

**EASY READING BIBLE ABOUT
THE APOSTLE PAUL,
WHO PROCLAIMS THE GOSPEL OF THE
GRACE OF GOD**



**BASED ON ACTS 9-28
OF THE NASB VERSION**

**FOR ALL AGES WITH MAPS, PHOTOS,
QUESTIONS, ETC.**



Creyentes Bíblicos de la Gracia
Grace Bible Believers

www.badnewsgoodnews.net
info@badnewsgoodnews.net

Apartado 143
29631 Arroyo de la Miel (Málaga)
ESPAÑA / SPAIN
Tel.: (+34) 636 993 444

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PREFACE

It all started with our wish to give children and friends of us who are not familiar with the life of the Apostle Paul a Bible which is easy to understand and which text is close to the Greek ground text (Nestle version).

Because the Children's Bibles we studied were not really highlighting the life of the Apostle Paul neither the gospel of the grace of God, we decided to start an Easy Reading Bible for all ages using the New American Standard Bible (NASB) as a base. The NASB represents a conservative, literal approach to Bible translation, that appeals to contemporary readers who seek a translation they can understand but that maintains the intended meaning of the original biblical languages.

What have we done with the text of the NASB?

- we have changed some words which are not easy to understand,
- we have added interesting geographical and historical information;
- when there is a letter or every time when there are quoted sentences, we started the text more to the right;
- we included photos and maps to make the text more alive and to give the reader a good idea where the different places are located;
- in order to explain certain Bible verses we did so, by starting with a question mostly starting with "Why" and in cursive. We encourage the reader to pause and think after reading the question and before reading its answer which is also in cursive.

At the end of each chapter, we have put 10 questions which are easy to answer if the reader has studied the text and by permission the original text of the NASB.

We hope that this Easy Reading Bible, which is not a substitute of the normal Bible, might be a big help for all those people who want to know more about the Apostle Paul. Also we hope that it will invite them to read and study his 13 letters (Romans-Philemon) written to us, the Body of Christ, and in which we can find the gospel of the grace of God.

For more in-depth study about the gospel of the grace of God and about the importance of rightly dividing God's Word, please consult our recommended links and books on our website www.badnewsgoodnews.net.

God speaks to us through the Holy Spirit and by His Word. A small part of His Word you have here but do you have the Holy Spirit? The Holy Spirit will start living in you once you believe in the finished work of Jesus Christ because He took the penalty that we deserve for sin (which is hell, eternal separation from God), placed it upon Himself and died in our place. Three days later Christ was resurrected to prove that sin and death have been conquered and that His claims to be God are true (see Paul's letter to the Romans chapter 3:23, 6:23, 5:8 and 10:9).

Why not pray now and tell God you trust His Son? Example prayer: "Dear God, I know I am a sinner. I know my sin deserves to be punished with eternal death. But I believe Christ died for me and rose from the grave. I trust Jesus Christ alone as my Saviour. Thank You for the forgiveness and everlasting life I now have in the name of Jesus Christ, amen. "

Rob & Teresa van der Zee

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INTRODUCTION SAUL OF TARSUS

Saul was born into a Jewish family who lived in Tarsus, a historical city in south-central Turkey, 20 km inland from the Mediterranean Sea. With a history going back over 2,000 years, Tarsus has long been an important stop for traders, a focal point of many civilizations including the Roman Empire, when Tarsus was capital of the province of Cilicia.



Map 1. Shows the location of Tarsus and Jerusalem

Paul's father was, uniquely, a Roman citizen. This allowed Paul certain privileges and lays the groundwork later for his teaching here on earth and why he was entitled to some exceptions not given to other Jews. Saul was proud to be a Pharisee. The Pharisees were often the most vocal and influential religious society of Judaism of the three major ones: the Pharisees, the Sadducees, and the Essenes. He had studied under a famous Jewish teacher in Jerusalem with the name Gamaliel. Saul was convinced that he must use all his energies to wipe out the new teaching about the Lord Jesus Christ by threatening and murdering His followers. The first time we read about Saul in the Bible is in Acts 7:58 where witnesses of the stoning of Stephen laid aside their robes at his feet. He was in hearty agreement with putting Stephen to death. And in Acts 8:3 we read that Saul began destroying the church, entering house after house, and dragging off men and women, putting them in prison.

ACTS CHAPTER 9

The Conversion of Saul (Acts 9:1-19a)

In Acts 9:1 we read that Saul went to the high priest and asked for letters from him addressed to the synagogues at Damascus, nowadays the capital of Syria. This town is 217 kilometers (135 miles) from Jerusalem and was the nearest important city outside the Holy Land with a large Jewish population.

Map 2. Shows the location of Jerusalem and Damascus



With the letters he got permission to bring disciples of the Lord from Damascus to Jerusalem. These disciples were men and women who were followers of Jesus Christ his earthly teachings and they were called the Way. They had to be brought to Jerusalem so that the full authority of the Council could be exercised in trial for either acquittal (free from the charge of an offense) or death.

As Saul was traveling and approaching Damascus, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice saying to him,

“Saul, Saul, why are you persecuting Me?”

And he said, “Who are You, Lord?”

And He said, “I am Jesus whom you are persecuting, but get up and enter the city, and it will be told you what you must do.”

The men who traveled with him stood speechless, hearing the voice but seeing no one. Saul got up from the ground, and though his eyes were open, he could see nothing. Therefore the men who travelled with him lead him by the hand and brought him into Damascus. There he was three days without sight and during that time he did not drink and did not eat.

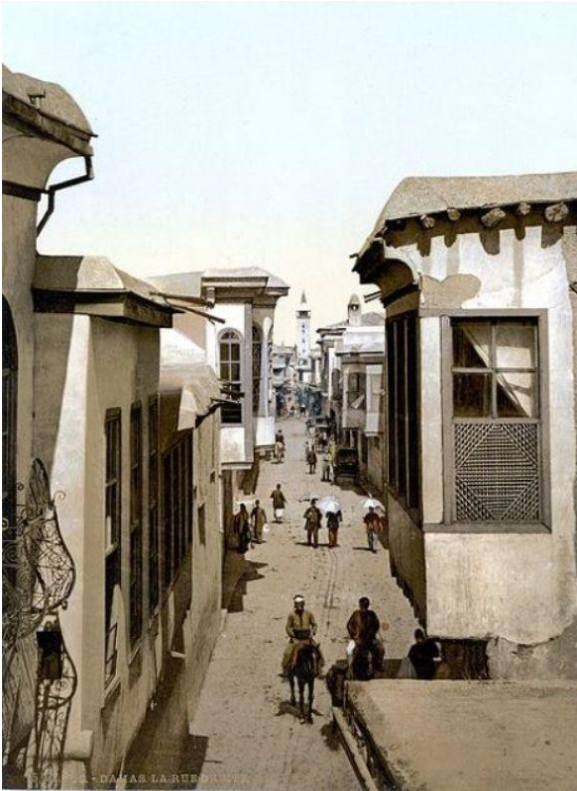


Photo 1. The street called Straight in Damascus around 1900 which probably follows the same route as before.

Now there was a disciple at Damascus named Ananias.

The Lord said to him in a vision, “Ananias.” And he said, “Here I am, Lord.”

And the Lord said to him, “Get up and go to the street called Straight. Ask there at the house of Judas for a man from Tarsus named Saul. He is praying and he has seen in a vision a man named Ananias coming in and laying his hands on him, so that he might see again.”

But Ananias answered, “Lord, I have heard from many about this man, how much harm he did to Your saints (sincere followers of Christ) at Jerusalem; and here in Damascus he has authority from the chief priests of Jerusalem to arrest all who call on Your name.”

But the Lord said to him, “Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles (non-Jews) and kings and the sons of Israel; for I will show him how much he must suffer for My name’s sake.”

So Ananias departed and entered the house, and after laying his hands on him said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit.”

And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized. In this he followed the example of all the early converts to Christianity, the ones who believed that Jesus Christ was the Son of God. They were water baptized immediately. After Saul’s water baptism, he took food and regained his strength.

Saul Begins to Preach Christ (Acts 9:19b-31)

Now for several days he was with the disciples who were at Damascus, and immediately he began to proclaim Jesus in the synagogues, saying, “He is the Son of God.”

And all that heard him continued to be amazed, and were saying, “Isn’t he the man who in Jerusalem destroyed those who called on the name of Jesus, and who had come here in Damascus to bring them as prisoners before the chief priests?”

But Saul went on increasing in power, and the Jews in Damascus were not able to give answers to the arguments by which he made it clear that Jesus was the Christ, the Anointed one.



Photo 2. Bab Tuma gate in Damascus, one of the gates inside the historical walls of the city.

When many days had passed, the Jews made an agreement together to put him to death, but Saul was told about their plan. They were also watching the gates day and night so that they might put him to death, but his followers took him by night and let him down through an opening in the city wall, lowering him in a large basket.

When Saul came to Jerusalem, he was trying to associate with the followers of Jesus Christ; but they were all afraid of him, not believing that he was a follower of Jesus Christ. But Barnabas (which translated means Son of Encouragement) took him and brought him to the apostles and described to them how the Lord had talked to him, and how at Damascus he had preached without fear in the name of Jesus.

And Saul was with them, moving about freely in Jerusalem, preaching in the name of the Lord without fear. And he was talking and arguing with the Greek-speaking Jews. So Saul not only preached that Jesus was the Christ in the presence of those Jews who lived at Jerusalem, and who spoke the Hebrew language. He also preached to foreign Jews who spoke the Greek language, and who had come up to Jerusalem. But the fellow believers of Saul found out that the Greek-speaking Jews attempted to put Saul to death, so they brought him down to Caesarea (a city rebuilt by Herod and with an excellent harbour) and sent him away to Tarsus, his hometown.



Map 2. Shows the location of Jerusalem, Caesarea and Tarsus

And so the assemblies of believers throughout all Judea and Galilee and Samaria enjoyed peace. They also grew spiritually which means that they became more and more like Christ. Furthermore by living in the fear of the Lord and in the comfort of the Holy Spirit, they continued to increase.

Peter's Ministry (Acts 9:32-43)

Now as Peter was traveling through all Judea and Galilee and Samaria, he came down also to the saints who lived at Lydda. There he found a man named Aeneas, who had been in bed for eight years, for he was paralyzed.

Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed."

Immediately he got up. And all who lived at Lydda and Sharon saw him, and they became followers of the Lord Jesus Christ. The fertile plain of Sharon runs about 80 kilometers (50 miles) along the Mediterranean coast, roughly from Joppa to Caesarea. The reference here, however, may be to a village in the neighbourhood of Lydda, instead of to a district.



Map 3. Shows the location of Judea, Galilee, Samaria, Lydda, plain of Sharon and Joppa

Now in Joppa (the main seaport of Judea, nowadays known as Jaffa, a suburb of Tel Aviv) there was a follower of Christ named Tabitha. This Aramaic name translated in Greek is called Dorcas and means gazelle. This woman was full with deeds of kindness and charity which she continually did. And it happened at that time that she fell sick and died; and when they had washed her body, they laid it in an upper room. The washing of the body is a Jewish custom in preparation for burial. If burial was delayed, it was customary to lay the body in an upper room.

Since Lydda was about 19 kilometers (12 miles) from Joppa, the followers of Christ, having heard that Peter was there, sent two men to him, begging him, “Do not delay in coming to us.”



Photo 3. Skyline of Jaffa, an ancient port city believed to be one of the oldest in the world.

So Peter arose and went with them in order to arrive before the burial. When he arrived, they brought him into the upper room; and all the widows stood beside him, weeping and showing all the garments that Dorcas used to make while she was with them.

But Peter sent them all out and knelt down and prayed, and turning to the body, he said, “Tabitha, arise.”

And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand and raised her up; and calling the saints (sincere followers of Christ) and widows, he presented her alive. It became known all over Joppa, and many believed in the Lord. And Peter stayed many days in Joppa with a tanner *named* Simon. A tanner is a skilled worker who treats skins and hides with tannic acid so as to convert them into leather.

QUESTIONS OF ACTS CHAPTER 9

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 9

1. In which country can we find the city of Tarsus nowadays?

2. Under what famous Jewish teacher in Jerusalem had Saul been studying?

3. How many days was Saul without sight in Damascus?

4. What is Saul of the Lord (check conversation between the Lord and Ananias)?

5. Who sent Ananias to Saul so that he may regain his sight and be filled with the Holy Spirit?

6. Who were not able to give answers to the arguments by which Saul made it clear that Jesus was the Christ, the Anointed one?

7. In Jerusalem, who brought Saul to the apostles?

8. Who attempted to put Saul to death in Jerusalem?

9. What city was closer to Jerusalem: Lydda or Joppa?

10. What is the Greek translation of the name Tabitha?

ACTS CHAPTER 9 (NEW AMERICAN STANDARD BIBLE)

The Conversion of Saul

1Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, **2**and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem. **3**As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him; **4**and he fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" **5**And he said, "Who are You, Lord?" And He *said*, "I am Jesus whom you are persecuting, **6**but get up and enter the city, and it will be told you what you must do." **7**The men who traveled with him stood speechless, hearing the voice but seeing no one. **8**Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus. **9**And he was three days without sight, and neither ate nor drank.

10Now there was a disciple at Damascus named Ananias; and the Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." **11**And the Lord *said* to him, "Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying, **12**and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight." **13**But Ananias answered, "Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem; **14**and here he has authority from the chief priests to bind all who call on Your name." **15**But the Lord said to him, "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; **16**for I will show him how much he must suffer for My name's sake." **17**So Ananias departed and entered the house, and after laying his hands on him said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit." **18**And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized; **19**and he took food and was strengthened.

Saul Begins to Preach Christ

Now for several days he was with the disciples who were at Damascus, **20**and immediately he *began* to proclaim Jesus in the synagogues, saying, "He is the Son of God." **21**All those hearing him continued to be amazed, and were saying, "Is this not he who in Jerusalem destroyed those who called on this name, and *who* had come here for the purpose of bringing them bound before the chief priests?" **22**But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this *Jesus* is the Christ.

23When many days had elapsed, the Jews plotted together to do away with him, **24**but their plot became known to Saul. They were also watching the gates day and night so that they might put him to death; **25**but his disciples took him by night and let him down through *an opening* in the wall, lowering him in a large basket.

26When he came to Jerusalem, he was trying to associate with the disciples; but they were all afraid of him, not believing that he was a disciple. **27**But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus. **28**And he was with them, moving about freely in Jerusalem, speaking out boldly in the name of the Lord. **29**And he was talking and arguing with the Hellenistic *Jews*; but they were attempting to put him to death. **30**But when the brethren learned *of it*, they brought him down to Caesarea and sent him away to Tarsus.

31 So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

Peter's Ministry

32 Now as Peter was traveling through all *those regions*, he came down also to the saints who lived at Lydda. 33 There he found a man named Aeneas, who had been bedridden eight years, for he was paralyzed. 34 Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed." Immediately he got up. 35 And all who lived at Lydda and Sharon saw him, and they turned to the Lord.

36 Now in Joppa there was a disciple named Tabitha (which translated *in Greek* is called Dorcas); this woman was abounding with deeds of kindness and charity which she continually did. 37 And it happened at that time that she fell sick and died; and when they had washed her body, they laid it in an upper room. 38 Since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, imploring him, "Do not delay in coming to us." 39 So Peter arose and went with them. When he arrived, they brought him into the upper room; and all the widows stood beside him, weeping and showing all the tunics and garments that Dorcas used to make while she was with them. 40 But Peter sent them all out and knelt down and prayed, and turning to the body, he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter, she sat up. 41 And he gave her his hand and raised her up; and calling the saints and widows, he presented her alive. 42 It became known all over Joppa, and many believed in the Lord. 43 And Peter stayed many days in Joppa with a tanner *named* Simon.

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ACTS CHAPTER 10

Cornelius's Vision (Acts 10:1-23a)

Now there was a man named Cornelius at Caesarea. This city was the headquarters for the Roman forces of occupation. It was located 48 kilometers (30 miles) north of Joppa and named in honour of Augustus Caesar. Cornelius was a centurion which means that he was the commander of 100 men of a division in the Roman army. The division itself consisted of 400 to 600 men and was called the Italian Regiment. Cornelius was a devoted man and one who feared God, as did everyone else in his home. He gave many alms to the Jewish people and prayed to God continually. Almsgiving is a religious practice which involves giving materially to another as an act of religious goodness.

About the ninth hour of the day (which is about 3 o'clock in the afternoon) he clearly saw in a vision an angel of God who had just come in and said to him, "Cornelius!"

And staring at him and being very alarmed, he said, "What is it, Sir?"

And he said to him, "Your prayers and alms have ascended and are remembered before God."

"Now send some men to Joppa to get a man named Simon, who is also called Peter; he is staying with a tanner named Simon also, whose house is by the sea."



Photo 4. The
harbour at Caesarea



Photo 5. The theatre at Caesarea

When the angel who was speaking to Cornelius had left, he called two of his servants and a devoted soldier of those who were his personal assistants, and after he had explained everything to them, he sent them to Joppa.

On the next day, as the three men were on their way and approaching the city, Peter went up on the housetop about the sixth hour (which is about 12 o'clock noon) to pray. And he became hungry and desired to eat. But while the food was being prepared, he fell into a state of mind God produced and used to communicate with Peter. It was not merely imagination or a dream. And Peter saw the sky opened up, and saw an object like a great sheet coming down, being lowered by its four corners to the ground. And there were in the object all kinds of four-footed animals and crawling creatures of the earth and birds of the air. So including animals both clean and unclean according to Leviticus 11.

A voice came to him, "Get up, Peter, kill and eat!"

But Peter said, "By no means, Lord, for I have never eaten anything unholy and unclean."

Again a voice came to him a second time, "What God has cleansed, no longer consider unholy."

This happened three times, and immediately the object was taken up into the sky. Now while Peter was puzzled by the meaning of the vision, the men who had been sent by Cornelius and who had asked directions for Simon's house, appeared at the gate. They asked if Simon, who was also called Peter, was staying there.

While Peter was puzzling over the vision, the Spirit said to him, "Three men are looking for you."

"Get up, go downstairs and go with them without hesitation, for I have sent them Myself."

Peter went down to the men and said, "I am the one you are looking for; what is the reason for which you have come?"

They said, "Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was divinely directed by a holy angel to send for you to come to his house and hear a message from you."

So Peter invited them in and had them stay overnight.



Map 3. Shows the location of Caesarea and Joppa



Photo 6. Remains of the ancient Roman aqueduct at Caesarea

Peter at Caesarea (Acts 10:23b-33)

And on the next day he got up and went away with them, and some of the brethren from Joppa accompanied him. On the following day he entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends. When Peter entered, Cornelius met him, and fell at his feet and worshiped him.

But Peter raised him up, saying, “Stand up; I too am just a man.”

Peter allowed no chance for misunderstanding – he was not to be worshipped. As Peter talked with him, he entered and found many people assembled.

And he said to them, “You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean.

“That is why I came without even raising any objection when I was sent for. So I ask for what reason you have sent for me.”

Cornelius said, “Four days ago to this hour, I was praying in my house during the ninth hour (which is about 3 o’clock in the afternoon); and behold, a man stood before me in shining garments, and he said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God.

‘Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon the tanner by the sea.’

“So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord.”



Photo 7. The hippodrome at Caesarea

Gentiles (non-Jews) Hear Good News (Acts 10:33-48)

Opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him.

“The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all) — you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John the Baptist proclaimed.

“You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him.

“We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross.

“God raised Him up on the third day and granted that He become visible, not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead.

Those who ate with Jesus after He rose from the dead received unmistakable evidence of His bodily resurrection.

“And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead.

“Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins.”

While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. All the circumcised believers (male circumcision is the surgical removal of some or all of the foreskin from the penis) who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles (non-Jews) also. For they were hearing them speaking in other languages and exalting God.

Then Peter answered, “Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?”

And he ordered them to be baptized in the name of Jesus Christ. Then they asked Peter to stay on for a few days.



Photo 8. Remains of the ancient Roman aqueduct at Caesarea

QUESTIONS OF ACTS CHAPTER 10

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 10

1. Who did Cornelius fear with all his household?

2. When Peter said "By no means, Lord, for I have never eaten anything unholy and unclean", what did the voice say to him?

3. Who told Peter to go downstairs and go with the three men of Caesarea without hesitation, for He had sent them Himself?

4. What did Peter do and say when Cornelius fell at his feet and worshiped him?

5. What was it for a man who is a Jew to associate with a foreigner or to visit him?

6. What did Peter most certainly understand now about God? _____

7. The word, preaching peace through Jesus Christ, was being sent to whom?

8. With whom and with what was Jesus of Nazareth anointed by God?

9. What had all the prophets witnessed of the Messiah (the Anointed in Hebrew)?

10. How did all the circumcise believers who came with Peter knew that the gift of the Holy Spirit had been poured out on the Gentiles (non-Jews) also?

ACTS CHAPTER 10 (NEW AMERICAN STANDARD BIBLE)

Cornelius's Vision

1Now *there was* a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort, **2a** devout man and one who feared God with all his household, and gave many alms to the *Jewish* people and prayed to God continually. **3**About the ninth hour of the day he clearly saw in a vision an angel of God who had *just* come in and said to him, "Cornelius!" **4**And fixing his gaze on him and being much alarmed, he said, "What is it, Lord?" And he said to him, "Your prayers and alms have ascended as a memorial before God. **5**"Now dispatch *some* men to Joppa and send for a man *named* Simon, who is also called Peter; **6**he is staying with a tanner *named* Simon, whose house is by the sea." **7**When the angel who was speaking to him had left, he summoned two of his servants and a devout soldier of those who were his personal attendants, **8**and after he had explained everything to them, he sent them to Joppa.

9On the next day, as they were on their way and approaching the city, Peter went up on the housetop about the sixth hour to pray. **10**But he became hungry and was desiring to eat; but while they were making preparations, he fell into a trance; **11**and he saw the sky opened up, and an object like a great sheet coming down, lowered by four corners to the ground, **12**and there were in it *all kinds of* four-footed animals and crawling creatures of the earth and birds of the air. **13**A voice came to him, "Get up, Peter, kill and eat!" **14**But Peter said, "By no means, Lord, for I have never eaten anything unholy and unclean." **15**Again a voice *came* to him a second time, "What God has cleansed, no *longer* consider unholy." **16**This happened three times, and immediately the object was taken up into the sky.

17Now while Peter was greatly perplexed in mind as to what the vision which he had seen might be, behold, the men who had been sent by Cornelius, having asked directions for Simon's house, appeared at the gate; **18**and calling out, they were asking whether Simon, who was also called Peter, was staying there. **19**While Peter was reflecting on the vision, the Spirit said to him, "Behold, three men are looking for you. **20**"But get up, go downstairs and accompany them without misgivings, for I have sent them *Myself*." **21**Peter went down to the men and said, "Behold, I am the one you are looking for; what is the reason for which you have come?" **22**They said, "Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was *divinely* directed by a holy angel to send for you *to come* to his house and hear a message from you." **23**So he invited them in and gave them lodging.

Peter at Caesarea

And on the next day he got up and went away with them, and some of the brethren from Joppa accompanied him. **24**On the following day he entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends. **25**When Peter entered, Cornelius met him, and fell at his feet and worshiped *him*. **26**But Peter raised him up, saying, "Stand up; I too am *just* a man." **27**As he talked with him, he entered and found many people assembled. **28**And he said to them, "You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and *yet* God has shown me that I should not call any man unholy or unclean. **29**"That is why I came without even raising any objection when I was sent for. So I ask for what reason you have sent for me."

30Cornelius said, "Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, **31**and he said, 'Cornelius, your prayer has been heard and your alms have been remembered before God. **32**'Therefore send to Joppa and invite Simon, who is also called Peter, to

come to you; he is staying at the house of Simon *the tanner* by the sea.’ 33“So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord.”

Gentiles Hear Good News

34Opening his mouth, Peter said:

“I most certainly understand *now* that God is not one to show partiality, 35but in every nation the man who fears Him and does what is right is welcome to Him. 36“The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)— 37you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. 38“ *You know of* Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and *how* He went about doing good and healing all who were oppressed by the devil, for God was with Him. 39“We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross. 40“God raised Him up on the third day and granted that He become visible, 41not to all the people, but to witnesses who were chosen beforehand by God, *that is*, to us who ate and drank with Him after He arose from the dead.42“And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead. 43“Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins.”

44While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. 45All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. 46For they were hearing them speaking with tongues and exalting God. Then Peter answered, 47“Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we *did*, can he?” 48And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.

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ACTS CHAPTER 11

Peter Reports at Jerusalem (Acts 11:1-18)

Now the apostles and the brethren (those united in Christ) who were throughout Judea heard that the Gentiles also had received the word of God.



Map 3. Shows the location of Caesarea and Jerusalem

And when Peter came up to Jerusalem, those who were circumcised (Jewish Christians) argued with Peter, saying, “You went to uncircumcised men and ate with them.”

But Peter began speaking and proceeded to explain to them in orderly sequence, saying, “I was in the city of Joppa praying; and in a trance I saw a vision, an object coming down like a great sheet lowered by four corners from the sky; and it came right down to me, and when I had fixed my gaze on it and was observing it I saw the four-footed animals of the earth and the wild beasts and the crawling creatures and the birds of the air.”

“I also heard a voice saying to me, ‘Get up, Peter; kill and eat.’

“But I said, ‘By no means, Lord, for nothing unholy or unclean has ever entered my mouth.’

“But a voice from heaven answered a second time, ‘What God has cleansed, no longer consider unholy.’

“This happened three times, and everything was drawn back up into the sky.”

“And behold, at that moment three men appeared at the house in which we were staying, having been sent to me from Caesarea.”

“The Spirit told me to go with them without hesitation. These six brethren also went with me and we entered the man’s house.”

“And he reported to us how he had seen the angel standing in his house, and saying, ‘Send to Joppa and have Simon, who is also called Peter, brought here; and he will speak words to you by which you will be saved, you and all your household.’

“And as I began to speak, the Holy Spirit fell upon them just as He did upon us at the beginning.

“And I remembered the word of the Lord, how He used to say, ‘John baptized with water, but you will be baptized with the Holy Spirit.’

“Therefore if God gave to them the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could stand in God’s way?”

When they heard this, they quieted down and glorified God, saying, “Well then, God has granted to the Gentiles also the repentance that leads to life.”



Photo 9. Panorama of the Temple Mount from the Mount of Olives

The Church at Syrian Antioch (Acts 11:19-30)

So then those who were scattered because of the persecution that occurred in connection with Stephen (see Acts 6-7) travelled to Syrian Phoenicia (modern-day Lebanon). They also travelled to Cyprus and Syrian Antioch, speaking the word to no one except to Jews alone.

Syrian Antioch is nowadays located near the modern city of Antakya in Turkey. It was founded near the end of the 4th century BC and was the third city of the Roman empire (after Rome in Italy and Alexandria in Egypt). It was 24 kilometers (15 miles) inland from the northeast corner of the Mediterranean. Once a great metropolis of half a million people, it declined to insignificance during the Middle Ages.



Map 4.
Shows the location of Syrian Phoenicia, Cyprus, Syrian Antioch, Alexandria and Cyrene

But there were some of them, men of Cyprus and Cyrene, who came to Syrian Antioch. Cyprus is an island in the northeastern Mediterranean; the home of Barnabas (Acts 4:36). Cyrene was an ancient Greek colony and then a Roman city in present-day Lybia. These men began speaking to the Greeks (not Greek-speaking Jews, but Gentiles) also, preaching the Lord Jesus.

And the hand of the Lord was with them. This indicates divine approval and blessing, sometimes evidenced by signs and wonders. And so a large number who believed turned to the Lord. The news about them reached the ears of the church at Jerusalem, and they sent Barnabas off to Syrian Antioch.



Photo 10: Ancient Roman road located in Syria which connected Syrian Antioch and Chalcis (an ancient city in Syria)

Then when he arrived and witnessed the grace of God, he rejoiced and began to encourage them all with resolute heart to remain true to the Lord; for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord. And he left for Tarsus to look for Saul; and when he had found him, he brought him to Syrian Antioch. And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Syrian Antioch. Christians is an appropriate title for those followers of Christ or belonging to Christ (the meaning of the term).

Now at this time some prophets came down from Jerusalem to Syrian Antioch. Prophets were believers who had the gift of prophecy. Therefore they could preach, exhort, explain or foretell. One of them named Agabus stood up and began to indicate by the Spirit that there would certainly be a great scarcity of food all over the world. And this took place in the reign of Claudius, who was a Roman Emperor from 41 to 54. And in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea. And this they did, sending it in charge of Barnabas and Saul to the elders.

Why did the disciples sent a contribution for the relief of the Judean brethren knowing that there would be a great scarcity of food all over the world? Most probably because these brethren were very poor after having sold houses and lands (Acts 2:44,45; 4:34,35).

QUESTIONS OF ACTS CHAPTER 11

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 11

1. Those who were circumcised argued with Peter about what?

2. What animals did Peter see in the object coming down from the sky?

3. At least how many people travelled from Joppa to Caesarea?

4. What word of the Lord did Peter remember after the Holy Spirit fell upon Cornelius and all his household?

5. To where travelled those who were scattered because of the persecution that occurred in connection with Stephen (see Acts 6-7)?

