts Of The Apostles

Chapter Eight

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To note the spread of the gospel into Judea and Samaria, as foretold by Jesus (cf. **Ac 1:8**)
- 2) To review the conversions of the Samaritans and the Ethiopian eunuch
- 3) To examine the apostolic ministry of imparting the Spirit through the laying on of hands

SUMMARY

Following the martyrdom of Stephen, the church in Jerusalem was severely persecuted. Prominent in leading the persecution was young Saul, going so far as to enter homes and dragging men and women off to prison (**1-3**).

This led to the dispersion of the church throughout Judea and Samaria, though the apostles remained in Jerusalem. Those who were scattered went everywhere preaching the Word, including Philip (one of the seven men selected to help needy widows, cf. **6:5**). Preaching Christ and performing miracles, many Samaritans believed and were baptized, including a sorcerer named Simon. When the apostles heard that the Samaritans had received the Word, they sent Peter and John to impart the Spirit through the laying on of hands. When Simon tried to buy the ability to impart spiritual gifts, Peter strongly rebuked him and told him to repent and pray for forgiveness. Peter and John eventually made their way back to Jerusalem, preaching the gospel in many villages of the Samaritans (**5-25**).

Philip was then told by an angel to go along the road between Jerusalem and Gaza where he saw a man reading in his chariot, who happened to be a eunuch and treasurer of Queen Candace of Ethiopia. Told by the Spirit to overtake the chariot, Philip heard him reading from the prophet Isaiah. Invited to explain the passage in Isaiah (cf. **Isa 53:7-8**), Philip proceeded to preach Jesus to him. When they came to some water, the eunuch requested to be baptized and Philip did so upon hearing his confession of faith. When they came up out of the water, the Spirit caught Philip away and the eunuch resumed his journey with great joy. Philip was later found at Azotus, and continued to preach in the cities until he came to Caesarea (**26-40**).

OUTLINE

I. AFTERMATH OF STEPHEN'S DEATH (1-4)

A. THE CHURCH PERSECUTED (1-3)

1. Saul consents to Stephen's death
2. A great persecution arose against the church in Jerusalem
 - a. Christians scattered throughout Judea and Samaria
 - b. Except the apostles
3. Stephen buried and lamented by devout men
4. Saul makes havoc of the church, imprisoning men and women

B. THE CHRISTIANS PREACHING (4)

1. Those scattered abroad went everywhere
2. Preaching the word

II. CONVERSION OF THE SAMARITANS (5-25)

A. PHILIP AT SAMARIA (5-13)

1. Preaches Christ to them
2. Multitudes give heed to the word, seeing the miracles he did
 - a. Casting out unclean spirits
 - b. Healing the paralyzed and lame
 - c. Creating great joy in the city
3. Background on Simon the sorcerer
 - a. Previously practiced sorcery, astonishing the people, claiming to be great
 - b. To whom people gave heed, calling him “the great power of God”
4. Many Samaritans converted
 - a. Believed Philip preaching concerning the kingdom of God and the name of Jesus
 - b. Were baptized, both men and women
5. Simon also believes and is baptized
 - a. Continued with Philip
 - b. Amazed with the signs and miracles that were done

B. PETER AND JOHN AT SAMARIA (14-25)

1. Peter and John sent to Samaria
 - a. By the apostles at Jerusalem
 - b. Who heard the Samaritans received the word of God
2. Peter and John impart the Holy Spirit
 - a. Praying for the Samaritans, for they had only been baptized in the name of Jesus
 - b. Laying hands on them, whereby they received the Holy Spirit
3. Simon tries to buy the gift of imparting the Spirit
 - a. He saw that it was imparted by the laying on of the apostles’ hands
 - b. He offered Peter and John money for the same gift
 - c. Peter strongly rebukes Simon
 - 1) For thinking the gift of God could be purchased with money
 - 2) He had no part in this matter, for his heart was not right in the sight of God
 - d. Peter counsels Simon
 - 1) To repent and pray for forgiveness
 - 2) For he is poisoned by bitterness and bound by iniquity
 - 3) Simon pleads with Peter to pray for him
4. Peter and John return to Jerusalem
 - a. After testifying and preaching the word of the Lord
 - b. After preaching the gospel in many of the villages of the Samaritans

III. CONVERSION OF THE ETHIOPIAN EUNUCH (26-40)

A. PHILIP SENT TO THE EUNUCH (26-29)

1. An angel of the Lord tells Philip to go south toward Gaza

2. In a desert area he sees a man in a chariot
 - a. A man of great authority
 - 1) A eunuch from Ethiopia
 - 2) In charge of the treasury of Candace, queen of Ethiopia
 - b. A religious man
 - 1) Had traveled to Jerusalem to worship
 - 2) Reading from Isaiah on his return home
3. The Spirit tells Philip to overtake the chariot

B. PHILIP PREACHES JESUS TO THE EUNUCH (30-40)

1. Philip approaches the eunuch
 - a. Hears him reading from Isaiah - **Isa 53:7-8**
 - b. Asks him if he understands what he is reading
 - c. The eunuch desires help in understanding the subject of the passage
2. Philip preaches to the Eunuch
 - a. Beginning with that scripture, He preached Jesus to him
 - b. Coming to some water, the eunuch requests baptism
 - c. Baptism requires faith in Jesus, which the eunuch confesses
 - d. Both go into the water, and Philip baptizes the eunuch
3. Following the baptism
 - a. The Spirit of the Lord caught Philip away so the eunuch saw him no more
 - b. The eunuch went on his way rejoicing
 - c. Philip was later found at Azotus, and preached in all the cities till he came to Caesarea

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main points of this chapter?**

- 2) **Who consented to Stephen's death? (1)**

- 3) **What happened at that time? What was the result? (1)**

- 4) **What was Saul doing? (3)**

- 5) **What did those who were scattered do? (4)**

- 6) **Who went to Samaria and preached Christ to them? (5)**

- 7) **How did the multitudes respond? Why? (6)**

- 8) **What kind of miracles did Philip perform? (7)**
- 9) **Who had the Samaritans previously heeded? (9-11)**
- 10) **What things did Philip preach that the Samaritans believed? (12)**
- 11) **How did the Samaritans respond to Philip's preaching? (12)**
- 12) **Who else believed and was baptized? (13)**
- 13) **Who was sent to Samaria by the apostles? Why? (14-16)**
- 14) **How was the Holy Spirit imparted to the Samaritans? (17-18)**
- 15) **What did Simon try to do? (18-19)**
- 16) **Why did Peter refuse and then rebuke Simon for his offer? (20-23)**
- 17) **What did Peter tell Simon to do in order to be forgiven? What did Simon ask? (22)**
- 18) **As Peter and John returned to Jerusalem, what did they do? (25)**
- 19) **Where was Philip told to go next? Who told him? (26)**
- 20) **Who did Philip see? What was the man doing? (27-28)**
- 21) **Who told Philip to overtake the chariot? (29)**
- 22) **When Philip heard him reading, what did he ask? How did the eunuch respond? (30-31)**

23) Where in Isaiah was the eunuch reading? (32-33)

24) What did the eunuch want to know? (34)

25) Beginning from that passage, what did Philip preach? (35)

26) When they came to water, what did the eunuch ask? How did Philip respond? (36-37)

27) How did Philip baptize the eunuch? (38-39)

28) What happened when they came up out of the water? What did the eunuch do? (39)

29) Where was Philip found? What did he then do? (40)

Acts Of The Apostles

Chapter Nine

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To study the conversion of Saul, comparing Luke's account in this chapter with Saul's own words recorded later on in chapters 22 and 26
- 2) To note two miracles by Peter, and the affect they had on many people who heard about them

SUMMARY

Not content with persecuting Christians in Jerusalem, Saul received permission from the high priest to seek out those of the Way in Damascus and bring them bound to Jerusalem. It was near Damascus that Saul was blinded by a vision of the risen Jesus. Told to go into Damascus for further instructions, Saul was led blind into the city where he waited for three days, neither eating nor drinking (**1-9**).

The Lord then appeared to a disciple named Ananias and sent him to restore Saul's sight and tell him what he would do as a chosen vessel for Christ. With his sight restored, Saul was baptized and resumed eating. For some days Saul remained in Damascus and began immediately preaching in the synagogues that Jesus was the Christ, the Son of God, to the amazement of those who knew that he had come to the city to arrest Christians (**10-19**).

After many days had passed (during which Saul apparently spent about 3 years in Arabia, cf. **Ga 1:17-18**), Saul barely escaped a plot to kill him by the Jews in Damascus (cf. **2 Co 11:32-33**). He went to Jerusalem where after Barnabas spoke in his behalf he was accepted by the brethren. Another plot by the Jews to kill Saul prompted the brethren to bring him to Caesarea and send him on to Tarsus. The churches in Judea, Galilee, and Samaria then enjoyed peace and grew as they walked in the fear of the Lord and the comfort of the Holy Spirit (**20-31**).

Luke then records two miracles performed by Peter. The first in Lydda, where Peter healed Aeneas, a man paralyzed and bedridden for eight years. This led many in Lydda and Sharon to turn to the Lord. In nearby Joppa, a disciple named Tabitha (Dorcas) became sick and died. Having heard that Peter was in Lydda, the disciples sent for him to come without delay. Peter raised Tabitha from the dead, leading many people in Joppa to believe on the Lord. Peter then remained in Joppa for many days, staying with Simon, a tanner (**32-43**).

OUTLINE

I. CONVERSION OF SAUL (1-31)

A. THE APPEARANCE ON THE ROAD (1-9)

1. Saul granted authority by the high priest
 - a. While aggressive in persecuting disciples of the Lord
 - b. With letters to the synagogues in Damascus
 - c. To find those of "the Way" and bring them bound to Jerusalem

2. The Lord's appearance on the road to Damascus
 - a. Approaching Damascus, suddenly a light from heaven shone around him
 - b. Falling to the ground, he hears a voice: "Saul, Saul, why are you persecuting Me?"
 - c. When he asks, "Who are you, Lord?", he is told:
 - 1) "I am Jesus, whom you are persecuting."
 - 2) "It is hard for you to kick against the goads."
 - d. When asked what to, he is told:
 - 1) "Arise, go into the city."
 - 2) "You will be told what you must do."
 - e. His companions stand speechless, hearing a voice but seeing no one
3. Saul's arrival in Damascus
 - a. Getting up, he sees no one
 - b. His companions lead him by the hand into the city
 - c. There he waits for three days, without sight, neither eating or drinking

B. THE ARRIVAL OF ANANIAS (9-19)

1. The Lord appears in a vision to Ananias, a disciple in Damascus
 - a. Instructed to go to house of Judas on the street called Straight
 - 1) Where Saul is praying and has seen a vision in which Ananias restores his sight
 - 2) Ananias is reluctant, knowing of Saul's persecution of the saints
 - b. Ananias is commanded to go, for Saul is a chosen vessel
 - 1) Who will bear the Lord's name before Gentiles, kings, and the children of Israel
 - 2) Who will be shown how many things he must suffer for His name's sake
2. Ananias goes to Saul
 - a. Laying hands on Saul as he explains his purpose in coming
 - 1) That Saul might receive his sight
 - 2) And be filled with the Holy Spirit
 - b. Saul's sight is immediately restored, and is baptized
 - c. He resumes eating and spends some days with the disciples

C. THE MINISTRY IN DAMASCUS (20-25)

1. Saul immediately preaches Christ as the Son of God in the synagogues
 - a. To the amazement of all who heard and knew his background
 - 1) How he destroyed those in Jerusalem who called on His name
 - 2) How he came to Damascus to bring them bound to the chief priests
 - b. He increases in strength
 - 1) Confounding the Jews who dwelt in Damascus
 - 2) Proving that Jesus is the Christ
2. Saul is forced to leave Damascus
 - a. After many days, the Jews plot to kill him
 - b. When the plot is revealed, they watch the gates day and night to kill him
 - c. The disciples help Saul escape at night by letting him over a wall in a basket

D. THE VISIT TO JERUSALEM (26-31)

1. Saul joins himself to the disciples
 - a. Though at first they were afraid and did not believe him
 - b. Barnabas brought him to the apostles and told them:
 - 1) How he had seen the Lord on the road, who spoke to him

- 2) Of his bold preaching in Damascus
- c. Saul is accepted and circulates freely among the disciples in Jerusalem
2. Saul is forced to leave Jerusalem
 - a. He speaks boldly in the name of the Lord Jesus
 - 1) Disputing against the Hellenists
 - 2) Who attempt to kill him
 - b. The brethren learn of the attempt to kill Saul
 - 1) They bring him down to Caesarea
 - 2) They send him to Tarsus

II. MIRACLES OF PETER (32-43)

A. THE HEALING OF AENEAS (32-35)

1. Peter comes to the saints in Lydda
2. He meets Aeneas, paralyzed and bedridden for eight years
3. Peter tells him that Jesus Christ heals him, and he arose immediately
4. All who dwelt at Lydda and Sharon saw him and turned to the Lord

B. THE RAISING OF DORCAS (36-43)

1. At Joppa, a certain disciple named Tabitha (Dorcas) dies
 - a. A woman full of good works and charitable deeds
 - b. Her body was washed and laid in an upper room
 - c. Two men were sent to Peter in nearby Lydda
2. Peter raises Dorcas from the dead
 - a. He is brought to the upper room, where weeping widows showed garments by Dorcas
 - b. Sending the widows out, Peter kneels down and prays
 - c. Telling her “Tabitha, arise”, she opened her eyes and sat up
 - d. Peter presents her alive to the saints and widows
 - e. As it became known throughout Joppa, many believed on the Lord
3. Peter remains in Joppa with Simon, a tanner

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main points of this chapter?**

- 2) **What was Saul doing when he went to the high priest? (1)**

- 3) **What did Saul get from the high priest? (2)**

- 4) **As Saul came near Damascus, what happened? What did he hear? (3-4)**

- 5) **When he asked “Who are You, Lord?”, what was he told? (5)**
- 6) **What did Jesus tell Saul to do? (6)**
- 7) **How did the men with him respond to what was happening? (7)**
- 8) **How was Saul led into the city? What did he do for three days? (8-9)**
- 9) **To whom did the Lord appear in a vision? (10)**
- 10) **What did Jesus tell him to do? (11)**
- 11) **What had Saul been doing during this time? What had he seen in a vision? (11-12)**
- 12) **Why was Ananias hesitant to go? (13-14)**
- 13) **What did the Lord say about Saul to reassure Ananias to go to him? (15-16)**
- 14) **When Ananias laid his hands on Saul, what did he say as to why the Lord sent him? (17)**
- 15) **What happened immediately thereafter? (18)**
- 16) **What did Saul then do? (19-20)**
- 17) **What was the reaction of those who heard him? (21)**
- 18) **As Saul increased in strength, what did he do? (22)**

19) After many days had passed, who plotted to kill Saul? How did he escape? (23-25)

20) When Saul came to Jerusalem, what did he try to do? What was the reaction? (26)

21) Who brought him before the apostles? What did he tell them about Saul? (27)

22) What was Saul then permitted to do? (28)

23) What did Saul do while at Jerusalem? What then happened? (29-30)

24) What was the condition of the churches in Judea, Galilee, and Samaria at that time? (31)

25) Where did Peter go and what did he find there? (32-33)

26) What did Peter do and what was the result? (34-35)

27) Who died at Joppa, and what did the disciples there do? (36-38)

28) When Peter arrived, what did he see and what did he do? (39-41)

29) What happened when this became known throughout all Joppa? (42)

30) What did Peter then do? (43)

Acts Of The Apostles

Chapter Ten

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To study the conversion of Cornelius and his household, the first Gentiles to obey the gospel
- 2) To note the need for religious and devout people to be saved, despite their good works
- 3) To ascertain the purpose of the Holy Spirit falling upon the Gentiles, based on the context

SUMMARY

Up to this time, the gospel had been preached only to Jews (also Samaritans, who shared a Jewish ancestry). With the conversion of Cornelius and his household, Gentiles were now granted repentance that leads to eternal life. Because the Law of Moses for generations had forbid socializing with Gentiles, it took a series of miraculous events to help Jewish Christians realize that they should no longer consider those of other nations as common or unclean.

We are told about Cornelius, a Roman soldier in Caesarea who was extremely religious. His fervent prayers and charity to the poor, though not saving him, were noticed by God. In a vision, an angel of God instructed him to send men for Peter who would tell him what he needed to do (1-8).

As Cornelius' men were on their way, Peter had a vision in which the Lord told him to kill and eat unclean animals. When he refused, Peter was told what God has cleansed no one should call common or unclean. As Peter contemplated the vision, the Spirit told him that three men will seek him with whom he should go without doubting. The men arrived and informed Peter about Cornelius. The next day, Peter and some brethren from Joppa accompanied them back to Caesarea (9-23).

When he arrived, Peter found a waiting audience in home of Cornelius. Cornelius fell down and worshipped at Peter's feet, but was kindly rebuked for doing so. Peter then explained how he has learned not to call any man common or unclean, and Cornelius related his vision and charge to send for Peter. Now that Peter was there, Cornelius along with his family and friends were ready to hear the things Peter had been commanded by God to say (24-33).

Perceiving that God was no respecter of persons, but now accepts people from every nation who fear Him and works righteousness, Peter proclaimed the gospel of Jesus Christ. He summarized the ministry of Jesus in Judea, His crucifixion, and His resurrection from the dead, who was seen by witnesses who ate and drank with Him. These same witnesses were commanded by God to preach that Jesus was ordained to be the Judge of the living and the dead. Also, the prophets bore witness that those who believed in Him would receive remission of sins (34-43).

As Peter was speaking, the Holy Spirit fell upon those who heard the word. The Jewish brethren who had accompanied Peter were astonished, because the gift of the Holy Spirit had been poured out on the Gentiles as evidenced by their speaking in tongues. Peter saw the clear implication of these events, that

Gentiles could also be baptized (cf. **Mk 16:15-16; Ac 2:38; 8:12,35-38**). Thus he commanded them to be baptized in the name of the Lord (**44-48**).