6. Where is Syrian Antioch nowadays located?

7. From where came the men who began speaking to the Greeks in Syrian Antioch?

8. What news reached the church at Jerusalem and whom did they sent off?

9. What did Barnabas do after his arrival in Syrian Antioch?

10. Where did Barnabas find Saul and what did they both do in Syrian Antioch?

ACTS CHAPTER 11 (NEW AMERICAN STANDARD BIBLE)

Peter Reports at Jerusalem

1Now the apostles and the brethren who were throughout Judea heard that the Gentiles also had received the word of God. **2**And when Peter came up to Jerusalem, those who were circumcised took issue with him, **3**saying, "You went to uncircumcised men and ate with them." **4**But Peter began *speaking* and *proceeded* to explain to them in orderly sequence, saying, **5**"I was in the city of Joppa praying; and in a trance I saw a vision, an object coming down like a great sheet lowered by four corners from the sky; and it came right down to me, **6**and when I had fixed my gaze on it and was observing it I saw the four-footed animals of the earth and the wild beasts and the crawling creatures and the birds of the air. **7**"I also heard a voice saying to me, 'Get up, Peter; kill and eat.'**8**"But I said, 'By no means, Lord, for nothing unholy or unclean has ever entered my mouth.'**9**"But a voice from heaven answered a second time, 'What God has cleansed, no longer consider unholy.'**10**"This happened three times, and everything was drawn back up into the sky. **11**"And behold, at that moment three men appeared at the house in which we were *staying*, having been sent to me from Caesarea. **12**"The Spirit told me to go with them without misgivings. These six brethren also went with me and we entered the man's house. **13**"And he reported to us how he had seen the angel standing in his house, and saying, 'Send to Joppa and have Simon, who is also called Peter, brought here; **14**and he will speak words to you by which you will be saved, you and all your household.'**15**"And as I began to speak, the Holy Spirit fell upon them just as *He did* upon us at the beginning.**16**"And I remembered the word of the Lord, how He used to say, 'John baptized with water, but you will be baptized with the Holy Spirit.'**17**"Therefore if God gave to them the same gift as *He gave* to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?" **18**When they heard this, they quieted down and glorified God, saying, "Well then, God has granted to the Gentiles also the repentance *that leads to life.*"

The Church at Antioch

19So then those who were scattered because of the persecution that occurred in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone. **20**But there were some of them, men of Cyprus and Cyrene, who came to Antioch and *began* speaking to the Greeks also, preaching the Lord Jesus. **21**And the hand of the Lord was with them, and a large number who believed turned to the Lord. **22**The news about them reached the ears of the church at Jerusalem, and they sent Barnabas off to Antioch. **23**Then when he arrived and witnessed the grace of God, he rejoiced and *began* to encourage them all with resolute heart to remain *true* to the Lord; **24**for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord. **25**And he left for Tarsus to look for Saul; **26**and when he had found him, he brought him to Antioch. And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Antioch.

27Now at this time some prophets came down from Jerusalem to Antioch. **28**One of them named Agabus stood up and *began* to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the *reign* of Claudius. **29**And in the proportion that any of the disciples had means, each of them determined to send *a contribution* for the relief of the brethren living in Judea. **30**And this they did, sending it in charge of Barnabas and Saul to the elders.

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ACTS CHAPTER 12

Peter's Arrest and Deliverance (Acts 12:1-19)

Now about that time Herod the king laid hands on some who belonged to the church in order to mistreat them. This Herod the king was Agrippa I, grandson of Herod the Great, who murdered the male children from two years old and under in Bethlehem (Matthew 2:16). He was a nephew of Herod Antipas, who had beheaded John the Baptist (Matthew 14:3-12) and had tried Jesus (Luke 23:8-12).



Photo 11: A street in Bethlehem.

And this Herod the king had the apostle James, the brother of John the apostle and son of Zebedee (Matthew 4:21), put to death with a sword. When he saw that it pleased the Jews, he proceeded to arrest Peter also. Now it was during the days of Unleavened Bread. These days was the week following the Passover meal, a week in which no leaven was allowed (Exodus 12:15-20; 13:3-7). When he had arrested him, he put him in prison, delivering him to four squads of soldiers to guard him. This means that Peter was being guarded by four soldiers for each of the four nightly watches of three hours. Herod the king had the intention after the Passover to bring him out before the people. So Peter was kept in the prison, but prayer for him was being made fervently by the church to God.

On the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains, and guards in front of the door were watching over the prison.

And at once, an angel of the Lord suddenly appeared and a light shone in the cell; and he struck Peter's side and woke him up, saying, "Get up quickly."

And his chains fell off his hands.

And the angel said to him, "Gird yourself and put on your sandals."

And Peter did so.

And the angel said to him, "Wrap your overcoat around you and follow me."

And he went out and continued to follow, and he did not know that what was being done by the angel was real, but thought he was seeing a vision. When they had passed the first and second guard, they came to the iron gate that leads into the city of Jerusalem, which opened for them by itself. And they went out and went along one street, and immediately the angel departed from him.

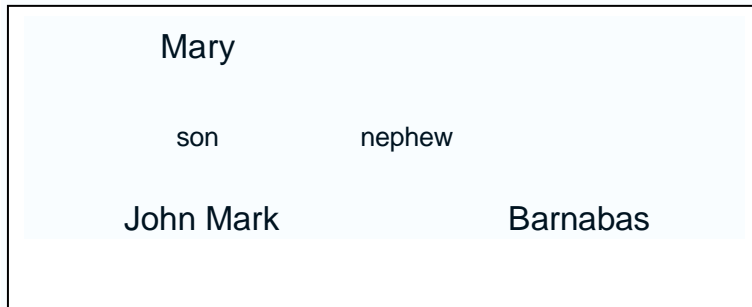


Photo 12:

Part of the city walls of
the Old City of
Jerusalem

When Peter came to himself, he said, “Now I know for sure that the Lord has sent forth His angel and rescued me from the hand of Herod and from all that the Jewish people were expecting.”

And when he realized this, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying. John Mark is Barnabas’s cousin (see Colossians 4:10) and the author of the book of Mark.



Graphic 1. Showing the family relation between Mary, John Mark and Barnabas

When Peter knocked at the door of the gate, a servant-girl named Rhoda came to answer. When she recognized Peter’s voice, because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate.

They said to her, “You are out of your mind!”

But she kept insisting that it was so.

They kept saying, “It is his angel.”

Why did they say that it was Peter’s angel? Probably because of their belief that everyone has a personal angel who ministers to him (see Matthew 18:10 and Hebrews 1:14). They added the idea that such an angel occasionally showed himself and that his appearance resembled the person under his care.

But Peter continued knocking; and when they had opened the door, they saw him and were amazed. But motioning to them with his hand to be silent, he described to them how the Lord had led him out of the prison.

And he said, “Report these things to James and the brethren.”

Peter referred to James, the brother of the Lord and a leader in the Jerusalem church (see Galatians 1:19). Then he left and went to another place.

Now when day came, there was no small disturbance among the soldiers as to what could have become of Peter. When Herod had searched for him and had not found him, he examined the guards and ordered that they be led away to execution. Then he went down from Judea to Caesarea and was spending time there.



Map 3. Shows the location of Judea, Caesarea and Galilee

Death of Herod (Acts 12:20-25)

Now Herod was very angry with the people of Tyre and Sidon, the leading cities of Phoenicia (Lebanon today). And with one accord they came to him, because they were dependent on the grainfields of Galilee for their food. Having won over Blastus the king's chamberlain (trusted personal servant), they were asking for peace, because their country was fed by the king's country. On an appointed day Herod, having put on his royal apparel (outer garments), took his seat on the rostrum (an elevated platform for public speaking) and began delivering a speech to them.

The people kept crying out, “The voice of a god and not of a man!”

And immediately an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and died.



Map 5.
Shows the location of Tyre and Sidon

But the word of the Lord continued to grow and to be multiplied.

And Barnabas and Saul returned from Jerusalem after they had fulfilled their mission to deliver the contribution of the disciples in Syrian Antioch for the relief of the Judean brethren there. They took along with them John, who was also called Mark.

QUESTIONS OF ACTS CHAPTER 12

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 12

1. What was Herod the king of Herod the Great and what was he of Herod Antipas?

2. Which apostle had this Herod the king put to death with a sword?

3. Why did Herod the king proceed to arrest the apostle Peter also?

4. What was Peter doing on the very night when Herod was about to bring him forward and in what situation?

5. When the angel and Peter had passed the first and second guard of the prison, they came to the iron gate that leads into the city of Jerusalem. How did they open it?

6. In the house of Mary, the mother of John who was also called Mark, many were gathered together and were praying. Who is John Mark?

7. What did they say when Rhoda announced that Peter was standing in front of the gate?

8. Why did they probably say that it was Peter's angel?

9. What did Herod do after he had searched for Peter and had not found him?

10. Why did an angel of the Lord struck Herod and how did he die?

ACTS CHAPTER 12 (NEW AMERICAN STANDARD BIBLE)

Peter's Arrest and Deliverance

1Now about that time Herod the king laid hands on some who belonged to the church in order to mistreat them. **2**And he had James the brother of John put to death with a sword. **3**When he saw that it pleased the Jews, he proceeded to arrest Peter also. Now it was during the days of Unleavened Bread. **4**When he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people. **5**So Peter was kept in the prison, but prayer for him was being made fervently by the church to God.

6On the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains, and guards in front of the door were watching over the prison. **7**And behold, an angel of the Lord suddenly appeared and a light shone in the cell; and he struck Peter's side and woke him up, saying, "Get up quickly." And his chains fell off his hands. **8**And the angel said to him, "Gird yourself and put on your sandals." And he did so. And he said to him, "Wrap your cloak around you and follow me." **9**And he went out and continued to follow, and he did not know that what was being done by the angel was real, but thought he was seeing a vision. **10**When they had passed the first and second guard, they came to the iron gate that leads into the city, which opened for them by itself; and they went out and went along one street, and immediately the angel departed from him. **11**When Peter came to himself, he said, "Now I know for sure that the Lord has sent forth His angel and rescued me from the hand of Herod and from all that the Jewish people were expecting." **12**And when he realized *this*, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying. **13**When he knocked at the door of the gate, a servant-girl named Rhoda came to answer. **14**When she recognized Peter's voice, because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate. **15**They said to her, "You are out of your mind!" But she kept insisting that it was so. They kept saying, "It is his angel." **16**But Peter continued knocking; and when they had opened *the door*, they saw him and were amazed. **17**But motioning to them with his hand to be silent, he described to them how the Lord had led him out of the prison. And he said, "Report these things to James and the brethren." Then he left and went to another place.

18Now when day came, there was no small disturbance among the soldiers as to what could have become of Peter. **19**When Herod had searched for him and had not found him, he examined the guards and ordered that they be led away *to execution*. Then he went down from Judea to Caesarea and was spending time there.

Death of Herod

20Now he was very angry with the people of Tyre and Sidon; and with one accord they came to him, and having won over Blastus the king's chamberlain, they were asking for peace, because their country was fed by the king's country. **21**On an appointed day Herod, having put on his royal apparel, took his seat on the rostrum and *began* delivering an address to them. **22**The people kept crying out, "The voice of a god and not of a man!" **23**And immediately an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and died.

24 But the word of the Lord continued to grow and to be multiplied.

25 And Barnabas and Saul returned from Jerusalem when they had fulfilled their mission, taking along with *them* John, who was also called Mark.

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ACTS CHAPTER 13

First Apostolic Journey (Acts 13:1-43)

Now there were at Syrian Antioch, in the church that was there, the following church leaders who were prophets and teachers:

- Barnabas. He was sent originally to Syrian Antioch by the church in Jerusalem;
- Simeon who was called Niger. Niger is Latin for black and may indicate his dark complexion;
- Lucius of Cyrene. Lucius is a Latin name and Cyrene was the chief city in Libya and north Africa, half way between Alexandria (in Egypt) and Carthage (nowadays a suburb of Tunis, Tunisia);
- Manaen who had been brought up with Herod the tetrarch. Since he was the foster brother of Herod Antipas (who had beheaded John the Baptist and had tried Jesus), he would be able to tell of the thoughts and actions of Herod;
- Saul.

Prophets were believers who had the gift of prophecy. Therefore they could preach, exhort, explain or foretell.



Map 4.
Shows the location of Syrian Antioch, Cyrene and Alexandria

While they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for Me Barnabas and Saul for the work to which I have called them.”

Then, when they had fasted and prayed and laid their hands on them, they sent them away.

So, being sent out by the Holy Spirit, they went down to Seleucia, the seaport of Syrian Antioch, and from there they sailed to Cyprus. There they reached Salamis, a town on the east coast of the central plain of Cyprus, near modern Famagusta.



Photo 13

The gymnasium of Salamis
in Cyprus

In Salamis they began to proclaim the word of God in the synagogues of the Jews; and they also had John Mark as their helper. They went through the whole island as far as Paphos, located at the western end of Cyprus, nearly 161 kilometers (100 miles) from Salamis. There they found a magician, a Jewish false prophet whose name was Bar-Jesus. “Bar” is Aramaic for “son of”; “Jesus” is derived from the Greek for “Joshua” which means “The Lord saves”. He was with the proconsul, Sergius Paulus, a man of intelligence. A proconsul was a governor of a province in the Roman Republic appointed for one year by the senate. And so Sergius Paulus was the governor of Cyprus.

This man requested Barnabas and Saul to appear and sought to hear the word of God. But Elymas, the semitic name for the magician, was opposing them, seeking to turn the

proconsul away from the faith. Semitic refers to a language family of largely Middle Eastern origin, now called the Semitic languages. This language family includes Aramaic, Hebrew and Arabic among others.



Photo 14

Odeon amphitheatre
in Paphos, built in 2nd
century AD

But Saul, who was also known as Paul, filled with the Holy Spirit, fixed his eyes upon Elymas, and said, “You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to pervert the straight ways of the Lord?”

Deceit is the distortion of the truth for the purpose of misleading and fraud is wrongful or criminal deception intended to result in financial or personal gain.

“Now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time.”

And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand. Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord.

Now Paul and his companions put out to sea from Paphos and came to Perga, the capital of Pamphylia; but John Mark left them and returned to Jerusalem. Going on from Perga,

they arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down. Pisidian Antioch lies approximately 1 km northeast of Yalvaç, the modern town of Isparta Province in Turkey. The city is on a hill with its highest point of 1236 m in the north.



Map 6
Shows the location of Seleucia, Salamis, Paphos, Perga, Pamphylia, Jerusalem and Pisidian Antioch

Pisidian Antioch was 177 kilometers (110 miles) from Perga and was at the centre of good roads and trade. The city had a large Jewish population. Paul’s regular practice was to begin his preaching in the synagogue as long as the Jews would allow it.

After the reading of the Law and the Prophets the synagogue officials sent to them, saying, “Brethren, if you have any word of encouragement for the people, say it.” Paul stood up, and motioning with his hand said, “Men of Israel, and you who fear God, listen: “The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it. “For a period of about forty years He put up with them in the wilderness. “When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance—all of which took about four hundred and fifty years. “After

these things He gave them judges until Samuel the prophet. “Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. “After He had removed him, He raised up David to be their king, concerning whom He also testified and said, ‘I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will.’ “From the descendants of this man, according to promise, God has brought to Israel a Saviour, Jesus, after John had proclaimed before His coming a baptism of repentance to all the people of Israel. “And while John was completing his course, he kept saying, ‘What do you suppose that I am? I am not He. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.’

“Brethren, sons of Abraham’s family, and those among you who fear God, to us the message of this salvation has been sent.”

Why did Paul say not only to the Jews but also to the God-fearing Gentiles in his audience: “To us the message of this salvation has been sent”? Because Israel’s rejection of her Saviour was not to keep God from blessing the Gentiles.



Photo 15

Ruins of Pisidian Antioch



Photo 16

The remains of the classic theater in Pisidian Antioch

“For those who live in Jerusalem, and their rulers, recognizing neither Him nor the words of the prophets which are read every Sabbath, fulfilled these by condemning Jesus. “And though they found no ground for putting Him to death, they asked Pilate that He be executed. “When they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb. “But God raised Him from the dead; and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. “And we preach to you the good news of the promise made to the fathers, that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, ‘YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.’ “As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: ‘I WILL GIVE YOU THE HOLY and SURE blessings OF DAVID.’ “Therefore He also says in another Psalm, ‘YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.’ “For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; but He whom God raised did not undergo decay. “Therefore let it be known to you, brethren, that through Him, the Lord Jesus Christ, forgiveness of sins is proclaimed to you, and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses. “Be careful, so that the following thing spoken of in the Prophets may not come upon you:

‘LOOK, YOU MOCKERS, AND WONDER, AND DIE; FOR I AM DOING A WORK IN YOUR DAYS, A WORK WHICH YOU WILL NEVER BELIEVE, EVEN IF SOMEONE SHOULD DESCRIBE IT TO YOU.’”

Why is Paul’s message a definite departure from the program of prophecy and the ‘great commission’? Paul did not offer the kingdom to his audience. He offered them salvation by grace, lest they die with the nation Israel.

As Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath. Now when the meeting of the synagogue had broken up, many of the Jews and of the God-fearing converts to Judaism followed Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God.



Photo 17

Details of the inscriptions is now in the museum in Yalvaç

Paul Turns to the Gentiles (Acts 13:44-52)

The next Sabbath nearly the whole city assembled to hear the word of the Lord. But when the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul, and were blaspheming.

Paul and Barnabas spoke out boldly and said, “It was necessary that the word of God be spoken to you first;

Why was it necessary that the Word of God should first be preached to the Jews? Because according to the Abrahamic covenant and all prophecy, they were to be the channels of blessing to the Gentiles. But they failed, not because of God's unfaithfulness to them, but because they refused to trust the blessing of eternal life themselves.

“But since you reject it and judge yourselves unworthy of eternal life, look, we are turning to the Gentiles.

Is salvation here being sent to the Gentiles because of Israel's acceptance of Christ, or because of her rejection of Christ? It's being sent through Israel's rejection of Christ and this is never anywhere predicted in the prophetic Scriptures. Here we have the essence of what Paul elsewhere calls “the mystery”, God sending salvation and blessing to the Gentiles, through Christ despite His people's failure, indeed, through their fall.

“For so the Lord has commanded us, ‘I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES, THAT YOU MAY BRING SALVATION TO THE END OF THE EARTH.’”

When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed. And the word of the Lord was being spread through the whole region. But the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district. But they shook off the dust of their feet in protest against them and went to Iconium (which is nowadays called Konya and is the seventh most populous city in Turkey). And the disciples were continually filled with joy and with the Holy Spirit.



Photo 18

City view of Konyo which was called Iconium before

QUESTIONS OF ACTS CHAPTER 13

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 13

1. Who were church leaders in the church at Syrian Antioch?

2. Who said, "Set apart for Me Barnabas and Saul for the work to which I have called them."

3. What did Sergius Paulus, the governor of Cyprus, request from Barnabas and Saul?

4. What was the reaction of the magician Bar-Jesus, a Jewish false prophet?

5. What did Saul, who was also known as Paul, say to Elymas?

6. What was Paul's regular practice to begin his preaching?

7. What did Paul proclaim to the men of Israel and to those who fear God in Pisidian Antioch in order to be freed from all things?

8. What did Paul and Barnabas urge the Jews and the God-fearing converts to do?

9. What happened to the Jews when they saw the next Sabbath nearly the whole city of Pisidian Antioch assembled to hear the word of the Lord?

10. What words did Paul and Barnabas spoke out boldly to them?

ACTS CHAPTER 13 (NEW AMERICAN STANDARD BIBLE)

First Missionary Journey

1Now there were at Antioch, in the church that was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. **2**While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." **3**Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus. **5**When they reached Salamis, they *began* to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper. **6**When they had gone through the whole island as far as Paphos, they found a magician, a Jewish false prophet whose name was Bar-Jesus, **7**who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God. **8**But Elymas the magician (for so his name is translated) was opposing them, seeking to turn the proconsul away from the faith. **9**But Saul, who was also *known* as Paul, filled with the Holy Spirit, fixed his gaze on him, **10**and said, "You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord? **11**"Now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time." And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand. **12**Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord.

13Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem. **14**But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down. **15**After the reading of the Law and the Prophets the synagogue officials sent to them, saying, "Brethren, if you have any word of exhortation for the people, say it." **16**Paul stood up, and motioning with his hand said,

"Men of Israel, and you who fear God, listen: **17**"The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it. **18**"For a period of about forty years He put up with them in the wilderness. **19**"When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance—*all of which took* about four hundred and fifty years. **20**"After these things He gave *them* judges until Samuel the prophet. **21**"Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. **22**"After He had removed him, He raised up David to be their king, concerning whom He also testified and said, 'I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will.' **23**"From the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus, **24**after John had proclaimed before His coming a baptism of repentance to all the people of Israel. **25**"And while John was completing his course, he kept saying, 'What do you suppose that I am? I am not *He*. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.'

26"Brethren, sons of Abraham's family, and those among you who fear God, to us the message of this salvation has been sent. **27**"For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled *these* by condemning *Him*. **28**"And though they found no ground for *putting Him to death*, they asked Pilate that He be executed. **29**"When they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb. **30**"But God raised Him from the dead; **31**and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. **32**"And we preach to you the good news of the promise made to the fathers, **33**that God has fulfilled this *promise* to our children in that He raised up Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.' **34**"As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: 'I WILL GIVE YOU THE HOLY and SURE *blessings* OF DAVID.' **35**"Therefore He also says in another *Psalms*, 'YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.' **36**"For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; **37**but He whom God raised did not undergo decay. **38**"Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, **39**and through Him everyone who believes is freed from all things, from which you could not

be freed through the Law of Moses. 40“Therefore take heed, so that the thing spoken of in the Prophets may not come upon you:

41“BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH;
FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS,
A WORK WHICH YOU WILL NEVER BELIEVE, THOUGH SOMEONE SHOULD DESCRIBE IT TO
YOU.”

42As Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath. 43Now when *the meeting of* the synagogue had broken up, many of the Jews and of the God-fearing proselytes followed Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God.

Paul Turns to the Gentiles

44The next Sabbath nearly the whole city assembled to hear the word of the Lord. 45But when the Jews saw the crowds, they were filled with jealousy and *began* contradicting the things spoken by Paul, and were blaspheming. 46Paul and Barnabas spoke out boldly and said, “It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.

47“For so the Lord has commanded us,
‘I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES,
THAT YOU MAY BRING SALVATION TO THE END OF THE EARTH.’”

48When the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed. 49And the word of the Lord was being spread through the whole region. 50But the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district. 51But they shook off the dust of their feet *in protest* against them and went to Iconium. 52And the disciples were continually filled with joy and with the Holy Spirit.

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ACTS CHAPTER 14

Acceptance and Opposition (Acts 14:1-28)

In Iconium Paul and Barnabas went into the synagogue of the Jews together, and spoke in such a manner that a large number of people believed, both of Jews and of Greeks. But the Jews who disbelieved stirred up the minds of the Gentiles and embittered them against the brethren. Therefore Paul and Barnabas spent a long time there speaking boldly with reliance upon the Lord, who was testifying to the word of His grace, granting that signs and wonders be done by their hands. But the people of the city were divided; and some sided with the Jews, and some with the apostles. And when an attempt was made by both the Gentiles and the Jews together with their rulers, to mistreat and to stone Paul and Barnabas, they became aware of it and fled. They fled to Lystra and Derbe, cities of Lycaonia, and the surrounding region; and there they continued to preach the gospel.



Map 6

Shows the location of Iconium, Lystra, Derbe and Lycaonia

Now at Lystra a man was sitting who had no strength in his feet, for he was a cripple from birth and had never walked.

This man was listening to Paul as he spoke, who, when he had fixed his gaze on him and had seen that he had faith to be made well, said with a loud voice, “Stand upright on your feet.”

And he leaped up and began to walk.

When the crowds saw what Paul had done, they raised their voice, saying in the Lycaonian language, “The gods have become like men and have come down to us.”

They began calling Barnabas, Zeus, and Paul, because he was the chief speaker, Hermes. Hermes was considered by them the god of speech. The priest of Zeus, whose temple was just outside the city, brought bulls and garlands to the gates of the city, and wanted to join the people in offering sacrifice. Garlands are festoons of flowers, leaves, or other material, worn for ornament or as an honor.

But when the apostles Barnabas and Paul heard of it, they tore their robes and rushed out into the crowd, crying out and saying, “Men, why are you doing these things?”



Map 7: Location of Lycaonia in Anatolia (comprising the majority of nowadays Turkey)

“We are also men of the same nature as you, and preach the gospel to you that you should turn from these vain things to the living God, WHO MADE THE HEAVEN AND THE EARTH AND THE SEA AND ALL THAT IS IN THEM. In the generations gone by He permitted all the nations to go their own ways; and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.”

Even saying these things, with difficulty they prevented the people from offering sacrifice to them. But some Jews came from Pisidian Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead. But while the disciples stood around him, he got up and entered the city. The next day he went away with Barnabas to Derbe.

After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Pisidian Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, “Through many tribulations we must enter the kingdom of God.”

When they had appointed elders for them in every church, having prayed with fasting, they committed them to the Lord in Whom they had come to believe.

Then they went through Pisidia and came into Pamphylia. When they had spoken the word in Perga, the capital of Pamphylia, they went down to Attalia.



Photo 19

City overview of Perga

Attalia was an important seaport 19 kilometers (12 miles) west from Perga. It is nowadays called Antalya and it is Turkey's biggest international sea resort. From Attalia they sailed to Syrian Antioch, from which they had been commended to the grace of God for the work that they had accomplished.

When they had arrived and gathered the church together, they began to report all things that God had done with them and how He had opened a door of faith to the Gentiles. God had, as it were, opened the door for the Gentiles to believe. And they spent a long time with the disciples.



Photo 20. Sunset in Antalya

QUESTIONS OF ACTS CHAPTER 14

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 14

1. Who stirred up the minds of the Gentiles and embittered them against the brethren in Iconium?

2. What was the reaction of Paul and Barnabas?

3. Who made an attempt to mistreat and to stone Paul and Barnabas?

4. What had Paul noticed in the crippled man from Lystra who had never walked?

5. What wanted the priest of Zeus, whose temple was just outside the city, do?

6. Why did Paul and Barnabas prevent the people from offering sacrifice to them?

7. Who won over the crowds of Lystra and what did they do to Paul?

8. While the disciples stood around him, what did Paul do and where did he go?

9. After preaching the gospel in Derbe, where did Paul and Barnabas go and what did they do there to the disciples?

10. What type of door had God opened to the Gentiles?

ACTS CHAPTER 14 (NEW AMERICAN STANDARD BIBLE)

Acceptance and Opposition

1In Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a large number of people believed, both of Jews and of Greeks. **2**But the Jews who disbelieved stirred up the minds of the Gentiles and embittered them against the brethren. **3**Therefore they spent a long time *there* speaking boldly *with reliance* upon the Lord, who was testifying to the word of His grace, granting that signs and wonders be done by their hands. **4**But the people of the city were divided; and some sided with the Jews, and some with the apostles. **5**And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them, **6**they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region; **7**and there they continued to preach the gospel.

8At Lystra a man was sitting who had no strength in his feet, lame from his mother's womb, who had never walked. **9**This man was listening to Paul as he spoke, who, when he had fixed his gaze on him and had seen that he had faith to be made well, **10**said with a loud voice, "Stand upright on your feet." And he leaped up and *began* to walk. **11**When the crowds saw what Paul had done, they raised their voice, saying in the Lycaonian language, "The gods have become like men and have come down to us." **12**And they *began* calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker. **13**The priest of Zeus, whose *temple* was just outside the city, brought oxen and garlands to the gates, and wanted to offer sacrifice with the crowds. **14**But when the apostles Barnabas and Paul heard of it, they tore their robes and rushed out into the crowd, crying out **15**and saying, "Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you that you should turn from these vain things to a living God, WHO MADE THE HEAVEN AND THE EARTH AND THE SEA AND ALL THAT IS IN THEM. **16**"In the generations gone by He permitted all the nations to go their own ways; **17**and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness." **18***Even* saying these things, with difficulty they restrained the crowds from offering sacrifice to them.

19But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead. **20**But while the disciples stood around him, he got up and entered the city. The next day he went away with Barnabas to Derbe. **21**After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, **22**strengthening the souls of the disciples, encouraging them to continue in the faith, and *saying*, "Through many tribulations we must enter the kingdom of God." **23**When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed.

24They passed through Pisidia and came into Pamphylia. **25**When they had spoken the word in Perga, they went down to Attalia. **26**From there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished. **27**When they had arrived and gathered the church together, they *began* to report all things that God had done with them and how He had opened a door of faith to the Gentiles. **28**And they spent a long time with the disciples.

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ACTS CHAPTER 15

The Council at Jerusalem (Acts 15:1-12)

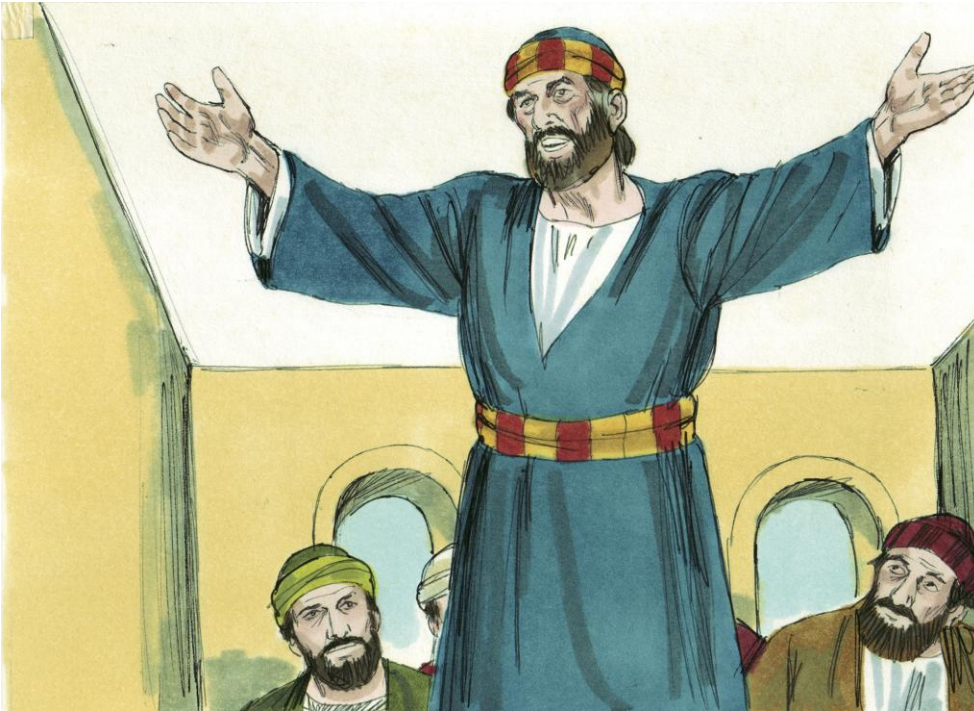
Some men came down from Judea and *began* teaching the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”

And when Paul and Barnabas had great dissension and debate with them, *the brethren* determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue. Therefore, being sent on their way by the church, they were passing through both Syrian Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren. When they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them.



But some of the sect of the Pharisees who had believed stood up, saying, “It is necessary to circumcise them and to direct them to observe the Law of Moses.”

The apostles and the elders came together to look into this matter.