OUTLINE

I. CORNELIUS SENDS FOR PETER (1-33)

A. CORNELIUS AND HIS VISION (1-8)

1. Cornelius introduced
 - a. A certain man in Caesarea, centurion of the Italian Regiment
 - b. A devout man who feared God with all his family
 - c. Who gave alms generously and prayed always
2. Cornelius' vision
 - a. About the ninth hour of the day he sees an angel of God
 - b. Who tells him his prayers and alms have come up for a memorial before God
 - c. He is told to send for Peter, who is lodging with Simon the tanner in Joppa
3. Cornelius' action
 - a. Calls for two of his servants and a devout soldier
 - b. Tells them what happened and sends them to Joppa

B. PETER AND HIS VISION (9-23)

1. Peter has a vision
 - a. The next day Peter goes to the housetop to pray, about the sixth hour
 - b. Hungry, he falls into trance while food was being prepared
 - c. He sees a great sheet bound at the four corners
 - 1) Descending down to the earth
 - 2) With all kinds of animals, wild beasts, creeping things, and birds
 - d. He is told to kill and eat
 - 1) He protests that he is never eaten anything common or unclean
 - 2) He is told "What God has cleansed you must not call common"
 - e. This was done three times, and then it was taken back into heaven
2. Peter summoned to Caesarea
 - a. As he wondered what the vision meant, the men from Cornelius arrive
 - b. The Spirit tells Peter to go with them, doubting nothing
 - c. Peter hears their story about Cornelius, and provides them lodging
 - d. The next day Peter leaves with them, accompanied by some brethren

C. PETER MEETS CORNELIUS (24-33)

1. Cornelius welcomes Peter
 - a. Waiting for Peter with family and close friends
 - b. Falling down at Peter's feet, he is told to stand up
2. Peter explains his presence
 - a. It was unlawful for a Jew to keep company with those of another nation
 - b. But God has shown him not to call any man common or unclean
 - c. So he came without objection, and is ready to hear why they sent for him
3. Cornelius recounts his vision
 - a. Which occurred four days previously, while he fasted and prayed
 - b. When he was visited by a man in bright clothing and told to send for Peter

- c. So they are all present to hear whatever God has commanded Peter to say

II. THE CONVERSION OF THE GENTILES (34-48)

A. PETER'S SERMON (34-43)

1. Introductory remarks
 - a. He sees that God shows no partiality
 - b. In every nation whoever fears God and works righteousness is accepted by Him
2. The ministry, death and resurrection of Jesus
 - a. God sent Jesus, Lord of all, to the children of Israel, preaching peace (as they know)
 - 1) Beginning from Galilee after the baptism of John
 - 2) Proclaiming throughout all Judea
 - b. God anointed Jesus with the Holy Spirit and power
 - 1) Who went about doing good
 - 2) Healing all who were oppressed by the devil
 - 3) Witnessed by Peter and those who came with him
 - c. God raised Jesus from the dead
 - 1) Who was killed by hanging on the tree
 - 2) Raised the third day, and shown openly to witnesses chosen before by God
 - 3) Who ate and drank with Him after He arose from the dead
3. Concluding remarks
 - a. Peter and others were commanded to testify that Jesus was ordained to the Judge of the living and the dead
 - b. All the prophets witness to Jesus, that through His name whoever believes in Him will receive remission of sins

B. THE HOLY SPIRIT FALLS ON THE GENTILES (44-48)

1. The Holy Spirit's action
 - a. He fell upon all those who heard the word
 - b. Those of the circumcision who believed were astonished because the gift of the Holy Spirit had been poured out on the Gentiles also
 - c. They heard them speak with tongues and magnify God
2. Peter's reaction
 - a. Questions whether anyone can forbid water baptism for those who received the Spirit just like they have
 - b. Commands them to be baptized in the name of the Lord
 - c. Invited to stay a few days

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main points of this chapter?**

- 2) **What position did Cornelius hold? (1)**

- 3) **List the qualities that characterized Cornelius (2)**

- 4) **What did the angel of God say to him about his prayers and alms? (3-4)**
- 5) **Why was he told to send for Peter? (5-6)**
- 6) **What happened the next day as Peter was praying? (10)**
- 7) **What did he see? (11-12)**
- 8) **What did a voice tell Peter to do? How did Peter respond? (13-14)**
- 9) **What was Peter then told? (15)**
- 10) **How many times was this repeated? (16)**
- 11) **When the men from Cornelius arrived, what did the Spirit say to Peter? (19-20)**
- 12) **What did the messengers tell Peter regarding Cornelius? (22)**
- 13) **When Peter went with the messengers from Cornelius, who accompanied him? (23)**
- 14) **When Peter arrived, who did Cornelius have waiting for him? (24)**
- 15) **When Cornelius met Peter, what did he do? How did Peter respond? (25-26)**
- 16) **What did Peter say had been unlawful for a Jewish man? (28)**
- 17) **What did Peter say God had shown him? (28)**
- 18) **After recounting his vision to Peter, what did Cornelius tell him? (30-33)**

- 19) What two things did these circumstances lead Peter to conclude? (34-35)
- 20) What does Peter say about the preaching of Jesus? (36-37)
- 21) What does Peter say about the miracles of Jesus? (38)
- 22) What does Peter claim for himself and others to be in regards to such things? (39)
- 23) What did the Jews do to Jesus? (40)
- 24) What did God do? (41)
- 25) To whom did Jesus appear after His resurrection? (41)
- 26) What did Jesus command His witnesses? (42)
- 27) What did the prophets bear witness to regarding Jesus? (43)
- 28) While Peter was still speaking, what happened? (44)
- 29) Who was astonished by this? Why? (45)
- 30) How was the outpouring of the Spirit manifested? (46)
- 31) What was Peter's conclusion from this sequence of events? (47)
- 32) What did Peter command the Gentiles? (48)

Acts Of The Apostles

Chapter Eleven

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To glean from Peter's own account of the conversion of the household of Cornelius, what was the purpose of the baptism of the Holy Spirit on the Gentiles
- 2) To note the beginning of the Lord's church in Antioch, and the early ministry of Barnabas and Saul

SUMMARY

The apostles and brethren in Judea soon heard of the Gentiles' conversion. When Peter returned to Jerusalem, brethren who were "of the circumcision" (i.e., Jewish Christians) took issue with his eating with uncircumcised men. Peter carefully explained the sequence of events, including the vision in Joppa and the manner in which the Spirit fell upon the Gentiles as he began to speak to them. The baptism of the Spirit on the Gentiles was understood to indicate that Gentiles were now allowed to hear the words of salvation, and that they could repent in order to have life (1-18).

Luke then records how the gospel spread from Jerusalem to Antioch. Those scattered after the persecution of Stephen (Ac 8:1,4) included men from Cyprus and Cyrene who began preaching Jesus to the Hellenists (Grecian Jews). When a great number believed and turned to the Lord, the news was soon heard by those in the church at Jerusalem. Barnabas was sent to Antioch, and rejoiced in what he saw. He first spent sometime encouraging them by himself, but later went to Tarsus to find Saul. For a full year they worked together with the church in Antioch and taught many people. The disciples were first called Christians in Antioch, and in hearing from the prophet Agabus that there was going to be a famine, they displayed their Christ-like character by sending relief according to their ability to brethren in Judea. This they did, sending it to the elders by the hands of Barnabas and Saul (19-30).

OUTLINE

I. CONVERSION OF THE GENTILES DEFENDED (1-18)

A. PETER CHALLENGED BY JEWISH CHRISTIANS (1-3)

1. Apostles and brethren in Judea hear that Gentiles received the Word of God
2. Peter challenged upon his return to Jerusalem
 - a. Those of the circumcision contend with him
 - b. They accuse him of eating with the uncircumcised

B. PETER RECOUNTS THE GENTILES' CONVERSION (4-18)

1. He explains the events in the order in which they occur
 - a. His vision in Joppa with the sheet and the unclean beasts
 - b. The voice from heaven: "What God has cleansed you must not call common."
 - c. The arrival of men from Caesarea at the conclusion of the vision
 - d. The Spirit telling him to go with them, accompanied by six brethren
 - e. How Cornelius was told to by an angel to send for Peter who would tell him words by

- which they would be saved
- f. How as he began to speak, the Holy Spirit fell on the Gentiles just as upon the apostles at the beginning
- 2. Peter's reaction to the events
 - a. He remembered the Lord's promise of the baptism of the Holy Spirit
 - b. He reasoned that if Gentiles received the same promise as they did when they believed, who was he to stand in God's way?
- 3. The reaction by those who heard Peter's account
 - a. They became silent, and then glorified God
 - b. They concluded that God has granted Gentiles repentance to life

II. THE MINISTRY OF BARNABAS AND SAUL (19-30)

A. THEIR WORK IN ANTIOCH (19-26)

- 1. Those scattered by persecution preach the word
 - a. They travel as far as Phoenicia, Cyprus, and Antioch, preaching only to the Jews
 - b. Some from Cyprus and Cyrene preach to the Hellenists in Antioch
- 2. They enjoy great success in Antioch
 - a. The hand of the Lord is with them
 - b. A great number believe and turn to the Lord
- 3. Barnabas arrives in Antioch
 - a. Sent by the church in Jerusalem
 - b. Glad to see the grace of God
 - c. Encouraging them to continue with the Lord with purpose of heart
 - d. He was a good man, full of the Holy Spirit and of faith
 - e. A great many people are added to the Lord
- 4. Saul arrives in Antioch
 - a. Brought from Tarsus by Barnabas
 - b. Assembling with the church for a whole year, teaching a great many people
 - c. The disciples are first called Christians in Antioch

B. THEIR WORK IN JUDEA (27-30)

- 1. Prompted by prophets coming from Jerusalem to Antioch
- 2. Agabus shows by the Spirit that there will be a famine
- 3. The disciples determine to send relief to brethren in Judea
- 4. They send it to the elders by the hands of Barnabas and Saul

REVIEW QUESTIONS FOR THE CHAPTER

- 1) What are the main points of this chapter?**

- 2) What had the apostles and brethren in Judea heard? (1)**

- 3) When Peter returned to Jerusalem, who contended with him? Why? (2-3)**

- 4) How did Peter recount the events that had happened? (4)**
- 5) What happened while Peter was praying in Joppa? (5)**
- 6) What did he see as he observed it closely? (6)**
- 7) What did a voice tell Peter to do? How did Peter respond? (7-8)**
- 9) What was Peter then told? (9)**
- 10) How many times was this repeated? (10)**
- 11) What happened at that very moment? (11)**
- 12) What did the Spirit tell Peter to do? Who went with him? (12)**
- 13) Upon arriving at the man's house, what was Peter and his companions told? (13)**
- 14) What was Cornelius told Peter would tell him? (14)**
- 15) What happened as Peter began to speak? (15)**
- 16) What did that bring to Peter's remembrance? (16)**
- 17) What conclusion did Peter draw? What did those who heard him conclude? (17-18)**
- 18) What did those who were scattered after Stephen's death do? (19)**
- 19) What did some from Cyprus and Cyrene do when they came to Antioch? (20)**

20) What was the response? (21)

21) What did those in Jerusalem do when they heard the news? (22)

22) When Barnabas saw what happened, what was his reaction? (23)

23) What kind of man was Barnabas? What kind of results accompanied his ministry? (24)

24) Who did Barnabas go to find in Tarsus? What did the two men do? (25-26)

25) What were disciples called for the first time in Antioch? (26)

26) Who came to Antioch from Jerusalem? What did one of them show by the Spirit? (27-28)

27) What did the disciples decide to do? How did they do it? (29-30)

Acts Of The Apostles

Chapter Twelve

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To note the martyrdom of James, and the miraculous release of Peter from prison
- 2) To review the untimely death of Herod, and the continued success of the word of God

SUMMARY

This chapter records the efforts by King Herod to harass the church in Jerusalem. This Herod was Agrippa I, son of Herod Antipas (who beheaded John the Baptist, **Mt 14:1-12**), and grandson of Herod the Great (who slew the infants at Bethlehem, **Mt 2:1-16**). Successfully killing James the brother of John with the sword, Herod had Peter arrested and imprisoned, intending to bring Peter before the people after the Passover. Herod's plans were thwarted when an angel of the Lord freed Peter from prison. After meeting with brethren at the home of Mary, mother of John Mark, Peter sent word to James and the brethren of his miraculous release. When Peter was not found in the prison, Herod had the guards examined and executed. Herod then went down to Caesarea (**1-19**).

While at Caesarea, the people of Tyre and Sidon came to Herod to appeal for peace. When he gave them an oration, the people praised his speech as "the voice of a god and not of a man." Failing to give glory to God, an angel of the Lord struck Herod and he died. The word of God, however, grew and multiplied. Barnabas and Saul, having completed their ministry to the saints in Judea (cf. **11:29-30**), returned from Jerusalem to Antioch accompanied by John Mark. At this point in Luke's narrative of the history of the church, the focus turns from the ministry of Peter to the ministry of Paul (**20-24**).

OUTLINE

I. THE PERSECUTION BY HEROD THE KING (1-19)

A. JAMES KILLED WITH THE SWORD (1-2)

1. Herod begins to harass some from the church
2. He killed James the brother the John

B. PETER ARRESTED, FREED BY AN ANGEL (3-19)

1. Peter seized during the days of Unleavened Bread
 - a. Since Herod saw that it pleased the Jews
 - b. Intending to bring Peter before the people after Passover
2. Peter released by an angel
 - a. Constant prayer was being offered by the church
 - b. Though bound with chains between two guards, with more before the door
 - c. An angel stands before Peter, along with a shining light
 - d. The angel strikes Peter on the side, and raises him; chains fell off
 - e. Told to gird himself, tie his sandals, put on his garments, and follow
 - f. Thinking it was a vision, Peter follows the angel past the guards and into the city

3. Peter rejoined with his brethren
 - a. He realizes that the angel has delivered him from Herod
 - b. He comes to the house of Mary, mother of John Mark, where many are praying
 - c. He is first left standing at the door by Rhoda, then astonishes the brethren when they come to the door
 - d. He relates what happened, sends word to James and the brethren, and departs
4. Peter's release causes a stir
 - a. Herod is unable to find Peter
 - b. Herod examines the soldiers and has them put to death
 - c. Herod leaves Judea and goes to Caesarea

II. THE DEATH OF HEROD THE KING (20-25)

A. HIS LAST ORATION (20-22)

1. The people of Tyre and Sidon appeal for peace to Herod through Blastus, the king's aide
2. On a set day, in royal apparel and on his throne, Herod gives them an oration
3. The people praise him as having the voice of a god and not of a man

B. STRUCK DOWN BY AN ANGEL (23)

1. An angel of the Lord strikes him immediately because he did not give glory to God
2. He is eaten of worms and dies

C. WORD OF GOD CONTINUES (24-25)

1. The word of God grows and multiplies
2. Barnabas and Saul return from Jerusalem with John Mark, fulfilling their ministry

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main points of this chapter?**
- 2) **How did Herod begin to harass the church? (1-3)**
- 3) **When was Peter imprisoned? When did Herod intend to present him to the people? (3-4)**
- 4) **How did the church respond to Peter's imprisonment? (5)**
- 5) **How was Peter bound, the night before Herod intended to bring him before the people? (6)**
- 6) **As the angel freed Peter and led him out of the prison, what was Peter thinking? (7-9)**

- 7) **After the angel led Peter into the city and then left, what did Peter come to realize? (10-11)**
- 8) **Where did Peter first go? What were the people there doing? (12)**
- 9) **Who answered the door? How did she react? (13-14)**
- 10) **What did the people think she had seen at the door? (15)**
- 11) **After they finally went to the door and let him in, what instructions did Peter give? (16-17)**
- 12) **When Peter was not found in the prison on the next day, what happened? (18-19)**
- 13) **Where did Herod then go? Who came with an appeal for peace? (19-20)**
- 14) **When Herod gave them an oration, what did the people say? (21-22)**
- 15) **What happened to Herod? Why? (23)**
- 16) **Despite Herod's effort to harass the church, what was the result? (24)**
- 17) **Who returned from Jerusalem, and whom did they bring with them? (25)**

Acts Of The Apostles

Chapter Thirteen

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To trace the route of Paul and Barnabas on their missionary journey
- 2) To give special attention to their evangelistic methods and message
- 3) To notice that people judge themselves unworthy of eternal life, not God; and that people ordained for eternal life are those with good and noble hearts, willing to listen and heed the gospel

SUMMARY

With his attention now on the ministry of Paul, Luke narrates the beginning of Paul's first missionary journey. It started with the call of the Holy Spirit, who instructed the prophets and teachers at the church in Antioch of Syria to separate Barnabas and Saul for the work He has called them. With fasting, prayer, and the laying on of hands, the two men were sent out on their journey (**1-3**).

Sailing from Selucia, they arrived at the island of Cyprus, the home country of Barnabas (cf. **4:36**). Assisting them was John Mark (Barnabas' cousin who had joined them earlier, and was later the companion of Peter and author of the gospel of Mark; cf. **12:25; Co 4:10; 1 Pe 5:13**). Here they began what Luke later describes as Paul's custom: preaching in the synagogues of the Jews (cf. **17:1-3**). Starting in Salamis, they made their way to Paphos, where they met the sorcerer Elymas Bar-Jesus along with the proconsul Sergius Paulus. When Sergius wanted to hear the Word of God, Elymas tried to prevent Barnabas and Saul from speaking. Filled with the Holy Spirit, Saul rebuked the sorcerer and rendered him sightless. Astonished at the power behind the teaching of the Lord, Sergius believes. From this point forward, Saul is now called Paul and also became the more prominent member of the missionary team (**4-12**).

From Cyprus they sailed to Perga in Pamphylia, where John Mark left them to return to Jerusalem (later causing contention between Paul and Barnabas; cf. **15:36-40**). Arriving in Antioch of Pisidia, they attended the synagogue of the Jews on the Sabbath. Invited to speak, Paul preached Jesus by first reviewing the history of Israel from the Exodus to the time of David. Noting God's promise concerning the seed of David, Paul summarized the ministry of John the Baptist and then introduced Jesus as the Savior who was crucified, buried and raised from the dead, and seen by eyewitnesses. Offering further evidence of the resurrection from Old Testament prophecy, Paul proclaimed forgiveness of sins through Jesus with a warning against unbelief (**13-41**).

The response was positive, especially among the Gentiles, and Paul and Barnabas were invited to speak the following Sabbath. When unbelieving Jews saw that the whole city came out to hear, they were filled with envy and opposed the things spoken by Paul. Declared themselves unworthy of eternal life, Paul turned his efforts toward the Gentiles who were much more receptive. The word of the Lord spread through the region, but eventually Paul and Barnabas were forced to leave and thus went to Iconium. Their work in Antioch was not in vain, for left behind were disciples filled with joy and the Holy Spirit (**42-52**).

OUTLINE

I. DEPARTURE FROM ANTIOCH OF SYRIA (1-3)

A. PROPHETS AND TEACHERS AT ANTIOCH (1)

1. Barnabas, Simeon (called Niger), Lucius of Cyrene
2. Manaen (who had been brought up with Herod), Saul

B. BARNABAS AND SAUL SEPARATED AND SENT (2-3)

1. As the prophets and teachers ministered to the Lord and fasted
2. The Holy Spirit commands that Barnabas and Saul be separated for His work
3. With fasting, prayer, and laying on of hands, Barnabas and Saul are sent away

II. MINISTRY ON THE ISLAND OF CYPRUS (4-12)

A. JOURNEY TO SALAMIS (4-5)

1. Sent out by the Holy Spirit, Barnabas and Saul go down to Seleucia
2. From Seleucia they sail to Cyprus and arrive at Salamis
3. In Salamis they preach the Word in the Jewish synagogue, assisted by John Mark

B. CONFRONTATION AT PAPHOS (6-12)

1. Crossing the island of Cyprus they arrive at Paphos
2. There they encounter Elymas Bar-Jesus, a sorcerer and false prophet
 - a. The proconsul, Sergius Paulus, wanted to hear the Word of God
 - b. Elymas sought to keep him from hearing Barnabas and Saul
3. Saul (who is also called Paul from this point forward) confronts and confounds Elymas
 - a. Filled with the Holy Spirit, Paul looked at him intently and saw that he was full of deceit and fraud
 - b. Calling him a son of the devil and enemy of righteousness, Paul charged him with perverting the ways of the Lord
 - c. Paul then foretells his blindness by the hand of the Lord, which happens immediately
4. Seeing what happened, Sergius Paulus believes, astonished at the teaching of the Lord

III. PREACHING IN ANTIOCH OF PISIDIA (13-52)

A. FROM CYPRUS TO ANTIOCH, BY WAY OF PERGA (13-14)

1. Setting sail from Paphos, they arrive in Perga of Pamphylia
2. At Perga, John Mark leaves them and returns to Jerusalem
3. From Perga, they come to Antioch of Pisidia

B. THE FIRST SABBATH IN ANTIOCH (14-43)

1. Visiting the synagogue, they are invited to address the people
2. Paul's sermon to the men of Israel and those who fear God
 - a. He reviews Israel's history from the Exodus to the time of David
 - b. He proclaims Jesus as the seed of David who was introduced by John the Baptist
 - c. He preaches the death, burial and resurrection of Jesus
 - d. He offers evidence for the resurrection: eyewitnesses and messianic prophecies

- e. He announces forgiveness and justification available through Jesus Christ, not the law
- f. He warns them not to despise the wonderful work of God
- 3. The response and follow up to his sermon
 - a. The Gentiles beg that he will preach the same to them on the next Sabbath
 - b. Many Jews and devout proselytes follow Paul and Barnabas, who persuade them to continue in the grace of God

C. THE SECOND SABBATH IN ANTIOCH (44-49)

- 1. Almost the whole city gathers to hear the Word of God
- 2. The Jews become envious, and begin contradicting and blaspheming Paul
- 3. Paul and Barnabas boldly rebuke the Jews for rejecting the Word, and turn to the Gentiles as commanded by the Lord
- 4. The Gentiles rejoice, many believe, and the Word of the Lord is spread throughout the region

D. PERSECUTION AND EXPULSION TO ICONIUM (50-52)

- 1. The Jews stir up devout and prominent women and chief men to persecute and expel Paul and Barnabas from their region
- 2. Shaking the dust of their feet against them, Paul and Barnabas go to Iconium
- 3. The disciples, meanwhile, are filled with joy and with the Holy Spirit

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main points of this chapter?**

- 2) **Who were the prophets and teachers at the church in Antioch? (1)**

- 3) **Who told them to send Barnabas and Saul on their journey? (2)**

- 4) **What activities helped to prepare them for their mission? (3)**

- 5) **From what city did they disembark, and to where did they sail? (4)**

- 6) **Where did they first preach? Who was with them? (5)**

- 7) **At Paphos, who wanted to hear the Word of God? Who sought to prevent him? (6-8)**

- 8) What did Saul do to Elymas? What affect did this have on Sergius Paulus? (9-12)**

- 9) Setting sail from Paphos, where did they go? Who left when they arrived? (13)**

- 10) Where did Paul and Barnabas go next? What did they do on the Sabbath day? (14)**

- 11) Invited to speak, what periods of Israel's history did Paul first review? (15-22)**

- 12) Skipping from David to his descendant Jesus, whose ministry does Paul review? (23-25)**

- 13) Focusing on the word of salvation, what does Paul proclaim concerning Jesus? (26-30)**

- 14) What evidence does Paul provide for the resurrection of Jesus? (31-37)**

- 15) What does Paul preach in the name of Jesus? (38-39)**

- 16) With what does Paul conclude his sermon? (40-41)**

- 17) Who begged to hear more the next Sabbath? (42)**

- 18) Who followed Paul and Barnabas? (43)**

- 19) What happened on the next Sabbath? (44-45)**

- 20) What did Paul say of those who rejected the gospel? (46)**

- 21) What happened next, as foretold by the prophet Isaiah? (46-48)**

22) What sort of people were ordained to eternal life and thus believed? (48)

23) What two opposite effects did Paul's preaching have in Antioch? (49-50)

24) Where did Barnabas and Paul then go? What about the disciples left behind? (51-52)

Acts Of The Apostles

Chapter Fourteen

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To continue tracing the route of Paul and Barnabas on their missionary journey
- 2) To note the increasing persecution endured by the apostle Paul (cf. **2 Ti 3:10-11**)
- 3) To give special attention to their appointment of elders in every church

SUMMARY

Luke continues his narration of events during Paul's first missionary journey. Upon arriving in Iconium, Paul and Barnabas again visited the local synagogue. Response to their message was positive among both Jews and Greeks, but soon opposition again came from unbelieving Jews. Even so, Paul and Barnabas stayed "a long time" in Iconium, speaking boldly and performing signs and wonders. Eventually the opposition became violent, forcing Paul and Barnabas to flee to Lystra and Derbe (**1-6**).

In Lystra, Paul healed a man crippled from birth (similar to Peter, cf. **3:1-10**). The people assumed that Paul and Barnabas must be gods, and so named them Zeus (Barnabas) and Hermes (Paul). When the priest of Zeus prepared to offer sacrifices, the apostles tore their own clothes and barely restrained them by an impassioned speech. Not long after, Jews from Antioch and Iconium persuaded the multitudes to stone Paul and drag him outside the city. Though assumed to be dead, Paul was able to return to the city and departed the next day with Barnabas to Derbe where they preached the gospel and made many disciples (**7-21**).

From Derbe, Paul and Barnabas retraced their steps, strengthened the disciples in Lystra, Iconium and Antioch (Pisidia) and appointed elders in every church with prayer and fasting. Passing through Pisidia they came to Pamphylia where they preached the gospel in Perga. From there they went down to Attalia and then sailed to Antioch (Syria) from which they began their journey, where they reported to the church all that God had done with them. There they stayed for "a long time" (**21-28**).

OUTLINE

I. PREACHING IN ICONIUM, LYSTRA, DERBE (1-21)

A. MINISTRY AND PERSECUTION IN ICONIUM (1-6)

1. Speaking at the local synagogue leads many Jews and Gentiles to believe
2. Unbelieving Jews stir up and poison the minds of the Gentiles against the brethren
3. Paul and Barnabas stay a long time, speaking boldly and performing signs and wonders
4. The city becomes divided, and an attempt is made by Gentiles and Jews along with their rulers to abuse and stone them
5. Made aware of the planned violence, Paul and Barnabas flee to Lystra and Derbe

B. MINISTRY AND PERSECUTION IN LYSTRA AND DERBE (7-21)

1. Paul and Barnabas preach there and in the surrounding region
2. In Lystra Paul heals a man crippled from birth
3. The people proclaim Paul and Barnabas to be gods, the priest of Zeus sought to offer sacrifices to them
4. Tearing their clothes, Barnabas and Paul proclaim themselves to be men who preach the one true living God and scarcely restrain the people from sacrificing to them
5. Jews arrive from Antioch and Iconium and persuade the multitude to stone Paul
6. Presumed dead, Paul is dragged outside the city where later as he is surrounded by disciples he revives and returns to the city
7. The next day Paul and Barnabas depart to Derbe where they preach the gospel and make many disciples before beginning their return trip through Lystra, Iconium, and Antioch

II. CONFIRMING DISCIPLES AND APPOINTING ELDERS (22-23)

A. STRENGTHENING THE DISCIPLES (22)

1. Paul and Barnabas exhort them to continue in the faith
2. They warn them: “We must through many tribulations enter the kingdom of God.”

B. APPOINTING ELDERS IN EVERY CHURCH (23)

1. Paul and Barnabas appoint elders in every church with prayer and fasting
2. They commend them to the Lord in whom they believed

III. RETURN TO ANTIOCH OF SYRIA (24-28)

A. THE JOURNEY HOME (24-26)

1. Passing through Pisidia, they come to Pamphylia
2. After preaching in Perga, they go down to Attalia
3. From there they sail to Antioch of Syria, from which they had been commended to the grace of God for the work accomplished on their journey

B. THEIR REPORT AND STAY AT ANTIOCH (27-28)

1. Paul and Barnabas report to the church all that God had done with them, and how He opened a door of faith to the Gentiles
2. They stay a long time in Antioch with the disciples

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main points of this chapter?**

- 2) **Upon their arrival in Iconium, what did Paul and Barnabas first do? (1)**

- 3) **What did the unbelieving Jews do in response? (2)**

- 4) **What did Paul and Barnabas do? Who was with them and how? (3)**

- 5) **As the city became divided, what attempt was made against Paul and Barnabas? (4-5)**

- 6) **How did they respond to such a threat? (6-7)**

- 7) **What miracle did Paul perform in Lystra? (8-10)**

- 8) **How did the people react? What names did they give to Paul and Barnabas? (11-12)**

- 9) **Who attempted to lead the city in offering sacrifices to them? (13)**

- 10) **How did Barnabas and Paul restrain the crowd from offering the sacrifices? (14-18)**

- 11) **How did the apostles describe the true God? (15-17)**

- 12) **Who then came to the city and persuaded the people to stone Paul? (19)**

- 13) **After Paul revived from his stoning, where did he and Barnabas go? (20)**

- 14) **What happened in Derbe? When they left, where did they go? (21)**

- 15) **What did they do as they made their way through such cities? (22-23)**

- 16) **Where they go after passing through Pisidia? What did they do there? (24-25)**

- 17) **From where did they then sail? (25-26)**

18) What is significant about Antioch of Syria? (26)

19) What did Paul and Barnabas do upon their arrival? (27)

20) How long did Paul and Barnabas remain in Antioch of Syria? (28)

Acts Of The Apostles

Chapter Fifteen

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To see how the early church dealt with the issue of circumcision and the Law of Moses
- 2) To note that Paul, Peter, and James were in complete accord, and that Judaizing teachers acted without any apostolic authority
- 3) To notice the rift between Paul and Barnabas, how it did not keep them from serving the Lord

SUMMARY

This chapter records a pivotal event in the early church, confirming that what Jesus accomplished on the cross was the creation of one new body, in which both Jews and Gentiles were to have the same access to God through faith in Jesus Christ and not the Law of Moses (cf. **Ep 2:11-18**).

Men from Judea came to Antioch teaching the necessity of circumcision and keeping the Law. Paul and Barnabas disputed this, and the decision was made to send them to Jerusalem to talk with the apostles and elders. Along the way, Paul and Barnabas described the conversion of the Gentiles which caused great joy (**1-3**).

At Jerusalem Paul and Barnabas first reported to the whole church. When Pharisees who were believers said that circumcision and keeping the Law of Moses were necessary, the apostles and elders met to discuss the issue further. After much dispute, Peter spoke of how God chose him to be the first to preach the gospel to the Gentiles, how God acknowledged them by giving them the Holy Spirit, and how God made no distinction, purifying their hearts through faith. Peter thus questioned why they should put a yoke on the Gentiles that even they themselves were unable to bear. Rather, by the grace of the Lord both Jews and Gentiles could be saved in the same manner. Barnabas and Paul again reported the miracles and wonders God had done through them among the Gentiles (**4-12**).

Finally James, the Lord's brother, offered Amos' prophecy in support of what Peter said. He then recommended they not trouble the Gentiles, but that a letter be written asking them to abstain from things offered to idols, blood, things strangled, and sexual immorality. The apostles and elders, with the whole church, agreed to send the letter, and to have Judas and Silas accompany Paul and Barnabas to confirm its authenticity. The letter, its counsel approved by the Holy Spirit, was delivered and joyously received by the brethren in Antioch. Judas and Silas offered their exhortation and strengthened the brethren before Judas returned to Jerusalem (**13-34**).

After some time teaching and preaching in Antioch, Paul wanted to visit the brethren in the cities they had traveled to on his first missionary journey. Barnabas was willing, but determined to take John Mark. Paul insisted they should not take John because he left them on the first trip. Unable to reconcile, Barnabas took John and sailed to Cyprus, while Paul took Silas, and with commendation from the brethren in Antioch went through Syria and Cilicia strengthening the churches (**35-41**).

OUTLINE

I. CONFLICT OVER CIRCUMSION (1-3)

A. TROUBLEMAKERS FROM JUDEA (1-2a)

1. Individuals from Judea teach the brethren in Antioch they must be circumcised
2. Paul and Barnabas dissent and dispute with them

B. CONTINGENT SENT TO JERUSALEM (2b-3)

1. Paul, Barnabas, and others sent to Jerusalem to meet with the apostles and elders
2. On their way, they tell of the conversion of Gentiles, causing great joy

II. CONFERENCE AT JERUSALEM (4-29)

A. THE MEETING WITH THE WHOLE CHURCH (4-5)

1. Paul and Barnabas report what God had done with them
2. Pharisees who believed demand circumcision and keeping the Law of Moses

B. THE MEETING WITH THE APOSTLES AND ELDERS (6-21)

1. After much dispute, Peter speaks
 - a. He reminds them how God:
 - 1) Chose him to preach the gospel to Gentiles
 - 2) Acknowledged Gentiles by giving them the Holy Spirit
 - 3) Made no distinction between Jew and Gentile, purifying their hearts by faith
 - b. He offers his conclusion:
 - 1) Why test God by demanding that Gentiles do what Jews could not?
 - 2) Through the grace of the Lord Jesus both will be saved in the same way
2. Paul and Barnabas then speak
 - a. The multitude remain silent and listen
 - b. As they recount the many miracles and wonders God did among the Gentiles
3. James then speaks
 - a. Providing OT prophecy (cf. **Amo 9:11-12**) to support what Peter had done
 - b. Offering his judgment that Gentiles who turn to God not be troubled
 - c. Suggesting that a letter be written
 - 1) Telling them to abstain from things polluted by idols, sexual immorality, what has been strangled, and blood
 - 2) Seeing that Moses has been read every Sabbath in the synagogues for generations

C. THE CONCLUSION OF THE MATTER (22-29)

1. The apostles and the elders, with the whole church, agree to send:
 - a. Judas and Silas to Antioch along with Paul and Barnabas
 - b. A letter to Gentile Christians in Antioch, Syria and Cilicia
2. The letter from the apostles and the elders states:
 - a. That the troublemakers had not been sent by them
 - b. That Barnabas and Paul are beloved
 - c. That Judas and Silas will offer confirmation by word of mouth
 - d. That they and the Holy Spirit place no greater burden on them than to abstain from:
 - 1) What has been sacrificed to idols

- 2) Blood
- 3) What has been strangled
- 4) Sexual immorality
- e. The Gentile brethren will do well if they keep themselves from these things

III. CONSOLATION IN ANTIOCH (30-35)

A. THE LETTER IS DELIVERED (30-31)

1. Paul and Barnabas return to Antioch, the multitude gather together
2. The letter is read, the people rejoice over its encouragement

B. THE CHURCH IS STRENGTHENED (32-35)

1. As prophets, Judas and Silas exhort and strengthen the brethren with many words
2. After a while, Judas is sent back with greetings from the brethren to the apostles
3. It seems good for Silas to remain in Antioch
4. Paul and Barnabas remain also, teaching and preaching with many others

IV. CONTENTION BETWEEN PAUL AND BARNABAS (36-41)

A. THE ARGUMENT (36-39a)

1. After teaching and preaching in Antioch for some days, Paul wants to visit the brethren where they preached during the first missionary journey
2. Barnabas is determined to take with them John Mark
3. Paul is insistent that John should not go since he left them in Pamphylia
4. The contention became so sharp they parted from one another

B. THE RESULT (39b-41)

1. Barnabas takes Mark and sails to Cyprus
2. Paul chooses Silas, commended by the brethren to the grace of God, and passes through Syria and Cilicia strengthening the churches

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main points of this chapter?**

- 2) **What were some people from Jerusalem teaching the brethren in Antioch? (1)**

- 3) **Who disagreed with them? What actions were taken? (2)**

- 4) **On the way to Jerusalem, what did Paul and Barnabas do? (3)**

5) When they arrived at Jerusalem, with whom did they first meet? What did they tell them? (4)

6) Who then stood up, and what did they say? (5)

7) Who then came together to discuss the matter? (6)

8) Who spoke first? What did he say? (7-11)

9) Who spoke second? What did they say? (12)

10) Who spoke last? What did he say? (13-21)

11) What was the reaction to James' suggestions? (22-23)

12) What are key points in that letter? (24-29)

13) How did the brethren in Antioch react to the letter? (30-31)

14) What did Judas and Silas do? (32-34)

15) What did Paul and Barnabas do for a while in Antioch? (35)

16) After some time, what did Paul recommend to Barnabas? (36)

17) What was Barnabas determined to do? (37)

18) What did Paul insist? Why? (38)

19) When the contention became strong between Barnabas and Paul, what did they do? (39-41)

Acts Of The Apostles

Chapter Sixteen

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To trace the route of Paul and Silas on their missionary journey
- 2) To consider whether the Spirit led Paul through impressions or some other less subjective way
- 3) To study carefully the conversions of Lydia and the Philippian jailer

SUMMARY

With this chapter we find Paul on his second missionary journey that began in **Ac 15:40** with Paul and Silas passing through Syria and Cilicia, strengthening churches along the way. In Derbe and Lystra, Paul enlisted a young disciple named Timothy who would become a life-long fellow-worker in the kingdom. His mother was a believing Jew (cf. **2 Ti 1:5**) but his father was Greek, so with many Jews in the region Paul had Timothy circumcised. As Paul's company traveled through Phrygia and Galatia, they delivered the decrees from the apostles and elders in Jerusalem and strengthened the churches (**1-5**).

With the guidance of the Holy Spirit they found themselves in Troas, where Paul had a vision of a man from Macedonia asking for help. Concluding that the Lord was calling them to preach the gospel there, Paul's company left Troas accompanied by the author of Acts himself, as indicated by the first person pronoun plural "we" (**6-10**).

From Troas to Samothrace and then Neapolis, the company finally arrived in Philippi. A major city of Macedonia and Roman colony, it marked Paul's first ministry on the European continent. On the Sabbath Paul and his companions went down to the river where women were praying. As Paul spoke, a religious business woman of Thyatira named Lydia listened. The Lord opened her heart to heed Paul, which resulted in her and her household being baptized. She then persuaded Paul and his companions to stay at her house (**11-15**).

Paul and his company were soon followed by a slave girl possessed by a spirit of divination that made money for her owners through fortune telling. For days she cried out, "These men are the servants of the Most High God, who proclaim to us the way of salvation." While true, it annoyed Paul (probably because it was not of her own free will) and he cast the spirit out in the name of Jesus. This greatly angered the girl's masters, who had Paul and Silas beaten and imprisoned. At midnight while Paul and Silas were praying and singing hymns, a great earthquake shook the prison and broke free their chains. Assuming all had fled, the jailer was about to kill himself when Paul stopped him. When the jailer asked what he must do to be saved, Paul and Silas told him to believe on the Lord Jesus, and then proceeded to teach him and his family the word of the Lord. That same night, the entire family was baptized. In the morning, the magistrates sent word to release Paul and Silas, but Paul demanded a personal release as they were Roman citizens who were beaten and imprisoned without trial. Scared, the magistrates came and pleaded with Paul and Silas to leave the city, which they did after a short visit to Lydia's house to encourage the brethren. Note that the author's return to the use of "they" indicates that Luke stayed behind in Philippi (**16-40**).