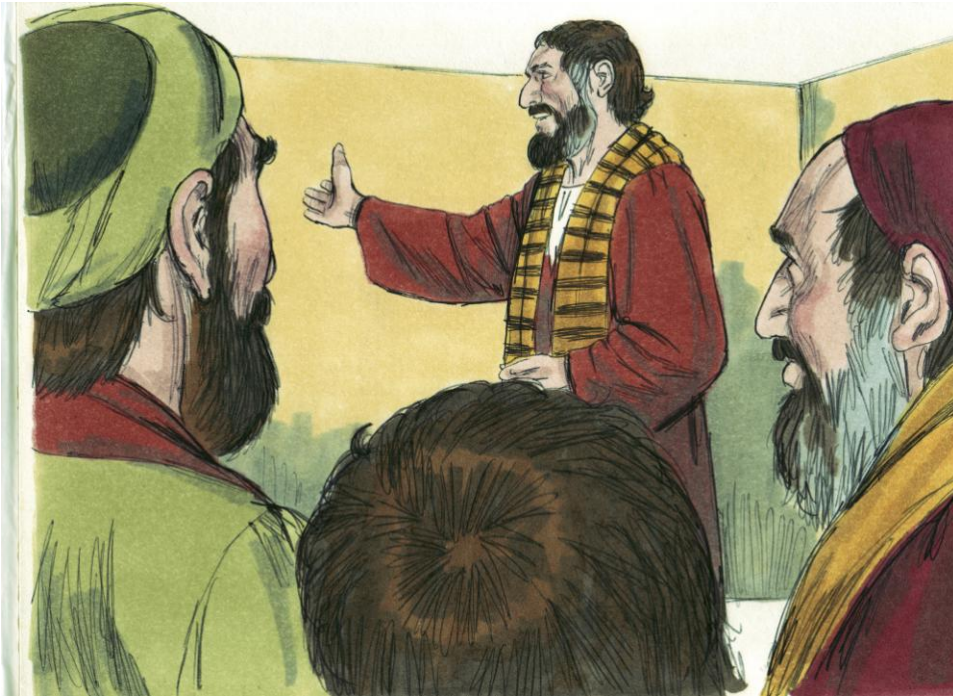
After there had been much debate, Peter stood up and said to them, “Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe. And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; and He made no distinction between us and them, cleansing their hearts by faith. Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.”

Why should we mark Peter’s words: “my mouth”? Only Peter had preached Christ to Cornelius and his household and as he had proclaimed the necessity of faith in Christ for the remission of sins, his hearers had believed and were saved. At that moment the Spirit had interrupted Peter’s address and had given these Gentiles the Holy Spirit. This is that gift whereby Peter and his friends could know that their salvation apart from circumcision and the law was genuine.

All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles.

James's Judgment (Acts 15:13-35)

After they had stopped speaking, James, the brother of the Lord, answered, saying, "Brethren, listen to me. "Simeon (the earthly name of Peter) has related how God first concerned Himself about taking from among the Gentiles a people for His name. "With this the words of the Prophets agree, just as it is written,



'AFTER THESE THINGS I will return,
AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN,
AND I WILL REBUILD ITS RUINS,
AND I WILL RESTORE IT,

SO THAT THE REST OF MANKIND MAY SEEK THE LORD,
AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,'

SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM LONG AGO.

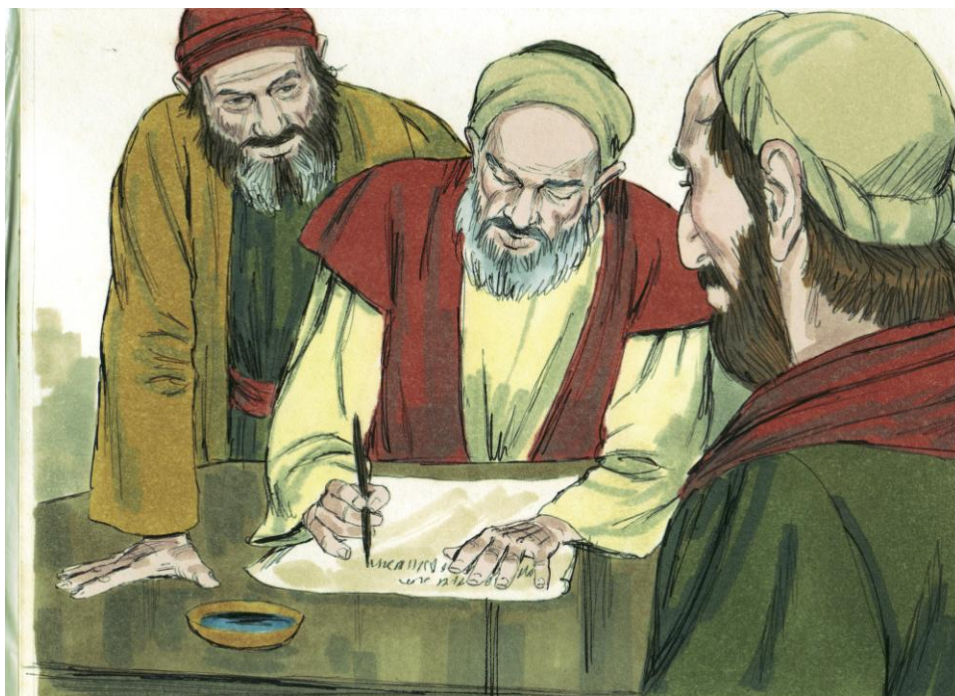
“Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles, but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood. For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath.”



Why did James handed down the final decision as his own? So strong had James position become among the believers of Judea that none seemed to recall the fact that the Lord Himself had trained and commissioned Peter for the work and leadership.

Why did the Gentiles had to abstain from things contaminated by idols and from fornication and from what is strangled and from blood? These four stipulations were in areas where the Gentiles had particular weaknesses and where the Jews were particularly repulsed by Gentile violations. It would help both the individual and the relationship between Gentile and Jew if these requirements were observed.

Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Syrian Antioch with Paul and Barnabas—Judas called Barsabbas, and Silas, leading men among the brethren, and they sent this letter by them,



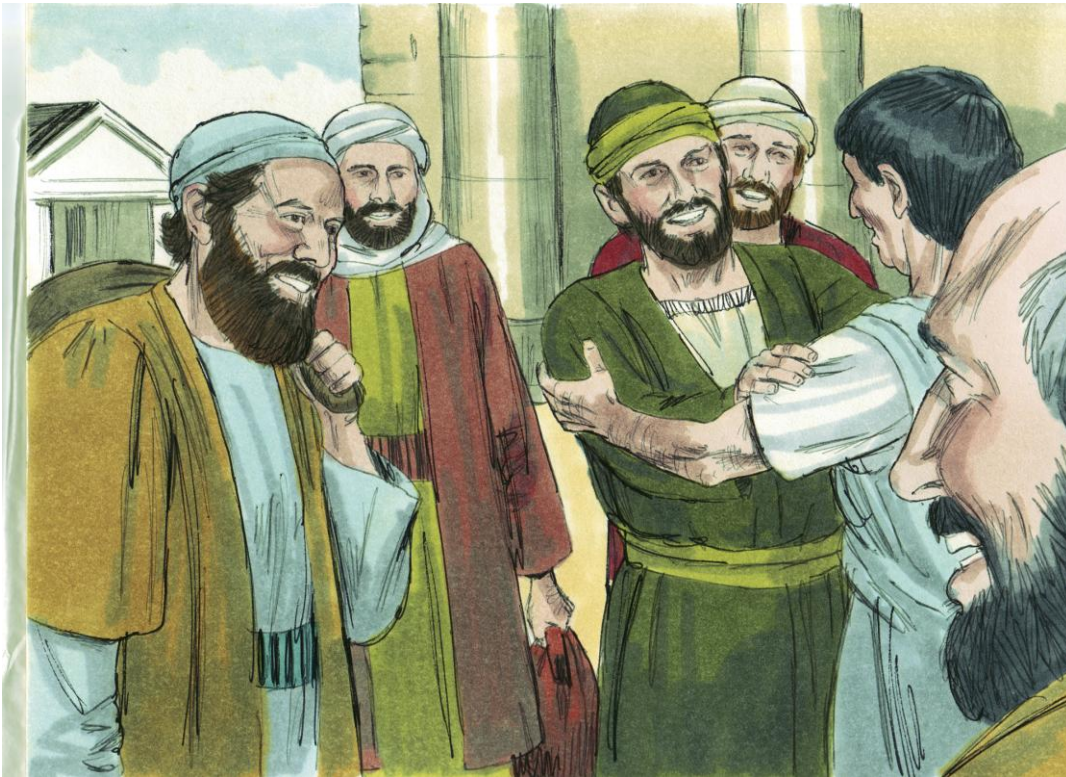
“The apostles and the brethren who are elders, to the brethren in Syrian Antioch and Syria and Cilicia who are from the Gentiles, greetings.

“Since we have heard that some of our number to whom we gave no instruction have disturbed you with *their* words, unsettling your souls, it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ.

Therefore we have sent Judas and Silas, who themselves will also report the same things by word of *mouth*.

For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials: that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well.

Farewell.”



So when they were sent away, they went down to Syrian Antioch; and having gathered the congregation together, they delivered the letter. When they had read it, they rejoiced because of its encouragement. Judas and Silas, also being prophets themselves, encouraged and strengthened the brethren with a lengthy message. After they had spent time *there*, they were sent away from the brethren in peace to the Jerusalem church, to those who had sent them out. [But it seemed good to Silas to remain in Syrian Antioch.] But Paul and Barnabas stayed in Syrian Antioch, teaching and preaching with many others also, the word of the Lord.

Second Apostolic Journey (Acts 15:36-41)

After some days Paul said to Barnabas, “Let us return and visit the brethren in every city in which we proclaimed the word of the Lord, *and* see how they are.”



Barnabas wanted to take John, called Mark, along with them also. But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work. And there occurred such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus, the island of Barnabas’s birthplace.

But Paul chose Silas and left, being committed by the brethren to the grace of the Lord. And he was traveling through Syria and Cilicia, strengthening the churches.

QUESTIONS OF ACTS CHAPTER 15

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 15

1. What was necessary to be saved according to some men who came down from Judea?

2. With whom did these men have great dissension and debate?

3. Who received Paul and Barnabas and some others when they arrived at Jerusalem?

4. According to Peter, how did God testify to the Gentiles?

5. How did James, the brother of the Lord, call Peter?

6. What was James his judgment to write to the Gentiles?

7. Who were being sent to Syrian Antioch with Paul and Barnabas?

8. How did the congregation in Syrian Antioch react when they read the letter?

9. After the sharp disagreement with Paul, who took Barnabas with him and where did he go?

10. And who did Paul chose and what did he do traveling through Syria and Cilicia?

ACTS CHAPTER 15 (NEW AMERICAN STANDARD BIBLE)

The Council at Jerusalem

1Some men came down from Judea and *began* teaching the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” **2**And when Paul and Barnabas had great dissension and debate with them, *the brethren* determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue. **3**Therefore, being sent on their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren. **4**When they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them. **5**But some of the sect of the Pharisees who had believed stood up, saying, “It is necessary to circumcise them and to direct them to observe the Law of Moses.”

6The apostles and the elders came together to look into this matter. **7**After there had been much debate, Peter stood up and said to them, “Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe.**8**“And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; **9**and He made no distinction between us and them, cleansing their hearts by faith. **10**“Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? **11**“But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.”

12All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles.

James’s Judgment

13After they had stopped speaking, James answered, saying, “Brethren, listen to me. **14**“Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name. **15**“With this the words of the Prophets agree, just as it is written,

16‘AFTER THESE THINGS I will return,
AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN,
AND I WILL REBUILD ITS RUINS,
AND I WILL RESTORE IT,

17SO THAT THE REST OF MANKIND MAY SEEK THE LORD,
AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,’

18SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM LONG AGO.

19“Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles, **20**but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood. **21**“For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath.”

22Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas—Judas called Barsabbas, and Silas, leading men among the brethren, **23**and they sent this letter by them,

“The apostles and the brethren who are elders, to the brethren in Antioch and Syria and Cilicia who are from the Gentiles, greetings.

24“Since we have heard that some of our number to whom we gave no instruction have disturbed you with *their* words, unsettling your souls,
25it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul,
26men who have risked their lives for the name of our Lord Jesus Christ.
27“Therefore we have sent Judas and Silas, who themselves will also report the same things by word *of mouth*.
28“For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials:
29that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell.”

30So when they were sent away, they went down to Antioch; and having gathered the congregation together, they delivered the letter. **31**When they had read it, they rejoiced because of its encouragement. **32**Judas and Silas, also being prophets themselves, encouraged and strengthened the brethren with a lengthy message. **33**After they had spent time *there*, they were sent away from the brethren in peace to those who had sent them out. **34**[But it seemed good to Silas to remain there.] **35**But Paul and Barnabas stayed in Antioch, teaching and preaching with many others also, the word of the Lord.

Second Missionary Journey

36After some days Paul said to Barnabas, “Let us return and visit the brethren in every city in which we proclaimed the word of the Lord, *and see* how they are.” **37**Barnabas wanted to take John, called Mark, along with them also. **38**But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work. **39**And there occurred such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus. **40**But Paul chose Silas and left, being committed by the brethren to the grace of the Lord. **41**And he was traveling through Syria and Cilicia, strengthening the churches.

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ACTS CHAPTER 16

The Macedonian Vision (Acts 16:1-13)

Paul came also to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, and he was well spoken of by the brethren who were in Lystra and Iconium. Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek. Now while Paul, Silas and Timothy were passing through the cities, they were delivering the decrees which had been decided upon by the apostles and elders who were in Jerusalem, for them to observe. So the churches were being strengthened in the faith, and were increasing in number daily.

They passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in the Asia region. And after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus or Holy Spirit did not permit them; and passing by Mysia, they came down to Troas.



Map 8

Shows the location of Derbe, Lystra, Iconium, Jerusalem, Phrygia, Galatia, Asia, Mysia, Bithynia and Troas

Alexandria Troas (the full name of Troas) was located 16 kilometers (10 miles) from ancient Troy. It was a Roman colony and an important seaport for connections between Macedonia and Greece on the one hand and Asia Minor on the other.

There a vision appeared to Paul in the night: a man of Macedonia was standing and appealing to him, and saying, “Come over to Macedonia and help us.”

Should we also look today for some supernatural manifestation in seeking God’s guidance? No. Today we are to walk entirely “by faith, not by sight” (2 Corinthians 5:7). Of the many such supernatural ‘calls’ recorded in the Scriptures, this one of Paul at Troas is the last, for such manifestations vanished away with the setting aside of Israel and her kingdom hopes.

When he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them.

Why do we suddenly see a “we” passage? Luke, the beloved physician (Colossians 4:14) who is the writer of the book of Acts, is informing here the reader that he had joined the party at Troas. His historical style of writing gives place to a style of writing of personal observation.

So putting out to sea from Troas, we ran a straight course to Samothrace. This island was a convenient place for boats to anchor rather than risk sailing at night. On the day following we went to Neapolis, the seaport for Philippi; and from there to the city of Philippi, which is a leading city of the district of Macedonia. Since Philippi was a *Roman* colony, it was independent of provincial administration and had a governmental organization modeled after that of Rome. Many retired legionnaires from the Roman army settled there.



Photo 21

The island of Samothrace, with Mt. Fengari in the background.

And we were staying in this city for some days. And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer. There were so few Jews in Philippi that there was no synagogue, so the Jews who were there met for prayer along the banks of the Gangites River. It was customary for such places of prayer to be located outdoors near running water. And we sat down and began speaking to the women who had assembled.



Map 8
Shows the location of Macedonia, Troas, Samothrace, Neapolis, Philippi and Thyatira

First Convert in Europe (Acts 16:14-21)

A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening. Her name may be associated with her place of origin, the Hellenistic district of Lydia. Thyatira was famous for its dyeing works, especially royal purple (crimson).

And the Lord opened Lydia her heart to respond to the things spoken by Paul.

And when she and her household had been baptized, she urged us, saying, “If you have judged me to be faithful to the Lord, come into my house and stay.”

And she prevailed upon us. She used such entreaties and persuasions that at last we consented to lodge there.



Photo 22

Ruins of the centre of Philippi: the forum in the foreground, the market and the basilica in the background

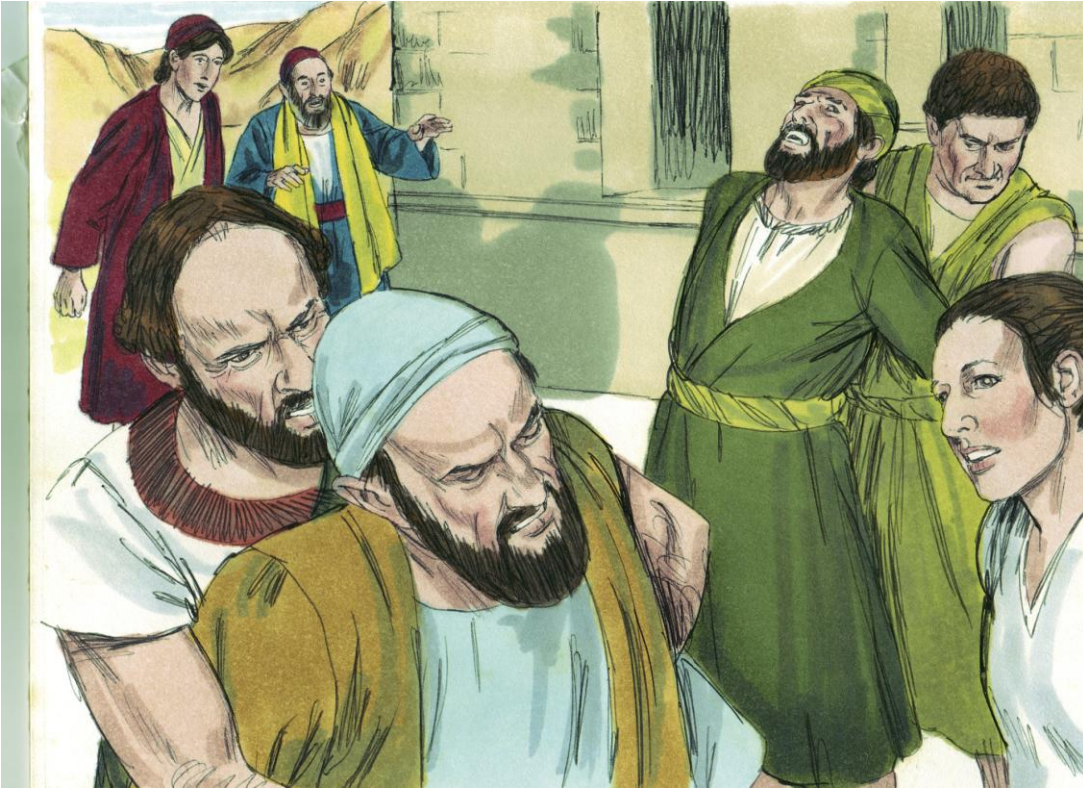
It happened that as we were going to the place of prayer, a slave-girl having a spirit of divination met us, who was bringing her masters much profit by fortune-telling.

Following after Paul and us, she kept crying out, saying, “These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation.”

She continued doing this for many days.

But Paul was greatly annoyed, and turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her!”

And it came out at that very moment. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the market place before the authorities.



And when they had brought them to the chief magistrates, they said, “These men are throwing our city into confusion, being Jews, and are proclaiming customs which it is not lawful for us to accept or to observe, being Romans.”

Paul and Silas Imprisoned (Acts 16:22-30)

The crowd rose up together against them, and the chief magistrates tore their robes off them and proceeded to order *them* to be beaten with rods. When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely; and he, having received such a command, threw them into the inner prison and fastened their feet in the stocks.

But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them; and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone’s chains were unfastened.



When the jailer awoke and saw the prison doors opened, he drew his sword and was about to kill himself, supposing that the prisoners had escaped.

But Paul cried out with a loud voice, saying, “Do not harm yourself, for we are all here!”

And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas.

And after he brought them out, he said, “Sirs, what must I do to be saved?”

The Jailer Converted (Acts 16:31-40)

They said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

Why is this clear, pointed message different as before Paul started his ministry? When “the crowds” had asked John the Baptist: “Then what shall we do?” he had insisted upon the fruits of repentance and of the kingdom (Luke 3:9-11). When a lawyer had asked our Lord: “What shall I do to inherit eternal life?” the Lord had asked him: “What is written in the Law?” and had instructed him: “Do this and you will live” (Luke 10:25-28). When Peter’s convicted hearers at Pentecost had asked: “What shall we do?” Peter had directed them to “repent and be baptized ... for the forgiveness of your sins” (Acts 2:37,38).

Do the added words: “and your household” promise that the faith of one member of a family secures the salvation of the whole family? This teaching is not found anywhere in the Pauline epistles. The meaning is simply: “This goes for your household too. They, as well as you, may believe and be saved.”

And they spoke the word of the Lord to him together with all who were in his house. And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his *household*. And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.



Photo 23

Ruins at Philippi

Now when day came, the chief magistrates sent their policemen, saying, “Release those men.”

And the jailer reported these words to Paul, *saying*, “The chief magistrates have sent to release you. Therefore come out now and go in peace.”

But Paul said to them, “They have beaten us in public without trial, men who are Romans, and have thrown us into prison; and now are they sending us away secretly? No indeed! But let them come themselves and bring us out.”

The policemen reported these words to the chief magistrates. They were afraid when they heard that they were Romans, and they came and appealed to them, and when they had brought them out, they kept begging them to leave the city of Philippi. They went out of the prison and entered *the house of* Lydia, and when they saw the brethren, they encouraged them and departed.



Map 9

Map of Greece showing
Philippi

QUESTIONS OF ACTS CHAPTER 16

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 16

1. Where did Paul meet Timothy and what was Timothy?

2. Why did Paul circumcise Timothy?

3. Who did not permit Paul, Silas and Timothy to go into Bithynia?

4. What vision appeared to Paul in the night when he was at Alexandria Troas?

5. What was the city of Philippi of the district of Macedonia and what colony was it?

6. How could Lydia respond to the things spoken by Paul?

7. What did the slave-girl, having a spirit of divination, say about Paul, Silas, Timothy and Luke?

8. At about midnight what were Paul and Silas and the prisoners doing?

9. What did they say to the jailor in order to be saved?

10. What were the chief magistrates when they heard that Paul and Silas were Romans, and what did they do?

ACTS CHAPTER 16 (NEW AMERICAN STANDARD BIBLE)

The Macedonian Vision

1Paul came also to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, **2**and he was well spoken of by the brethren who were in Lystra and Iconium. **3**Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek. **4**Now while they were passing through the cities, they were delivering the decrees which had been decided upon by the apostles and elders who were in Jerusalem, for them to observe. **5**So the churches were being strengthened in the faith, and were increasing in number daily.

6They passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia; **7**and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them; **8**and passing by Mysia, they came down to Troas. **9**A vision appeared to Paul in the night: a man of Macedonia was standing and appealing to him, and saying, "Come over to Macedonia and help us." **10**When he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them.

11So putting out to sea from Troas, we ran a straight course to Samothrace, and on the day following to Neapolis; **12**and from there to Philippi, which is a leading city of the district of Macedonia, a *Roman* colony; and we were staying in this city for some days. **13**And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.

First Convert in Europe

14A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. **15**And when she and her household had been baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come into my house and stay." And she prevailed upon us.

16It happened that as we were going to the place of prayer, a slave-girl having a spirit of divination met us, who was bringing her masters much profit by fortune-telling. **17**Following after Paul and us, she kept crying out, saying, "These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation." **18**She continued doing this for many days. But Paul was greatly annoyed, and turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her!" And it came out at that very moment.

19But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the market place before the authorities, **20**and when they had brought them to the chief magistrates, they said, "These men are throwing our city into confusion, being Jews, **21**and are proclaiming customs which it is not lawful for us to accept or to observe, being Romans."

Paul and Silas Imprisoned

22The crowd rose up together against them, and the chief magistrates tore their robes off them and proceeded to order *them* to be beaten with rods. **23**When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely; **24**and he, having received such a command, threw them into the inner prison and fastened their feet in the stocks.

25But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them; **26**and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone's chains were unfastened. **27**When the jailer awoke and saw the prison doors opened, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. **28**But Paul cried out with a loud voice, saying, "Do not harm yourself, for we are all here!" **29**And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, **30**and after he brought them out, he said, "Sirs, what must I do to be saved?"

The Jailer Converted

31They said, "Believe in the Lord Jesus, and you will be saved, you and your household." **32**And they spoke the word of the Lord to him together with all who were in his house. **33**And he took them that *very* hour of the night and washed their wounds, and immediately he was baptized, he and all his *household*. **34**And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.

35Now when day came, the chief magistrates sent their policemen, saying, "Release those men." **36**And the jailer reported these words to Paul, *saying*, "The chief magistrates have sent to release you. Therefore come out now and go in peace." **37**But Paul said to them, "They have beaten us in public without trial, men who are Romans, and have thrown us into prison; and now are they sending us away secretly? No indeed! But let them come themselves and bring us out." **38**The policemen reported these words to the chief magistrates. They were afraid when they heard that they were Romans, **39**and they came and appealed to them, and when they had brought them out, they kept begging them to leave the city. **40**They went out of the prison and entered *the house of* Lydia, and when they saw the brethren, they encouraged them and departed.

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ACTS CHAPTER 17

Paul at Thessalonica (Acts 17:1-9)

Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. Thessalonica was about 100 miles from Philippi and it was the capital of the province of Macedonia and had a population of more than 200,000, including a colony of Jews (and a synagogue).



And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures, explaining and giving evidence that the Christ had to suffer and rise again from the dead, and saying, "This Jesus whom I am proclaiming to you is the Christ."

And some of them were persuaded and joined Paul and Silas, along with a large number of the God-fearing Greeks and a number of the leading women. But the Jews, becoming

jealous and taking along some wicked men from the market place, formed a large disorderly crowd.

Why did the Jews become jealous? Because of the large number of people (including some Jews, many God-fearing Gentiles and many prominent women) who responded to Paul's ministry.

The large disorderly crowd set the city in an uproar; and attacking the house of Jason, who had welcomed Paul, they were seeking to bring them out to the people.

When they did not find them, they *began* dragging Jason and some brethren before the city authorities, shouting, "These men who have upset the world have come here also; and Jason has welcomed them, and they all act contrary to the decrees of Caesar, saying that there is another king, Jesus."

They stirred up the crowd and the city authorities who heard these things. And when they had received a 'security', or bail, from Jason and the others, they released them.

Paul at Berea (Acts 17:10-15)

The brethren immediately sent Paul and Silas away by night to Berea which is nowadays called Veria. It is located 50 miles from Thessalonica in another district of Macedonia.



Photo 24

Nightview of Veria, former Berea, with a population of 66,547 (as of 2011).

And when they arrived, they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily *to see whether these things were so*. Therefore many of them believed, along with a number of prominent Greek women and men.

But when the Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, they came there as well, agitating and stirring up the crowds.



Photo 25

The city Veria by daylight

Then immediately the brethren sent Paul out to go as far as the sea; and Silas and Timothy remained there. Now those who escorted Paul brought him as far as Athens; and receiving a command for Silas and Timothy to come to him as soon as possible, they left.

Paul at Athens (Acts 17:16-21)

Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was observing the city full of idols. So he was reasoning in the synagogue with the Jews and the God-fearing *Gentiles*, and in the market place every day with those who happened to be present. And also some of the Epicurean and Stoic philosophers were conversing with him. The Epicurean philosophers taught originally that the greatest good is happiness, but not just momentary pleasure. By Paul's time, however, this philosophy had degenerated into a more sensual system of thought. The Stoic philosophers taught that people should live in accord with nature, recognize their own self-sufficiency and independence, and suppress their desires. By Paul's time it had degenerated into a system of pride.

Some were saying, “What would this idle babbler wish to say?”

Others, “He seems to be a proclaimer of strange deities,”—because he was preaching Jesus and the resurrection.

And they took him and brought him to the Areopagus, saying, “May we know what this new teaching is which you are proclaiming?”

“For you are bringing some strange things to our ears; so we want to know what these things mean.”

The Areopagus or Areios Pagos is the ‘Rock of Ares’, north-west of the Acropolis, which in classical times functioned as the high Court of Appeal for criminal and civil cases. Ares was the Greek god of thunder and war (the Roman equivalent was Mars). Therefore later, the Romans referred to the rocky hill as ‘Mars Hill’ after Mars. By Paul’s time the Court or Council of the Areopagus considered themselves the custodians of teachings that introduced new religions and foreign gods.

(Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new.)

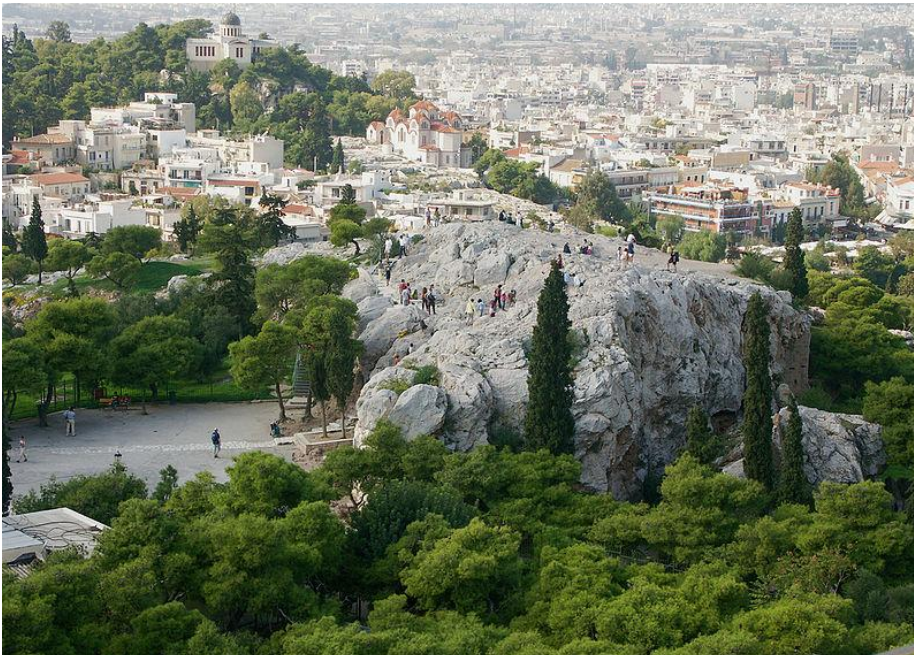


Photo 26

The Aeropagus as viewed from the Acropolis

Sermon on Mars Hill (Acts 17:22-34)

So Paul stood in the midst of the Areopagus and said, “Men of Athens, I observe that you are very religious in all respects.

“For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, ‘TO AN UNKNOWN GOD.’