OUTLINE

I. TIMOTHY JOINS PAUL AND SILAS (1-5)

A. TIMOTHY'S BACKGROUND (1-3)

1. Paul and Silas travel to Derbe and Lystra, where they meet Timothy
2. A disciple, whose mother was a Jewish Christian and father was Greek
3. Well spoken of by the brethren at Lystra and Iconium

B. TIMOTHY'S CIRCUMCISION (3)

1. Paul wants Timothy to join him
2. Paul has Timothy circumcised, on account of the Jews in the region

C. TIMOTHY'S FIRST MISSION (4-5)

1. Traveling with Paul and Silas, they deliver the decrees from Jerusalem
2. The churches are strengthened, increasing in number daily

II. THE MACEDONIA CALL (6-10)

A. DIRECTED BY THE SPIRIT (6-8)

1. Passing through Phrygia and Galatia, the Spirit forbids them from preaching in Asia
2. Nearing Mysia, they try to go to Bithynia, but the Spirit does not permit them
3. Bypassing Mysia, they arrive in Troas

B. CALLED BY A VISION (9-10)

1. Paul has a vision of a Macedonian man asking for help
2. Paul and his companions conclude God wants them to go to Macedonia
3. The use of "we" indicates Luke, the author, has now joined them

III. CONVERSIONS AT PHILIPPI (11-40)

A. THE CONVERSION OF LYDIA (11-15)

1. From Troas, by way of Samothrace and Neapolis, Paul's company arrive at Philippi of Macedonia, a Roman colony
2. On the Sabbath, they meet with women gathered by the river to pray and Paul speaks
3. Lydia, who worshiped God, listens and the Lord opens her heart to heed Paul
4. She and her household are baptized, and persuades Paul's company to stay at her house

B. THE CONVERSION OF THE JAILER (16-40)

1. On the way to prayer, Paul's and his companions are followed by a slave girl
 - a. Who was possessed with a spirit of divination
 - b. Who had brought her masters much profit through fortune telling
2. She proclaims Paul's company to be servants of God, proclaiming the way of salvation
 - a. This she does for many days, which annoys Paul
 - b. Paul therefore casts out the spirit in the name of Jesus
3. Her masters seize Paul and Silas, and drag them before the magistrates
 - a. Where they are accused as troublemakers, teaching unlawful customs

- b. Where they are beaten with rods, then imprisoned with feet in stocks
4. At midnight, Paul and Silas are praying and singing hymns, the prisoners listening
5. There is a great earthquake, opening the doors and loosening the prisoners' chains
6. The jailer comes in, assumes all have escaped, prepares to kill himself
7. Paul cries out with a loud voice to stop him, assuring him that all were still there
8. The jailer asks for a light, falls before Paul and Silas, and asks what he must do to be saved
 - a. They first tell him to believe on the Lord Jesus Christ
 - b. They then speak the word of the Lord to him and his household
 - c. That same hour he washes their stripes, then he and his household are baptized
 - d. He then takes Paul and Silas to his house, feeds them, and rejoices that he and his household has believed in God
9. The next day the magistrates send officers to release Paul and Silas
 - a. When the jailer tells Paul he is free to go, Paul demands that the magistrates come personally, as they have beaten Roman citizens without a trial
 - b. So the magistrates come, release Paul and Silas, and plead for them to leave the city
10. Returning to Lydia's house, Paul and Silas encourage the brethren, then leave Philippi

REVIEW QUESTIONS FOR THE CHAPTER

- 1) What are the main points of this chapter?**

- 2) Where did Paul go after passing through Syria and Cilicia (1; cf. 15:41)**

- 3) Who did Paul want to travel with him? What is said about him? (1-2)**

- 4) Why did Paul have him circumcised? (3)**

- 5) What did Paul's company deliver as they traveled? What was the reaction? (4-5)**

- 6) How did the Spirit guide Paul's company in their travels? Where did they wind up? (6-8)**

- 7) What vision did Paul have? What did he and his companions conclude? (9-10)**

- 8) From Troas, where did they go? Who evidently joined them at Troas? (11-12)**

- 10) Where did Paul's company go on the Sabbath? What did they do? (13)**

- 11) Who heard them? What kind of woman was she? What happened as she listened? (14)**

- 12) What happened next? Afterwards, what did she do? (15)**

- 13) Who began to follow Paul and his company? What did she do? (16-17)**

- 14) Why do you think Paul was greatly annoyed? What did he then do? (18)**

- 15) What sequence of events followed this miracle? (19-24)**

- 16) What did Paul and Silas do while imprisoned? (25)**

- 17) What led to the jailer asking what he must do to be saved? (26-30)**

- 18) What does Paul say and do in answer to the jailor's question? (31-32)**

- 19) What happened that same hour of the night? (33)**

- 20) What else did the jailer do for Paul and Silas? How would you describe his attitude? (34)**

21) When word was sent for Paul and Silas to be released, how did Paul respond? (35-37)

22) How did the magistrates respond? (38-39)

23) Leaving the prison, what did Paul and Silas do before departing the city? (40)

24) Who evidently stayed behind at Philippi? (40)

Acts Of The Apostles

Chapter Seventeen

OBJECTIVES IN STUDYING THIS CHAPTER (Kevin Scott)

- 1) To explore how Paul preached in Thessalonica and Berea, and how his preaching was received in each
- 2) To recognize how the enemies of the gospel can be relentless in their efforts to stop the spread of the Truth
- 3) To examine how Paul preached in Athens and how he found common ground from which to teach the Gospel of Christ in an idolatrous city

SUMMARY (Kevin Scott)

Paul, Silas and Timothy continued on the second missionary journey. As they departed Philippi, they traveled through Amphipolis and Apollonia, arriving at Thessalonica (1). Paul found the Jewish synagogue and for three Sabbaths “reasoned with them from the Scriptures” (2). He taught them that Jesus had suffered and died, and then was raised from the dead. He proclaimed to them that Jesus was the Christ. Some Jews and a great multitude of Greeks believed and joined them. (3-4)

The Jews, who did not believe, became envious of the success of the gospel of Christ. They set out to create a mob, and enraged them against Paul and Silas, but they could not find them. Thus, they took Jason and some of the brethren before the rulers of the city, claiming they had harbored these men who were “acting contrary to the decrees of Caesar, saying there is another king — Jesus.” This incited the crowd and the city rulers. They tried to depict Paul and Silas as revolutionaries against Caesar. The rulers then took security from Jason and the others, and released them. (5-9)

The brethren sent Paul and Silas away by night to Berea (about 50 miles away). They went to the Jewish synagogue there and found the people to be receptive to the gospel. They were willing to study the Scriptures to determine the Truth. Many believed. When word got back to Thessalonica, Jews traveled there to stir up the city against them. The brethren sent Paul away to Athens. Silas and Timothy remained there. Paul requested that they quickly join him in Athens. (10-15)

Upon arrival in Athens, Paul’s “spirit was provoked within him when he saw that the city was given over to idols.” Again, he went to the synagogue to reason with the Jew and Gentile worshippers, daily. He also reasoned with others in the marketplace each day. This created an opportunity to speak with the philosophers (i.e., Epicureans, Stoics, and others). Some derided him, calling him a “babblers.” Others thought he spoke of foreign gods. They invited him to speak in the Areopagus (also called Mar’s Hill). This was the place of the supposed experts of philosophy and religion in Athens. (16-19)

Paul spoke to them by finding common ground from which to launch into his gospel message. He keyed into the inscription: “TO THE UNKNOWN GOD.” This is the One he proclaimed to them. Paul also referenced a saying of their own poets, “For we are also His offspring.” He pointed out that since we were the offspring of God, He could not be made of gold or silver or stone by human artists. Paul then

taught them of repentance and judgment. He indicated that Christ would be the judge and that He was raised from the dead. Some mocked Paul at this saying. Others wanted to hear more about this later. Some believed and joined him. (20-34)

OUTLINE (Mark Copeland)

I. PREACHING IN THESSALONICA (1-9)

A. REASONING IN THE SYNAGOGUE (1-4)

1. Passing through Amphipolis and Apollonia, they arrive in Thessalonica
2. Paul visits the synagogue and reason with the Jews for three weeks
3. His goal: to convince them that Jesus is the Christ who had to suffer and rise from the dead
4. Some were persuaded, including a large number of devout Greeks and leading women who join Paul and Silas

B. RESISTANCE IN THE CITY (5-9)

1. Envious Jews use evil men from the marketplace to gather a mob
2. They set the city in an uproar, and attack Jason's house
3. Unable to find Paul, they drag Jason and others before the rulers of the city
4. Accusing them of turning the city upside down, disobeying Caesar, claiming Jesus as king
5. The rulers take security from Jason and the others before letting them go

II. PREACHING IN BEREIA (10-14)

A. RECEPTION BY THE LOCALS (10-12)

1. Sent by night to Berea, Paul and Silas go to the synagogue
2. The Jews are more fair-minded than those in Thessalonica
3. They receive the word with all readiness, then search the Scriptures daily
4. Many Jews believe, also Greeks, prominent women as well as men

B. RESISTANCE BY THE OUTSIDERS (13-14)

1. Hearing of their success, Jews from Thessalonica come and stir up the crowds
2. Paul is immediately sent away to the sea, while Silas and Timothy remain

III. PREACHING IN ATHENS (15-34)

A. IN THE SYNAGOGUE AND THE MARKETPLACE (15-18)

1. Paul arrives in Athens, sends word for Silas and Timothy to come
2. While waiting, Paul's spirit is provoked by the idolatry in the city
3. He reasons with Jews and Gentile worshippers in the synagogue, and with people in the Marketplace
4. Epicurean and Stoic philosophers hear him preach about Jesus and the resurrection

B. AT THE AREOPAGUS (19-34)

1. Brought to the Areopagus, the inquisitive Athenians invite Paul to present his doctrine
2. Paul preaches to the men of Athens
 - a. Mentioning their spirituality
 - b. Especially the altar inscribed "To The Unknown God"

3. Paul proclaims this God they do not know as the Creator:
 - a. Who does not dwell in temples
 - b. Who is not worshiped as though He needed anything
 - c. Who gives to all life, breath, and all things
 - d. Who has made from one blood all nations to dwell on the earth
 - e. Who has determined their appointed times and dwelling boundaries
 - f. Who does things so that men might seek for Him, grope for Him, and find Him
 - g. Who is not far from anyone, for in Him we live, move, and exist, even as some of their own poets have said, "We are also His offspring"
 - h. Who is not an idol, shaped by art and man's devising
4. Paul proclaims that God now commands all men everywhere to repent
 - a. Even though He may have overlooked their ignorance in times past
 - b. He has appointed a Day of Judgment
 - c. He will judge the world in righteousness by a Man He has ordained
 - d. He has given proof of this judgment by raising Him from the dead
5. The response to Paul's sermon, especially his mention of the resurrection of the dead
 - a. Some mocked, others were willing to hear him again
 - b. As Paul left, he was joined by some who believed, including Dionysius the Aeropagite and a woman named Damaris

REVIEW QUESTIONS FOR THE CHAPTER (Mark Copeland)

- 1) What are the main points of this chapter?**

- 2) After passing through Amphipolis and Apollonia, where did Paul's company arrive? (1)**

- 3) What was Paul's custom when he found a synagogue in a city? (2)**

- 4) What was his purpose in visiting the synagogue? (3)**

- 5) What was the initial reaction to Paul's teaching in the synagogue? (4)**

- 6) What did the Jews who were not persuaded do? (5-6)**

- 7) What charges did they bring against Jason and those whom he received? (6-7)**

- 8) Troubled by such charges, what did the rulers of the city do? (8-9)**
- 9) What did the brethren do with Paul and Silas? What did they find there? (10)**
- 10) List two ways the Bereans were more noble-minded than those in Thessalonica. (11)**
- 11) What was the initial response? Who soon stirred up trouble? (12-13)**
- 12) Where was Paul then sent? Who initially stayed behind in Berea? (14-15)**
- 13) As Paul waited for his companions to arrive in Athens, what provoked Paul? (16)**
- 14) What two venues did Paul use to reason with people? (17)**
- 15) Who encountered Paul? Why did they think he proclaimed some foreign god? (18)**
- 16) Where did they invite Paul to speak? Why were they willing to listen to him? (19-21)**
- 17) As Paul began to speak, what did he first acknowledge? Why? (22-23)**
- 18) Whom did Paul proclaim as the subject of his speech? (23)**
- 19) What seven things did Paul first declare about Him? (24-26)**

20) What was God's purpose in all this? (27)

21) What should give one hope that God can be found? (27-28)

22) To whom did Paul appeal for support in what he was saying? (28)

23) What conclusion did Paul draw from such observations? (29)

24) What does Paul then reveal? (30)

25) Why should man repent? What evidence has God given? (31)

26) What reaction was there to the subject of the resurrection? (32)

27) As Paul left, who joined him? (33-34)

Acts Of The Apostles

Chapter Eighteen

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) Examine the final travels of Paul's 2nd Journey, from Corinth back to Antioch of Syria
- 2) Review the work of Aquila and Priscilla, and Apollos
- 3) Observe the beginning of Paul's 3rd Journey

SUMMARY

Paul left Athens and went to Corinth. He found Aquila and Priscilla. He stayed with them, as they were of the same trade, tentmakers. Aquila and Priscilla had left Rome because of the command by Claudius. During this time, Paul taught in the synagogue and "persuaded both Jews and Greeks." Silas and Timothy then joined Paul at Corinth, coming from Macedonia. Paul taught the Jews that "Jesus is the Christ." They opposed him. Paul told them, "Your blood be on your own heads; I am clean. From now on I will go to the Gentiles." Paul then went to Justus' house, which was next to the synagogue. Crispus, the ruler of the synagogue, and his household believed. Many Corinthians believed and were baptized. The Lord spoke to Paul in a vision, encouraging him to be bold and to continue to speak; for the Lord would be with him. Paul continued teaching there another year and a half. The Jews then took Paul before the proconsul of Achaia, Gallio, charging that he "persuades men to worship God contrary to the law." Gallio refused to be a "judge of such matters" and drove them away from the judgment seat. [I and II Thessalonians may have been written.] (1-17)

Paul remained there a while longer. Next, Paul, Aquila and Priscilla set sail for Syria. As they were departing, Paul had his hair cut off at Cenchrea as part of a vow. Paul left Aquila and Priscilla in Ephesus, as they were traveling. Paul did not remain in Ephesus, as he wanted to keep the feast in Jerusalem. He sailed on to Caesarea, greeted the church there, and went on to Antioch. (18-22)

Paul departed from Antioch of Syria to begin the 3rd journey. He traveled through Galatia and Phrygia, strengthening the disciples. Apollos of Alexandria is then introduced as an "eloquent man and mighty in the Scriptures." Apollos traveled to Ephesus and spoke boldly in the synagogue. He taught the way of the Lord, but he only knew the baptism of John. When Aquila and Priscilla heard him, they took him aside and "explained to him the way of God more accurately." Apollos then traveled to Achaia and "greatly helped" the believers. "He vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ." (23-28)

OUTLINE

I. THE APOSTLE PAUL IN CORINTH (continuing the 2nd Journey) (1-17)

A. PAUL TAUGHT IN CORINTH (1-17)

1. Found Aquila and Priscilla (2-3)
 - a. Worked and stayed with Aquila and Priscilla

- b. They were tentmakers by trade
2. Paul taught in the synagogue every Sabbath (4)
 - a. He persuaded by Jews and Greeks
3. Paul preached that Jesus is the Christ (5-6)
 - a. Silas and Timothy join Paul, arriving from Macedonia
 - b. Jews opposed Paul and blasphemed
 - c. Paul decided to go to the Gentiles
4. Paul went to Justus' house (by synagogue) and taught (7-11)
 - a. Crispus, ruler of the synagogue, believed (and his house)
 - b. Many Corinthians believed and were baptized
 - c. The Lord spoke to Paul, "Do not be afraid, but speak..."
 - d. Paul continued teaching the Word of God there 18 months
5. Jews brought Paul before Gallio, proconsul of Achaia (12-17)
 - a. Charged that Paul persuaded men to worship God "contrary to the law"
 - b. Gallio refused to hear the case, as it was not a "matter of wrongdoing or wicked crimes"
 - c. Gallio drove them from the judgment seat and ignored them

II. PAUL RETURNED TO ANTIOCH OF SYRIA (18-22)

A. PAUL DEPARTED CORINTH, AND SAILED FOR SYRIA (18)

1. After the encounter before Gallio, Paul remained a good while
2. Paul, with Aquila and Priscilla, sailed for Syria
3. Paul had taken a vow; at the end, he cut his hair at Cenchrea
 - a. Cenchrea was a port that served Corinth (approx. 8-9 miles)
 - b. Upon expiration of the vow, the hair was cut off

B. PAUL ARRIVED AT EPHESUS, WITH AQUILA AND PRISCILLA (19-22)

1. Paul leaves Aquila and Priscilla in Ephesus
2. Paul entered the synagogue and reasoned with the Jews
 - a. The Jews asked him to stay longer
 - b. Paul declined, as he wanted to keep the feast in Jerusalem
 - c. Paul indicated he would return; thus he departed
3. Paul landed at Caesarea, greeted the church, and went to Antioch
 - a. Recall Cornelius and his household/friends' conversion
 - b. Paul arrived in Antioch in completion of the 2nd journey

III. PAUL BEGAN THE 3rd JOURNEY (23-28)

A. PAUL RETURNED TO THE REGIONS OF GALATIA AND PHRYGIA (23)

1. Paul departs Antioch, beginning the 3rd journey
2. He travels through Galatia and Phrygia, strengthening the disciples

B. APOLLOS IN EPHESUS AND ACHAIA (24-28)

1. Apollos of Alexandria was "eloquent and mighty in the Scriptures"
2. Apollos arrived in Ephesus and taught the "way of the Lord"
 - a. He knew only the baptism of John
 - b. Aquila and Priscilla took him aside
 - c. They explained "more accurately" the way of God to Apollos

3. Apollos desired to go to Achaia
 - a. The brethren wrote a letter to those in Achaia to receive him
 - b. Apollos helped the believers there
 - c. He vigorously showed that “Jesus is the Christ” from the Scriptures and “refuted the Jews publicly”

REVIEW QUESTIONS FOR THE CHAPTER

- 1) What are the main events in this chapter?**

- 2) Why were Aquila and Priscilla in Corinth rather than Rome? (2)**

- 3) What was the common occupation of Paul and Aquila and Priscilla? (3)**

- 4) What did Paul do every Sabbath? (4)**

- 5) When Silas and Timothy joined Paul, what was he compelled to testify by the Spirit and to whom? (5)**

- 6) What was the reaction of the Jews? (6)**

- 7) How did Paul respond and to whom was he going next? (6)**

- 8) Whose house did Paul enter and where was it located? (7)**

- 9) What resulted with the people of Corinth? (8)**

- 10) After the vision from the Lord, how long did Paul remain there? (11)**

- 11) What was Gallio not willing to be a judge over? (15)**

12) After a good while, Paul departed. Who accompanied him and where did they go? (18-19)

13) Why did Paul not stay longer in Ephesus? (21)

14) After his arrival in Antioch of Syria, where did Paul go? What did he do? (23)

15) In Ephesus, when Aquila and Priscilla heard Apollos speak, what did they do? (25-26)

16) What did Apollos do in Achaia? (27-28)

Acts Of The Apostles

Chapter Nineteen

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) Note that those only baptized in John's baptism, were taught to believe in Jesus and were baptized in His name
- 2) Examine how Paul taught in the area of Ephesus for some two years
- 3) Review what happened when false teachers (exorcists) attempted to cast out evil spirits in the name of Jesus
- 4) Examine the uprising caused by Demetrius and his fellow silversmiths

SUMMARY

When Paul arrived in Ephesus, he found some disciples who had only been baptized in John's baptism. He instructed them that they should believe on Jesus. When they heard this, they were baptized in the name of the Lord Jesus. Paul laid his hands on them, and they received the Holy Spirit. They spoke in tongues and prophesied. **(1-7)**

Paul spoke boldly about the kingdom of God in the synagogue in Ephesus for three months. Some were hardened and spoke evil of "the Way." Paul then went to the school of Tyrannus, reasoning daily with the disciples. Paul continued this for two years. [Galatians may have been written at this time.] All of Asia heard the Word of the Lord. **(8-10)**

God worked miracles through Paul. Even handkerchiefs and aprons brought from Paul drove out diseases and evil spirits. Some itinerant Jewish exorcists called on the name of the Lord Jesus to drive out evil spirits. Seven sons of Sceva, a Jewish chief priest, did this as well. An evil spirit in a man recognized the name of Jesus and Paul, but did not recognize them. The man with the evil spirit leaped on them, overpowered them and prevailed against them. They fled naked and wounded. Both Jews and Greeks heard of this in Ephesus, and the name of the Lord was magnified. Many who practiced magic brought their books together and burned them. The books were worth about fifty thousand pieces of silver. The word of the Lord grew mightily and prevailed. **(11-20)**

Paul purposed in the Spirit to go to Jerusalem and then to Rome. He sent Timothy and Erastus into Macedonia, while he remained in Asia. [1 Corinthians may have been written at this time.] A great commotion occurred about the Way. Demetrius, a silversmith, called together those of similar occupation. Recognizing they prospered greatly from this trade of making idols, he warned that Paul was preaching that the idols were "not gods which are made with hands." He proclaimed that their trade was in danger, and even the temple of the goddess Diana was in danger. He claimed this preaching was happening throughout Ephesus, and across most of Asia. The people were stirred up, became angry, and cried out, "Great is Diana of the Ephesians!" They seized Gaius and Aristarchus, Paul's traveling companions. Paul wanted to go into the crowd, but the disciples would not allow it. The crowd was in great confusion. The Jews put Alexander forward to speak, but when the

crowd realized he was a Jew, they cried out for about two hours, “Great is Diana of the Ephesians!” The city clerk calmed the crowd. He told Demetrius and his fellow craftsmen to take their cases to the open courts, and that any other inquiry should be made in a lawful assembly. This assembly was a disorderly gathering, and they were in danger of being called in question. He then dismissed the assembly. (21-41)

OUTLINE

I. PAUL IN EPHESUS (1-41)

A. PAUL FOUND SOME DISCIPLES IN EPHESUS (1-7)

1. Paul discovered they had only been baptized in John’s baptism
2. They needed to “believe” on Christ Jesus [implies obedience]
3. They were baptized in the name of the Lord Jesus
4. Paul laid his hands on them to impart gifts of the Holy Spirit on them – spoke in tongues and prophesied

B. PAUL SPOKE IN THE SYNAGOGUE (8-10)

1. Paul spoke boldly in the synagogue for 3 months about the kingdom of God
2. Some were hardened and did not believe – spoke evil of “the Way”
3. Paul departed from them, withdrew the disciples and taught in the school of Tyrannus
4. Paul continues there 2 years – all in Asia heard the Word of the Lord

C. MIRACLES AND THE SEVEN SONS OF SCEVA (11-20)

1. Handkerchiefs and aprons brought from Paul drove out diseases and evil spirits
2. Traveling Jewish exorcists called on the name of the Lord Jesus to cast out evil spirits
3. Seven sons of Sceva did the same – man with evil spirit overpowered them – exposed them as false
4. This caused many to believe and magnify Jesus
5. Many magicians came together to burn their magic books
6. The Word of the Lord “grew mightily and prevailed”

D. AN UPROAR AT EPHESUS (21-41)

1. Paul planned to go to Jerusalem, and then to Rome.
2. He sent Timothy and Erastus into Macedonia, while he remained in Asia.
3. Demetrius, a silversmith, stirred up the people, because Paul was preaching that the idols were “not gods which are made with hands.”
4. The people became angry, rushed into the theater, and cried out, “Great is Diana of the Ephesians!”
5. The city clerk calmed the crowd
 - a. He told Demetrius and the others to take their cases to the open courts
 - b. He then dismissed the assembly

REVIEW QUESTIONS FOR THE CHAPTER

1) What are the main events in this chapter?

- 2) **What two questions did Paul ask the disciples he first encountered in Ephesus? (2-3)**
- 3) **When Paul told them they should “believe on Jesus,” what did they do? (5)**
- 4) **Paul taught in the synagogue and in the school of Tyrannus for more than 2 years. What were the results of his efforts? (10)**
- 5) **What were brought from Paul’s body to heal the sick and drive out evil spirits? (12)**
- 6) **What did the itinerant Jewish exorcists take upon themselves to do, when driving out evil spirits? (13)**
- 7) **What resulted when the seven sons of Sceva attempted this? (14-16)**
- 8) **When this became known to those in Ephesus, what resulted? (17-20)**
- 9) **Where did Paul purpose in the Spirit to go? (21)**
- 10) **Where did Paul send Timothy and Erastus? (22)**
- 11) **What did Demetrius tell his fellow silversmiths that Paul had persuaded almost all Asia? (26)**
- 12) **What did Demetrius say could happen as a result? (27)**
- 13) **When the crowd rose up, what did they cry? (28)**

14) When the crowd rushed into the theater, what did Paul want to do? Was he allowed? By whom? (30)

15) Who finally quieted the crowd? (35)

16) How did the city clerk say the image came to be in Ephesus? (35)

17) Where did the city clerk tell Demetrius and his fellow silversmiths to take their cases? What if there were other inquiries? (38-39)

18) What was this assembly in danger of? (40)

19) What did the city clerk then do? (41)

Acts Of The Apostles

Chapter Twenty

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To review Paul's travels in Macedonia and Greece, during the 3rd journey
- 2) To note Paul's preaching until midnight and then talking until daybreak, after Eutychus falls out of the third floor window
- 3) To review Paul's travels from Troas to Miletus
- 4) To examine Paul's meeting with the Ephesian elders while in Miletus

SUMMARY

After the uproar in Ephesus had ceased, Paul gathered the disciples and exhorted them; he then departed for Macedonia. [During this period, 2 Corinthians may have been written.] Paul provided much exhortation throughout the region. He then arrived in Greece and remained some three months. [Romans may have been written at this time.] As Paul planned to sail to Syria, the Jews plotted against him. He decided to return through Macedonia. The seven brethren traveling with Paul travelled on to Troas, while Paul went to Philippi. Luke joined Paul, and they met the seven brethren in Troas. **(1-6)**

The traveling group remained in Troas for seven days. Paul preached on Sunday until midnight, for they had gathered to "break bread." Paul planned to depart on the next day. A young man, Eutychus, was sitting in the window. He was overcome with sleep, and fell from the third floor window. He was taken up dead. Paul went down and "fell on him." Eutychus was made alive. Paul broke bread with them, and continued talking with them until daybreak. They were greatly comforted that Eutychus was alive. **(7-12)**

Paul traveled from Troas to Assos by foot, while his companions sailed there. Paul joined them aboard ship in Assos. Over some four days, they sailed to/near: Mitylene, Chios, Samos, and Miletus. Paul decided to sail past Ephesus, as he desired to be in Jerusalem on the day of Pentecost. **(13-16)**

While at Miletus, Paul called for the elders of the church at Ephesus. Paul reviewed his labors (history) with them: he had served the Lord with humility, tears and trials; he taught publicly and house-to-house; he taught Jews and Greeks; and, he taught repentance toward God and faith toward Christ. Paul spoke of his future. He was to go "bound in the Spirit" to Jerusalem. "Chains and tribulations" awaited him there. In light of these things, Paul focused on his work to continue proclaiming the Gospel. He wanted to finish his race "with joy." He told the elders that they would not see his face anymore. Paul declared that he was "innocent of the blood of all men," as he had not failed to declare to them the "whole counsel of God." Paul exhorted and warned them as elders; they were to follow his example. Paul admonished them to "take heed" unto themselves and to all the flock, over which they were overseers. They were to feed the church. Paul warned them that "wolves" would enter in, "not sparing the flock." Some, even among them, would arise to draw away the flock – "wherefore, watch ye." Paul

reminded them that he had warned them day and night for three years. Paul then commended them to God and to His Word, which is “able to build you up.” Paul reminded them of his example of providing for himself and those that were with him; laboring in this way, enabled them to provide for the weak. Paul then prayed with them and bade them farewell. They were weeping and sorrowful that they would not see him again. They then escorted him back to the ship for his departure. (17-38)

OUTLINE

I. TRAVELS IN MACEDONIA AND GREECE (1-6)

A. PAUL BADE FAREWELL TO THE EPHESIAN BRETHREN (1)

1. Paul called the disciples to himself and said, “Goodbye”
2. Paul departed to Macedonia

B. PAUL ENCOURAGED THEM IN MACEDONIA AND GREECE, THEN TO TROAS (2-6)

1. Paul traveled throughout Macedonia and encouraged them
2. He then spent three months in Greece
3. Paul planned to sail to Syria; the Jews plotted against him
 - a. He decided to return through Macedonia
 - b. Seven brethren accompanied Paul (messengers, see 1 Cor. 16:3)
 - c. The seven traveled on to Troas, while Paul went to Philippi
 - d. Through the use of “us” and “we,” it is noted that Luke joined Paul in Philippi
 - e. Paul and Luke joined the others at Troas, five days later

II. PAUL PREACHED IN TROAS (7-12)

A. PAUL PREACHED ON SUNDAY UNTIL MIDNIGHT (7-8)

1. The travelers remained in Troas for seven days
2. When the disciples assembled “to break bread,” Paul preached
3. He preached until midnight
4. Paul planned to depart on the next day

B. EUTYCHUS FELL OUT OF THE WINDOW (9-12)

1. The young man, Eutychus, was sitting in the window
2. He was overcome by sleep and fell from the third floor window
3. Eutychus was taken up dead
4. Paul went down and “fell on him”
5. Eutychus was made alive
6. Paul broke bread and continued talking with them until daybreak; they were comforted – Eutychus was alive

III. TRAVELING FROM TROAS TO MILETUS (13-16)

A. PAUL MET THE OTHERS IN ASSOS AND BOARDED THE SHIP (13-14)

1. Paul traveled from Troas to Assos by foot; his companions sailed by ship
2. Paul joined them aboard ship at Assos
3. Over some four days, they traveled to/near:

- a. Mitylene
 - b. Chios
 - c. Samos
 - d. Miletus
4. Paul decided to sail past Ephesus, as he desired to be in Jerusalem on the day of Pentecost

IV. MEETING WITH THE EPHESIAN ELDERS (17-38)

A. PAUL REVIEWED HIS HISTORY WITH THE EPHESIAN ELDERS (17-21)

1. While at Miletus, Paul called for the elders from Ephesus
2. Paul reviewed his labors while he was in Ephesus
 - a. He served the Lord with humility, tears and trials
 - b. He taught publicly and house-to-house
 - c. He taught Jews and Greeks
 - d. He taught repentance toward God and faith toward Christ

B. PAUL SPOKE OF HIS FUTURE (22-27)

1. Paul was going to Jerusalem “bound in the Spirit”
2. “Chains and tribulations” awaited him
3. In light of these things, Paul focused on his work to continue to proclaim the Gospel, and to finish his race “with joy”
4. He noted that they would not see his face anymore
5. Paul declared that he was “innocent of the blood of all men,” as he had not failed to declare to them the “whole counsel of God”

C. PAUL EXHORTED AND WARNED THEM AS ELDERS OF THE EPHESIAN CHURCH; THEY WERE TO FOLLOW HIS EXAMPLE (28-35)

1. Paul admonished the elders to “take heed” unto themselves and to all the flock, of which they were overseers
2. They were to “shepherd the flock”
3. Paul warned them that “wolves” would enter in, “not sparing the flock”
4. Some, even among them, would arise to draw away the flock
5. “Wherefore, watch ye”
6. Paul reminded them that he had warned them day and night for three years
7. Paul commended them to God and to His Word, which was “able to build you up”
8. Paul reminded them of his example of providing for himself and those with him; laboring in this way, enabled them to provide for the weak

D. PAUL PRAYED WITH THE ELDERS AND BADE THEM FAREWELL (36-38)

1. Paul kneeled and prayed with them
2. They all wept, sorrowed that they would not see Paul again
3. They escorted Paul back to the ship

REVIEW QUESTIONS FOR THE CHAPTER

- 1) What are the main events in this chapter?

- 2) **When the uproar had ceased in Ephesus, who did Paul call for? (1)**
- 3) **Paul departed Ephesus and went where? And, where next? (1-2)**
- 4) **As Paul planned to sail to Syria, what did the Jews do? How did he change his plans? (3)**
- 5) **How many companions were traveling with Paul? Where did they go ahead before Paul? (4-5)**
- 6) **What can be noted by the use of the pronouns, “we” and “us” in this passage? (5-6)**
- 7) **Upon which day of the week and for what purpose had they gathered together? (7)**
- 8) **How long did Paul prolong his message? (7)**
- 9) **Where was Eutychus and what happened to him? (9-12)**
- 10) **Where did the travelers sail to? How did Paul travel there? (13)**
- 11) **List the locations they sailed to/near from Assos to Miletus? (14-15)**
- 12) **What was Paul’s reason for sailing past Ephesus? (16)**
- 13) **While in Miletus, who did Paul call to meet with him? (17)**

14) Briefly list Paul's history with the Ephesians that he reviewed with them. (18-21)

15) What did Paul say was in his future? (22-27)

16) How did Paul exhort and warn the elders? Whose example were they to follow? (28-35)

17) After Paul exhorted and warned the elders, what did he do? (36)

18) What were they especially grieved over? (37-38)

Acts Of The Apostles

Chapter Twenty-One

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To explore the warnings that Paul received as he journeyed to Jerusalem
- 2) To review the arrival of Paul in Jerusalem
- 3) To examine Paul's arrest in the temple
- 4) To observe Paul's request to address the violent mob as he entered the barracks

SUMMARY

Paul left the Ephesian elders at Miletus. Paul, Luke and the other traveling companions sailed from Miletus to Cos. From Cos, they sailed to Rhodes, and then on to Patara. At Patara, they caught a ship to Tyre of Phoenicia. The ship passed to the south of the island of Cyprus. Upon arrival in Tyre, they found the disciples and remained with them seven days. The Spirit had indicated to the disciples what awaited Paul in Jerusalem. They told Paul to not go to Jerusalem. Paul continued, the disciples accompanied him outside the city, and they knelt and prayed on the shore. Paul and his companions boarded the ship and departed. They sailed from Tyre to Ptolemais. They greeted the brethren there and remained one day. They then went to Caesarea. Paul and his companions went to Philip's house. He was one of the seven (cf. Acts 6). Philip had four virgin daughters; they prophesied. The prophet Agabus came down from Judea. He took Paul's belt and bound his own hands and feet. This was to indicate that Paul would be bound and delivered to the Gentiles in Jerusalem, as the Holy Spirit revealed. Both his traveling companions and those in Caesarea pleaded with Paul not to go to Jerusalem. Then Paul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13 NKJV) They then ceased pleading with Paul and asked that the will of the Lord be done. **(1-14)**

Paul and his companions proceeded to Jerusalem. They were accompanied by some of the disciples from Caesarea. They were to lodge with Mnason of Cyprus, who was an early disciple. They then met with the Jerusalem brethren, who met them gladly. The next day, Paul and his companions met with James and the elders to give a description of the "things which God had done among the Gentiles through his ministry." The brethren glorified the Lord upon hearing these things. James and the elders then expounded to Paul the problem he faced. Many myriads of Jews had believed, and they were zealous for the law. They had been informed that Paul taught Jews, living among the Gentiles, to forsake Moses – that is, not to circumcise their children, nor to keep the customs. They expected these Jewish believers to learn that Paul was in Jerusalem. James and the elders gave Paul a plan – he should accompany the four men who had taken a vow; purify himself; pay their expenses in an effort to show that Paul kept the law (customs) as a Jew. They reiterated (cf. Acts 15) that the believing Gentiles were not subject to the law. **(15-25)**

Paul followed the plan from James and the elders. He took the men and was purified with them. They then entered the temple. Jews from Asia saw Paul in the temple. They stirred up the crowd and seized

Paul. They cried out charges as James and the elders had expected. Additionally, they charged that Paul had brought Greeks into the temple and had defiled the place. They had seen Trophimus, the Ephesian, with Paul in the city and “supposed” that he had brought him into the temple. The Jews seized Paul and dragged him out of the temple. As they sought to kill him, word came to the Roman commander about the uproar. When the Jews saw the commander and the soldiers, they stopped beating Paul. The commander took Paul and bound him with chains. He asked what he had done, but he could not get an answer from the mob. He then took him to the barracks. When they reached the stairs of the barracks, Paul had to be carried due to the violence of the mob. (26-36)

Paul asked to speak to the commander. The commander asked him if he could speak Greek. The commander also asked if he was the Egyptian leader of the assassins. Paul replied that he was a Jew from Tarsus in Cilicia, “a citizen of no mean city.” Paul then requested to speak to the people. The commander gave Paul permission to speak to the people. Paul then began to speak to them in Hebrew. (37-40)

OUTLINE

I. WARNINGS TO PAUL AS HE HEADED TO JERUSALEM (1-14)

A. THEY SAILED FROM MILETUS TO TYRE (1-3)

1. Paul left the Ephesian elders at Miletus
2. Paul, Luke, and the other traveling companions sailed from Miletus to Cos to Rhodes and to Patara
3. From Patara, they caught a ship to Tyre of Phoenicia
 - a. As they sailed, they saw Cyprus on the “left” (passing south of the island)

B. PAUL AND HIS COMPANIONS ARRIVED IN TYRE (4-6)

1. They found the disciples there and remained with them seven days
 - a. The disciples understood through the Spirit what awaited Paul in Jerusalem
 - b. They told Paul not to go to Jerusalem
2. The disciples accompanied Paul and his companions outside the city
 - a. They all knelt down and prayed on the shore
 - b. Paul and his companions boarded the ship and departed

C. MORE WARNINGS GIVEN TO PAUL BEFORE ARRIVING IN JERUSALEM (6-14)

1. Paul and his companions sailed from Tyre to Ptolemais
 - a. They greeted the brethren there and remained one day
 - b. The next day, they went to Caesarea
2. Paul and his companions went to Philip’s house
 - a. Philip was one of the seven (cf. Acts 6)
 - b. Philip had four virgin daughters; they prophesied
 - c. The prophet Agabus came down from Judea
 - d. Agabus took Paul’s belt and bound his own hands and feet; this was to indicate what would happen to Paul, as revealed by the Holy Spirit; he would be delivered to the Gentiles
 - e. Both his traveling companions and those in Caesarea pleaded with Paul not to go to Jerusalem
 - f. Then Paul answered, “What do you mean by weeping and breaking my heart? For I am

ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus.”
(Acts 21:13 NKJV)

- g. They ceased pleading with Paul and asked that the will of the Lord be done

II. PAUL ARRIVED IN JERUSALEM (15-25)

A. PAUL AND HIS COMPANIONS PROCEEDED TO JERUSALEM (15-16)

1. They were accompanied by some of the disciples of Caesarea
2. They were to lodge with Mnason of Cyprus, an early disciple

B. THEY MET WITH THE JERUSALEM BRETHREN (17-25)

1. The Jerusalem brethren met them gladly
2. Paul and his companions met with James and the elders to give a description of the “things which God had done among the Gentiles through his ministry”
3. They glorified the Lord upon hearing these things
4. James and the elders expounded to Paul the problem he faced
 - a. Many myriads of Jews had believed
 - b. These Jewish believers were zealous for the law
 - c. They had been informed that Paul taught Jews living among the Gentiles to forsake Moses – not to circumcise their children, nor to keep the customs
 - d. These Jewish believers would learn that Paul was in Jerusalem
 - e. James and the elders gave Paul a plan – he was to accompany the four men who had taken a vow; purify himself; pay their expenses – this was an effort to show that Paul kept the law (customs) as a Jew
 - f. They reiterated (cf. Acts 15) that the believing Gentiles were not subject to the law

III. PAUL ARRESTED IN THE TEMPLE (26-36)

A. PAUL FOLLOWED THE PLAN FROM JAMES AND THE ELDERS (26)

1. Paul took the men and was purified with them; they entered the temple

B. JEWS FROM ASIA SAW PAUL IN THE TEMPLE (27-29)

1. They stirred up the crowd and seized Paul
2. They cried out charges as expected (see notes above)
3. Additionally, they charged that Paul had brought Greeks into the temple and defiled the place
 - a. They had seen Trophimus the Ephesian with Paul in the city
 - b. They “supposed” that Paul had brought him into the temple

C. PAUL WAS SEIZED AND THE JEWS SOUGHT TO KILL HIM (30-36)

1. The people seized Paul and dragged him out of the temple
2. As they sought to kill him, word came to the Roman commander of the uproar
3. When the Jews saw the commander and the soldiers, they stopped beating Paul
4. The commander took Paul and bound him with chains; he asked what Paul had done
 - a. When he could not get an answer, he took him to the barracks
 - b. When they reached the stairs, Paul had to be carried due to the violence of the mob