Therefore what you worship in ignorance, this I proclaim to you. “The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; nor is He served by human hands, as though He needed anything, since He Himself gives to all *people* life and breath and all things; and He made from one *man* every nation of mankind to live on all the face of the earth, having determined *their* appointed times and the boundaries of their habitation, that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and exist, as even some of your own poets have said, ‘For we also are His children.’

What departure from the kingdom message and program do we see in this passage? Our Lord, in His proclamation of the kingdom never went any farther back in human history than David and Abraham. Once He did refer to Adam and Eve without mentioning their names (Matthew 19:4) but this without any reference to the kingdom. The Lord did this because the Gentiles had been cast away and the establishment of the Messianic kingdom was based on promises made to these two patriarchs.



Photo 27. Athens view from Areopagus hill



Photo 28

Engraved plaque containing Apostle Paul's Areopagus sermon.

“Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man.

“Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.”

Why does Paul mention the word “repent” in his sermon? Since the word “repent” (in Greek metanoeo) means a thorough change of mind, it is evident that any unbeliever who becomes a believer repents in the process. Yet it is also evident that the emphasis in the message of John the Baptist, Christ and the twelve, was on repentance, while this was not the case with Paul. An examination both of the latter part of Acts and of his epistles will reveal that the emphasis in his message was upon grace, to be appropriated by faith.

Now when they heard of the resurrection of the dead, some *began* to sneer, others said, “We shall hear you again concerning this.”

Immortality of the soul was accepted by the Greeks, but not resurrection of a dead body. That's why his address was interrupted. Satisfied with their own heathen beliefs they did not even care to hear him further.

So Paul went out of their midst. But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

QUESTIONS OF ACTS CHAPTER 17

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 17

1. What did Paul say to the colony of Jews in Thessalonica?

2. Why did the large disorderly crowd shout Paul when they *began* dragging Jason and some brethren before the city authorities?

3. How did the Jews of Berea received the word of God?

4. What happened to Paul's spirit while he was waiting for Silas and Timothy at Athens?

5. Where and with whom was he reasoning at Athens?

6. How did the men of Athens call Paul before they took him and brought him to the Areopagus?

7. How did they worship according to Paul?

8. Why is the God who made the world and all things in it not far from each one of us?

9. How did God proof to all men that Christ will judge the world in righteousness?

10. What was their reaction when they heard of the resurrection of the dead?

ACTS CHAPTER 17 (NEW AMERICAN STANDARD BIBLE)

Paul at Thessalonica

1Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. **2**And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures, **3**explaining and giving evidence that the Christ had to suffer and rise again from the dead, and *saying*, "This Jesus whom I am proclaiming to you is the Christ." **4**And some of them were persuaded and joined Paul and Silas, along with a large number of the God-fearing Greeks and a number of the leading women. **5**But the Jews, becoming jealous and taking along some wicked men from the market place, formed a mob and set the city in an uproar; and attacking the house of Jason, they were seeking to bring them out to the people. **6**When they did not find them, they *began* dragging Jason and some brethren before the city authorities, shouting, "These men who have upset the world have come here also; **7**and Jason has welcomed them, and they all act contrary to the decrees of Caesar, saying that there is another king, Jesus." **8**They stirred up the crowd and the city authorities who heard these things. **9**And when they had received a pledge from Jason and the others, they released them.

Paul at Berea

10The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews. **11**Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily *to see whether* these things were so. **12**Therefore many of them believed, along with a number of prominent Greek women and men. **13**But when the Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, they came there as well, agitating and stirring up the crowds. **14**Then immediately the brethren sent Paul out to go as far as the sea; and Silas and Timothy remained there. **15**Now those who escorted Paul brought him as far as Athens; and receiving a command for Silas and Timothy to come to him as soon as possible, they left.

Paul at Athens

16Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was observing the city full of idols. **17**So he was reasoning in the synagogue with the Jews and the God-fearing *Gentiles*, and in the market place every day with those who happened to be present. **18**And also some of the Epicurean and Stoic philosophers were conversing with him. Some were saying, "What would this idle babbler wish to say?" Others, "He seems to be a proclaimer of strange deities,"—because he was preaching Jesus and the resurrection. **19**And they took him and brought him to the Areopagus, saying, "May we know what this new teaching is which you are proclaiming?" **20**"For you are bringing some strange things to our ears; so we want to know what these things mean." **21**(Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new.)

Sermon on Mars Hill

22So Paul stood in the midst of the Areopagus and said, "Men of Athens, I observe that you are very religious in all respects. **23**"For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' Therefore what you worship in ignorance, this I proclaim to you. **24**"The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; **25**nor is He served by human hands, as though He needed anything, since He Himself gives to all *people* life and breath and all things; **26**and He made from one *man* every nation of mankind to live on all the face of the earth, having determined *their* appointed times and the boundaries of their habitation, **27**that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of

us; **28**for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His children.' **29**"Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man.**30**"Therefore having overlooked the times of ignorance, God is now declaring to men that all *people*everywhere should repent, **31**because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead."

32Now when they heard of the resurrection of the dead, some *began* to sneer, but others said, "We shall hear you again concerning this." **33**So Paul went out of their midst. **34**But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

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ACTS CHAPTER 18

Paul at Corinth (Acts 18:1-22)

After these things Paul left Athens and went to Corinth. And he found a Jew named Aquila, a native of Pontus. Pontus is a historical Greek designation for a region on the southeast coast of the Black Sea, located in modern-day northeastern Turkey. Aquila had recently come from Italy with his wife Priscilla, because Claudius, Roman Emperor from AD 41 to 54, had commanded all the Jews to leave Rome. Paul came to them, and because he was of the same trade, he stayed with them and they were working, for by trade they were tent-makers. And Paul was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks.



Photo 29

Street in ancient
Corinth

But when Silas and Timothy came down from Macedonia, Paul began devoting himself completely to the word, solemnly testifying to the Jews that Jesus was the Christ.

But when they resisted and blasphemed, he shook out his garments and said to them, "Your blood be on your own heads! I am clean. From now on I will go to the Gentiles."

Then he left there and went to the house of a man named Titius Justus, a worshiper of God, whose house was next to the synagogue. Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized.

Why did Paul moved into a home which the Jews would have shrunk from entering: the house of a Gentile “worshiper” named Titius Justus who, moreover, lived right next door to the synagogue? Paul did not take this action out of spite or for personal reasons. It was entirely a doctrinal matter. His choice of the home of a Gentile for a meeting place would moreover be apt to draw more Gentiles, and the new congregation would stand as a visible symbol of God’s purpose to send salvation to the Gentiles despite, yea, through, Israel’s unbelief.

And the Lord said to Paul in the night by a vision, "Do not be afraid [any longer], but go on speaking and do not be silent; for I am with you, and no man will attack you in order to harm you, for I have many people in this city."

How it must have stimulated Paul his zeal for his beloved Lord, to hear his voice, encouraging him to speak out boldly and assuring him not only of the fellowship of His presence, but also of physical protection and many souls! And Paul settled in Corinth a year and six months, teaching the word of God among them.



Photo 30

The Roman fountain of ancient Corinth

But while Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat.

There they said, "This man persuades men to worship God contrary to the law."

But when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of wrong or of vicious crime, O Jews, it would be reasonable for me to put up with you; but if there are questions about words and names and your own law, look after it yourselves; I am unwilling to be a judge of these matters."

And he drove them away from the judgment seat. And they all took hold of Sosthenes, the leader of the synagogue, and [began] beating him in front of the judgment seat. But Gallio was not concerned about any of these things.

Paul, having remained many days longer, took leave of the brethren and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchrea he had his hair cut, for he was keeping a vow. They came to Ephesus, and Paul left them there.



Map 8
Shows the location of Athens, Corinth, Pontus, Syria, Cenchrea and Ephesus

Ephesus was a leading commercial city of Asia Minor, the capital of provincial Asia and the location of the temple of Artemis, also known less precisely as the temple of Diana.

Now Paul himself entered the synagogue and reasoned with the Jews.

When they asked him to stay for a longer time, he did not consent, but taking leave of them and saying, "I will return to you again if God wills," he set sail from Ephesus.



Photo 31 The open-air theater of Ephesus

When he had landed at Caesarea, he went up and greeted the church in Jerusalem, and went down to Syrian Antioch.

Third Apostolic Journey (Acts 18:23-28)

And having spent some time in Syrian Antioch, he left and passed successively through the Galatian region and Phrygia, strengthening all the disciples.



Map 10. Shows the location of Syrian Antioch, Galatia and Phrygia

Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. So he was characterized by forceful and appropriate expression. Apollos had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John; and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.



What had Apollos found in Aquila and Priscilla? A couple who could lead him further into the truth with the same exactness which he had himself exhibited. Whereas Apollos had been instructed in “the way of the Lord”, Aquila and Priscilla now led him further into “the way of God”. They could now tell Apollos the great basic truths of the mystery as they learned them from Paul in his “gospel of the grace of God.” They could show him the crucifixion, resurrection and ascension (of which he may have heard) in the light of that grace – all of it harmonizing perfectly with the Old Testament Scriptures, though not taught there.

And when he wanted to go across to Achaia, the Roman province with Corinth as capital, the brethren encouraged him and wrote to the disciples to welcome him. And when he had arrived, he greatly helped those who had believed through grace, for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.

QUESTIONS OF ACTS CHAPTER 18

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 18

1. Why had Aquila recently come from Italy with his wife Priscilla?

2. Why did Paul stay with them in Corinth?

3. When did Paul left the Jews and went to the house of a man named Titius Justus, a worshiper of God, whose house was next to the synagogue?

4. When did many of the Corinthians believe and were baptized?

5. What did the Jews say when they brought Paul before the judgment seat?

6. What was the reaction of Gallio, the proconsul of Achaia?

7. What couple travelled with Paul from Corinth to Ephesus?

8. What did Paul say to the Jews in the synagogue of Ephesus?

9. What did Priscilla and Aquila do when they heard Apollo speaking?

10. How did Apollo help those who had believed through grace in Achaia?

ACTS CHAPTER 18 (NEW AMERICAN STANDARD BIBLE)

Paul at Corinth

1After these things he left Athens and went to Corinth. **2**And he found a Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them, **3**and because he was of the same trade, he stayed with them and they were working, for by trade they were tent-makers. **4**And he was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks.

5But when Silas and Timothy came down from Macedonia, Paul *began* devoting himself completely to the word, solemnly testifying to the Jews that Jesus was the Christ. **6**But when they resisted and blasphemed, he shook out his garments and said to them, “Your blood *be* on your own heads! I am clean. From now on I will go to the Gentiles.” **7**Then he left there and went to the house of a man named Titius Justus, a worshiper of God, whose house was next to the synagogue. **8**Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized. **9**And the Lord said to Paul in the night by a vision, “Do not be afraid *any longer*, but go on speaking and do not be silent; **10**for I am with you, and no man will attack you in order to harm you, for I have many people in this city.” **11**And he settled *there* a year and six months, teaching the word of God among them.

12But while Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat, **13**saying, “This man persuades men to worship God contrary to the law.” **14**But when Paul was about to open his mouth, Gallio said to the Jews, “If it were a matter of wrong or of vicious crime, O Jews, it would be reasonable for me to put up with you; **15**but if there are questions about words and names and your own law, look after it yourselves; I am unwilling to be a judge of these matters.” **16**And he drove them away from the judgment seat. **17**And they all took hold of Sosthenes, the leader of the synagogue, and *began* beating him in front of the judgment seat. But Gallio was not concerned about any of these things.

18Paul, having remained many days longer, took leave of the brethren and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchræa he had his hair cut, for he was keeping a vow. **19**They came to Ephesus, and he left them there. Now he himself entered the synagogue and reasoned with the Jews. **20**When they asked him to stay for a longer time, he did not consent, **21**but taking leave of them and saying, “I will return to you again if God wills,” he set sail from Ephesus.

22When he had landed at Caesarea, he went up and greeted the church, and went down to Antioch.

Third Missionary Journey

23And having spent some time *there*, he left and passed successively through the Galatian region and Phrygia, strengthening all the disciples.

24Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. **25**This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John; **26**and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. **27**And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he greatly helped those who had believed through grace, **28**for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.

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Photo 32: The Theatre of Ephesus with harbour street. Due to ancient and subsequent deforestation, overgrazing (mostly by goat herds), erosion and soil degradation the Turkey coastline is now 3–4 km (2–2 mi) away from the ancient Greek site with sediments filling the plain and the Mediterranean Sea. In the background: muddy remains of the former harbour, bare hill ridges without rich soils and woods, a maquis shrubland remaining.

ACTS CHAPTER 19

Paul at Ephesus (Acts 19:1-10)



Photo 33 Street scene at the archeological excavations at Ephesus

It happened that while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus, and found some disciples.

He said to them, “Did you receive the Holy Spirit when you believed?”

And they said to him, “No, we have not even heard whether the Holy Spirit has come.”

And Paul said, “Into what then were you baptized?”

And they said, “Into John’s baptism.”

Paul said, “John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus.”

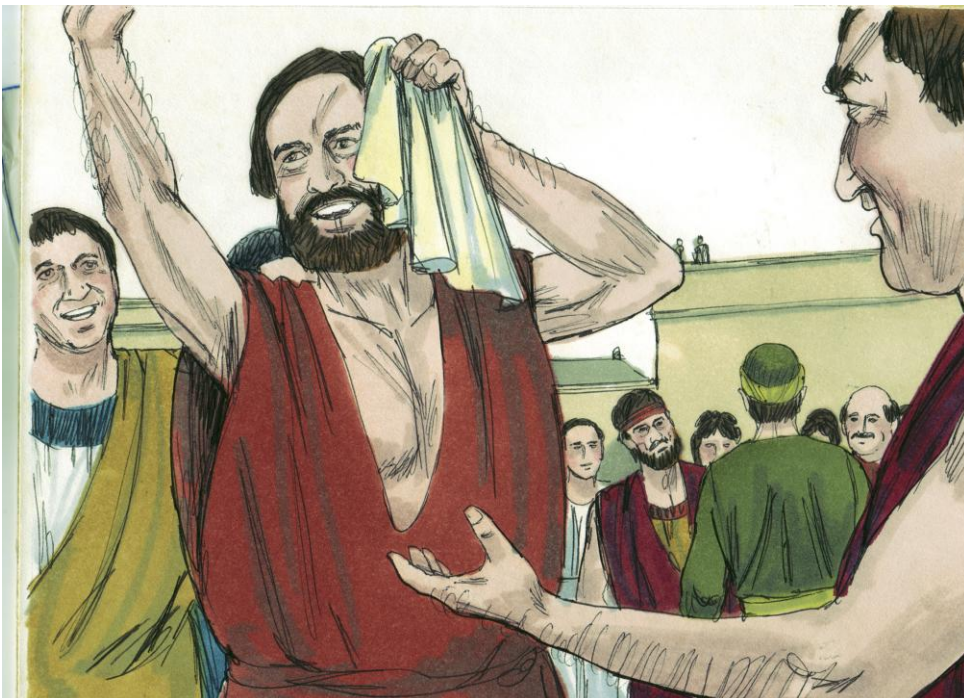
When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying. There were in all about twelve men.

What was the difference between John's baptism and that of Peter at Pentecost? There was no basic difference. Both were baptisms of "repentance" and both were "for the remission of sins" (Mark 1:4; Acts 2:38). There was a difference in the result, however, for at Pentecost those baptized received "the gift of the Holy Ghost" in addition to the remission of sins. This explained why these disciples had not received the gift, and why, with the laying on of Paul's hands, they now "began speaking with tongues and prophesying."

And Paul entered the synagogue and continued speaking out boldly for three months, reasoning and persuading them about the kingdom of God. But when some were becoming hardened and disobedient, speaking evil of the Way before the people, he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus. This took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

Miracles at Ephesus (Acts 19:11-41)

God was performing extraordinary miracles by the hands of Paul, so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out.



But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, “I adjure you by Jesus whom Paul preaches.”

Seven sons of one Sceva, a Jewish chief priest, were doing this.

And the evil spirit answered and said to them, “I recognize Jesus, and I know about Paul, but who are you?”

And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded.

This became known to all, both Jews and Greeks, who lived in Ephesus; and fear fell upon them all and the name of the Lord was being magnified. Many also of those who had believed kept coming, confessing and disclosing their practices. And many of those who practiced magic brought books together and began burning them in the sight of everyone; and they counted up the price of them and found it fifty thousand pieces of silver. So the word of the Lord was growing mightily and prevailing.



In what way were these seven vagabond Jews again symbolic of the nation as a whole? In their ill use of Christ, Satan has prevailed against them and left them, spiritually, naked and wounded. But there is even more in this narrative that is symbolic, for as a result of this incident “the name of the Lord was being magnified” and there were “many,” evidently including some Jews, who now believed, confessed, and disclosed their practices. We have here salvation going to the Gentiles through Israel’s fall (see Romans 11:11-15) and more: through their fall there is grace to all, both individual Jews and individual Gentiles.

Now after these things were finished, Paul purposed in the Spirit to go to Jerusalem after he had passed through Macedonia and Achaia, saying, “After I have been there, I must also see Rome.”

And having sent into Macedonia two of those who ministered to him, Timothy and Erastus, he himself stayed in Asia for a while. Erastus was an important figure at Corinth, “the city treasurer” at one time (see Romans 16:23). He is later located at Corinth also (see 2 Timothy 4:20).



Map 10. Shows the location of Ephesus, Jerusalem, Macedonia, Achaia and Asia

About that time there occurred no small disturbance concerning the Way. For a man named Demetrius, a silversmith, who made silver shrines of Artemis, was bringing no little business to the craftsmen.

He gathered these craftsmen together with the workmen of similar trades, and said, “Men, you know that our prosperity depends upon this business. “You see and hear that not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods made with hands are no gods at all. “Not only is there danger that this trade of ours fall into disrepute, but also that the temple of the great goddess Artemis be regarded as worthless and that she whom all of Asia and the world worship will even be dethroned from her magnificence.”

When they heard this and were filled with rage, they began crying out, saying, “Great is Artemis of the Ephesians!”



Photo 34 The site of the temple of Artemis at Ephesus



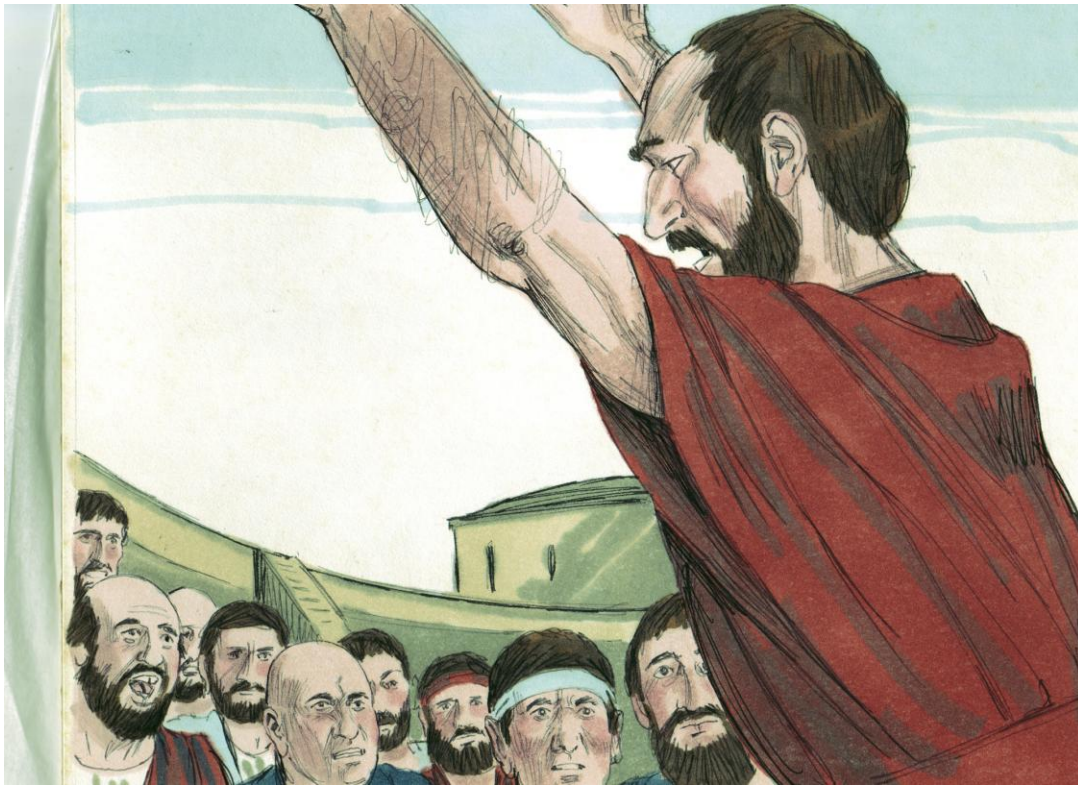
Photo 35 The Great Theater of Ephesus

The city was filled with the confusion, and they rushed with one accord into the theater, dragging along Gaius and Aristarchus, Paul's traveling companions from Macedonia. And when Paul wanted to go into the assembly, the disciples would not let him. Also some of the Asiarchs, who were his friends, sent to him and repeatedly urged him not to venture into the theater. The Asiarchs were men of wealth and position chosen to preside over public festivals and games.

Why had the craftsmen captured Gaius and Aristarchus instead of Paul, whom Demetrius had mentioned by name? They possibly had failed to find them and were now taking two of Paul's travelling companions to the theatre to subject them to their own form of "justice."

So then, some were shouting one thing and some another, for the assembly was in confusion and the majority did not know for what reason they had come together. Some of the crowd concluded it was Alexander, since the Jews had put him forward; and having motioned with his hand, Alexander was intending to make a defense to the assembly.

But when they recognized that he was a Jew, a single outcry arose from them all as they shouted for about two hours, "Great is Artemis of the Ephesians!"



After quieting the crowd, it was the town clerk who had a word to say. He was the most important local official and the chief executive officer of the assembly.

He said, “Men of Ephesus, what man is there after all who does not know that the city of the Ephesians is guardian of the temple of the great Artemis and of the image which fell down from heaven? “So, since these are undeniable facts, you ought to keep calm and to do nothing rash. “For you have brought these men here who are neither robbers of temples nor blasphemers of our goddess. “So then, if Demetrius and the craftsmen who are with him have a complaint against any man, the courts are in session and proconsuls are available; let them bring charges against one another. “But if you want anything beyond this, it shall be settled in the lawful assembly. “For indeed we are in danger of being accused of a riot in connection with today’s events, since there is no real cause for it, and in this connection we will be unable to account for this disorderly gathering.”

After saying this he dismissed the assembly.

QUESTIONS OF ACTS CHAPTER 19

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 19

1. What did Paul ask some disciples when he came to Ephesus?

2. What did Paul say about John's baptism?

3. Why did Paul withdrew from the Jews in Ephesus and took away the disciples?

4. Afterwards where did he reasoning daily and for how long?

5. What happened to the seven sons of one Sceva, a Jewish chief priest?

6. Afterwards what did many of those who practiced magic do?

7. What was the job of Demetrius and what did he make?

8. Why did the craftsmen together with the workmen of similar trades listened to Demetrius?

9. What was their reaction on the speech of Demetrius?

10. What were undeniable facts according to the town clerk?

ACTS CHAPTER 19 (NEW AMERICAN STANDARD BIBLE)

Paul at Ephesus

1It happened that while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus, and found some disciples. **2**He said to them, "Did you receive the Holy Spirit when you believed?" And they *said* to him, "No, we have not even heard whether there is a Holy Spirit." **3**And he said, "Into what then were you baptized?" And they said, "Into John's baptism." **4**Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus." **5**When they heard this, they were baptized in the name of the Lord Jesus. **6**And when Paul had laid his hands upon them, the Holy Spirit came on them, and they *began* speaking with tongues and prophesying. **7**There were in all about twelve men.

8And he entered the synagogue and continued speaking out boldly for three months, reasoning and persuading *them* about the kingdom of God. **9**But when some were becoming hardened and disobedient, speaking evil of the Way before the people, he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus. **10**This took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

Miracles at Ephesus

11God was performing extraordinary miracles by the hands of Paul, **12**so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out. **13**But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches." **14**Seven sons of one Sceva, a Jewish chief priest, were doing this. **15**And the evil spirit answered and said to them, "I recognize Jesus, and I know about Paul, but who are you?" **16**And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded. **17**This became known to all, both Jews and Greeks, who lived in Ephesus; and fear fell upon them all and the name of the Lord Jesus was being magnified. **18**Many also of those who had believed kept coming, confessing and disclosing their practices. **19**And many of those who practiced magic brought their books together and *began* burning them in the sight of everyone; and they counted up the price of them and found it fifty thousand pieces of silver. **20**So the word of the Lord was growing mightily and prevailing.

21Now after these things were finished, Paul purposed in the Spirit to go to Jerusalem after he had passed through Macedonia and Achaia, saying, "After I have been there, I must also see Rome." **22**And having sent into Macedonia two of those who ministered to him, Timothy and Erastus, he himself stayed in Asia for a while.

23About that time there occurred no small disturbance concerning the Way. **24**For a man named Demetrius, a silversmith, who made silver shrines of Artemis, was bringing no little business to the craftsmen; **25**these he gathered together with the workmen of similar *trades*, and said, "Men, you know that our prosperity depends upon this business. **26**"You see and hear that not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods made with hands are no gods *at all*. **27**"Not only is there danger that this trade of ours fall into disrepute, but also that the temple of the great goddess Artemis be regarded as worthless and that she whom all of Asia and the world worship will even be dethroned from her magnificence."

28When they heard *this* and were filled with rage, they *began* crying out, saying, "Great is Artemis of the Ephesians!" **29**The city was filled with the confusion, and they rushed with one accord into the theater, dragging along Gaius and Aristarchus, Paul's traveling companions from Macedonia. **30**And when Paul wanted to go into the assembly, the disciples would not let him. **31**Also some of the Asiarchs who were friends of his sent to him and repeatedly urged him not to venture into the theater. **32**So then, some were shouting one thing and some another, for the assembly was in confusion and the majority did not know for what reason they had come

together. **33**Some of the crowd concluded *it was* Alexander, since the Jews had put him forward; and having motioned with his hand, Alexander was intending to make a defense to the assembly. **34**But when they recognized that he was a Jew, a *single* outcry arose from them all as they shouted for about two hours, "Great is Artemis of the Ephesians!" **35**After quieting the crowd, the town clerk said, "Men of Ephesus, what man is there after all who does not know that the city of the Ephesians is guardian of the temple of the great Artemis and of the *image* which fell down from heaven? **36**"So, since these are undeniable facts, you ought to keep calm and to do nothing rash. **37**"For you have brought these men *here* who are neither robbers of temples nor blasphemers of our goddess. **38**"So then, if Demetrius and the craftsmen who are with him have a complaint against any man, the courts are in session and proconsuls are *available*; let them bring charges against one another. **39**"But if you want anything beyond this, it shall be settled in the lawful assembly. **40**"For indeed we are in danger of being accused of a riot in connection with today's events, since there is no *real* cause *for it*, and in this connection we will be unable to account for this disorderly gathering." **41**After saying this he dismissed the assembly.

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ACTS CHAPTER 20

Paul in Macedonia and Greece (Acts 20:1-12)

After the uproar had ceased, Paul sent for the disciples, and when he had exhorted them and taken his leave of them, he left to go to Macedonia. When he had gone through those districts and had given them much exhortation, he came to Greece. And there he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. And he was accompanied by Sopater of Berea, the son of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. But these had gone on ahead and were waiting for us at Troas. We sailed from Philippi after the days of Unleavened Bread, and came to them at Troas within five days; and there we stayed seven days.



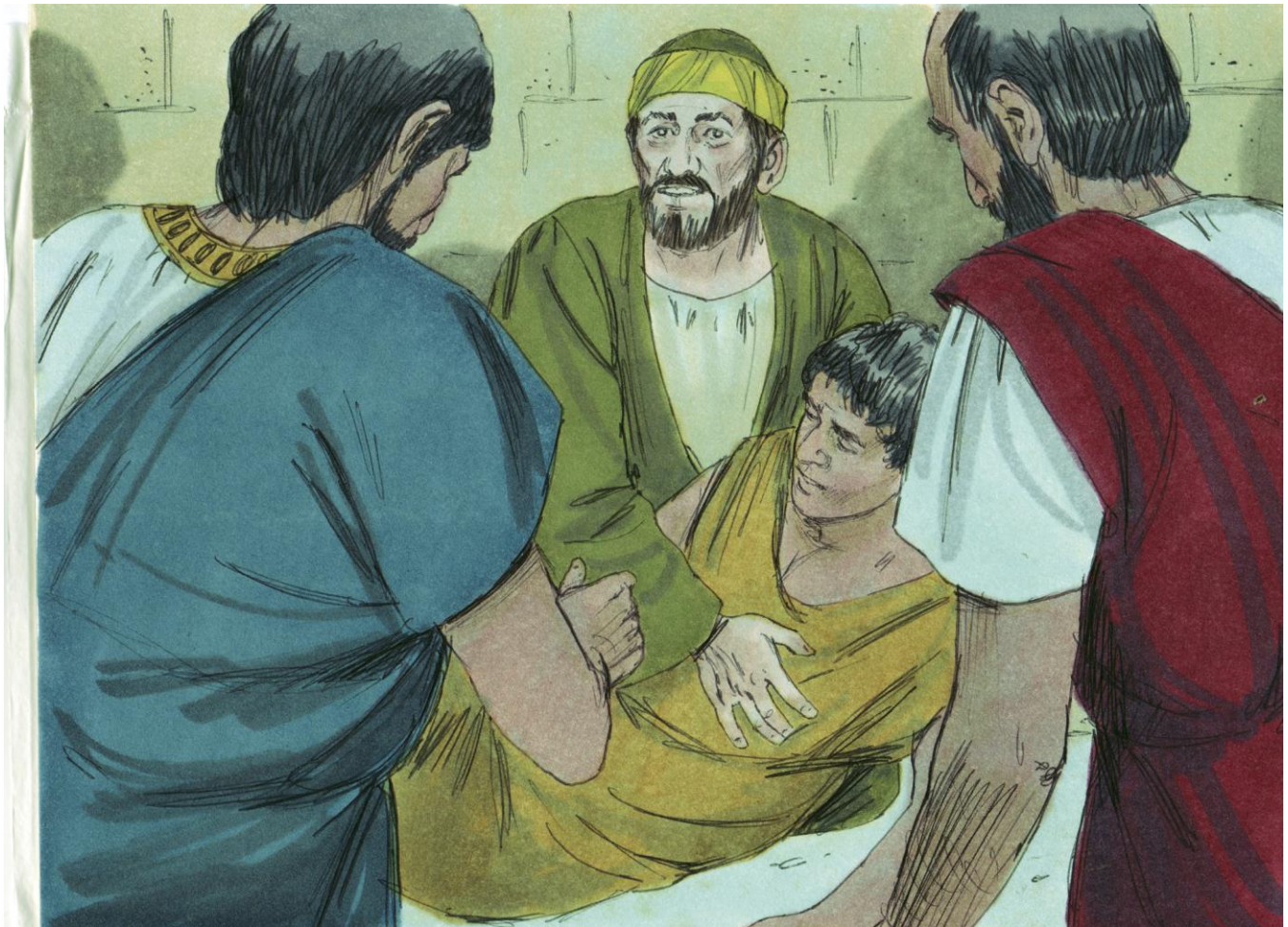
Map 10. Shows the location of Macedonia, Greece, Syria, Berea, Derbe, Asia, Troas and Philippi

Why do we see a change of person to “us” and “we” in this passage and to the end of Acts? It indicates that Luke, the beloved physician (Colossians 4:14) who is the writer of the book of Acts, had again joined the apostle and stayed with him until his imprisonment in Rome.