IV. PAUL ASKED TO ADDRESS THE MOB (37-40)

A. PAUL ASKED TO SPEAK TO THE COMMANDER (37-39)

1. The commander asked if he could speak Greek
2. The commander also asked if he was the Egyptian leader of the assassins
3. Paul replied that he was a Jew from Tarsus in Cilicia, “a citizen of no mean city”
4. Paul requested to speak to the people

B. THE COMMANDER ALLOWED PAUL TO SPEAK TO THE PEOPLE (40)

1. The commander gave Paul permission to speak to the people
2. Paul began to speak to them in Hebrew

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main events in this chapter?**

- 2) **Sailing from Miletus, list the cities passed through prior to Tyre? (1-2)**

- 3) **On which side of the ship did they pass Cyprus? What direction would that be? (3)**

- 4) **What was the common request made of Paul at Tyre and Caesarea? (4-12)**

- 5) **What two groups made this common request of Paul in Tyre and Caesarea? (4-12)**

- 6) **What was Paul ready to do in Jerusalem? (13)**

- 7) **When Paul would not be persuaded, what did the brethren say? (14)**

- 8) **What did Paul tell James and the elders? How did they react? (18-20)**

- 9) **What had the Jewish believers been informed about Paul? (20-21)**

- 10) **What was the plan suggested to Paul? What was this to accomplish? (22-24)**

- 11) Had James and the elders changed their position regarding the letter written to the Gentiles in Acts 15? (25)**

- 12) Where were the Jews from that saw Paul in the temple? How did they stir up the people? (27-28)**

- 13) Who did the Jews “suppose” Paul brought into the temple? (29)**

- 14) What did the mob do to Paul? (30-32)**

- 15) When the commander heard of the uproar, what did he do? (31-34)**

- 16) What did the soldiers have to do at the stairs? Why? (35)**

- 17) When Paul asked to speak to the commander, what two questions did he ask Paul? How did Paul respond? (37-39)**

- 18) With the commander’s permission, in what language did Paul speak to the people? (40)**

Acts Of The Apostles

Chapter Twenty-Two

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To explore Paul's address to the Jerusalem mob
- 2) To understand how Paul used his Roman citizenship to avoid scourging
- 3) To observe Paul taken before the Sanhedrin council

SUMMARY

Paul addressed the crowd as “brethren and fathers” in Hebrew. The mob became very quiet when they heard that. Paul began his defense by providing his background: He was a Jew, born in Tarsus of Cilicia; he was brought up in Jerusalem at the “feet of Gamaliel;” he was taught “according to the strictness of our father’s law;” and he was zealous toward God, just like them. Paul added that he had persecuted the Way to the death. He bound and delivered men and women to prison. He acted under the high priest’s and elders’ authority. Paul called upon their witness for himself. He had received letters from them to travel to Damascus to bring those of the Way back to Jerusalem for punishment. Paul then described the Lord’s appearance to him on the road to Damascus. At about noon, a bright light shined around Paul. He fell to the ground. The Lord asked him why he was persecuting Him. The Lord identified Himself as Jesus of Nazareth. Paul asked, “What shall I do, Lord?” The Lord told him to go into Damascus and he would be told what to do. He was led by the hand into Damascus by his companions, because he could not see. Paul then described his obedience to the gospel when taught by Ananias. Ananias came to Paul. He restored his sight. Ananias told Paul that he had been chosen to “know His will, and see the Just One, and hear the voice of His mouth.” Paul was to be “His witness to all men of what you have seen and heard.” Ananias told Paul what to do to be forgiven of his sins. He asked Paul, “Why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.” Next, Paul described how the Lord had sent him to the Gentiles. Paul returned to Jerusalem. He was praying in the temple, and was in a trance. The Lord appeared to him and told him to quickly depart from Jerusalem for the Jews would “not receive your testimony concerning Me.” Paul attempted to explain to the Lord that he could make the Jews understand. He responded that the Jews knew of his persecution of those of the Way. He added that he had even consented to the death of Stephen, holding the killer’s clothes. The Lord told Paul of His plans for him. Paul was to depart. He was sent far away to the Gentiles. **(1-21)**

The Jews listened until the Gentiles were mentioned. When the Jews heard that he was sent to the Gentiles, they raised their voices, “...he is not fit to live!” They tore their clothes and threw dust in the air. At this point, the Romans prepared to examine Paul under scourging. The Roman commander ordered that Paul be brought into the barracks. The commander wanted to know why they shouted so against Paul. He ordered that Paul should be examined under scourging. The soldiers bound Paul with thongs. Paul asked the centurion standing nearby, “Is it lawful for you to scourge a man who is a Roman, and uncondemned?” The centurion told this to the commander. The commander asked Paul if he was a Roman citizen, and Paul affirmed that he was. The commander then indicated that he had purchased his citizenship at a great price; however, Paul noted that he was a Roman by birth. The

soldiers were frightened by this. They were afraid because they had bound a Roman citizen, and they were about to scourge him. (22-29)

The commander still wanted to know why he was accused by the Jews. The next day, Paul was released from his bonds. The chief priests and the council were commanded to appear, and Paul was brought before them. (30)

OUTLINE

I. PAUL ADDRESSED THE MOB (1-21)

A. PAUL BEGAN HIS DEFENSE (1-2)

1. Paul addressed the crowd as “brethren and fathers”
2. The mob became very quiet when they heard him speak in Hebrew

B. PAUL DESCRIBED HIMSELF AS SIMILAR TO THEM (3-5)

1. Paul’s description of himself included:
 - a. He was a Jew
 - b. Born in Tarsus of Cilicia
 - c. Brought up in Jerusalem at the “feet of Gamaliel”
 - d. Taught in the “strictness of our father’s law”
 - e. Zealous toward God – like them
2. Paul persecuted the Way to the death
 - a. He bound and delivered men and women to prison
 - b. He acted under the high priest’s and elders’ authority and witness
 - c. He had received letters to go to Damascus to bring those of the Way to Jerusalem for punishment

C. PAUL DESCRIBED THE LORD’S APPEARANCE ON THE ROAD TO DAMASCUS (6-11)

1. At about noon, on the road to Damascus, a bright light shined around Paul
 - a. He fell to the ground
 - b. He heard Jesus ask him why he was persecuting Him
 - c. The Lord identified Himself as Jesus of Nazareth
2. Paul asked the Lord what he should do
 - a. Paul’s traveling companions saw the light but did not hear the voice (or understand it)
 - b. Paul asked, “What shall I do, Lord?”
 - c. The Lord told Paul to go into Damascus and he would be told what to do
 - d. He was led by the hand into Damascus by his companions, because he could not see

D. PAUL DESCRIBED HIS OBEDIENCE TO THE GOSPEL WHEN TAUGHT BY ANANIAS (12-16)

1. Ananias came to Paul
 - a. He restored Paul’s sight
 - b. Ananias told Paul that he had been chosen to “know His will, and see the Just One, and hear the voice of His mouth”
 - c. Paul was to be “His witness to all men of what you have seen and heard”
2. Ananias told Paul what to do to be forgiven of his sins

- a. He asked Paul, “Why are you waiting?”
- b. “Arise and be baptized, and wash away your sins, calling on the name of the Lord”

E. PAUL DESCRIBED THE LORD SENDING HIM TO THE GENTILES (17-21)

1. The Lord spoke to Paul
 - a. Paul returned to Jerusalem; he was praying in the temple
 - b. He was in a trance and the Lord appeared to him
 - c. The Lord told him to quickly depart from Jerusalem for the Jews would “not receive your testimony concerning Me”
2. Paul attempted to explain to the Lord that he could make the Jews understand
 - a. Paul responded that the Jews knew of his persecution of those of the Way
 - b. He added that he had even consented to the death of Stephen, holding the killer’s clothes
3. The Lord told Paul of His plans for him
 - a. Paul was to depart
 - b. He was sent far away to the Gentiles

II. PAUL CLAIMED HIS ROMAN CITIZENSHIP (22-29)

A. THE JEWS LISTENED UNTIL THE GENTILES WERE MENTIONED (22-23)

1. When the Jews heard that he was sent to the Gentiles, they raised their voices, “...he is not fit to live!”
2. They tore their clothes and threw dust in the air

B. ROMANS PREPARED TO EXAMINE PAUL UNDER SCOURGING (24)

1. The Roman commander ordered that Paul be brought into the barracks
2. The commander wanted to know why they shouted against Paul
3. He ordered that Paul should be examined under scourging

C. PAUL NOTIFIED THE ROMANS OF HIS ROMAN CITIZENSHIP (25-29)

1. The soldiers bound Paul
2. Paul asked the centurion, “Is it lawful for you to scourge a man who is a Roman, and uncondemned?”
3. The centurion told this to the commander
4. The commander verified Paul’s Roman citizenship
 - a. He asked Paul if he was a Roman citizen, and Paul affirmed
 - b. The commander indicated that he had purchased his citizenship, but Paul noted that he was a Roman by birth
5. The soldiers were frightened by this – his citizenship
 - a. They were afraid because they had bound a Roman citizen
 - b. They were afraid because they were about to scourge a Roman citizen

III. PAUL TAKEN BEFORE THE SANHEDRIN COUNCIL (30)

A. THE COMMANDER SOUGHT FOR THE JEW’S ACCUSATION (30)

1. The commander wanted to know why he was accused by the Jews
2. Paul was released from his bonds
3. The chief priests and the council were commanded to appear
4. The commander brought Paul before them (Sanhedrin)

REVIEW QUESTIONS FOR THE CHAPTER

- 1) What are the main events in this chapter?**

- 2) When Paul addressed the mob, what caused them to become quiet? (1-2)**

- 3) List the information that Paul used to describe himself? (3-5)**

- 4) What was the question that Paul heard on the road to Damascus? (6-7)**

- 5) How did the Lord answer Paul's question, "Who are You, Lord?" (8)**

- 6) When Paul asked, "What shall I do, Lord?" what was the answer? (10)**

- 7) Why was Paul led by the hand into Damascus? (11)**

- 8) Why did Paul have the Damascus road encounter? (14-15)**

- 9) At this point, did Paul still have his sins? What did he need to do to have them forgiven ("washed away")? (16)**

- 10) While in a trance in the temple, what did the Lord say to him? (17-18)**

- 11) At what word did the Jewish mob stop listening to Paul? (21-22)**

12) Why did the commander want to bind and scourge Paul? (24)

13) What did Paul ask the centurion, as they were binding him? (25)

14) What was the reaction to Paul's question? (26-29)

15) Who was Paul set before next and why? Was he still bound? (30)

Acts Of The Apostles

Chapter Twenty-Three

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To consider the events of Paul before the Sanhedrin
- 2) To review the plot by the Jews for Paul's life
- 3) To examine Paul's transport to Caesarea to appear before Governor Felix

SUMMARY

When Paul was before the Sanhedrin council, he stated that he had lived in “all good conscience before God.” Ananias, the high priest, commanded that he be struck on the mouth. Paul responded, not knowing that he was the high priest, “God will strike you, you whitewashed wall! For you sit to judge me according to the law, and do you command me to be struck contrary to the law?” Those standing nearby asked Paul if he would “revile” the high priest. Paul then quoted the scriptures, “You shall not speak evil of a ruler of your people.” Paul recognized that there were Sadducees and Pharisees present in the Sanhedrin. He made it known that he was a Pharisee, and that he was being judged concerning “the hope and resurrection of the dead.” This caused a dissension among the Sanhedrin, as the Sadducees did not believe in the resurrection and the Pharisees did believe in the resurrection. The scribes of the Pharisees spoke out that they found nothing evil in Paul. The Roman commander became afraid that harm would come to Paul, so he ordered the soldiers to take Paul back to the barracks. **(1-10)**

The following night, the Lord appeared and spoke to Paul. He was to be the Lord's witness at Rome, as he had testified for Him in Jerusalem. Some Jews then planned to kill Paul. More than forty Jews banded together and took an oath to kill him before they ate or drank anything. The plotting Jews went to the chief priests and elders to present their plan. They requested that the chief priests and elders would contact the commander, and have Paul appear before the council again for further inquiry. The forty or more Jews would lie in wait to kill him along the way. Paul's nephew heard of the ambush plot. He went to Paul in the barracks and told him what he heard. Paul had his nephew taken to the commander. The commander took him aside and heard the plot. The commander told the young man to tell no one that they had spoken about the plot. Paul's nephew then departed from the commander. **(11-22)**

Next, Paul was to be sent to Felix at Caesarea by night. The commander had two centurions prepare the men to take Paul. 200 Soldiers, 70 horsemen, and 200 spearmen were readied. They were to take Paul to Caesarea at the third hour of the night. Paul was to go before governor Felix. The commander wrote a letter to Felix to accompany Paul. The commander, Claudius Lysias, addressed the letter to “the most excellent governor Felix.” The letter summarized the situation with Paul. The Jews had seized Paul and were about to kill him. Troops were sent to rescue Paul. In an attempt to learn of the Jews' accusation of Paul, he took him before the Sanhedrin council. He only learned that Paul was accused “concerning questions of the law,” but nothing deserving death or imprisonment. The commander learned of a plot to ambush and kill Paul. Due to this discovery, he sent Paul to Felix and ordered his accusers to appear before Felix to state their charges against him. The letter gave Felix the background. The soldiers,

horsemen, and spearmen took Paul by night to Antipatris. The next day, the horsemen continued, and took Paul to Caesarea, while the soldiers and spearmen returned. They presented Paul and the letter to Felix. The governor inquired where Paul was from and understood that he was from Cilicia. He agreed to hear Paul when his accusers arrived. Felix had Paul held in Herod's Praetorium. (23-35)

OUTLINE

I. PAUL BEFORE THE SANHEDRIN COUNCIL (1-10)

A. THE HIGH PRIEST ANANIAS COMMANDED FOR PAUL TO BE STRUCK ON THE MOUTH (1-3)

1. Paul stated he had lived in "all good conscience before God"
2. Ananias commanded that Paul be struck on the mouth
3. Paul responded, not knowing that Ananias was high priest
 - a. Paul said, "God will strike you, you whitewashed wall!"
 - b. Paul noted that he had commanded him to be struck contrary to the law

B. PAUL DID NOT RECOGNIZE ANANIAS AS HIGH PRIEST (4-5)

1. When Paul spoke to Ananias, those standing near asked, "Do you revile God's high priest?"
2. Paul did not know Ananias was the high priest
 - a. Paul quoted scripture in response
 - b. "You shall not speak evil of a ruler of your people"

C. THE SANHEDRIN WAS DIVIDED (6-10)

1. Paul recognized that there were Sadducees and Pharisees present in the Sanhedrin
2. Paul made it known that he was a Pharisee and was being judged concerning "the hope and resurrection of the dead"
 - a. This caused a dissension among the Sanhedrin
 - b. The Sadducees did not believe in the resurrection; the Pharisees did believe in the resurrection
 - c. The scribes of the Pharisees spoke out that they found nothing evil in Paul
3. The Roman commander became afraid that harm would come to Paul
4. The commander ordered the soldiers to take Paul back to the barracks

II. THE JEWISH PLOT AGAINST PAUL'S LIFE (11-22)

A. THE LORD SPOKE TO PAUL (11)

1. The Lord appeared and spoke to Paul the following night
2. Paul was to be the Lord's witness at Rome

B. THE JEWS PLANNED TO KILL PAUL (12-15)

1. More than forty Jews banded together and took an oath to kill Paul before they ate or drank anything
2. The plotting Jews went to the chief priests and elders to present their plan
 - a. The chief priests and elders were to contact the commander
 - b. They wanted Paul to be called before the council again for further inquiry
 - c. The forty Jews would lie in wait to kill him along the way

C. THE PLOT WAS DISCOVERED (16-22)

1. Paul's nephew heard of the ambush plot
2. He went to Paul in the barracks and told him what he had heard
3. Paul had his nephew taken to the commander
 - a. The commander took him aside and heard the plot
 - b. The commander told the young man to tell no one that they had spoken about the plot
 - c. Paul's nephew departed from the commander

III. PAUL WAS SENT TO FELIX AT CAESAREA BY NIGHT (23-35)

A. THE COMMANDER HAD TWO CENTURIONS PREPARE TO TAKE PAUL (23-24)

1. 200 soldiers, 70 horsemen, and 200 spearmen were prepared
2. They were to take Paul to Caesarea at the third hour of the night
3. Paul was to go before governor Felix

B. THE COMMANDER WROTE A LETTER TO FELIX (25-30)

1. Claudius Lysias was the Roman commander's name
2. The letter was address to "the most excellent governor Felix"
3. The letter summarized the situation with Paul
 - a. The Jews had seized Paul and were about to kill him
 - b. Troops were sent to rescue Paul
 - c. To learn of the Jews' accusation, the commander took Paul before the Sanhedrin
 - d. He only learned that Paul was accused "concerning questions of the law," but nothing deserving death or imprisonment
 - e. The commander learned of a plot to ambush and kill Paul
 - f. Due to this, he sent Paul to Felix and ordered his accusers to appear before Felix to state their charges against him

C. PAUL WAS TAKEN TO CAESAREA AND PRESENTED TO FELIX (31-35)

1. The soldiers, horsemen, and spearmen took Paul by night to Antipatris
2. The next day, the horsemen continued, and took Paul to Caesarea, while the soldiers and spearmen returned
3. They presented Paul and the letter to Felix
 - a. Felix inquired where Paul was from and understood that he was from Cilicia
 - b. He agreed to hear Paul when his accusers arrived
 - c. He had Paul held in Herod's Praetorium

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main events in this chapter?**

- 2) **How did Paul begin his address to the Sanhedrin? (1)**

- 3) **How did the high priest Ananias respond? (2)**

- 4) **Why did Paul take issue with that action? (3)**

- 5) **Did Paul know that Ananias was the high priest? (4-5)**

- 6) **What did Paul recognize (or “perceive”) about the council? (6)**

- 7) **What was the noted difference between the Sadducees and Pharisees? (7-8)**

- 8) **For what did Paul say he was being judged? (6)**

- 9) **Who said, “We find no evil in this man?” What was their recommendation? (9)**

- 10) **Why did the commander order that Paul be taken to the barracks? (10)**

- 11) **Who appeared to Paul the following night? What did He say? (11)**

- 12) **What did some of the Jews band together to do? What was their oath? About how many banded together? (12-13)**

- 13) **Describe the plot to kill Paul. (14-15)**

- 14) **Who heard about the ambush? Who did he go tell? What did he do next? (16-22)**

15) What did the commander do after learning of the plot? (23-30)

16) What question did Felix ask upon receiving Paul and the letter? (33-34)

17) When did Felix agree to hear Paul's case? (35)

18) Where was Paul kept, while waiting for the accusers? (35)

Acts Of The Apostles

Chapter Twenty-Four

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To review the accusation of the Jews presented by Tertullus
- 2) To consider Paul's defense before Felix
- 3) To observe Felix's delay in rendering judgment of Paul

SUMMARY

The chief priest, elders and Tertullus, an orator, came from Jerusalem to Caesarea to make accusations and to provide evidence against Paul. Tertullus was an eloquent spokesman. He began by giving Felix great praise. He said, "We enjoy great peace. Prosperity is being brought to this nation by your foresight. We accept it...with all thankfulness." Next, he levied the charges against Paul. They found Paul to be a "plague, a creator of dissension among all the Jews throughout the world." They found him to be a "ringleader of the sect of the Nazarenes" and he "tried to profane the temple." Tertullus reviewed the events at the temple. The Jews had seized Paul. They wanted to judge him according to their law; however, the Roman commander, Lysias, took Paul "with great violence" from them. Lysias took Paul to Felix and commanded the Jews to bring their accusations against Paul before him. The attending Jews agreed with Tertullus. **(1-9)**

Paul was then given opportunity to provide his defense before Felix. Paul indicated that he was happy to speak for himself. He recognized Felix to have been a judge of the nation for many years. Paul reviewed the events as his defense to the Jewish accusations. He had gone up to Jerusalem to worship about twelve days prior. The Jews did not find Paul disputing with anyone nor inciting the crowd, either in the synagogue or in the city. Paul stated that they could not prove these accusations. He confessed that he worshipped God "according to the Way" – which they call a "sect." He believed all the things written in the Law and Prophets. Paul stated that he had "hope in God," just as they do, "that there will be a resurrection of the dead, both of the just and the unjust." As a result, he strove to have a "conscience without offense toward God and men." Paul had returned to Jerusalem after many years to bring alms and offerings to his nation. This was the time when some Jews from Asia (who had not come before Felix), found Paul "purified in the temple," and "neither with a mob nor with tumult." If they had an accusation against Paul, they should have come before Felix at this time. Paul asked those Jews present if they had found any wrongdoing in him, when he stood before the Sanhedrin council. The only statement that Paul thought they may have objected to was what he had cried out among them, "Concerning the resurrection of the dead I am being judged by you this day." **(10-21)**

Given that Felix had a "more accurate knowledge of the Way," he adjourned the proceedings. He stated that he would make a decision on the case when Lysias the commander came to Caesarea. Paul was held by the centurion, but was given liberties – his friends were allowed to visit him and provide for him. Later, Felix and his wife, Drusilla, called for Paul. Drusilla was Jewish. They heard Paul "concerning faith in Christ." Paul reasoned before them about "righteous, self-control, and the judgment to come." This caused Felix to become afraid. He sent Paul away; he indicated he would call for him at

a more “convenient time.” Felix hoped for a bribe from Paul to release him. Felix sent for him often. After two years, Porcius Festus succeeded Felix as governor. Felix wanted to do the Jews a favor, so he “left Paul bound.” (22-27)

OUTLINE

I. THE ACCUSERS ARRIVED AND ACCUSATIONS WERE MADE (1-9)

A. THE CHIEF PRIEST, ELDERS AND TERTULLUS ARRIVED IN CAESAREA (1)

1. They came to provide evidence against Paul
2. Tertullus was brought as an orator
3. He was an eloquent spokesman

B. TERTULLUS PRESENTED THE ACCUSATIONS (2-9)

1. Tertullus began by giving great praise to Felix
 - a. “We enjoy great peace”
 - b. “Prosperity is being brought to this nation by your foresight”
 - c. “We accept it...with all thankfulness”
2. The charges were then levied against Paul
 - a. They found Paul to be a “plague, a creator of dissension among all the Jews throughout the world”
 - b. They found him to be a “ringleader of the sect of the Nazarenes”
 - c. He “tried to profane the temple”
3. Tertullus stated that the Roman commander, Lysias, took Paul with “great violence” from them
 - a. The Jews had seized Paul
 - b. They wanted to judge him according to their law
 - c. The commander had taken Paul and had commanded them to appear before Felix to make their accusations
4. The attending Jews agreed with Tertullus’ accusations

II. PAUL GAVE HIS DEFENSE BEFORE FELIX (10-21)

A. FELIX INDICATED FOR PAUL TO SPEAK (10)

1. Paul stated that he would defend himself
2. He recognized Felix to have been a judge of the nation for many years

B. PAUL REVIEWED THE EVENTS AS HIS DEFENSE (11-21)

1. Paul had gone up to Jerusalem to worship about twelve days prior
2. They did not find Paul disputing with anyone nor inciting the crowd, either in the synagogue or in the city
3. Paul stated that they could not prove these accusations
4. He confessed that he worshipped God “according to the Way” – which they call a “sect”
5. He believed all the things written in the Law and Prophets
6. Paul stated that he had “hope in God,” just as they do, “that there will be a resurrection of the dead, both of the just and the unjust”
 - a. As a result, he strove to have a “conscience without offense toward God and men”
7. Paul had returned to Jerusalem after many years to bring alms and offerings to his nation

- a. This was the time when some Jews from Asia (who had not come before Felix), found Paul “purified in the temple,” and “neither with a mob nor with tumult”
- b. If they had an accusation against Paul, they should have come before Felix at this time
8. Paul asked those Jews present if there had been found any wrongdoing in him while before the Sanhedrin council
 - a. The only statement that Paul thought they may have objected to was what he had cried out among them, “Concerning the resurrection of the dead I am being judged by you this day.”

III. FELIX DELAYED JUDGMENT OF PAUL (22-27)

A. FELIX ADJOURNED THE PROCEEDINGS AND HELD PAUL (22-23)

1. Given that Felix had a “more accurate knowledge of the Way,” he adjourned the proceedings
2. He stated that he would make a decision on the case when Lysias the commander came to Caesarea
3. Paul was held by the centurion
 - a. Paul was given liberties
 - b. His friends were allowed to visit him and provide for him

B. FELIX HEARD PAUL MORE TIMES (24-26)

1. Felix and his wife, Drusilla, called for Paul
 - a. Drusilla was Jewish
 - b. They heard Paul “concerning faith in Christ”
2. Paul reasoned before them about “righteous, self-control, and the judgment to come”
 - a. Felix was afraid
 - b. He sent Paul away; he indicated he would call for him at a more “convenient time”
3. Felix hoped for a bribe from Paul to release him
 - a. Felix sent for him often

C. FESTUS SUCCEEDED FELIX (27)

1. After two years Porcius Festus succeeded Felix as governor
2. Felix wanted to do the Jews a favor, so he “left Paul bound”

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main events in this chapter?**

- 2) **How long was Paul held waiting for his accusers? (1)**

- 3) **Who was Tertullus and what role did he play? (1-2)**

- 4) **How was Paul described in the charges by Tertullus? (4-6)**

- 5) **How did the Jews want to handle this, according to Tertullus? (6)**
- 6) **Why were the Jews not able to carry out their plan? (7)**
- 7) **What did Lysias command them to do? (8)**
- 8) **How did the Jews react to Tertullus presentation? (9)**
- 9) **How many days prior had Paul's situation occurred in Jerusalem? (11)**
- 10) **How did Paul answer their accusations? (12-13)**
- 11) **According to what did Paul say he worshipped God? What did the Jews call this? (14)**
- 12) **What did Paul say he had a hope in God to happen? (15)**
- 13) **Who did Paul say would be resurrected? (15)**
- 14) **Because of the resurrection, what did Paul always strive to do? (16)**
- 15) **How did the Jews from Asia find Paul in the temple? (17-18)**
- 16) **Where did Paul say those Jews from Asia ought to have been if they had anything against him? (19)**
- 17) **What statement did Paul cry out while before the Sanhedrin council in Jerusalem? (21)**

18) Felix adjourned the proceedings. When did he say he would decide the case? (22)

19) When Felix commanded the centurion to keep Paul, what did he allow? (23)

20) Why did Felix and Drusilla send for Paul? (24)

21) What did Paul reason about before Felix and Drusilla? (25)

22) How did Felix respond to Paul? (25)

23) What did Felix hope Paul would do? (26)

24) Who succeeded Felix after two years? (27)

25) How did Felix leave Paul? Why? (27)

Acts Of The Apostles

Chapter Twenty-Five

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To consider the circumstances in which Paul appealed to Caesar
- 2) To observe Paul before King Agrippa

SUMMARY

Shortly after Festus arrived in Caesarea, he went to Jerusalem. The high priest and chief men informed Festus of Paul. They petitioned him, asking Festus a favor, to bring Paul back to Jerusalem. The Jews planned an ambush to kill Paul along the road as he traveled. Festus indicated that he would shortly be traveling back to Caesarea, and invited those Jews in authority to travel there as well. They could accuse Paul there. After remaining in Jerusalem about ten days, Festus returned to Caesarea. He called Paul before the judgment seat the next day. The Jews attended and laid serious complaints against Paul; however, they could not prove them. Paul answered, “Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in anything at all.” Festus then asked Paul if he would go to Jerusalem with him. He suggested that he would judge Paul there. This was recommended to Paul because Festus wanted to do the Jews a favor. Paul responded that he stood at Caesar’s judgment seat, “where I ought to be judged.” He told Festus he had done no wrong to the Jews, “as you very well know.” Paul was willing to die, if he had committed anything worthy of death. But, he had no guilt of the things for which the Jews accused him. Paul was not going to be delivered to the Jews – he was a Roman citizen. Paul then appealed to Caesar. Festus replied, “You have appealed to Caesar? To Caesar you shall go!” (1-12)

A few days later, King Agrippa and Bernice came to Caesarea to greet Festus as the new governor, replacing Felix. Festus laid Paul’s case before Agrippa. He noted that Felix had left Paul a prisoner with his case not resolved. He recalled that the chief priests and elders of the Jews informed him about Paul during his recent visit to Jerusalem. Festus recounted to Agrippa that he had told the Jews that it was not Roman custom to deliver the accused for “destruction” without the accused having the opportunity to answer the charges face to face. Upon Festus’ return to Caesarea, he had Paul come before the judgment seat. He discovered nothing wrong in Paul, other than there were some questions about “their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive.” Festus asked Paul to go to Jerusalem, since he was “uncertain” about these matters. At that point, Festus noted that Paul appealed to Caesar. After Festus’ explanation of Paul’s case, Agrippa requested to hear Paul himself. Festus said to Agrippa, “Tomorrow you shall hear him.” Paul was brought before King Agrippa the next day, following much pomp upon the entry of Agrippa and Bernice into the auditorium with the commanders and other prominent men of the city. Festus explained the situation to Agrippa and the others. He reported that the Jews claimed Paul was not “fit to live any longer.” However, Festus stated that he found Paul had committed nothing deserving death. He noted that Paul had appealed to Caesar, and he was going to send him. Festus indicated that he had nothing to write to Caesar about Paul. He hoped that after Agrippa’s examination of Paul, he may have something to write. He thought it was unreasonable to send an appeal to Caesar without specifying the charges. (13-27)

OUTLINE

I. PAUL APPEALED TO CAESAR (1-12)

A. THE JEWS PETITIONED FESTUS TO RETURN PAUL TO JERUSALEM (1-5)

1. Shortly after Festus arrived, he went to Jerusalem
2. The high priest and chief men informed Festus of Paul
3. They petitioned him, asking a favor, to bring Paul back to Jerusalem
 - a. The Jews planned an ambush to kill Paul along the road
4. Festus invited those Jews in authority to travel to Caesarea with him
 - a. They could accuse Paul there

B. PAUL STOOD BEFORE FESTUS IN CAESAREA (6-9)

1. After remaining in Jerusalem about ten days, Festus returned to Caesarea
 - a. He called Paul before the judgment seat the next day
2. The Jews laid serious complaints against Paul
 - a. They could not prove them
 - b. Paul answered, “Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in anything at all.”
3. Festus asked Paul if he would go to Jerusalem with him
 - a. Festus wanted to do the Jews a favor
 - b. Festus suggested that he would judge Paul there

C. PAUL APPEALED TO CAESAR AND AVOIDED A RETURN TO JERUSALEM (10-12)

1. Paul stated that he stood at Caesar’s judgment seat, “where I ought to be judged”
 - a. He said he had done no wrong to the Jews, “as you [Festus] very well know”
2. Paul was willing to die, if he had committed anything worthy of death
 - a. He had no guilt of the things the Jews accused him
 - b. He was not going to be delivered to the Jews – he was a Roman citizen, and he then appealed to Caesar
3. Festus stated, “You have appealed to Caesar? To Caesar you shall go!”

II. PAUL’S CASE WAS HEARD BY KING AGRIPPA (13-27)

A. FESTUS PRESENTED PAUL’S CASE TO KING AGRIPPA (13-22)

1. A few days later, King Agrippa and Bernice came to Caesarea to greet Festus
2. Festus laid Paul’s case before Agrippa
 - a. He noted that Felix had left Paul a prisoner
 - b. The chief priests and elders of the Jews informed Festus about Paul
 - c. He told the Jews that it was not Roman custom to deliver the accused for “destruction” without the accused having the opportunity to answer the charges
 - d. Festus had Paul come before the judgment seat
 - e. Festus discovered nothing wrong, other than there were some questions about “their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive”
 - f. He asked Paul to go to Jerusalem, since he was “uncertain” about these matters
 - g. Then Paul appealed to Caesar
3. Agrippa requested to hear Paul himself
 - a. Festus said to Agrippa, “Tomorrow you shall hear him”

B. PAUL STOOD BEFORE AGRIPPA AND BERNICE (23-27)

1. Paul was brought before King Agrippa the next day, following much pomp upon the entry of Agrippa and Bernice
2. Festus explained the situation to Agrippa and the men gathered
 - a. Festus reported that the Jews claimed Paul was not “fit to live any longer”
 - b. Festus stated he found that Paul had committed nothing deserving death
 - c. He noted that Paul had appealed to Caesar, and he was going to send him
 - d. Festus indicated that he had nothing to write to Caesar about Paul
 - e. He hoped that after Agrippa’s examination of Paul, he may have something to write, for he thought it unreasonable to send an appeal to Caesar without specifying the charges

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main events in this chapter?**
- 2) **After arriving in the province, how many days was it before Festus went from Caesarea to Jerusalem? (1)**
- 3) **Of what did the high priest and chief men inform Festus? (2-3)**
- 4) **What was the real plan of the Jews for Paul? (3)**
- 5) **How did Festus respond to the Jews’ request? (4-5)**
- 6) **When did Paul come before the judgment seat of Festus? (6)**
- 7) **The Jews laid many serious complaints on Paul. Were they able to prove them? (7)**
- 8) **List the three things Paul had not offended against. (8)**
- 9) **Why did Festus ask Paul to go to Jerusalem? (9)**
- 10) **Where did Paul believe he should be judged? (10)**

- 11) Did Paul recognize that Festus found no wrong in him? (10)**
- 12) What was Paul trying to avoid by appealing to Caesar? (11)**
- 13) How did Paul have the right to appeal to Caesar? (11)**
- 14) How did Festus respond to the appeal? (12)**
- 15) Why had Agrippa and Bernice come to Caesarea? (13)**
- 16) What did Festus tell Agrippa about, after they had been there many days? (14-15)**
- 17) How did Festus describe his response to the Jew's request? (16)**
- 18) What questions was Festus uncertain about? (18-20)**
- 19) What was Agrippa's response to Festus? (22)**
- 20) While before Agrippa, what did Festus state that the Jews cried out about Paul in Jerusalem? (24)**
- 21) What was Festus' finding in Paul's case? (25)**
- 22) What was Festus' dilemma in which he found himself? How was he hoping Agrippa could help? What did he find unreasonable? (26-27)**

Acts Of The Apostles

Chapter Twenty-Six

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To consider Paul's defense before King Agrippa
- 2) To review Paul's question on belief of the prophets to Agrippa
- 3) To observe King Agrippa, Festus, and others in deliberation on Paul

SUMMARY

Paul went before King Agrippa and made his defense. In the beginning, Paul reviewed his life as a Jew – before his conversion. King Agrippa gave Paul permission to speak for himself. Paul began by acknowledging that Agrippa was an “expert” in the Jewish customs and questions concerning the Jews. Paul told of his former life as a Jew/Pharisee. Paul had spent his early life in Jerusalem – all the Jews knew this. He was a member of the strictest sect, the Pharisees. Paul noted that he was being judged for the “hope of the promise made by God to our fathers.” Paul reiterated that this was the core of the accusation – this “hope.” Paul asked Agrippa, “Why should it be thought incredible by you that God raises the dead?” Paul then stated that he originally thought he should act contrary to Jesus. He cast Christians into prison, voted for their deaths, punished them, compelled them to blaspheme; he even persecuted them to foreign cities. Paul then told of the Lord's appearance on the road to Damascus. While Paul was engaged in persecuting Christians, he journeyed toward Damascus. At midday, a bright light shone on him and his companions. They all fell to the ground. The Lord spoke to Paul in the Hebrew language. The Lord identified Himself as Jesus. The Lord told Paul of the purpose of His appearing: to make him a minister and witness of the things he had seen and of the things that would be revealed to him. Paul was sent by the Lord to the Gentiles, to open their eyes – that they may receive forgiveness of sins. Paul told Agrippa that he had to be obedient to the heavenly vision. He declared the Gospel in Damascus, Jerusalem, Judea, and then to the Gentiles. Paul told the Gentiles to “repent, turn to God, and do works befitting repentance.” He said for these things the Jews seized him at the temple and tried to kill him. He recognized that God had helped him to that very time. Paul only preached those things which the prophets and Moses had said would come to pass: that Christ would suffer; that Christ would be the first to rise from the dead; and, that He would proclaim light to the Jews and Gentiles. Festus then interrupted Paul. He interjected at Paul's defense with a loud voice. He said, “Paul, you are beside yourself! Much learning is driving you mad!” Paul replied, “I am not mad, most noble Festus, but speak words of truth and reason.” He pointed out that Agrippa knew of these things. Paul further noted that none of these things had been “done in a corner.” (1-26)

Paul asked King Agrippa if he believed the prophets. He had a brief dialogue with Agrippa about his belief. He addressed King Agrippa, “do you believe the prophets? I know that you do believe.” Agrippa replied, “You almost persuade me to become a Christian.” Paul responded that he would, for not only Agrippa, but for all who heard him to become Christians. Of course, Paul did not desire for any to be in bonds, as he was. (27-29)

King Agrippa, Festus, and the others then deliberated about Paul. No charges were found against him. They said, “This man is doing nothing deserving of death or chains.” Agrippa pointed out that Paul might have been set free if he had not appealed to Caesar. (30-32)

OUTLINE

I. PAUL MADE HIS DEFENSE BEFORE KING AGRIPPA (1-26)

A. PAUL AS A JEW – BEFORE HIS CONVERSION (1-11)

1. King Agrippa gave Paul permission to speak for himself
2. Paul began by acknowledging that Agrippa was “expert” in the Jewish customs and questions about the Jews
3. Paul told of his former life as a Jew/Pharisee
 - a. Paul had spent his early life in Jerusalem – all Jews knew this
 - b. He was a member of the strictest sect, the Pharisees
 - c. Paul noted that he was being judged for the “hope of the promise made by God to our fathers”
 - d. Paul reiterated that this was the accusation – this “hope”
 - e. Paul asked Agrippa, “Why should it be thought incredible by you that God raises the dead?”
 - f. Paul originally thought he should act contrary to Jesus
 - g. Paul cast Christians in prison, voted for their deaths, punished them, compelled them to blaspheme; he even persecuted them to foreign cities

B. PAUL TOLD OF THE LORD’S APPEARANCE ON THE DAMASCUS ROAD (12-18)

1. While Paul was engaged in persecuting Christians, he journeyed on the road to Damascus
 - a. At midday a bright light shone on him and his companions
 - b. They all fell to the ground
 - c. The Lord then spoke to Paul in the Hebrew language
 - d. The Lord identified Himself as Jesus
 - e. The Lord told Paul of the purpose of appearing: to make him a minister and witness of the things he had seen and of the things that would be revealed to him
 - f. Paul was sent by the Lord to the Gentiles, to open their eyes – that they may receive forgiveness of sins

C. PAUL PROCLAIMED THE LIGHT TO THOSE IN DARKNESS (19-23)

1. Paul told Agrippa that he had to be obedient to the heavenly vision
 - a. He declared the Gospel in Damascus, Jerusalem, Judea, and then to the Gentiles
 - b. Paul told the Gentiles to “repent, turn to God, and do works befitting repentance”
2. Paul said for these things the Jews seized him at the temple and tried to kill him
 - a. Paul recognized that God had helped him to that time
3. Paul only preached those things which the prophets and Moses had said would come to pass
 - a. That Christ would suffer
 - b. That Christ would be the first to rise from the dead
 - c. That Christ would proclaim light to the Jews and Gentiles