On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight. *Probably the Christian believers met on our Saturday night, since according to Jewish reckoning sundown on Saturday evening marked the close of the Sabbath and the beginning of the next day.* There were many lamps in the upper room where we were gathered together. And there was a young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor and was picked up dead.



But Paul went down and fell upon him, and after embracing him, he said, “Do not be troubled, for his life is in him.”



What means Eutychus? Eutychus means Fortunate, and fortunate he was that Paul was the preacher that night, for by goodness and power of God the apostle restored him to life. As it was Paul who was used to restore Eutychus to life, so it is Paul who has been used to restore the Church of this dispensation to life. In the raising of Dorcas (meaning Gazelle) by Peter, the emphasis is upon her activities and good works. In the raising of Eutychus by Paul, no such emphasis is found. He was simply "Fortunate." Thus, symbolically, God's dealings with Israel and with the Body of Christ are compared.

When Paul had gone back up and had broken the bread and eaten, he talked with them a long while until daybreak, and then left. They took away the boy alive, and were greatly comforted.

Troas to Miletus (Acts 20:13-16)

But we, going ahead to the ship, set sail for Assos, intending from there to take Paul on board; for so he had arranged it, intending himself to go by land. Assos is on the opposite side of the peninsula from Troas. Thus Paul was not far behind the ship that sailed around the peninsula. And when he met us at Assos, we took him on board and came to Mitylene. Mitylene is the port and current capital of the Greek island of Lesbos. Sailing from there, we arrived the following day opposite Chios; and the next day we crossed over to Samos; and the day following we came to Miletus. For Paul had decided to sail past Ephesus so that he would not have to spend time in Asia; for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost.

Paul well knew that he could not appear on the scene among so many converts, friends and co-workers without being detained for a considerable length of time. He would therefore disembark instead at Miletus, and from there summon only the elders of the church for a farewell message of encouragement and exhortation.



Map 10. Shows the location of Troas, Assos, Mitylene, Chios, Samos, Miletus, Ephesus and Jerusalem

Farewell to Ephesus (Acts 20:17-38)

From Miletus he sent to Ephesus and called to him the elders of the church.



And when they had come to him, he said to them, “You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house, solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ.

“And now, behold, bound by the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me. “But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God.

In the last verse the apostle makes it clear that the particular ministry he had received of the Lord Jesus was “to testify solemnly the gospel of the grace of God.” This was his special ministry. But this does not mean that he would not confirm what Peter and the twelve taught about the Messiah-ship of Christ. So it is also that he declares that he had testified to both Jews and Greeks, “repentance toward God and faith in our Lord Jesus Christ.” Now it is quite true that as repentance was the message of John the Baptist, Christ and the twelve, so grace is the message for today. But this does not mean that repentance has no place today. Repentance is not penitence; much less is it penance. It is rather a change of mind and attitude.

“And now, behold, I know that all of you, among whom I went about preaching the kingdom, will no longer see my face. “Therefore, I testify to you this day that I am innocent of the blood of all men. “For I did not shrink from declaring to you the whole purpose of God. “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

It must be remembered that “the kingdom” is a very broad one. We find it used in both the opening and closing verses of the Acts and in each case the context must be kept in view.

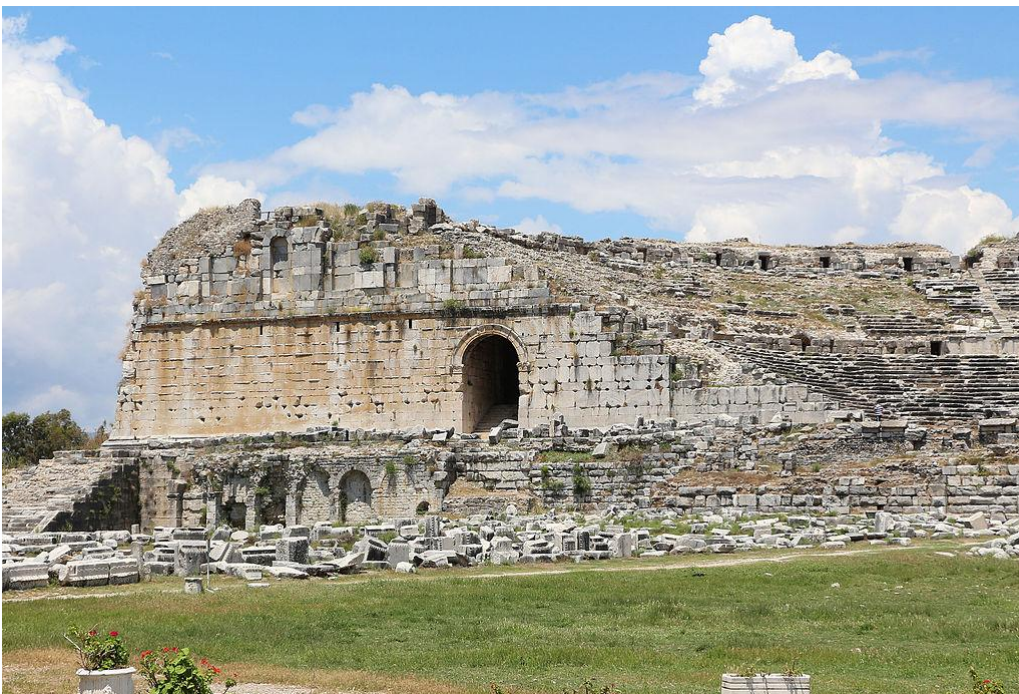


Photo 36 Ancient Greek theatre in Miletus

“I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. “Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears.

“And now I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified. “I have coveted no one’s silver or gold or clothes. “You yourselves know that these hands ministered to my own needs and to the men who were with me. “In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, ‘It is more blessed to give than to receive.’”

When he had said these things, he knelt down and prayed with them all. And they began to weep aloud and embraced Paul, and repeatedly kissed him, grieving especially over the word which he had spoken, that they would not see his face again. And they were accompanying him to the ship.



QUESTIONS OF ACTS CHAPTER 20

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 20

1. What did Paul give the brethren in the districts of Macedonia?

2. Why did Paul decided to return to Macedonia after spending three months in Greece?

3. By whom was he accompanied?

4. What were there in the upper room where the Christian believers gathered together in Troas?

5. Why did a young man named Eutychus sitting on the window sill, fell down?

6. How did Paul restore Eutychus to life?

7. Why had Paul decided to sail past Ephesus?

8. From what place did he sent to Ephesus and called to him the elders of the church?

9. What ministry had Paul received from the Lord Jesus?

10. What had the apostle Paul shown the elders of the church in Ephesus to do?

ACTS CHAPTER 20 (NEW AMERICAN STANDARD BIBLE)

Paul in Macedonia and Greece

1After the uproar had ceased, Paul sent for the disciples, and when he had exhorted them and taken his leave of them, he left to go to Macedonia. **2**When he had gone through those districts and had given them much exhortation, he came to Greece. **3**And *there* he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. **4**And he was accompanied by Sopater of Berea, *the son of Pyrrhus*, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. **5**But these had gone on ahead and were waiting for us at Troas. **6**We sailed from Philippi after the days of Unleavened Bread, and came to them at Troas within five days; and there we stayed seven days.

7On the first day of the week, when we were gathered together to break bread, Paul *began* talking to them, intending to leave the next day, and he prolonged his message until midnight. **8**There were many lamps in the upper room where we were gathered together. **9**And there was a young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor and was picked up dead. **10**But Paul went down and fell upon him, and after embracing him, he said, "Do not be troubled, for his life is in him." **11**When he had gone *back* up and had broken the bread and eaten, he talked with them a long while until daybreak, and then left. **12**They took away the boy alive, and were greatly comforted.

Troas to Miletus

13But we, going ahead to the ship, set sail for Assos, intending from there to take Paul on board; for so he had arranged it, intending himself to go by land. **14**And when he met us at Assos, we took him on board and came to Mitylene. **15**Sailing from there, we arrived the following day opposite Chios; and the next day we crossed over to Samos; and the day following we came to Miletus. **16**For Paul had decided to sail past Ephesus so that he would not have to spend time in Asia; for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost.

Farewell to Ephesus

17From Miletus he sent to Ephesus and called to him the elders of the church. **18**And when they had come to him, he said to them,

"You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, **19**servicing the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews; **20**how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house, **21**solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ. **22**"And now, behold, bound by the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there, **23**except that the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me. **24**"But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God.

25"And now, behold, I know that all of you, among whom I went about preaching the kingdom, will no longer see my face. **26**"Therefore, I testify to you this day that I am innocent of the blood of all men. **27**"For I did not shrink from declaring to you the whole purpose of God. **28**"Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. **29**"I know that after my departure savage wolves will come in among you, not sparing the flock; **30**and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. **31**"Therefore be on the alert, remembering that night and day for a period of three years I did not cease to

admonish each one with tears. **32**“And now I commend you to God and to the word of His grace, which is able to build *you* up and to give *you* the inheritance among all those who are sanctified. **33**“I have coveted no one’s silver or gold or clothes. **34**“You yourselves know that these hands ministered to my *own* needs and to the men who were with me. **35**“In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, ‘It is more blessed to give than to receive.’”

36When he had said these things, he knelt down and prayed with them all. **37**And they *began* to weep aloud and embraced Paul, and repeatedly kissed him, **38**grieving especially over the word which he had spoken, that they would not see his face again. And they were accompanying him to the ship.

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ACTS CHAPTER 21

Paul Sails from Miletus (Acts 21:1-14)

When we had parted from them and had set sail, we ran a straight course to Cos and the next day to Rhodes and from there to Patara; and having found a ship crossing over to Phoenicia, we went aboard and set sail. When we came in sight of Cyprus, leaving it on the left, we kept sailing to Syria and landed at Tyre; for there the ship was to unload its cargo. After looking up the disciples, we stayed there seven days; and they kept telling Paul through the Spirit not to set foot in Jerusalem. When our days there were ended, we left and started on our journey, while they all, with wives and children, escorted us until we were out of the city. After kneeling down on the beach and praying, we said farewell to one another. Then we went on board the ship, and they returned home again.



Map 10. Shows the location of Miletus, Cos, Rhodes, Patara, Cyprus, Syria, Tyre, Ptolemais, Caesarea and Jerusalem



Photo 37 Panorama of the archaeological site (“City Site”) in Tyre

When we had finished the voyage from Tyre, we arrived at Ptolemais, and after greeting the brethren, we stayed with them for a day. On the next day we left and came to Caesarea, and entering the house of Philip the evangelist, who was one of the seven, we stayed with him. Now this man had four virgin daughters who were prophetesses. As we were staying there for some days, a prophet named Agabus came down from Judea.

And coming to us, he took Paul’s belt and bound his own feet and hands, and said, “This is what the Holy Spirit says: ‘In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.’”

When we had heard this, we as well as the local residents began begging him not to go up to Jerusalem.

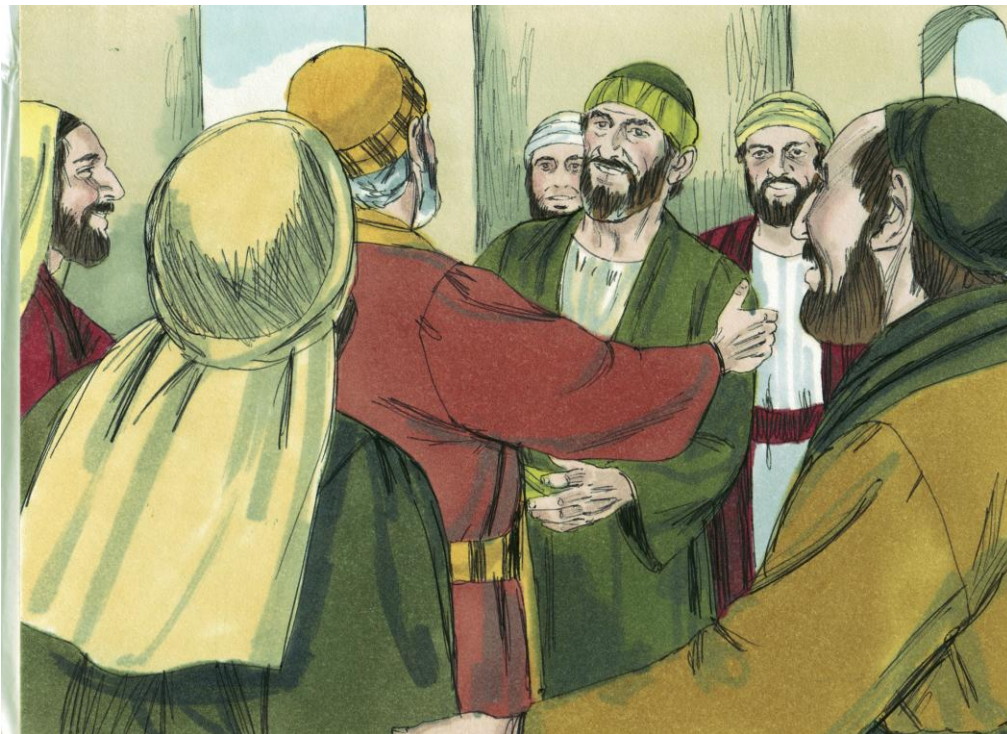
Then Paul answered, “What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus.” And since he would not be persuaded, we fell silent, remarking, “The will of the Lord be done!”

Was Paul out of the will of God in going to Jerusalem? While Paul was not directed to go to Jerusalem on this occasion (as he had been on another, Galatians 2:2) and was warned of bonds and afflictions if he went, he still did so out of a sense of faithfulness to his Lord, and God used it to give Israel one more impassioned plea from the lips of one who had been warned not to go them; who had been told that they would not listen; who stood before them in chains, relating the story of his conversion, if, perchance, it might lead to theirs.

Paul at Jerusalem (Acts 21:15-26)

After these days we got ready and started on our way up to Jerusalem. Some of the disciples from Caesarea also came with us, taking us to Mnason of Cyprus, a disciple of long standing with whom we were to lodge.

After we arrived in Jerusalem, the brethren received us gladly. And the following day Paul went in with us to James, and all the elders were present. After he had greeted them, he began to relate one by one the things which God had done among the Gentiles through his ministry.

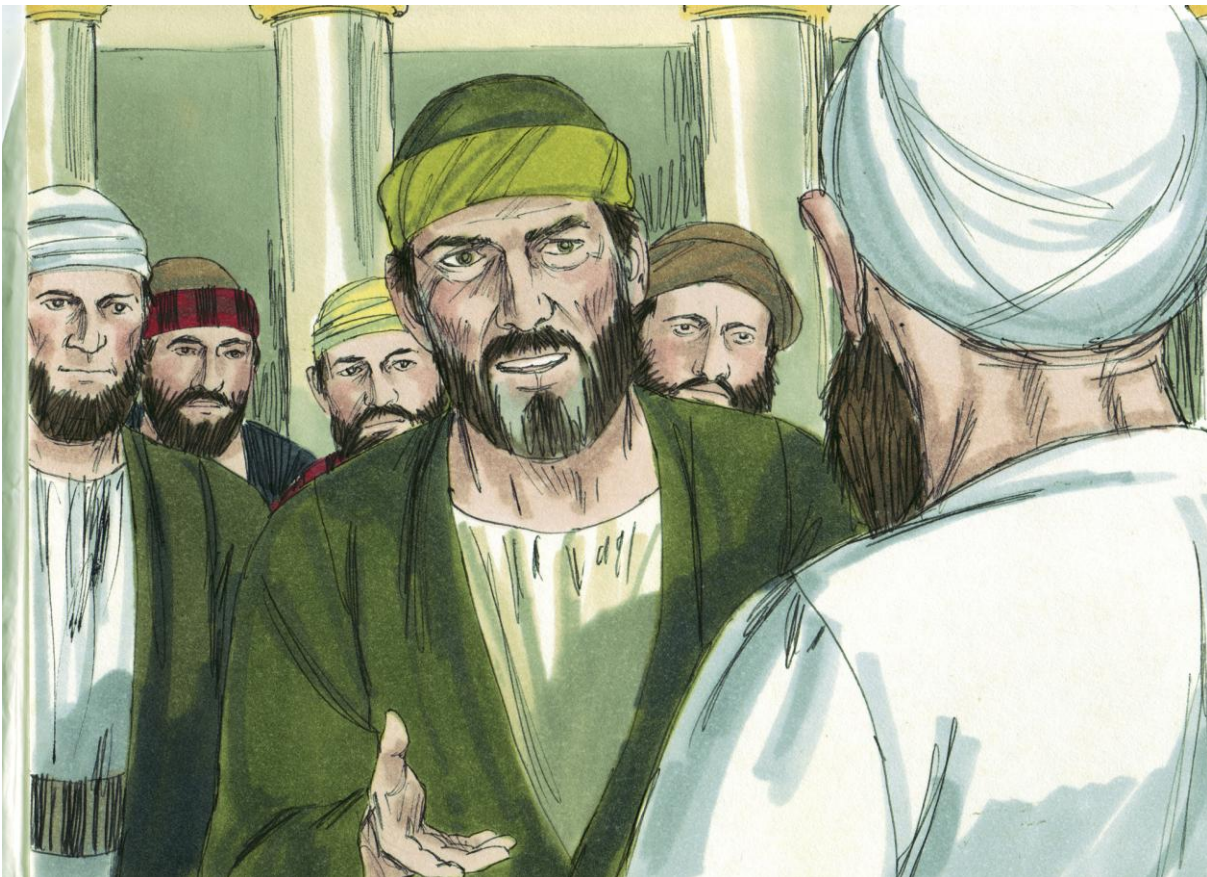




And when they heard it they began glorifying God; and they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law; and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs. "What, then, is to be done? They will certainly hear that you have come. "Therefore do this that we tell you. We have four men who are under a vow; take them and purify yourself along with them, and pay their expenses so that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law. "But concerning the Gentiles who have believed, we wrote, having decided that they should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication."

Do James and the elders make their proposal to Paul to help him, or because they are embarrassed by his presence in Jerusalem at this time? If their desire is truly to help, they are in the position to do so now, but this does not appear to be the case, for, without offering to endorse his ministry or to stand by him in any way, they urge him to go through a Jewish ritual to appease those who have been informed (partly in truth) that he is leaving Judaism. Their proposition was this: Paul himself was evidently not under a vow at this time, but they had four men who were, and Paul could join publicly with them in their vow by purifying himself and paying for the sacrifices marking the consummation of their vow – a considerable amount, since two doves or pigeons, one he-lamb, one ewe lamb and a ram had to be offered for each of the four (Numbers 6).

Then Paul took the men, and the next day, purifying himself along with them, went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.



Would it be right or wrong for Paul to yield? As we examine all the Scriptures involved we can come to but one conclusion: It would be wrong. It is strange to see Paul yielding to James and going back to what he had called “weak and beggarly elements” in his letter to the Galatians (Galatians 4:9). What all his own reasons were for doing so we do not know. Paul probably reasoned that the charge made against him was untrue, that he was here on Jewish ground and that joining in the vow might induce the Jews to give him a hearing.

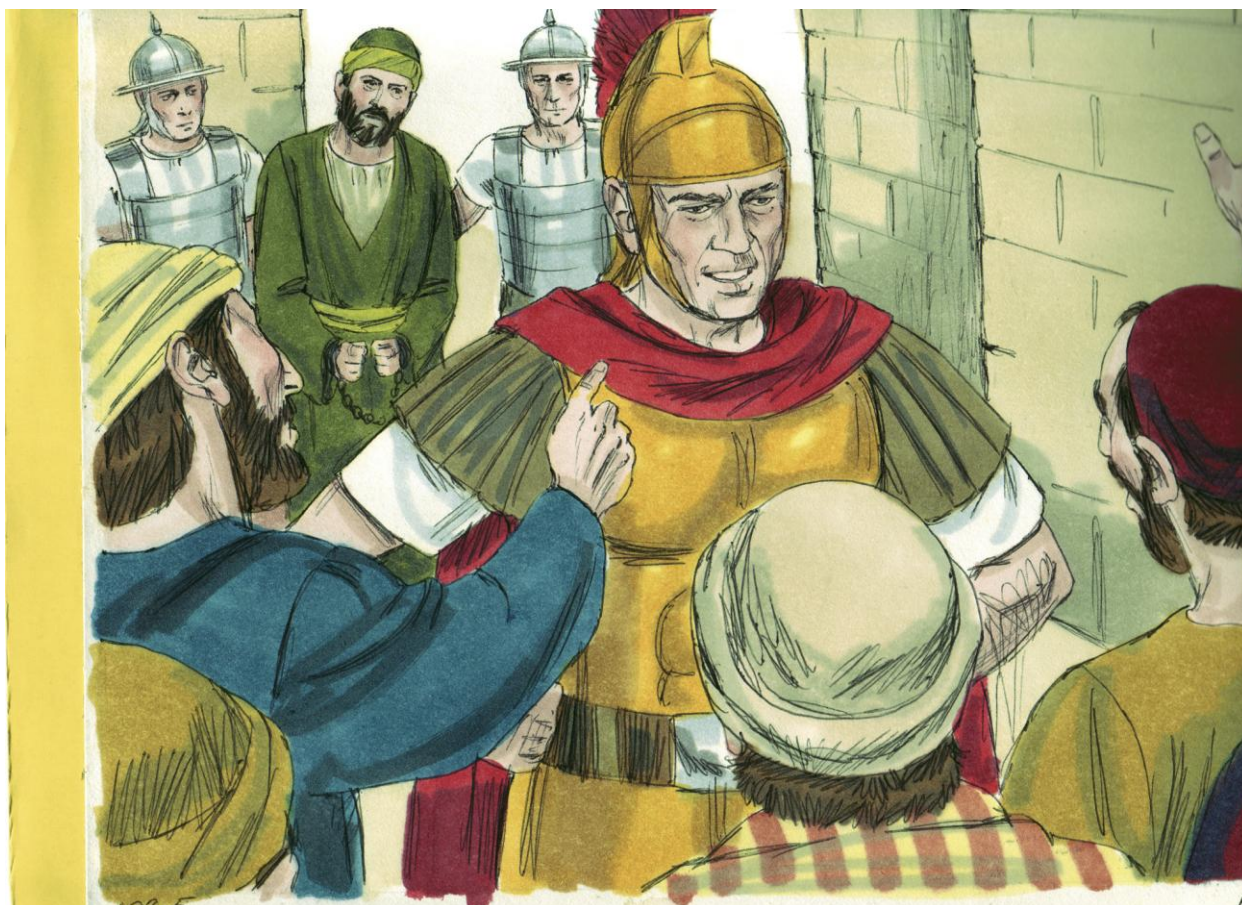
Paul Seized in the Temple (Acts 21:27-40)

When the seven days were almost over, the Jews from Asia, upon seeing him in the temple, began to stir up all the crowd and laid hands on him, crying out, “Men of Israel, come to our aid! This is the man who preaches to all men everywhere against our people and the Law and this place; and besides he has even brought Greeks into the temple and has defiled this holy place.”



For they had previously seen Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the temple. Then all the city was provoked, and the people rushed together, and taking hold of Paul they dragged him out of the temple, and immediately the doors were shut. While they were seeking to kill him, a report came up to the commander of the Roman cohort that all Jerusalem was in confusion. At once he took along some soldiers and centurions and ran down to them; and when they saw the commander and the soldiers, they stopped beating Paul. Then the commander came up and took hold of him, and ordered him to be bound with two chains; and he began asking who he was and what he had done. But among the crowd some were shouting one thing and some another, and when he could not find out the facts because of the uproar, he ordered him to be brought into the barracks.

When he got to the stairs, he was carried by the soldiers because of the violence of the mob; for the multitude of the people kept following them, shouting, “Away with him!”



As Paul was about to be brought into the barracks, he said to the commander, “May I say something to you?” And he said, “Do you know Greek? “Then you are not the Egyptian who some time ago stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?” But Paul said, “I am a Jew of Tarsus in Cilicia, a citizen of no insignificant city; and I beg you, allow me to speak to the people.”



When he had given him permission, Paul, standing on the stairs, motioned to the people with his hand; and when there was a great hush, he spoke to them in the Hebrew dialect, saying,

QUESTIONS OF ACTS CHAPTER 21

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 21

1. In what city did Paul and his travel companions find a ship crossing over to Phoenicia?

2. How long did they stay at Tyre in Syria, where the ship was to unload its cargo?

3. Where did Paul meet a prophet named Agabus who came down from Judea?

4. Since Paul would not be persuaded not to go up to Jerusalem, what did Paul's travel companions do?

5. Once in Jerusalem, what did Paul do after greeting James and all the elders?

6. What did James and the elders tell Paul that he should do?

7. Who began to stir up all the crowd and laid hands on him?

8. Who did they suppose that Paul had brought into the temple?

9. What did the commander of the Roman cohort do after taking hold of Paul?

10. In what language did Paul speak to the commander?

ACTS CHAPTER 21 (NEW AMERICAN STANDARD BIBLE)

Paul Sails from Miletus

1When we had parted from them and had set sail, we ran a straight course to Cos and the next day to Rhodes and from there to Patara; **2**and having found a ship crossing over to Phoenicia, we went aboard and set sail. **3**When we came in sight of Cyprus, leaving it on the left, we kept sailing to Syria and landed at Tyre; for there the ship was to unload its cargo. **4**After looking up the disciples, we stayed there seven days; and they kept telling Paul through the Spirit not to set foot in Jerusalem. **5**When our days there were ended, we left and started on our journey, while they all, with wives and children, escorted us until we *were* out of the city. After kneeling down on the beach and praying, we said farewell to one another. **6**Then we went on board the ship, and they returned home again.

7When we had finished the voyage from Tyre, we arrived at Ptolemais, and after greeting the brethren, we stayed with them for a day. **8**On the next day we left and came to Caesarea, and entering the house of Philip the evangelist, who was one of the seven, we stayed with him. **9**Now this man had four virgin daughters who were prophetesses. **10**As we were staying there for some days, a prophet named Agabus came down from Judea. **11**And coming to us, he took Paul's belt and bound his own feet and hands, and said, "This is what the Holy Spirit says: 'In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'" **12**When we had heard this, we as well as the local residents *began* begging him not to go up to Jerusalem. **13**Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus." **14**And since he would not be persuaded, we fell silent, remarking, "The will of the Lord be done!"

Paul at Jerusalem

15After these days we got ready and started on our way up to Jerusalem. **16**Some of the disciples from Caesarea also came with us, taking us to Mnason of Cyprus, a disciple of long standing with whom we were to lodge.

17After we arrived in Jerusalem, the brethren received us gladly. **18**And the following day Paul went in with us to James, and all the elders were present. **19**After he had greeted them, he *began* to relate one by one the things which God had done among the Gentiles through his ministry. **20**And when they heard it they *began* glorifying God; and they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law; **21**and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs. **22**"What, then, is *to be done*? They will certainly hear that you have come. **23**"Therefore do this that we tell you. We have four men who are under a vow; **24**take them and purify yourself along with them, and pay their expenses so that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law. **25**"But concerning the Gentiles who have believed, we wrote, having decided that they should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication." **26**Then Paul took the men, and the next day, purifying himself along with them, went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.

Paul Seized in the Temple

27When the seven days were almost over, the Jews from Asia, upon seeing him in the temple, *began* to stir up all the crowd and laid hands on him, **28**crying out, "Men of Israel, come to our aid! This is the man who preaches to all men everywhere against our people and the Law and this place; and besides he has even brought Greeks into the temple and has defiled this holy place." **29**For they had previously seen Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the temple. **30**Then all the city was provoked, and the people rushed together, and taking hold of Paul they dragged him out of the temple, and immediately the doors were shut. **31**While they were seeking to kill him, a report came up to the commander of the *Roman* cohort that all Jerusalem was in confusion. **32**At once he took along *some* soldiers and centurions and ran down to them; and

when they saw the commander and the soldiers, they stopped beating Paul. **33** Then the commander came up and took hold of him, and ordered him to be bound with two chains; and he *began* asking who he was and what he had done. **34** But among the crowd some were shouting one thing *and* some another, and when he could not find out the facts because of the uproar, he ordered him to be brought into the barracks. **35** When he got to the stairs, he was carried by the soldiers because of the violence of the mob; **36** for the multitude of the people kept following them, shouting, "Away with him!"

37 As Paul was about to be brought into the barracks, he said to the commander, "May I say something to you?" And he said, "Do you know Greek? **38** Then you are not the Egyptian who some time ago stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?" **39** But Paul said, "I am a Jew of Tarsus in Cilicia, a citizen of no insignificant city; and I beg you, allow me to speak to the people." **40** When he had given him permission, Paul, standing on the stairs, motioned to the people with his hand; and when there was a great hush, he spoke to them in the Hebrew dialect, saying,

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ACTS CHAPTER 22

Paul's Defense before the Jews (Acts 22:1-30)

“Brethren and fathers, hear my defense which I now offer to you.”

And when they heard that he was addressing them in the Hebrew dialect, they became even more quiet; and he said,

“I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, the most honored rabbi of the first century, strictly according to the law of our fathers, being zealous for God just as you all are today. “I persecuted this Way (followers of Jesus Christ his earthly teachings) to the death, binding and putting both men and women into prisons, as also the high priest and all the Council of the elders can testify. From them I also received letters to the brethren, and started off for Damascus in order to bring even those who were there to Jerusalem as prisoners to be punished.