D. FESTUS INTERRUPTED PAUL (24-26)

1. Festus interjected at Paul’s defense with a loud voice

- a. He said, “Paul, you are beside yourself! Much learning is driving you mad!”
2. Paul replied to Festus
 - a. He said, “I am not mad, most noble Festus, but speak words of truth and reason.”
 - b. Paul pointed out that Agrippa knew of these things
 - c. Paul further noted that none of these things had been “done in a corner”

II. PAUL ASKED AGRIPPA IF HE BELIEVED THE PROPHETS (27-29)

A. PAUL HAD A DIALOGUE WITH KING AGRIPPA ABOUT HIS BELIEF (27-29)

1. Paul addressed Agrippa, “do you believe the prophets? I know that you do believe.”
2. Agrippa replied, “You almost persuade me to become a Christian.”
3. Paul responded that he would for not only Agrippa, but for all who heard him to become Christians
 - a. Of course, Paul did not desire for any to be in bonds, as he was

III. KING AGRIPPA, FESTUS, AND OTHERS DELIBERATE ABOUT PAUL (30-32)

A. NO CHARGES WERE FOUND AGAINST PAUL (30-32)

1. Agrippa, Festus and the others went aside to deliberate
 - a. They said, “This man is doing nothing deserving of death or chains.”
2. Agrippa pointed out that Paul might have been set free if he had not appealed to Caesar

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main events in this chapter?**

- 2) **What did Paul indicate that King Agrippa was “expert” in? (3)**

- 3) **In what city did Paul state that from his youth he spent with his own nation? (4)**

- 4) **What sect had Paul been a part? What word did he use to describe it? (5)**

- 5) **What did Paul say he was being judged for? (6)**

- 6) **[Fill in the blank] “Why should it be thought _____ by you that God raises the dead?” (8)**

- 7) **List some of the things that Paul did “contrary to the name of Jesus.” (9-12)**

8) What did Paul see on the road to Damascus? What time of day? How bright was it? (12-13)

9) After falling to the ground, what language did the Lord speak to Paul? (14)

10) What did the voice ask Paul? (14)

11) Who did the voice say he was? (15)

12) Why did the Lord appear to Paul? (16)

13) To whom (what people) was Paul sent? (17)

14) What was Paul to do for these people? For what purpose? (18)

15) What did Paul declare that they should do? (19-20)

16) Because of his obedience to that heavenly vision, what did the Jews do to Paul? (21)

17) How was Paul able to stand before Agrippa that day? (22)

18) What 3 things did Paul say in accordance with the prophets and Moses? (22-23)

19) What did Festus say to Paul at this point? (24)

20) How did Paul respond to Festus? (25)

21) Where were all of these things NOT done? (26)

22) What did Paul ask King Agrippa? (27)

23) What did King Agrippa say in response to Paul? (28)

24) What did Agrippa, Festus and the others say among themselves? (31)

25) What did Agrippa then say to Festus? (32)

Acts Of The Apostles

Chapter Twenty-Seven

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To observe how Paul's trip to Rome began
- 2) To notice how Paul warned of a disaster and was ignored
- 3) To examine how the tempestuous sea became disastrous for the ship
- 4) To contemplate how all were saved in the shipwreck at Malta

SUMMARY

When it was decided that the prisoners should sail to Italy, Julius, a centurion of the Augustan Regiment, took custody. They boarded a ship of Adramyttium to sail along the Asian coast. Aristarchus, a Macedonian of Thessalonica, accompanied Paul. When the ship arrived at Sidon, Julius treated Paul kindly. He was allowed to go to his friends and receive care. They then sailed near Cyprus, Cilicia, Pamphylia, and arrived at Myra. There, the centurion found an Alexandrian ship headed to Italy. They boarded this ship and departed. They sailed slowly for many days, as the wind made it difficult to sail. They continued to sail with difficulty near Cnidus and Crete off Salmone. Next, they arrived at Fair Havens, near the city of Lasea. **(1-8)**

A great amount of time had passed, and sailing became dangerous. Paul advised, "I perceive that this voyage will end with disaster and much loss..." The centurion ignored Paul, and rather listened to the helmsman and ship-owner, who considered the harbor "not suitable to winter in." The majority wanted to sail on to Phoenix, a harbor of Crete. **(9-12)**

The south wind began to blow softly. Supposing this favorable, they put out to sea. They sailed close to Crete. Shortly after sailing, a "tempestuous head wind arose, called Euroclydon." The ship was driven south of an island called Clauda. The sailors secured the ship with cables/ropes by passing them underneath the hull. The following day, they lightened the ship. The third day, they threw the ship's tackle overboard. After several days in the storm, all hope was given up. They had not eaten for many days. Paul reminded them that he had recommended to not sail from Crete. Paul then assured them there would be no loss of life; only the ship would be lost. This message came from an angel of God. Paul affirmed his faith/trust in God that this surely would come to pass. Paul further revealed that the ship would run aground. After fourteen nights, the sailors sensed they were near land. They took soundings and determined they were nearing land. It was dark. They dropped four anchors to avoid running aground and prayed for daylight. The sailors lowered the skiff to appear that they were putting out more anchors; however, they intended to leave the ship. Paul told the centurion and soldiers, "Unless these men stay in the ship, you cannot be saved." The soldiers cut the ropes to the skiff and let it fall away. As the day dawned, Paul encouraged them to eat. It had been fourteen days since they had eaten. Paul indicated they needed food for nourishment and survival. He reminded them they all would be safe. Paul then took bread, gave thanks to God, and began to eat before them. They were all encouraged by Paul and ate as well. After they had eaten enough, they threw the wheat into the sea to

lighten the ship. There were two hundred seventy-six people aboard the ship. (13-38)

At daylight, they saw a bay with a beach, though they did not recognize the land. They desired to drive the ship onto the beach. They let the anchors go into the sea, hoisted the main sail, and headed for the beach. The ship ran aground “where two seas met” and the “prow stuck fast” – the ship was immovable. The waves violently began to break up the ship. The soldiers planned to kill the prisoners to keep any from escaping. The centurion stopped the soldiers’ plan. He wanted to save Paul. The centurion commanded all who could swim to jump overboard and swim for shore. The rest floated on boards or parts of the ship. They all escaped safely to the island. (39-44)

OUTLINE

I. TRIP TO ROME BEGAN (1-8)

A. SAILED A SHIP OF ADRAMYTTIUM (1-5)

1. It was decided that the prisoners should sail to Italy
2. Julius, a centurion of the Augustan Regiment, took custody
3. They boarded a ship of Adramyttium to sail along the Asian coast
4. Aristarchus, a Macedonian of Thessalonica, accompanied Paul
5. At Sidon, Julius treated Paul kindly
 - a. Paul was allowed to go to his friends and receive care
6. They sailed near Cyprus, Cilicia, Pamphylia, and arrived at Myra

B. SAILED A SHIP OF ALEXANDRIA (6-8)

1. At Myra, the centurion found an Alexandrian ship headed to Italy
2. They boarded this ship and departed
 - a. They sailed slowly for many days
 - b. The wind made it difficult to sail
3. They continued to sail with difficulty near Cnidus, Crete off Salmone
4. They arrived at Fair Havens, near the city of Lasea

II. PAUL WARNED OF DISASTER (9-12)

A. SAILING BECAME DANGEROUS; PAUL WARNED OF DISASTER (9-10)

1. Much time had passed, and sailing became dangerous
2. Paul advised, “I perceive that this voyage will end with disaster and much loss...”

B. THE CENTURION IGNORED PAUL’S WARNING (11-12)

1. The centurion listened to the helmsman and ship-owner rather than Paul
2. They considered the harbor “not suitable to winter in”
3. The majority wanted to sail on to Phoenix, a harbor of Crete

III. THE TEMPESTUOUS SEA (13-38)

A. A FAVORABLE WIND BLEW (13)

1. The south wind blew softly
2. Supposing this favorable, they put out to sea
3. They sailed close to Crete

B. THE TEMPEST BEGAN (14-20)

1. Shortly after sailing, a “tempestuous head wind arose, called Euroclydon”
2. The ship was driven south of an island called Clauda
3. The sailors secured the ship with cables/ropes, passing them underneath
4. The following day, they lightened the ship
5. The third day, they threw the ship’s tackle overboard
6. After several days in the storm, all hope was given up

C. PAUL ASSURED THE MEN OF SURVIVAL (21-26)

1. They had not eaten for many days
2. Paul reminded them: he had recommended to not sail from Crete
3. Paul then assured them there would be no loss of life; only the ship would be lost – the message came from an angel of God
4. Paul affirmed his trust in God to the men by saying, “for I believe God that it will be just as it was told me”
5. Paul further revealed that the ship would run aground

D. THE CREW ATTEMPTED TO ABANDON THE SHIP (27-32)

1. After fourteen nights, the sailors sensed they were near land
2. They took soundings and determined they were nearing land
3. It was dark; they dropped four anchors to avoid running aground and prayed for daylight
4. The sailors lowered the skiff to appear they were putting out more anchors; but they intended to leave the ship
5. Paul told the centurion and soldiers, “Unless these men stay in the ship, you cannot be saved.”
6. The soldiers cut the ropes to the skiff and let it fall away

E. THE TEMPEST BEGAN (33-38)

1. As the day dawned, Paul encouraged them to eat; it had been fourteen days since they had eaten
2. Paul indicated they needed food for nourishment and survival
3. He reminded them they all would be safe
4. Paul took bread, gave thanks to God, and began to eat before them
5. They were all encouraged by Paul and ate as well
6. After they had eaten enough, they threw out the wheat to lighten the ship
7. There were two hundred seventy-six people aboard the ship

IV. SHIPWRECKED AT MALTA (39-44)

A. ATTEMPTED TO DRIVE THE SHIP ONTO THE BEACH (39-41)

1. At daylight, they saw a bay with a beach
2. They desired to drive the ship onto the beach
3. They let the anchors go into the sea, hoisted the main sail and headed for the beach
4. The ship ran aground “where two seas met” and the “prow stuck fast” – the ship was immovable
5. The waves violently began to break up the ship

B. THEY SWAM AND/OR FLOATED TO SHORE; ALL WERE SAVED (42-44)

1. The soldiers planned to kill the prisoners to keep any from escaping
2. The centurion stopped the soldiers' plan
 - a. He wanted to save Paul
3. The centurion commanded all who could swim to jump overboard and swim for shore
 - a. The rest floated on boards or parts of the ship
4. They all escaped safely to the island

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main events in this chapter? (1)**

- 2) **Where were they to sail? (1)**

- 3) **To whom were the prisoners, including Paul, delivered? (1)**

- 4) **Who was also sailing with Paul? (2)**

- 5) **How did the centurion treat Paul at Sidon? (3)**

- 6) **Why did they sail under the shelter of Cyprus? (4)**

- 7) **Where did the centurion find the Alexandrian ship? (5-6)**

- 8) **What caused the ship to sail slowly for many days? (7)**

- 9) **What was the name of the port near the city of Lasea? (8)**

- 10) **Now that the Fast was over, what was the condition for sailing? (9)**

- 11) **Did the centurion heed Paul's warning? Who did he listen to? (11)**

- 12) What did the majority advise to do? (12)**
- 13) What did the sailors use to undergird the ship? Why? (17)**
- 14) On the third day, what did they throw overboard? (18-19)**
- 15) What did the angel say to Paul? (23-24)**
- 16) What did Paul tell them must happen? (26)**
- 17) When the sailors sensed they were nearing land, what did they attempt to do? (27-30)**
- 18) What did Paul tell the centurion? What did the soldiers do? (31-32)**
- 19) As Paul tried to convince them to eat, what did he assure them would not happen? (33-34)**
- 20) What did Paul do in the presence of all of them? (35)**
- 21) How many people were on the ship? (37)**
- 22) What did they do after they had all eaten enough? (38)**
- 23) When it became day, what did they see? (39)**
- 24) As they attempted to run the ship onto the beach, what happened? (40-41)**
- 25) What did the soldiers plan to do to the prisoners? (42)**

26) Did the centurion go along with the plan? What did he do? Why? (43)

27) How did the rest get to shore? How many escaped safely to land? (44)

Acts Of The Apostles

Chapter Twenty-Eight

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To review the events on the island of Malta following the shipwreck
- 2) To observe Paul's arrival at Rome
- 3) To consider Paul's work in Rome while under house arrest

SUMMARY

It was rainy and cold, as the shipwrecked travelers escaped onto the island of Malta. The natives showed kindness by kindling a fire and welcoming them. As Paul gathered sticks and laid them on the fire, a viper bit his hand. The natives reacted, "No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live." Paul shook off the viper and suffered no harm. After a time, the natives thought Paul was a "god" as no harm had come to him. Publius, a leading citizen of the region, received and entertained the travelers "courteously" for three days. Publius' father was sick with a fever and dysentery. Paul went in to him and prayed. He laid hands on Publius' father and healed him. Others on the island with diseases came and were healed. The islanders honored them in many ways and provided the necessities for them as they departed the island. **(1-10)**

After three months, an Alexandrian ship (the Twin Brothers) sailed from Malta – it had wintered there. They sailed to Syracuse, Rhegium, and then to Puteoli. Paul found brethren at Puteoli and stayed with them seven days. As they traveled along, brethren heard about them and met them at Appii Forum and Three Inns. This gave Paul courage and he thanked God. Upon arrival at Rome, the centurion delivered the prisoners to the captain of the guard. Paul was permitted to "dwell by himself with the soldier who guarded him." **(11-16)**

After three days, Paul called for the Jewish leaders. When they came together, he spoke to them. Paul noted that he had done nothing against their people or the customs of their fathers. He reviewed that he had been taken prisoner in Jerusalem, and was taken into Roman custody. He had been examined and was to be released, but the Jews spoke against his release; thus he appealed to Caesar. That was the reason he had called for and had spoken with the Jewish leaders. Paul stated, "...because for the hope of Israel I am bound with this chain." The Jewish leaders responded to Paul. They indicated they had not received letters nor heard of any evil spoken of Paul. They wanted to hear more from Paul "concerning this sect." They stated that it had been "spoken against everywhere." The Jews met Paul again at his place of lodging at another arranged time. He explained and testified of the kingdom of God, and persuaded them concerning Jesus. Paul spoke from both the Law of Moses and the Prophets. He spoke from morning until evening. Some were persuaded and some disbelieved. Paul completed the discourse by quoting from Isaiah the prophet. The quotation indicated they would hear/see but not understand/perceive. The Lord wanted them to understand and turn so He could heal them. Paul told them that the salvation of God had been sent to the Gentiles, and "they will hear it!" The Jews departed and "had a great dispute among themselves." Paul was allowed to rent his own home for two years, as he continued under house arrest. Paul received all who came to him. He preached the kingdom of God, and taught

the things concerning the Lord Jesus Christ. He taught with all confidence, and no one forbade him. (17-31)

OUTLINE

I. ON THE ISLAND OF MALTA FOLLOWING THE SHIPWRECK (1-10)

A. THE NATIVES SHOWED KINDNESS TO THE SHIPWRECKED TRAVELERS (1-6)

1. It was rainy and cold, as the travelers escaped to the island
2. The natives showed kindness by kindling a fire and welcoming them
3. A viper bit Paul, as he gathered sticks and laid them on the fire
 - a. The natives reacted, “No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.”
 - b. Paul shook off the viper and suffered no harm
 - c. After a time, the natives thought Paul was a “god” as no harm had come to him

B. THE HEALING OF PUBLIUS’ FATHER AND OTHERS (7-10)

1. Publius was a leading citizen of the region
 - a. He received and entertained the travelers for three days
2. Publius’ father was sick with a fever and dysentery
 - a. Paul went in to him and prayed
 - b. Paul laid hands on him and healed him
3. Others on the island with diseases came and were healed
4. The islanders honored them in many ways and provided the necessities for them as they departed the island

II. PAUL’S ARRIVAL AT ROME (11-16)

A. THEY SAILED TOWARD ROME (11-13)

1. After three months, an Alexandrian ship (Twin Brothers) sailed from Malta – it had wintered there
2. They sailed to Syracuse, Rhegium, and then to Puteoli

B. THEY TRAVELED BY LAND TOWARD ROME (14-15)

1. Paul found brethren at Puteoli and stayed with them seven days
2. As they traveled along, brethren heard about them and met them
 - a. They met at Appii Forum and Three Inns
 - b. This gave Paul courage and he thanked God

C. THEY ARRIVED AT ROME (16)

1. The centurion delivered the prisoners to the captain of the guard at Rome
2. Paul was permitted to “dwell by himself with the soldier who guarded him”

III. PAUL’S WORK IN ROME WHILE UNDER HOUSE ARREST (17-31)

A. AFTER THREE DAYS, PAUL CALLED FOR THE JEWISH LEADERS (17-22)

1. When they came together, Paul spoke to the Jewish leaders
 - a. He noted that he had done nothing against their people or the customs of their fathers

- b. He reviewed that he had been taken prisoner in Jerusalem and taken into Roman custody
 - c. He had been examined and was to be released, but the Jews spoke against his release; thus he appealed to Caesar
 - d. That was the reason he called for and spoke with them
 - e. He stated, "...because for the hope of Israel I am bound with this chain"
2. The Jewish leaders responded to Paul
 - a. They indicated they had not received letters nor heard of any evil spoken of Paul
 - b. They wanted to hear more from Paul "concerning this sect"
 - c. They noted that it had been "spoken against everywhere"

B. PAUL SPOKE TO THE JEWISH LEADERS AGAIN (23-29)

1. The Jews met Paul again at his place of lodging
2. He explained and testified of the kingdom of God and persuaded them concerning Jesus
 - a. He spoke from both the Law of Moses and the Prophets
 - b. He spoke from morning until evening
 - c. Some were persuaded and some disbelieved
3. Paul completed the discourse by quoting from Isaiah
 - a. The quotation indicated they would hear/see but not understand/perceive
 - b. The Lord wanted them to understand and turn so He could heal them
 - c. Paul told them that the salvation of God had been sent to the Gentiles, and "they will hear it"
 - d. The Jews departed and "had a great dispute among themselves"

C. PAUL CONTINUED FOR TWO YEARS UNDER HOUSE ARREST (30-31)

1. Paul was allowed to rent his own home for two years
2. Paul received all who came to him
 - a. He preached the kingdom of God
 - b. He taught the things concerning the Lord Jesus Christ
3. He taught with all confidence, and no one forbade him

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main events in this chapter?**

- 2) **What was the name of the island they escaped the shipwreck onto? (1)**

- 3) **How did the natives treat the shipwrecked travelers? (2)**

- 4) **What happened to Paul while laying sticks on the fire? (3)**

- 5) **What did the natives say to one another? (4)**

- 6) **What did Paul do to the creature? What was Paul's outcome? (5)**

- 7) **Seeing that Paul suffered no harm, what did the natives think of him? (6)**

- 8) **Who was Publius? What did he do for the travelers? (7)**

- 9) **What was wrong with Publius' father? What did Paul do? (8-9)**

- 10) **How long did they remain on Malta? Why was a ship there? (11)**

- 11) **Name three places they sailed to as they continued to Rome. (12-13)**

- 12) **Name places Paul met with brethren along the way in Italy. How did this affect Paul? (13-15)**

- 13) **At Rome, who was Paul delivered to? What was he permitted to do? (16)**

- 14) **Why did Paul call the Jewish leaders together? (17-20)**

- 15) **Had the Jewish leaders heard a report on Paul? Had they heard about this "sect?" (21-22)**

- 16) **What did Paul speak to them about at the next meeting? (23)**

- 17) **How did they react to Paul's teaching? (24)**

18) What prophet did Paul quote when the Jews disagreed among themselves? (25-27)

19) To whom had the salvation of God been sent? (28)

20) How long was Paul there? What did he continue to do? (30-31)