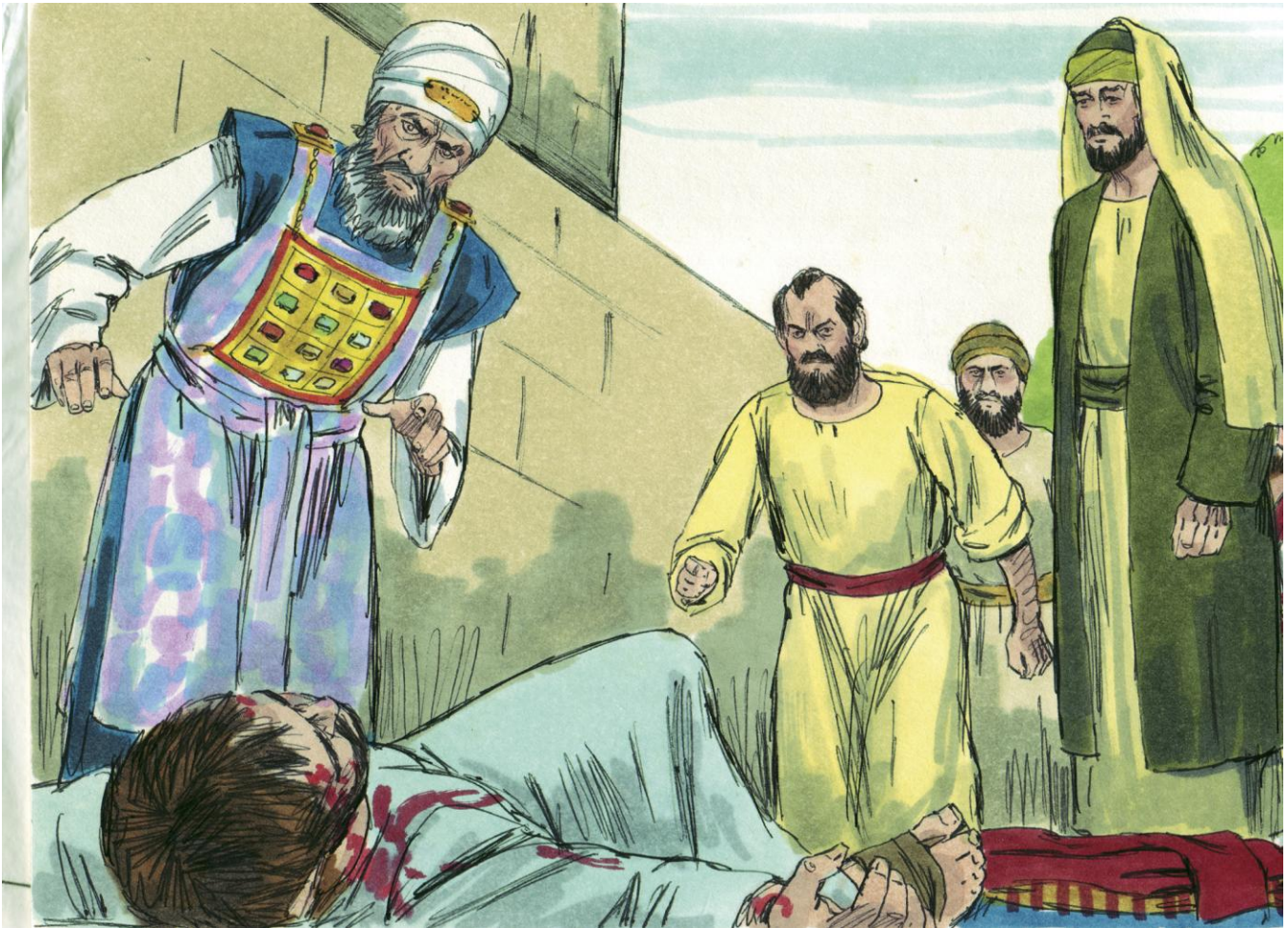


“But it happened that as I was on my way, approaching Damascus about noontime, a very bright light suddenly flashed from heaven all around me, and I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting Me?’ “And I answered, ‘Who are You, Lord?’ And He said to me, ‘I am Jesus the Nazarene, whom you are persecuting.’ “And those who were with me saw the light, to be sure, but did not understand the voice of the One who was speaking to me. “And I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Get up and go on into Damascus, and there you will be told of all that has been appointed for you to do.’ “But since I could not see because of the brightness of that light, I was led by the hand by those who were with me and came into Damascus.

“A certain Ananias, a man who was devout by the standard of the Law, and well spoken of by all the Jews who lived there, came to me, and standing near said to me, ‘Brother Saul, receive your sight!’ And at that very time I looked up at him. “And

he said, 'The God of our fathers has appointed you to know His will and to see the Righteous One and to hear an utterance from His mouth. 'For you will be a witness for Him to all men of what you have seen and heard. 'Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name.'

"It happened when I returned to Jerusalem and was praying in the temple, that I fell into a trance, and I saw Him saying to me, 'Make haste, and get out of Jerusalem quickly, because they will not accept your testimony about Me.' "And I said, 'Lord, they themselves understand that in one synagogue after another I used to imprison and beat those who believed in You. 'And when the blood of Your witness Stephen was being shed, I also was standing by approving, and watching out for the coats of those who were slaying him.' "And He said to me, 'Go! For I will send you far away to the Gentiles.'"



They listened to him up to this statement, and then they raised their voices and said, “Away with such a fellow from the earth, for he should not be allowed to live!”

And as they were crying out and throwing off their cloaks and tossing dust into the air, the commander ordered him to be brought into the barracks, stating that he should be examined by scourging so that he might find out the reason why they were shouting against him that way.

But when they stretched him out with thongs, Paul said to the centurion who was standing by, “Is it lawful for you to scourge a man who is a Roman and uncondemned?” When the centurion heard this, he went to the commander and told him, saying, “What are you about to do? For this man is a Roman.” The commander came and said to him, “Tell me, are you a Roman?” And he said, “Yes.” The commander answered, “I acquired this citizenship with a large sum of money.” And Paul said, “But I was actually born a citizen.”



Therefore those who were about to examine him immediately let go of him; and the commander also was afraid when he found out that he was a Roman, and because he had put him in chains.



But on the next day, wishing to know for certain why he had been accused by the Jews, he released him and ordered the chief priests and all the Council to assemble, and brought Paul down and set him before them.

QUESTIONS OF ACTS CHAPTER 22

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 22

1. In what dialect was Paul addressing the Jews?

2. Paul had been educated under whom?

3. How did Paul persecute the Way (followers of Jesus Christ His earthly teachings)?

4. Who spoke to Paul from heaven on his way to Damascus?

5. According to Ananias, God had appointed Paul for what?

6. What did the risen Jesus Christ say to Paul while he was praying in the temple?

7. Up to what statement did the Jews listen to Paul?

8. What did Paul say to the centurion who was standing by when they stretched him out with thongs?

9. What's the difference between the Roman citizenship of the commander and the one of Paul?

10. What did the commander do to know for certain why Paul had been accused by the Jews?

ACTS CHAPTER 22 (NEW AMERICAN STANDARD BIBLE)

Paul's Defense before the Jews

1“Brethren and fathers, hear my defense which I now *offer* to you.”

2And when they heard that he was addressing them in the Hebrew dialect, they became even more quiet; and he said,

3“I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today. 4“I persecuted this Way to the death, binding and putting both men and women into prisons, 5as also the high priest and all the Council of the elders can testify. From them I also received letters to the brethren, and started off for Damascus in order to bring even those who were there to Jerusalem as prisoners to be punished.

6“But it happened that as I was on my way, approaching Damascus about noontime, a very bright light suddenly flashed from heaven all around me, 7and I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting Me?’ 8“And I answered, ‘Who are You, Lord?’ And He said to me, ‘I am Jesus the Nazarene, whom you are persecuting.’ 9“And those who were with me saw the light, to be sure, but did not understand the voice of the One who was speaking to me. 10“And I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Get up and go on into Damascus, and there you will be told of all that has been appointed for you to do.’ 11“But since I could not see because of the brightness of that light, I was led by the hand by those who were with me and came into Damascus.



12“A certain Ananias, a man who was devout by the standard of the Law, *and* well spoken of by all the Jews who lived there, 13came to me, and standing near said to me, ‘Brother Saul, receive your sight!’ And at that very time I looked up at him. 14“And he said, ‘The God of our fathers has appointed you to know His will and to see the Righteous One and to hear an utterance from His mouth. 15‘For you will be a witness for Him to all men of what you have seen and heard. 16‘Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name.’

17“‘It happened when I returned to Jerusalem and was praying in the temple, that I fell into a trance, 18and I saw Him saying to me, ‘Make haste, and get out of Jerusalem quickly, because they will not accept your testimony about Me.’ 19“And I said, ‘Lord, they themselves understand that in one synagogue after another I used to imprison and beat those who believed in You. 20‘And when the blood of Your witness Stephen was being shed, I also was standing by approving, and watching out for the coats of those who were slaying him.’ 21“And He said to me, ‘Go! For I will send you far away to the Gentiles.’”

22They listened to him up to this statement, and *then* they raised their voices and said, “Away with such a fellow from the earth, for he should not be allowed to live!” 23And as they were crying out and throwing off their cloaks and tossing dust into the air, 24the commander ordered him to be brought into the barracks, stating that he should be examined by scourging so that he might find out the reason why they were shouting against him that way. 25But when they stretched him out with thongs, Paul said to the centurion who was standing by, “Is it lawful for you to scourge a man who is a Roman and uncondemned?” 26When the centurion heard *this*, he went to the commander and told him, saying, “What are you about to do? For this man is a Roman.” 27The commander came and said to him, “Tell me, are you a Roman?” And he said, “Yes.” 28The commander answered, “I acquired this citizenship with a large sum of money.” And Paul said, “But I was actually born a *citizen*.” 29Therefore those who were about to examine him immediately let go of him; and the commander also was afraid when he found out that he was a Roman, and because he had put him in chains.

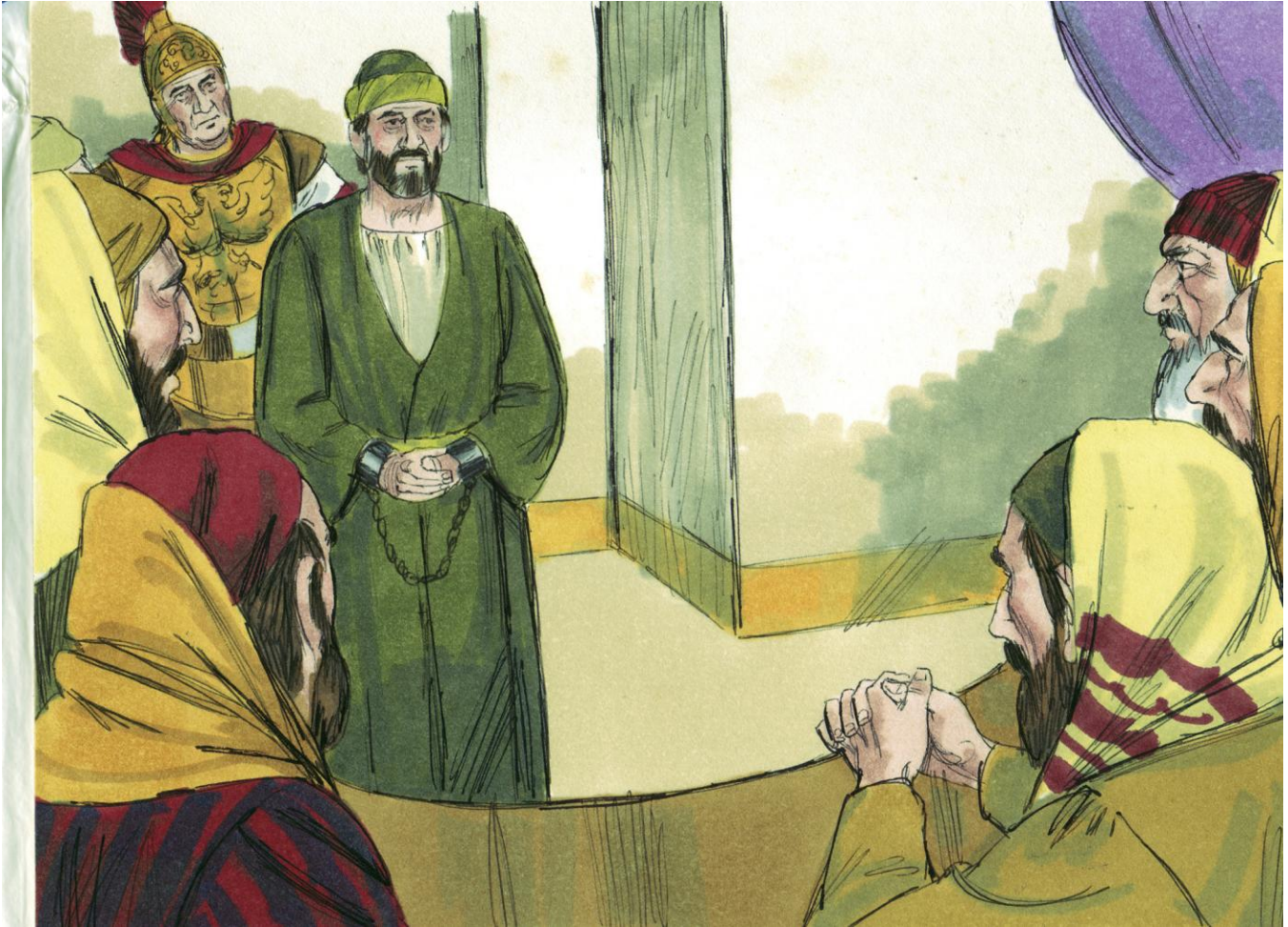
30But on the next day, wishing to know for certain why he had been accused by the Jews, he released him and ordered the chief priests and all the Council to assemble, and brought Paul down and set him before them.

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ACTS CHAPTER 23



Paul before the Sanhedrin (Acts 23:1-11)

Paul looked directly at the Sanhedrin and said, “Brothers, I have conducted myself before God in all good conscience to this day.”

At this, the high priest Ananias ordered those standing near Paul to strike him on the mouth.

Why commanded the high priest to smite Paul on the mouth? What Paul said, and the manner in which he said it, enraged him. Addressing them as his equals the apostle fixed

his eyes on them with searching gaze and cast reflections on their integrity by earnestly asserting that he had lived “before God in all good conscience to this day”.

Then Paul said to him, “God will strike you, you whitewashed wall!”

Paul called Ananias a whitewashed wall as a metaphor for a hypocrite. Whitewashed walls have an attractive exterior but are filled with unclean contents, such as tombs holding dead bodies; or walls that look substantial but fail before the winds (see Ezek. 13:10-12).



You sit here to judge me according to the law, yet you yourself violate the law by commanding that I be struck.”

Why did Paul not show the same humility as had his Lord when similarly outraged? In this connection it should be observed that our Lord had come to earth especially to take the blame and bear the penalty for the sins of others and particularly for His people, Israel, while on this occasion Paul faced Israel’s rulers after their final demonstration of apostasy against Messiah. The actions of both our Lord and Paul on these two occasions are therefore representative; the one of God’s mercy to Israel, the other of His judgment upon them.

But those standing nearby said, “How dare you insult the high priest of God!”

“Brothers,” Paul replied, “I was not aware that he was the high priest, for it is written: ‘Do not speak evil about the ruler of your people.’”

How do we explain Paul’s answer to those who upbraided him for rebuking the high priest? His answer has been understood by some as sarcasm. However, it is doubtful that Paul’s words could have been intended as a sarcastic rebuttal. In the first place, it would not be like Paul to “speak evil of dignitaries.” Second, Israel’s high priests, at this time of her history, were appointed with gross irregularity, partly due to national apostasy from God’s commands and partly to Rome’s intrusion, so that one illegitimate high priest after another held office and the council was even presided over, at times, by substitute “high priests.” Under these circumstances – and Paul having been in Jerusalem but a few days – it is quite understandable that he would not recognize the high priest. Furthermore, if Paul’s words would be a confession that he had spoken hastily, he would have apologized to the high priest.

Then Paul, knowing that some of them were Sadducees and others Pharisees, called out in the Sanhedrin, “Brothers, I am a Pharisee, the son of a Pharisee. It is because of my hope in the resurrection of the dead that I am on trial.”

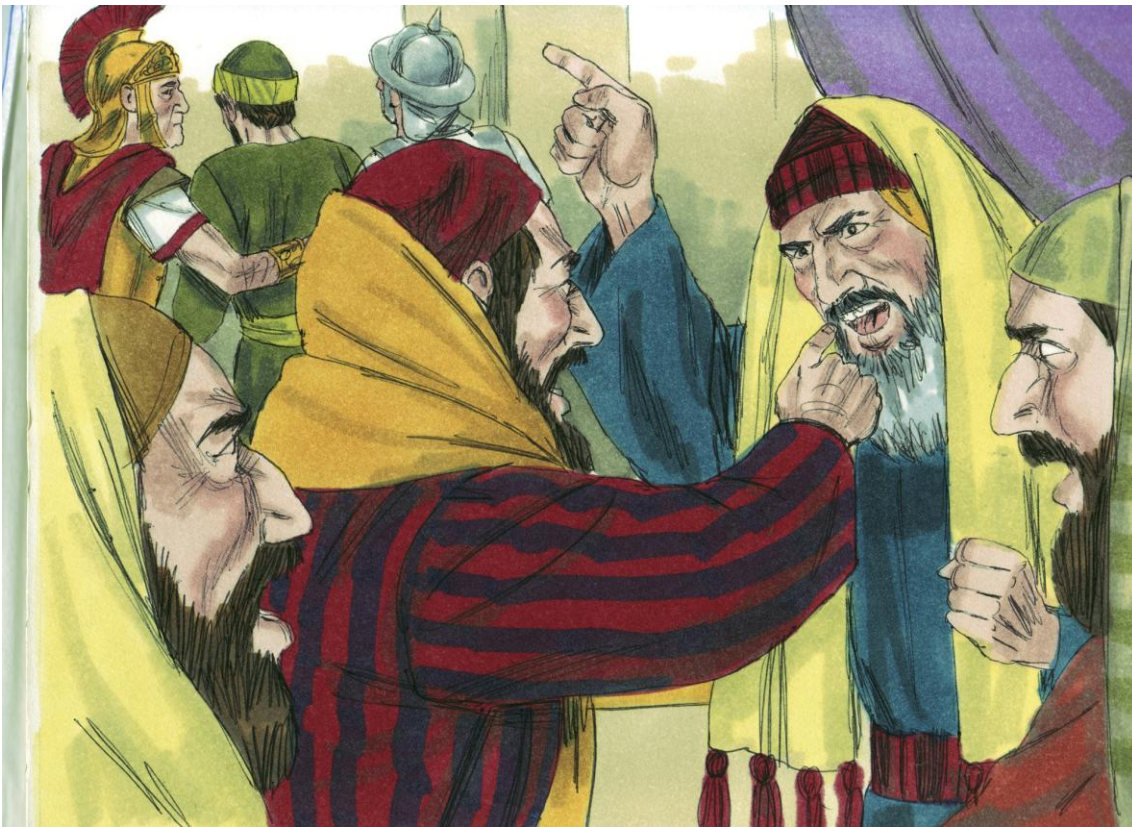


Why did Paul say that he still was a Pharisee? It was with regard to the doctrine of the resurrection that he was a Pharisee. The apostle's statement was in no way misleading for his hearers understood perfectly that he was not now associated with the organized body of Pharisees.

As soon as he had said this, a dispute broke out between the Pharisees and Sadducees, and the assembly was divided. For the Sadducees say that there is neither a resurrection, nor angels, nor spirits, but the Pharisees acknowledge them all.

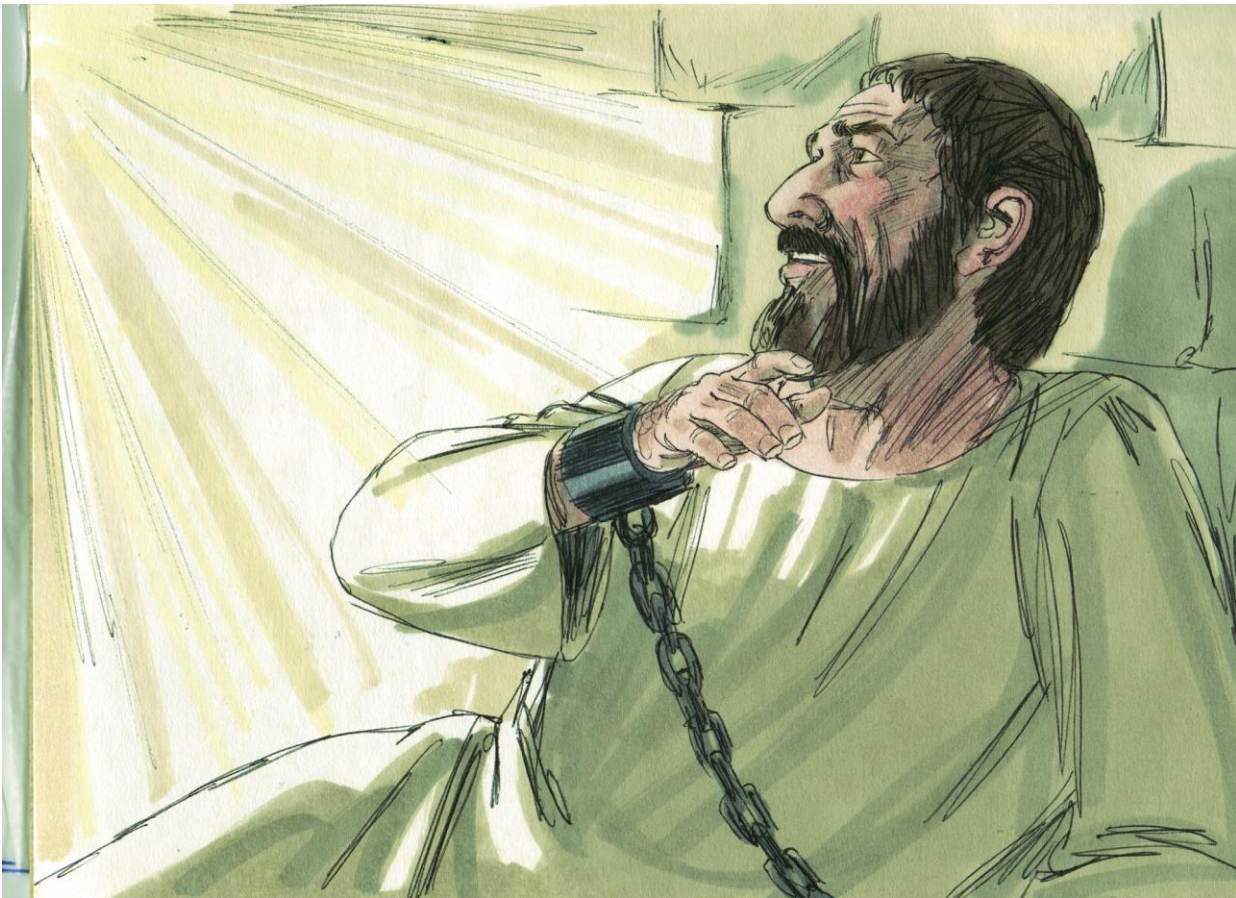
A great clamor arose, and some scribes from the party of the Pharisees got up and contended sharply, "We find nothing wrong with this man. What if a spirit or an angel has spoken to him?"

The dispute grew so violent that the commander was afraid they would tear Paul to pieces. He ordered the soldiers to go down and remove him by force and bring him into the barracks.



Why is there a change from the respectful, sympathetic, conciliatory approach of yesterday to the “rough-and-tumble” tactics of today? Paul did so to extricate himself from the legal power of an apostate Sanhedrin. He grasps the initiative and keeps it, rebuking a jurist for ordering an illegal abuse and crying out that he is a Pharisee, so as to divide and confound them.

The following night the Lord stood near Paul and said, “Take courage! As you have testified about Me in Jerusalem, so also you must testify in Rome.”



The Plot to Kill Paul (Acts 23:12-22)

When daylight came, the Jews formed a conspiracy and bound themselves with an oath not to eat or drink until they had killed Paul. More than forty of them were involved in this plot.

They went to the chief priests and elders and said, “We have bound ourselves with a solemn oath not to eat anything until we have killed Paul. Now then, you and the Sanhedrin petition the commander to bring him down to you on the pretext of examining his case more carefully. We are ready to kill him on the way.”

But when the son of Paul’s sister heard about the plot, he went into the barracks and told Paul.

Then Paul called one of the centurions and said, “Take this young man to the commander; he has something to tell him.”

So the centurion took him to the commander and said, “Paul the prisoner sent and asked me to bring this young man to you. He has something to tell you.”

The commander took the young man by the hand, drew him aside, and asked, “What do you need to tell me?”



He answered, “The Jews have agreed to ask you to bring Paul to the Sanhedrin tomorrow on the pretext of acquiring more information about him. Do not let them persuade you, because more than forty men are waiting to ambush him. They have bound themselves with an oath not to eat or drink until they have killed him; they are ready now, awaiting your consent.”

So the commander dismissed the young man and instructed him, “Do not tell anyone that you have reported this to me.”

Paul Sent to Felix (Acts 23:23-35)

Then he called two of his centurions and said, “Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go to Caesarea in the third hour of the night. Provide mounts for Paul to take him safely to Governor Felix.” And he wrote the following letter:



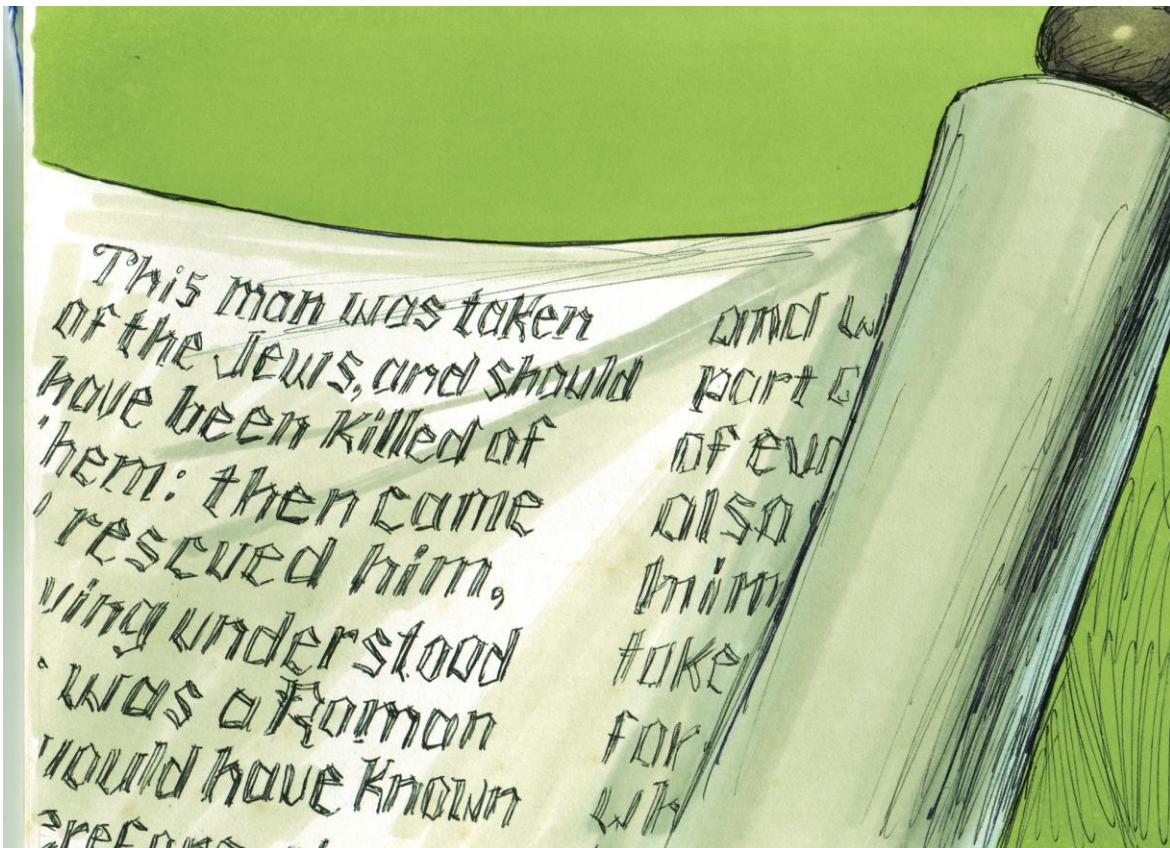
Claudius Lysias,

To His Excellency, Governor Felix:

Greetings.

This man was seized by the Jews, and they were about to kill him when I came with my troops to rescue him. For I had learned that he is a Roman citizen, and since I wanted to understand their charges against him, I brought him down to their Sanhedrin. I found that the accusation involved questions about their own law, but there was no charge worthy of death or imprisonment.

When I was informed that there was a plot against the man, I sent him to you at once. I also instructed his accusers to present their case against him before you.



So the soldiers followed their orders and brought Paul by night to Antipatris, which was a military post between Samaria and Judea – 30 miles from Jerusalem. Antipatris was rebuilt by Herod the Great and named for his father, Antipater. Herod the Great is the one who murdered the male children from two years old and under in Bethlehem (Matthew 2:16).



Photo 39. Antipatris from above

The next day they returned to the barracks and let the horsemen go on with him. When the horsemen arrived in Caesarea, they delivered the letter to the governor and presented Paul to him.

The governor read the letter and asked what province Paul was from.

Learning that he was from Cilicia, he said, “I will hear your case when your accusers arrive.”



Photo 40. Herod's palace and the Roman Praetorium in Ceasarea

Then he ordered that Paul be kept under guard in Herod's Praetorium. This building was erected as a royal residence by Herod the Great but now used as a Roman government center (praetorium) – the place for the official business of the emperor and/or to house personnel directly responsible to the emperor. Praetoria were located in Rome (Phil. 1:3), Ephesus, Jerusalem (John 18:28), Caesarea and other parts of the empire.

QUESTIONS OF ACTS CHAPTER 23

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 23

1. Who ordered those standing near Paul to strike him on the mouth?

2. What did Paul say to this man?

3. What did those standing nearby say to Paul?

4. Why did a dispute broke out between the Pharisees and Sadducees, and was the assembly divided?

5. What did the commander do to avoid that Paul would be torn to pieces?

6. What did the risen Jesus Christ say to Paul the following night?

7. How many Jews were involved in the plot to kill Paul?

8. Who heard about the plot and told Paul?

9. What did the commander say to the young man after hearing about the plot?

10. How many people took Paul safely to Governor Felix in Caesarea and what time did they leave Jerusalem?

ACTS CHAPTER 23 (NEW AMERICAN STANDARD BIBLE)

Paul before the Sanhedrin

1Paul looked directly at the Sanhedrin and said, “Brothers, I have conducted myself before God in all good conscience to this day.”

2At this, the high priest Ananias ordered those standing near Paul to strike him on the mouth.

3Then Paul said to him, “God will strike you, you whitewashed wall! You sit here to judge me according to the law, yet you yourself violate the law by commanding that I be struck.”

4But those standing nearby said, “How dare you insult the high priest of God!”

5“Brothers,” Paul replied, “I was not aware that he was the high priest, for it is written: ‘Do not speak evil about the ruler of your people.’”

6Then Paul, knowing that some of them were Sadducees and others Pharisees, called out in the Sanhedrin, “Brothers, I am a Pharisee, the son of a Pharisee. It is because of my hope in the resurrection of the dead that I am on trial.”

7As soon as he had said this, a dispute broke out between the Pharisees and Sadducees, and the assembly was divided. **8**For the Sadducees say that there is neither a resurrection, nor angels, nor spirits, but the Pharisees acknowledge them all.

9A great clamor arose, and some scribes from the party of the Pharisees got up and contended sharply, “We find nothing wrong with this man. What if a spirit or an angel has spoken to him?” **10**The dispute grew so violent that the commander was afraid they would tear Paul to pieces. He ordered the soldiers to go down and remove him by force and bring him into the barracks.

11The following night the Lord stood near Paul and said, “Take courage! As you have testified about Me in Jerusalem, so also you must testify in Rome.”

The Plot to Kill Paul

(John 16:1–4)

12When daylight came, the Jews formed a conspiracy and bound themselves with an oath not to eat or drink until they had killed Paul. **13**More than forty of them were involved in this plot. **14**They went to the chief priests and elders and said, “We have bound ourselves with a solemn oath not to eat anything until we have killed Paul. **15**Now then, you and the Sanhedrin petition the commander to bring him down to you on the pretext of examining his case more carefully. We are ready to kill him on the way.”

16But when the son of Paul’s sister heard about the plot, **c** he went into the barracks and told Paul. **17**Then Paul called one of the centurions and said, “Take this young man to the commander; he has something to tell him.”

18So the centurion took him to the commander and said, “Paul the prisoner sent and asked me to bring this young man to you. He has something to tell you.”

19The commander took the young man by the hand, drew him aside, and asked, “What do you need to tell me?”

20He answered, “The Jews have agreed to ask you to bring Paul to the Sanhedrin tomorrow on the pretext of acquiring more information about him. **21**Do not let them persuade you, because more than forty men are waiting to ambush him. They have bound themselves with an oath not to eat or drink until they have killed him; they are ready now, awaiting your consent.”

22So the commander dismissed the young man and instructed him, “Do not tell anyone that you have reported this to me.”

Paul Sent to Felix

23Then he called two of his centurions and said, “Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go to Caesarea in the third hour of the night. **24**Provide mounts for Paul to take him safely to Governor Felix.” **25**And he wrote the following letter:

26Claudius Lysias,

To His Excellency, Governor Felix:

Greetings.

27This man was seized by the Jews, and they were about to kill him when I came with my troops to rescue him. For I had learned that he is a Roman citizen, **28**and since I wanted to understand their charges against him, I brought him down to their Sanhedrin. **29**I found that the accusation involved questions about their own law, but there was no charge worthy of death or imprisonment.

30When I was informed that there was a plot against the man, I sent him to you at once. I also instructed his accusers to present their case against him before you.

31So the soldiers followed their orders and brought Paul by night to Antipatris. **32**The next day they returned to the barracks and let the horsemen go on with him. **33**When the horsemen arrived in Caesarea, they delivered the letter to the governor and presented Paul to him.

34The governor read the letter and asked what province Paul was from. Learning that he was from Cilicia, **35**he said, “I will hear your case when your accusers arrive.” Then he ordered that Paul be kept under guard in Herod’s Praetorium.

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ACTS CHAPTER 24



Photo 41. King Herod's sea palace aerial in Ceasarea

Paul before Felix (Acts 24:1-27)

Now after five days the high priest Ananias came down with some elders and an attorney named Tertullus, and they brought charges against Paul to the governor.

After Paul had been summoned, Tertullus began accusing him, saying to the governor,

“Since we have attained great peace through you, and since reforms are being carried out for this nation by your foresight, we acknowledge this in every way and everywhere, most excellent Felix, with all thankfulness. But, that I may not weary you further, I beg you to grant us a brief hearing, by your kindness.”

Why did Tertullus not praise Felix for integrity, justice or benevolence? The looks on the faces of the Jewish elders (who thoroughly detested the wicked Felix) might have betrayed his insincerity and angered the governor, so he lauded him instead for the “peace” which Judea, in some measure, had enjoyed under his reign, and the “reforms.”

“For we have found this man a public menace and one who stirs up dissensions among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. And he even tried to desecrate the temple, so indeed we arrested him. By interrogating him yourself concerning all these matters, you will be able to ascertain the things of which we are accusing him.”

What strategy did the prosecution employ? They made three charges against him: one of sedition, against Roman law, another of heresy, against Hebrew law, and a third of sacrilege, against both. According to the second charge, Paul was supposed to have been “a ringleader of the sect of the Nazarenes”, a contemptuous term for the believers in Christ. Paul was something higher than the “ringleader” of a “sect.” He merely proclaimed the truth about Christ and this was supposed to be heresy against the law of Moses which, in turn, Rome had pledged itself to respect.



The Jews also joined in the attack, asserting that these things were so.

And when the governor had nodded for him to speak, Paul responded:

“Knowing that for many years you have been a judge to this nation, I cheerfully make my defense, since you can take note of the fact that no more than twelve days ago I went up to Jerusalem to worship. And neither in the temple did they find me carrying on a discussion with anyone or causing a riot, nor in the synagogues, nor in the city itself. Nor can they prove to you the things of which they now accuse me.”

How did Paul deal with the charge of sedition? Granted, the feast time of Pentecost might have been chosen as an opportune time to stir up sedition, but Paul effectively disposes of such a possibility by pointing out that they had not found him disputing or stirring up the people, either in the temple or in the synagogues or anywhere in the city.





“But I confess this to you, that in accordance with the Way, which they call a sect, I do serve the God of our fathers, believing everything that is in accordance with the Law and is written in the Prophets; having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked. In view of this I also do my best to maintain a blameless conscience both before God and before other people, always.”

How did the apostle Paul answer the charge of heresy? He explains that faith in Christ was not apostasy from the Old Testament Scriptures but obedience to them. They were the heretics for refusing to believe the Scriptures and for rejecting their own Messiah. The great issue between Israel and Paul was no longer theological, but moral. They had by now been surrounded by overwhelming proof that Jesus was “the Christ, the Son of God,” but in spite of it all they still stubbornly rejected Him. They were violating their consciences and closing their eyes to the truth.

“Now after several years I came to bring charitable gifts to my nation and to present offerings, in which they found me occupied in the temple, having been purified, without any crowd or uproar.”

How did the apostle Paul answer the charge of sacrilege? He had come to bring alms and offerings to his nation; why would he profane their temple? Indeed, his enemies had found him “purified” in the temple, “without any crowd or uproar.”

“But there were some Jews from Asia— who ought to have been present before you and to have been bringing charges, if they should have anything against me. Or else have these men themselves declare what violation they discovered when I stood before the Council, other than in regard to this one declaration which I shouted while standing among them, ‘For the resurrection of the dead I am on trial before you today!’”



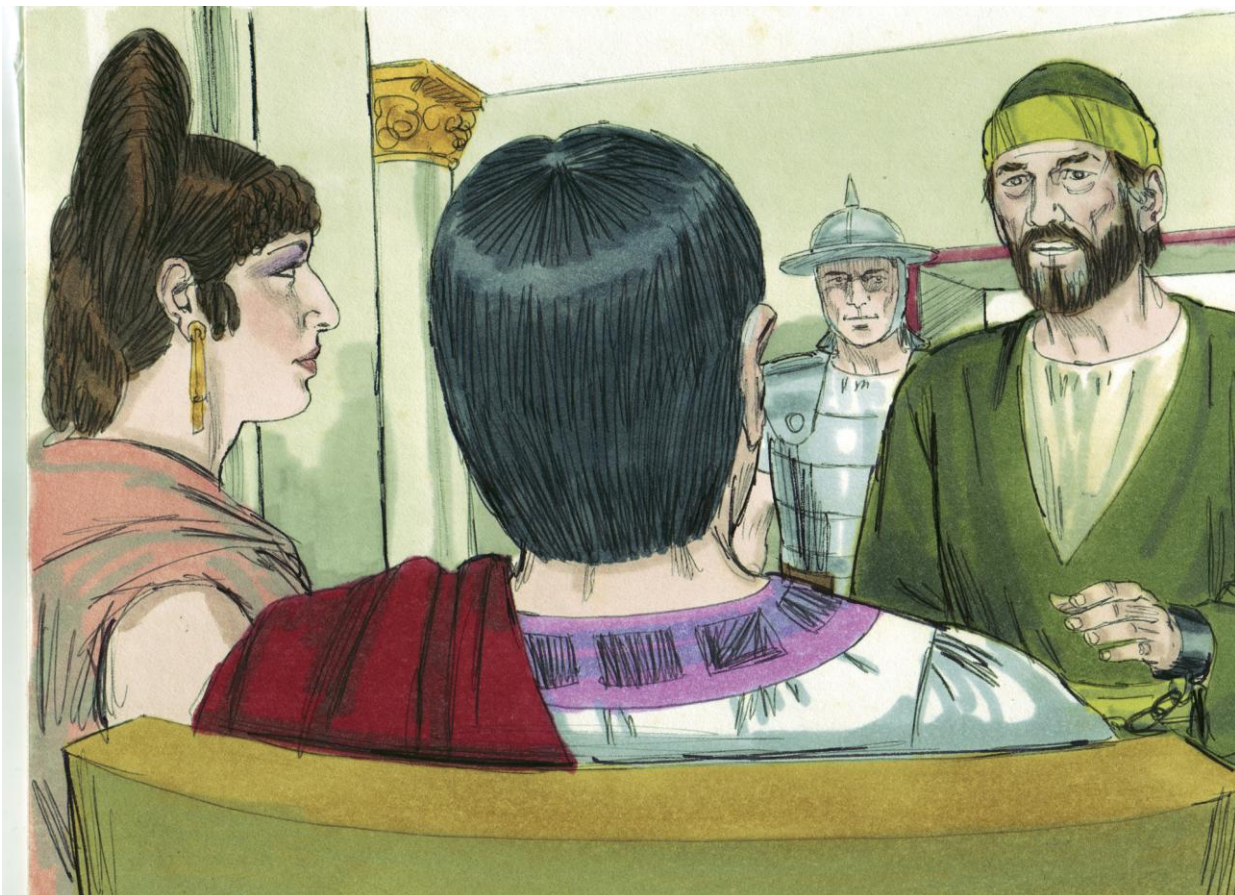
Why were the Jews from Asia not present to testify against Paul? They had no case against him. Neither did the rulers of Judaea or they would have accepted his challenge to tell what evil doing they had found in him.

But Felix, having quite accurate knowledge about the Way, adjourned them, saying, “When Lysias the commander comes down, I will decide your case.”

He gave orders to the centurion for Paul to be kept in custody and yet have some freedom, and allow his friends to take care of his needs.

Now some days later Felix arrived with Drusilla his wife, who was Jewish, and he sent for Paul and heard him speak about faith in Christ Jesus.

Who was Drusilla? She was the daughter of Herod Agrippa I (of Act 12) and was a little girl at the time her father had accepted worship as a god and had been suddenly stricken dead. She would naturally be interested in Paul’s case.



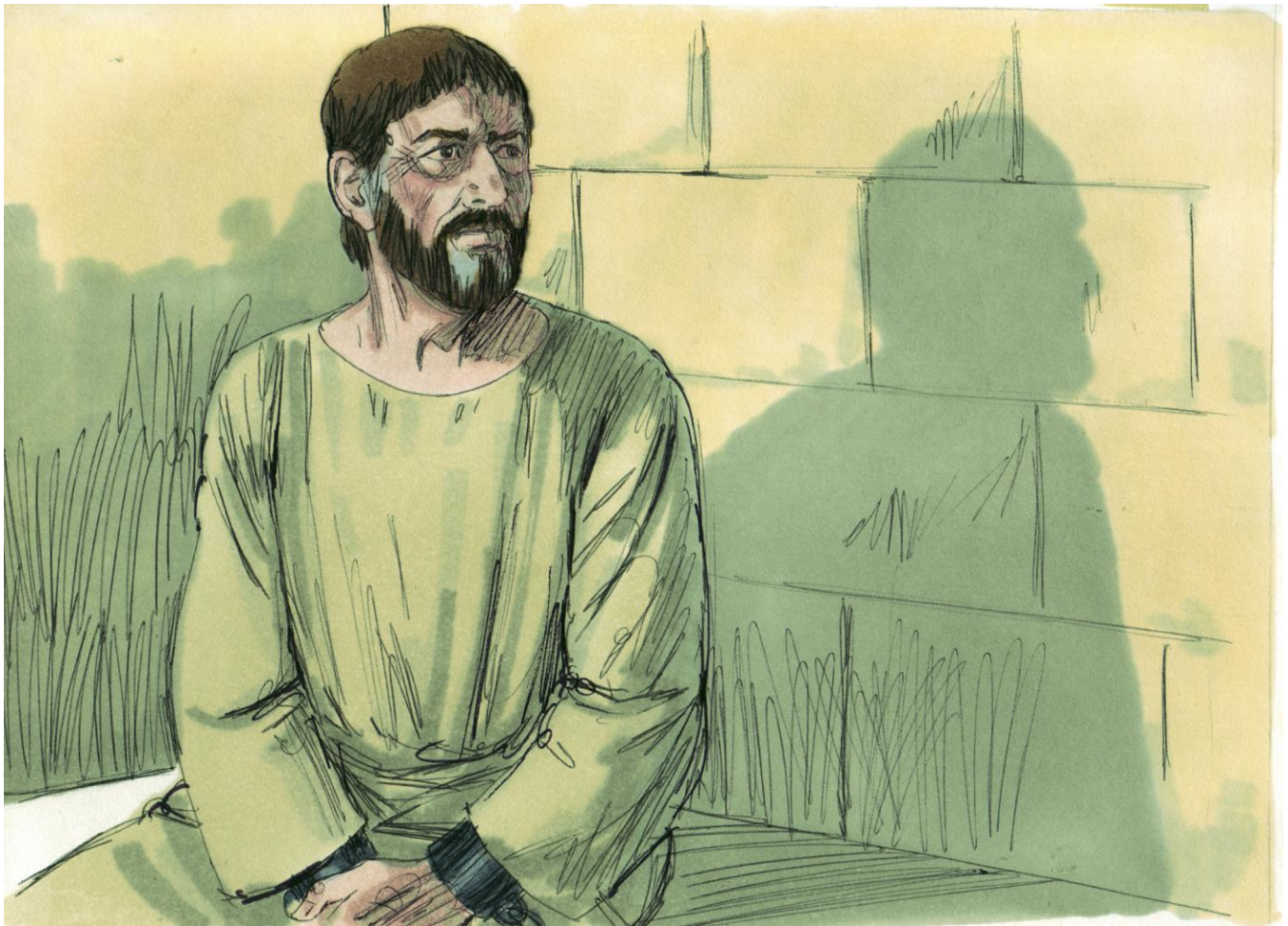
But as he was discussing righteousness, self-control, and the judgment to come, Felix became frightened and responded, “Go away for now, and when I have an opportunity, I will summon you.”

How did Paul show Felix and Drusilla the urgency of their need for salvation? He proceeded to a subject not discussed by the philosophers of the day, but only in the Hebrew Scriptures: the “judgment to come.” Felix had already learned of the apostle’s convictions as to this, for his declaration that there would be “a resurrection of both the righteous and the wicked” carried the direct implication that those thus raised would be called to account before God. But now the apostle pressed the truth home, doubtless by citing passages from the Holy Scriptures, until the governor became so alarmed that he suddenly cut the interview short.



What sharp contrast is there between Felix and the Philippian jailor? The Philippian jailor, trembling, asked: "Sirs, what must I do to be saved?" with the result that he was gloriously saved. But Felix, trembling, sent the man of God away, promising to hear him further when he should find an opportunity. In this he has had multitudes of followers who, convinced by the Spirit of their sin and need, have resisted instead of yielding, hoping for another chance.

At the same time Felix was also hoping that money would be given to him by Paul; therefore he also used to send for him quite often and talk with him. But after two years had passed, Felix was succeeded by Porcius Festus; and Felix, wanting to do the Jews a favor, left Paul imprisoned.



QUESTIONS OF ACTS CHAPTER 24

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 24

1. After how many days came the high priest Ananias down with some elders and an attorney named Tertullus?

2. What was the first charge against Paul?

3. What was the second charge against Paul?

4. What was the third charge against Paul?

5. How did Paul deal with the charge of sedition?

6. How did the apostle Paul answer the charge of heresy?

7. How did the apostle Paul answer the charge of sacrilege?

8. What did Felix do after he arrived some days later with Drusilla his wife, who was Jewish?

9. What did Paul discuss during the interview with Felix and Drusilla?

10. Why used Felix to send for Paul quite often and talk to him?

ACTS CHAPTER 24 (NEW AMERICAN STANDARD BIBLE)

Paul before Felix

1Now after five days the high priest Ananias came down with some elders and an attorney named Tertullus, and they **[a]**brought charges against Paul to the governor. **2**After **[b]**Paul had been summoned, Tertullus began accusing him, saying to *the governor*,

“Since we have attained great peace through you, and since reforms are being carried out for this nation by your foresight, **3**we acknowledge *this* in every way and everywhere, most excellent Felix, with all thankfulness. **4**But, that I may not **[c]**weary you further, I beg you **[d]**to grant us a brief hearing, by your kindness. **5**For we have found this man a public menace and one who stirs up dissensions among all the Jews throughout **[e]**the world, and a ringleader of the sect of the Nazarenes. **6**And he even tried to desecrate the temple, so indeed we arrested him. **[f]****8**By interrogating him yourself concerning all these matters, you will be able to ascertain the things of which we are accusing him.” **9**The Jews also joined in the attack, asserting that these things were so.

10And when the governor had nodded for him to speak, Paul responded:

“Knowing that for many years you have been a judge to this nation, I cheerfully make my defense, **11**since you can take note of the fact that no more than twelve days ago I went up to Jerusalem to worship. **12**And neither in the temple did they find me carrying on a discussion with anyone or causing **[g]**a riot, nor in the synagogues, nor in the city *itself*. **13**Nor can they prove to you the *things* of which they now accuse me. **14**But I confess this to you, that in accordance with **[h]**the Way, which they call a sect, I do serve the God of our fathers, believing everything that is in accordance with the Law and is written in the Prophets; **15**having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked. **16**In view of this I also do my best to maintain a blameless conscience *both* before God and before *other* people, always. **17**Now after several years I came to bring charitable gifts to my nation and to present offerings, **18**in which they found me *occupied* in the temple, having been purified, without any crowd or uproar. But *there were* some Jews from **[i]**Asia— **19**who ought to have been present before you and to have been bringing charges, if they should have anything against me. **20**Or *else* have these men themselves declare what violation they discovered when I stood before the **[j]**Council, **21**other than in regard to this one declaration which I shouted while standing among them, ‘For the resurrection of the dead I am on trial before you today!’”

22But Felix, **[k]**having quite accurate knowledge about **[l]**the Way, adjourned them, saying, “When Lysias the commander comes down, I will decide your case.” **23**He gave orders to the centurion for **[m]**Paul to be kept in custody and *yet* have *some* freedom, and not to prevent any of his friends from providing for his needs.

24Now some days later Felix arrived with Drusilla his **[n]**wife, who was Jewish, and he sent for Paul and heard him *speak* about faith in Christ Jesus. **25**But as he was discussing righteousness, self-control, and the judgment to come, Felix became frightened and responded, “Go away for now, and when I have an opportunity, I will summon you.” **26**At the same time he was also hoping that money would be given to him by Paul; therefore he also used to send for him quite often and talk with him. **27**But after two years had passed, Felix **[o]**was succeeded by Porcius Festus; and Felix, wanting to do the Jews a favor, left Paul imprisoned.

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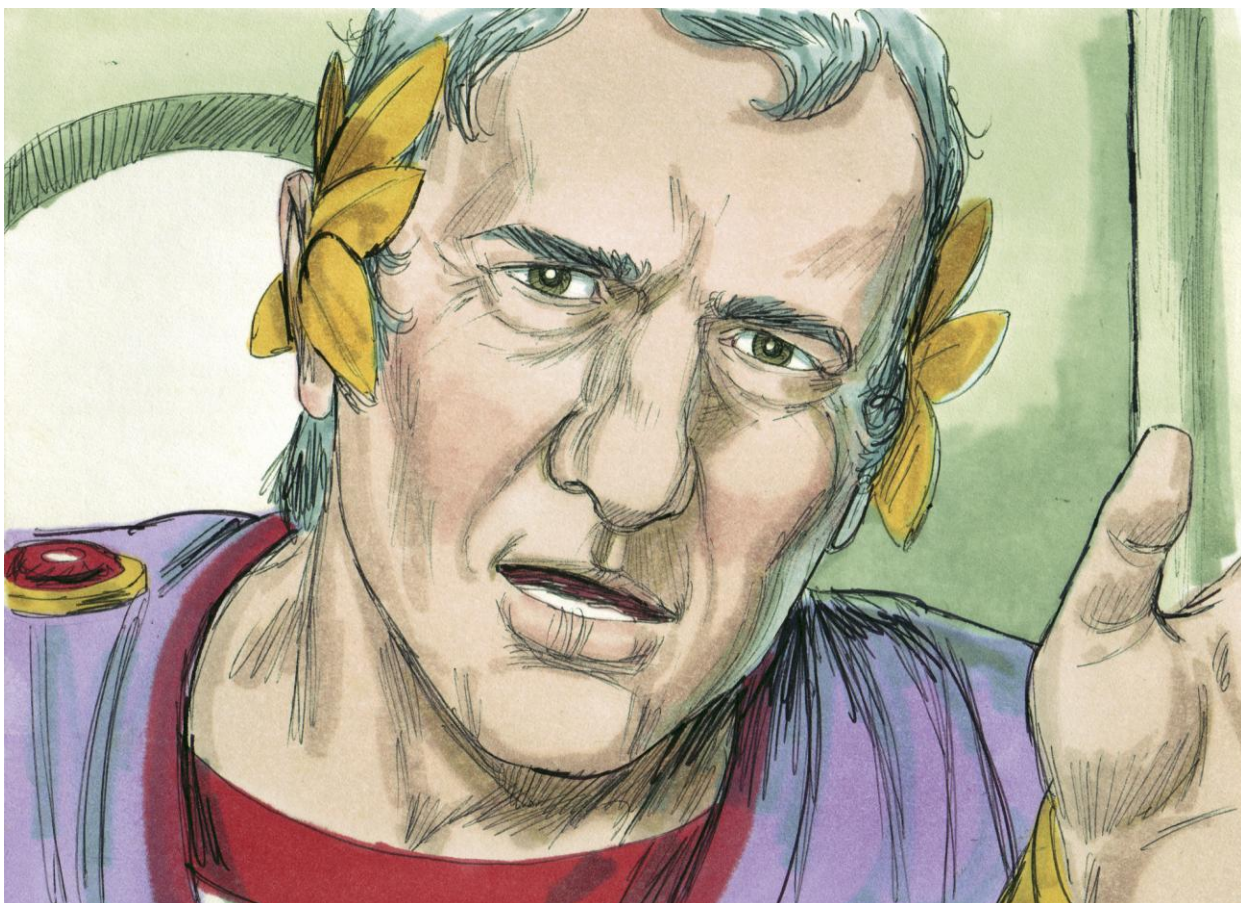
ACTS CHAPTER 25

Paul before Festus (Acts 25:1-22)

Festus, then, after arriving in the province, went up to Jerusalem from Caesarea three days later.

What type of governor was Festus? Sacred and secular history both show Festus in a much more favorable light than Felix. Both show him to have been basically reasonable and just, as well as active and energetic in the discharge of his duties as governor of Judaea, which position he held for only two years before his death. Having arrived at Ceasearea, he lost no time in becoming acquainted with those over whom he was to reign.

And the chief priests and the leading men of the Jews brought charges against Paul, and they were pleading with Festus, requesting a concession against Paul, that he might have him brought to Jerusalem (at the same time, setting an ambush to kill him on the way).

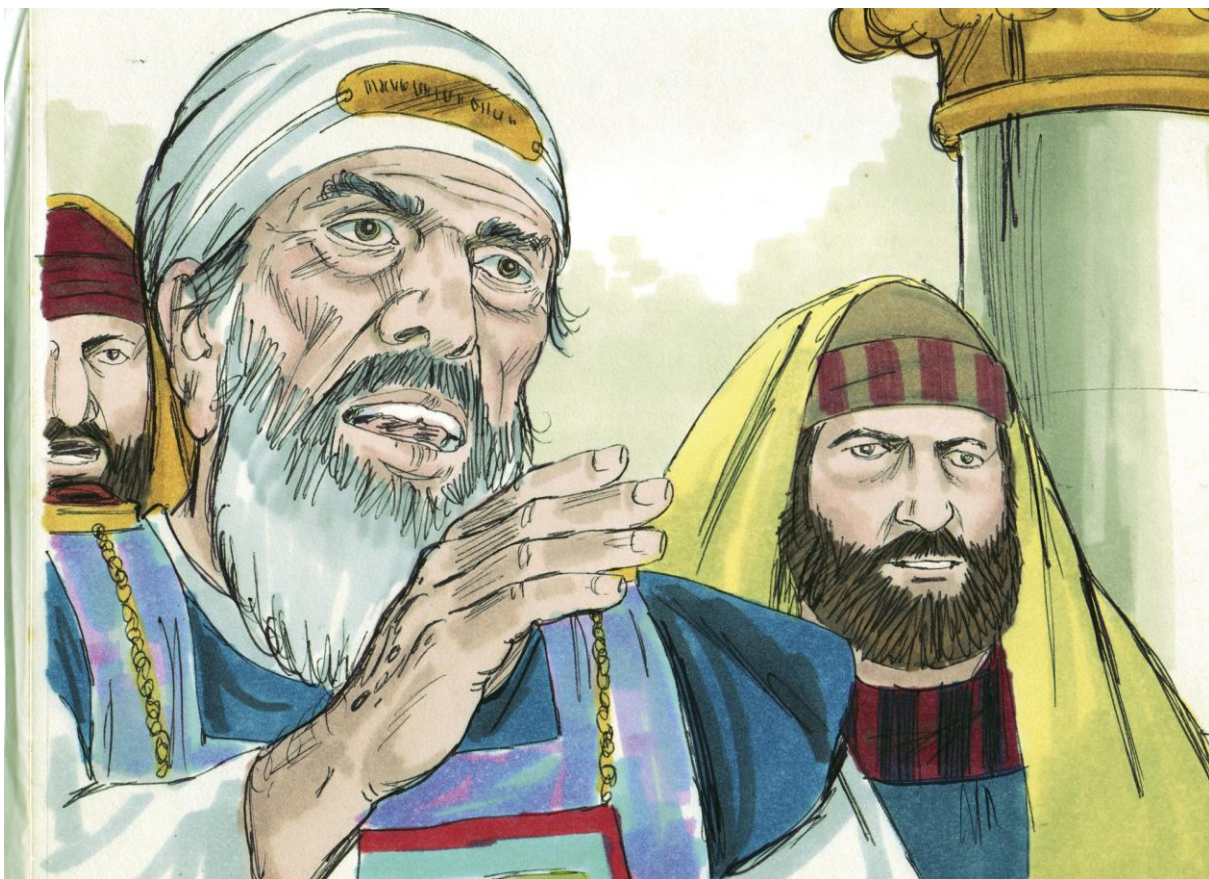


Can religion be corrupt and wicked? For sure. Two years had passed since these religious leaders had first invented their false charges against Paul, clamoring for his execution and even plotting to murder him. Now, after all this time, their hate is as bitter and relentless as ever and they are still as determined to destroy him, if not by false accusation and trial, then by the assassin's dagger.

Festus then answered that Paul was being kept in custody in Caesarea, and that he himself was about to leave shortly.

“Therefore,” he said, “have the influential men among you go there with me, and if there is anything wrong about the man, have them bring charges against him.”

After Festus had spent no more than eight or ten days among them, he went down to Caesarea, and on the next day he took his seat on the tribunal and ordered that Paul be brought. After Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing many, and serious, charges against him which they could not prove.



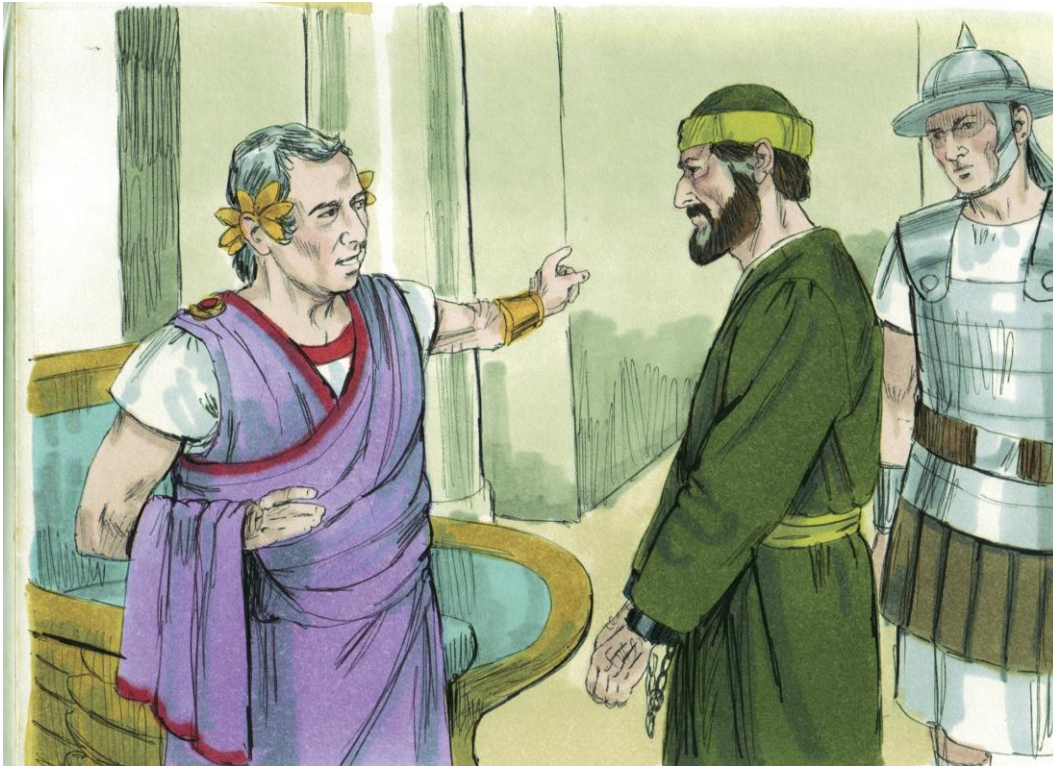


Paul said in his own defense, “I have not done anything wrong either against the Law of the Jews, or against the temple, or against Caesar.”

But Festus, wanting to do the Jews a favor, replied to Paul and said, “Are you willing to go up to Jerusalem and stand trial before me on these charges?”

But Paul said, “I am standing before Caesar’s tribunal, where I ought to be tried. I have done nothing wrong to the Jews, as you also very well know. If, therefore, I am in the wrong and have committed something deserving death, I am not trying to avoid execution; but if there is nothing to the accusations which these men are bringing against me, no one can hand me over to them. I appeal to Caesar.”

Then when Festus had conferred with his council, he answered, “You have appealed to Caesar; to Caesar you shall go.”



Why could Paul appeal unto Caesar? There is historical testimony to the fact that certain, if not all, Roman citizens at that time had the right to suspend trials in which they were involved in the lower courts by appealing directly to the Emperor. Thus the apostle now, doubtless judging this was his only escape from sure death on the one hand, or another long imprisonment on the other, availed himself of this right. Perhaps he also remembered the promise of the Lord that he should testify at Rome and felt this was the course He would have him take.

Now when several days had passed, King Herod Agrippa II and Bernice arrived in Caesarea, paying their respects to Festus.

And while they were spending many days there, Festus presented Paul's case to the king, saying, "There is a man who was left as a prisoner by Felix; and when I was in Jerusalem, the chief priests and the elders of the Jews brought charges against him, asking for a sentence of condemnation against him. I replied to them that it is not the custom of the Romans to hand over any person before the accused meets his accusers face to face, and has an opportunity to make his defense against the charges."



“So after they had assembled here, I did not delay, but on the next day took my seat on the tribunal and ordered that the man be brought. When the accusers stood up, they did not begin bringing any charges against him of crimes that I suspected, but they simply had some points of disagreement with him about their own religion and about a dead man, Jesus, whom Paul asserted to be alive. And being at a loss how to investigate such matters, I asked whether he was willing to go to Jerusalem and stand trial there on these matters. But when Paul appealed to be held in custody for the Emperor’s decision, I ordered that he be kept in custody until I send him to Caesar.”

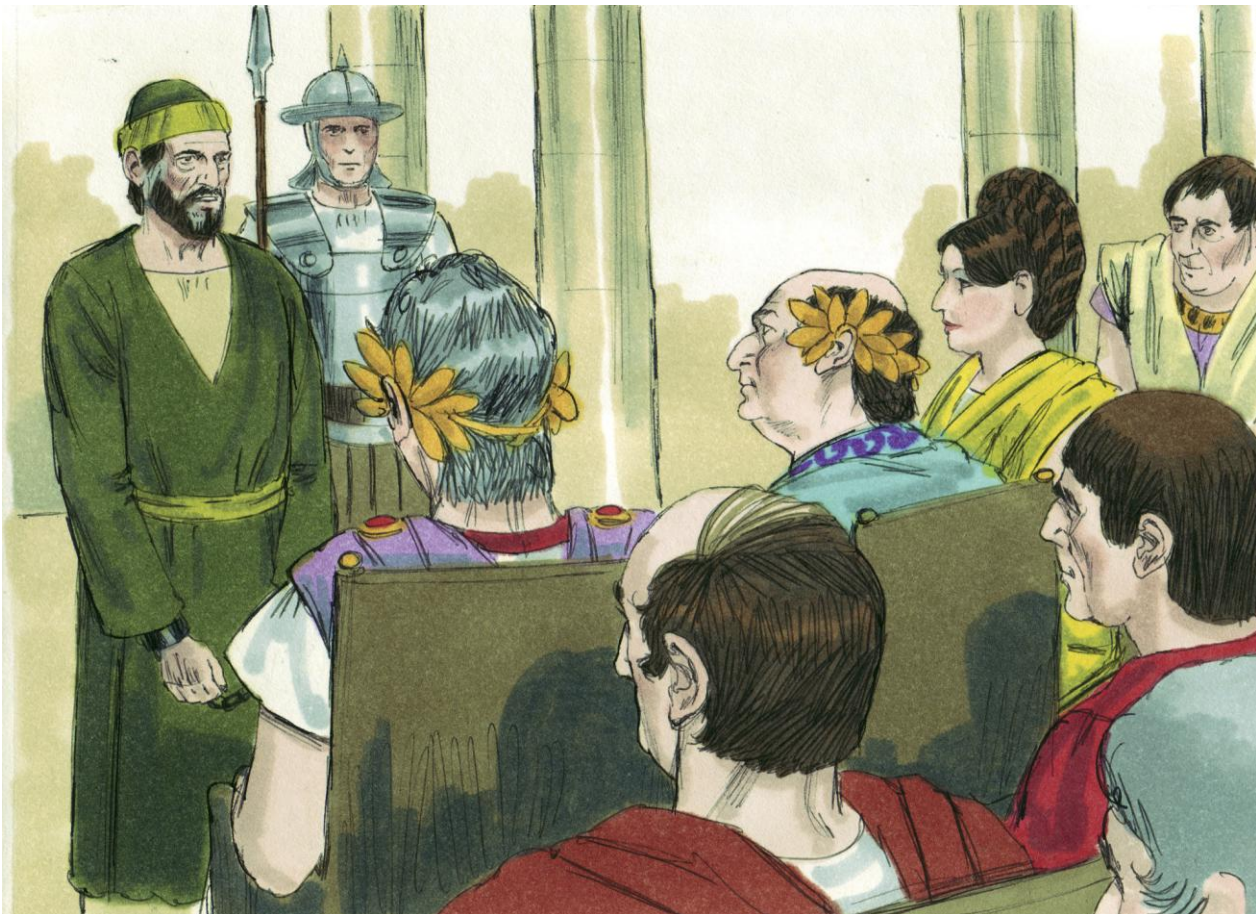
Then Agrippa said to Festus, “I also would like to hear the man myself.”

“Tomorrow,” he said, “you shall hear him.”

Why did King Herod Agrippa II give formal recognition to the new procurator? Agrippa represented at least some of the people of Israel, so it was advisable for him to maintain the best possible relations with the Roman procurator at Caesarea. Furthermore, Festus needed him too – especially now - for his knowledge of the Jewish religion and Jewish laws and customs. Again we have a wicked couple, King Herod Agrippa II and Bernice, before us. Herod, of course, came from wicked parents and had a dark, infamous past. Bernice, who is mentioned three times with him was none other than the sister of Drusilla, Felix' depraved paramour, and thus Herod's own sister, with whom he lived in incestuous relationship.

Paul before Agrippa (Acts 25:23-27)

So, on the next day when Agrippa and Bernice came amid great pomp and entered the auditorium, accompanied by the commanders and the prominent men of the city, at the command of Festus, Paul was brought before them.



And Festus said, “King Agrippa, and all you gentlemen present with us, you see this man about whom all the people of the Jews appealed to me, both in Jerusalem and here, shouting that he ought not to live any longer. But I found that he had committed nothing deserving death; and since he himself appealed to the Emperor, I decided to send him. Yet, I have nothing definite about him to write to my lord. Therefore, I have brought him before you all and especially before you, King Agrippa, so that after the investigation has taken place, I may have something to write. For it seems absurd to me in sending a prisoner, not to indicate the charges against him as well.”



QUESTIONS OF ACTS CHAPTER 25

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 25

1. When did Festus, after arriving in the province, went up to Jerusalem?

2. About what were the chief priests and the leading men of the Jews pleading with Festus against Paul?

3. How did Festus answer them?

4. How many days did Festus spend among them before he went down to Caesarea?

5. What did Paul say in his own defense against the serious charges of the Jews?

6. How do we know that Paul was not trying to avoid execution?

7. When did Festus present Paul's case to King Herod Agrippa II?

8. What was not a custom of the Romans?

9. What did Festus find out regarding the charges against Paul of the chief priests and the elders of the Jews?

10. What seemed absurd to Festus?

ACTS CHAPTER 25 (NEW AMERICAN STANDARD BIBLE)

Paul before Festus

1Festus, then, after arriving in the province, went up to Jerusalem from Caesarea three days later.**2**And the chief priests and the leading men of the Jews brought charges against Paul, and they were pleading with [a]Festus, **3**requesting a [b]concession against [c]Paul, that he might [d]have him brought to Jerusalem (*at the same time*, setting an ambush to kill him on the way). **4**Festus then answered that Paul was being kept in custody in Caesarea, and that he himself was about to leave shortly. **5**“Therefore,” he *said, “have the influential men among you [e]go there with me, and if there is anything wrong [f]about the man, have them bring charges against him.”

6After *Festus* had spent no more than eight or ten days among them, he went down to Caesarea, and on the next day he took his seat on the tribunal and ordered that Paul be brought. **7**After Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing many, and serious, charges against him which they could not prove, **8**while Paul said in his own defense, “I have not done anything wrong either against the Law of the Jews, or against the temple, or against Caesar.” **9**But Festus, wanting to do the Jews a favor, replied to Paul and said, “Are you willing to go up to Jerusalem and [g]stand trial before me on these *charges*?” **10**But Paul said, “I am standing before Caesar’s tribunal, where I ought to be tried. I have done nothing wrong to *the* Jews, as you also very well know. **11**If, therefore, I am in the wrong and have committed something deserving death, I am not trying to avoid execution; but if there is nothing to the accusations which these men are bringing against me, no one can hand me over to them. I appeal to Caesar.” **12**Then when Festus had conferred with [h]his council, he answered, “You have appealed to Caesar; to Caesar you shall go.”

13Now when several days had passed, King Agrippa and Bernice arrived in Caesarea, paying their respects to Festus. **14**And while they were spending many days there, Festus presented Paul’s case to the king, saying, “There is a man who was left as a prisoner by Felix; **15**and when I was in Jerusalem, the chief priests and the elders of the Jews brought charges against him, asking for a sentence of condemnation against him. **16**I replied to them that it is not the custom of the Romans to hand over any person before the accused meets his accusers face to face, and has an opportunity to make his defense against the charges. **17**So after they had assembled here, I did not delay, but on the next day took my seat on the tribunal and ordered that the man be brought.**18**When the accusers stood up, they did not *begin* bringing any charges [i]against him of crimes that I suspected, **19**but they *simply* had some points of disagreement with him about their own [j]religion and about a dead man, Jesus, whom Paul asserted to be alive. **20**And being at a loss how to investigate [k]such matters, I [l]asked whether he was willing to go to Jerusalem and stand trial thereon these matters. **21**But when Paul appealed to be held in custody for [m]the Emperor’s decision, I ordered that he be kept in custody until I send him to Caesar.” **22**Then Agrippa *said* to Festus, “I also would like to hear the man myself.” “Tomorrow,” he *said, “you shall hear him.”

Paul before Agrippa

23So, on the next day when Agrippa and Bernice came amid great pomp and entered the auditorium,^[n]accompanied by the commanders and the prominent men of the city, at the command of Festus, Paul was brought *before them*. **24**And Festus *said, “King Agrippa, and all you gentlemen present with us, you see this man about whom all the people of the Jews appealed to me, both in Jerusalem and here, shouting that he ought not to live any longer. **25**But I found that he had committed nothing deserving death; and since he himself appealed to ^[o]the Emperor, I decided to send him. **26**^[p]Yet, I have nothing definite about him to write to my lord. Therefore, I have brought him before you *all* and especially before you, King Agrippa, so that after the investigation has taken place, I may have something to write. **27**For it seems absurd to me in sending a prisoner, not to indicate the charges against him as well.”

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ACTS CHAPTER 26

Paul's Defense before Agrippa (Acts 26:1-27)

Agrippa said to Paul, "You are permitted to speak for yourself."

Then Paul stretched out his hand and proceeded to make his defense:

"In regard to all the things of which I am accused by the Jews, I consider myself fortunate, King Agrippa, that I am about to make my defense before you today; especially because you are an expert in all customs and questions among the Jews; therefore I beg you to listen to me patiently.

"So then, all Jews know my manner of life from my youth up, which from the beginning was spent among my own nation and at Jerusalem; since they have known about me for a long time, if they are willing to testify, that I lived as a Pharisee according to the strictest sect of our religion. And now I am standing trial for the hope of the promise made by God to our fathers; the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. And for this hope, O King, I am being accused by Jews. Why is it considered incredible among you people if God does raise the dead?"





“So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth. And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons, having received authority from the chief priests, but also when they were being put to death I cast my vote against them. And as I punished them often in all the synagogues, I tried to force them to blaspheme; and being furiously enraged at them, I kept pursuing them even to foreign cities.

“While so engaged as I was journeying to Damascus with the authority and commission of the chief priests, at midday, O King, I saw on the way a light from heaven, brighter than the sun, shining all around me and those who were journeying with me.

“And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, ‘Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.’

What is a goad? An ox goad is a wooden tool, approximately eight feet long, fitted with an iron spike or point at one end, which was used to spur oxen as they pulled a plow or cart. Jesus asked Saul why he was persecuting Him and reminded him that, just as an ox that kicks against the pricking of the goad can hurt itself, Saul’s continued resistance to the gospel would only result in danger to himself.



“And I said, ‘Who are You, Lord?’

And the Lord said, ‘I am Jesus whom you are persecuting. ‘But get up and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you; rescuing you from the Jewish people and from the Gentiles, to whom I am sending you, to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.’

What do we learn from this account of Paul’s conversion? Here we have the fullest report of what the Lord said to him from heaven. First it should be observed that Saul was not, like those saved under the ministries of John the Baptist and the twelve, a repentant Jew. He had not sought Christ or wished to know Him. His salvation was clearly by sovereign grace. Secondly we learn that the truths he was to proclaim were to be further made known to him in a series of revelations in which the Lord Himself would appear to him. Third, we learn from this passage that from the day of Paul’s conversion he was chosen from Israel and from the Gentiles as Christ’s apostle to both. And how complete a representative! Here we have a Hebrew and a Roman in one person! Moreover, he was a former enemy, reconciled to God by exceeding abundant grace! What an ideal representative of the believing Jews and Gentiles in this dispensation, who have been “reconciled to God in one body,” who have “the forgiveness of sins according to the riches of His grace!”



Map 2. Shows the location of Damascus, Jerusalem, Judea, Syria, Cilicia and Tarsus

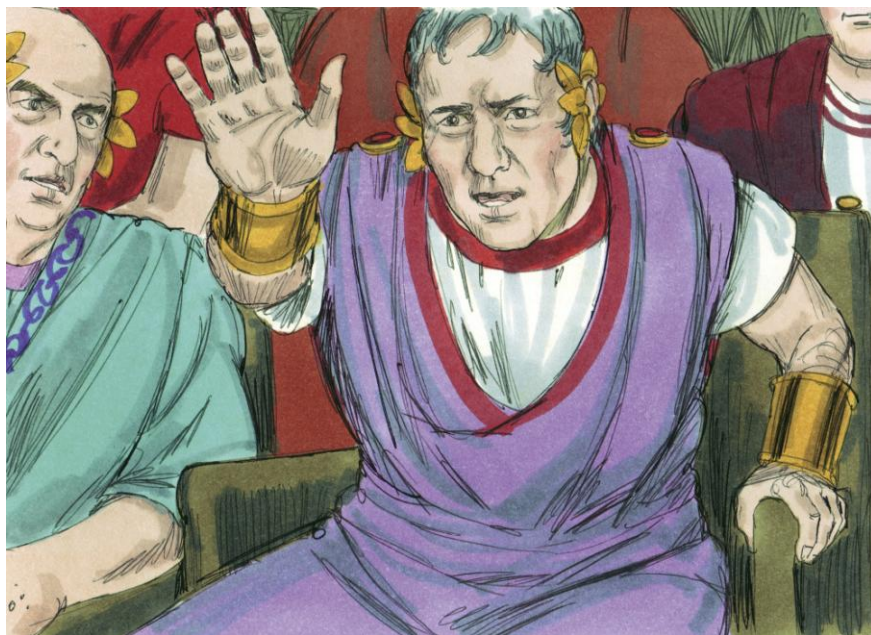
“So, King Agrippa, I did not prove disobedient to the heavenly vision, but kept declaring both to those of Damascus first, and also at Jerusalem and throughout all the region of Judea, and even to the Gentiles,…”

When did Paul preach throughout all the region of Judea? After his return to Jerusalem from Damascus (Gal. 1:17-18), he went into the regions of Syria and Cilicia (Gal. 1: 21) apparently in connection with his journey to Tarsus (Cf. Acts 9:29-30). Evidently this was the occasion of the founding of Gentile churches there, for later we find letters being sent along with Paul and others, to the Gentile believers there, to confirm them in grace (Acts 15:23-27). Now all this time, Paul himself tells us, he “was still unknown by sight to the churches of Judea which were in Christ” (Gal. 1:22). He could not, therefore, have preached “throughout all the region of Judea” before going to the Gentiles. His ministry in Judea more probably took place at the time when the Gentiles at Syrian Antioch sent financial “relief of the brethren living in Judea” (Acts 11:29-30) or else on one of his subsequent visits to that region.

“...that they should repent and turn to God, performing deeds appropriate to repentance. For this reason some Jews seized me in the temple and tried to put me to death.”

¿Should we assume that the apostle Paul, during this period, had preached “the gospel of the kingdom,” even as John the Baptist, our Lord and the twelve had done? This would be contrary to the whole record, however. A moment’s reflection will show that the true soul winner, still today, will seek to persuade men to “repent,” lit., “change their minds” and “turn to God” and then “to works” consistent with that change. This is still so, even though the theme of our message is the finished work of Christ and the riches of His grace.

“So, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place; that the Christ was to suffer, and that by reason of His resurrection from the dead He would be the first to proclaim light both to the Jewish people and to the Gentiles.”



While Paul was saying this in his defense, Festus said in a loud voice, “Paul, you are out of your mind! Your great learning is driving you mad.”

But Paul said, “I am not out of my mind, most excellent Festus, but I utter words of sober truth. “For the king knows about these matters, and I speak to him also with confidence, since I am persuaded that none of these things escape his notice; for this has not been done in a corner.

“King Agrippa, do you believe the Prophets? I know that you do.”

Why did Paul not wait for an answer? It would have been improper as well as foolish under such circumstances. He, not Agrippa, had been called for a hearing, and to put the king in an embarrassing position would only have angered him. Thus, tactfully, the apostle immediately answers his own question. He knows King Agrippa believes the Old Testament writings – and surely Festus would not call Agrippa mad! Nor could Agrippa, in his position, deny this and accept Festus’ opinion of the sacred Scriptures. Thus with superb tact the apostle appeals to Agrippa himself and uses him as his witness, at the same time driving home the truth of his argument.

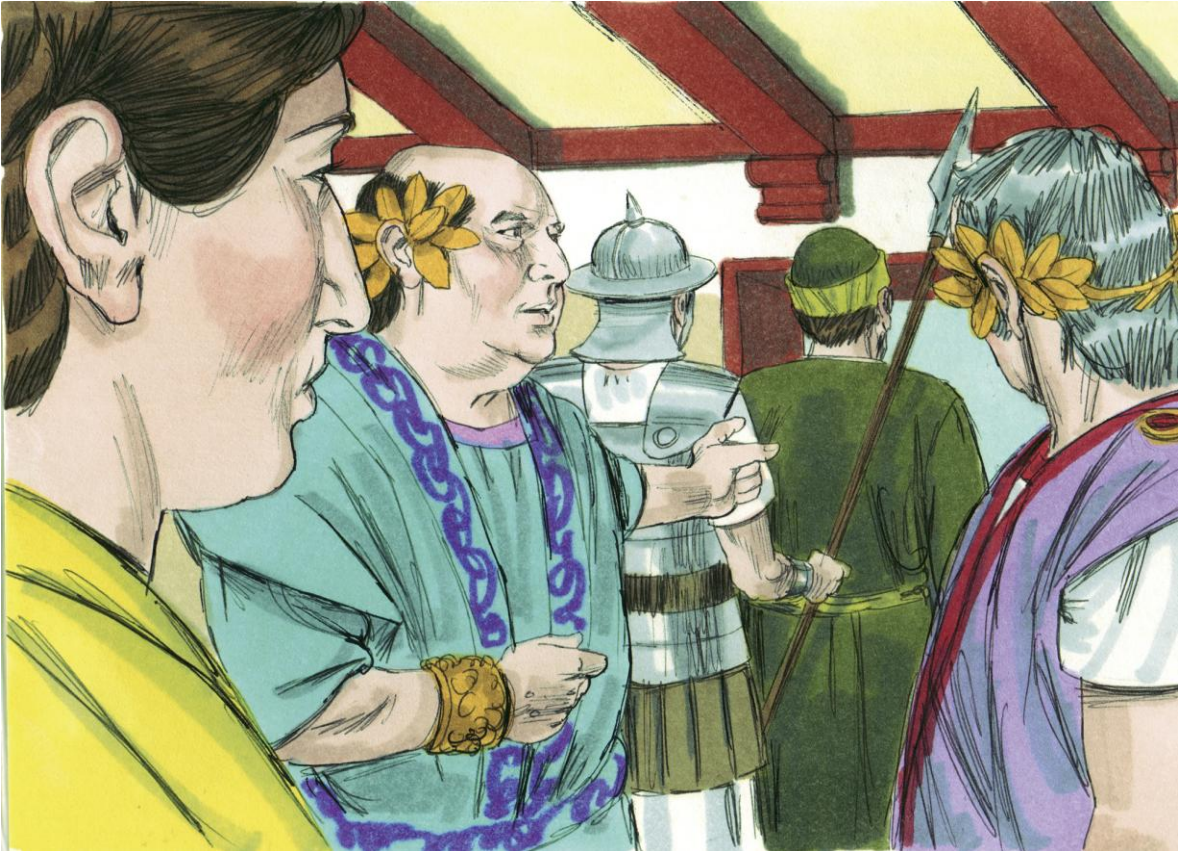
Agrippa replied to Paul, “In a short time you will persuade me to become a Christian.”

And Paul said, “I would wish to God, that whether in a short or long time, not only you, but also all who hear me this day, might become such as I am, except for these chains.”



The king stood up and the governor and Bernice, and those who were sitting with them, and when they had gone aside, they began talking to one another, saying, “This man is not doing anything worthy of death or imprisonment.”

And Agrippa said to Festus, “This man might have been set free if he had not appealed to Caesar.”



QUESTIONS OF ACTS CHAPTER 26

ALL ANSWERS CAN BE FOUND IN THE TEXT OF CHAPTER 26

1. How did Paul consider himself in regard to all things of which he was accused by the Jews?

2. For what hope was Paul being accused by Jews according to his defense?

3. What things had Paul done which were hostile to the name of Jesus of Nazareth?

4. What did Paul see on the way to Damascus?

5. What did the risen Jesus say to Paul in the Hebrew dialect?

6. What is Jesus His purpose in opening the eyes of the Jewish people and the Gentiles?

7. What message kept Paul declaring to Jews and Gentiles?

8. According to Festus, what was Paul's great learning doing?

9. How did Paul answer Festus?

10. What was Paul's wish to God?

ACTS CHAPTER 26 (NEW AMERICAN STANDARD BIBLE)

Paul's Defense before Agrippa

1Agrippa said to Paul, "You are permitted to speak for yourself." Then Paul stretched out his hand and *proceeded* to make his defense:

2"In regard to all the things of which I am accused by the Jews, I consider myself fortunate, King Agrippa, that I am about to make my defense before you today; **3**especially because you are an expert in all customs and questions among *the* Jews; therefore I beg you to listen to me patiently.

4"So then, all Jews know my manner of life from my youth up, which from the beginning was spent among my *own* nation and at Jerusalem; **5**since they have known about me for a long time, if they are willing to testify, that I lived as a Pharisee according to the strictest sect of our religion.**6**"And now I am standing trial for the hope of the promise made by God to our fathers; **7***the promise* to which our twelve tribes hope to attain, as they earnestly serve *God* night and day. And for this hope, O King, I am being accused by Jews. **8**"Why is it considered incredible among you *people* if God does raise the dead?

9"So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth. **10**"And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons, having received authority from the chief priests, but also when they were being put to death I cast my vote against them. **11**"And as I punished them often in all the synagogues, I tried to force them to blaspheme; and being furiously enraged at them, I kept pursuing them even to foreign cities.

12"While so engaged as I was journeying to Damascus with the authority and commission of the chief priests, **13**at midday, O King, I saw on the way a light from heaven, brighter than the sun, shining all around me and those who were journeying with me. **14**"And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, 'Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.' **15**"And I said, 'Who are You, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. **16**'But get up and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you; **17**rescuing you from the *Jewish* people and from the Gentiles, to whom I am sending you, **18**to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.'

19"So, King Agrippa, I did not prove disobedient to the heavenly vision, **20**but *kept* declaring both to those of Damascus first, and *also* at Jerusalem and *then* throughout all the region of Judea, and *even* to the Gentiles, that they should repent and turn to God, performing deeds appropriate to repentance. **21**"For this reason *some* Jews seized me in the temple and tried to put me to death.**22**"So, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place; **23**that the Christ was to suffer, *and* that by reason of *His* resurrection from the dead He would be the first to proclaim light both to the *Jewish* people and to the Gentiles."

24While *Paul* was saying this in his defense, Festus said in a loud voice, "Paul, you are out of your mind! *Your* great learning is driving you mad." **25**But Paul said, "I am not out of my mind, most excellent Festus, but I utter words of sober truth. **26**"For the king knows about these matters, and I speak to him also with confidence, since I am persuaded that none of these things escape his notice; for this has not been done in a corner. **27**"King Agrippa, do you believe the Prophets? I know that you do." **28**Agrippa *replied* to Paul, "In a short time you will persuade me to become a Christian." **29**And Paul *said*, "I would wish to God, that whether in a short or long time, not only you, but also all who hear me this day, might become such as I am, except for these chains."

30The king stood up and the governor and Bernice, and those who were sitting with them, 31and when they had gone aside, they *began* talking to one another, saying, “This man is not doing anything worthy of death or imprisonment.” 32And Agrippa said to Festus, “This man might have been set free if he had not appealed to Caesar.”

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WHY ANSWERS

<https://www.bereanbiblesociety.org/products-page/books/book-sets/book-set-acts-dispensationally-considered/>

INTRODUCTION SAUL OF TARSUS

MAP 1: <http://www.ccel.org/bible/phillips/CNM12-AreaofActs.gif>

CHAPTER 9

MAP 2: <http://www.ccel.org/bible/phillips/CNM15-Saul.gif>

MAP 3: <http://www.ccel.org/bible/phillips/CNM16-Peter.gif>

PHOTO 1: http://en.wikipedia.org/wiki/Street_Called_Straight

PHOTO 2: http://en.wikipedia.org/wiki/Bab_Tuma

PHOTO 3: <http://en.wikipedia.org/wiki/Jaffa>

CHAPTER 10

MAP 3: <http://www.ccel.org/bible/phillips/CNM16-Peter.gif>

PHOTO 4: http://en.wikipedia.org/wiki/Caesarea_Maritima

PHOTO 5: http://en.wikipedia.org/wiki/Caesarea_Maritima

PHOTO 6: http://en.wikipedia.org/wiki/Caesarea_Maritima

PHOTO 7: http://en.wikipedia.org/wiki/Caesarea_Maritima

PHOTO 8: http://es.wikipedia.org/wiki/Cesarea_Mar%C3%ADtima

CHAPTER 11

MAP 3: <http://www.ccel.org/bible/phillips/CNM16-Peter.gif>

MAP 4: <http://www.ccel.org/bible/phillips/CNM17-AntiochChurch.gif>

PHOTO 9: http://en.wikipedia.org/wiki/File:Panor%C3%A1mica_de_Jerusal%C3%A9n_desde_el_Monte_de_los_Olivos.jpg

PHOTO 10: http://en.wikipedia.org/wiki/File:Ancient_Roman_road_of_Tall_Aqibrin.jpg

CHAPTER 12

GRAPHIC 1: own work

MAP 3: <http://www.ccel.org/bible/phillips/CNM16-Peter.gif>

MAP 5: <http://www.ccel.org/bible/phillips/CNM22-1Cor.gif>

PHOTO 11: <http://en.wikipedia.org/wiki/File:Bethlehem-street2.JPG>

PHOTO 12: <http://upload.wikimedia.org/wikipedia/commons/thumb/a/a2/HPIM0368.jpg/789px-HPIM0368.jpg>

CHAPTER 13

MAP 4: <http://www.ccel.org/bible/phillips/CNM17-AntiochChurch.gif>

MAP 6: <http://www.ccel.org/bible/phillips/CNM18-Paul1stJourney.gif>

PHOTO 13: http://upload.wikimedia.org/wikipedia/commons/c/c2/Salamis_gym_01.jpg

PHOTO 14: <http://upload.wikimedia.org/wikipedia/commons/8/81/PanoOdeonPaphos.jpg>

PHOTO 15: http://en.wikipedia.org/wiki/File:Antiocheia_in_Psidia.jpg

PHOTO 16: <http://no.wikipedia.org/wiki/Fil:AntiochiaPisidienTheater2.jpg>

PHOTO 17:

http://no.wikipedia.org/wiki/Fil:Yalva%C3%A7%27taki_antik_kal%C4%B1nt%C4%B1lar.jpg

PHOTO 18:

<http://tr.wikipedia.org/w/index.php?title=Dosya:Konyagenel.jpg&filetimestamp=20080518102450>

CHAPTER 14

MAP 6: <http://www.ccel.org/bible/phillips/CNM18-Paul1stJourney.gif>

MAP 7: http://en.wikipedia.org/wiki/File:Anatolia_Ancient_Regions_base.svg

PHOTO 19: http://upload.wikimedia.org/wikipedia/commons/5/50/Perge_city_overview.jpg

PHOTO 20: <http://en.wikipedia.org/wiki/File:AntalyaSunset.JPG>

CHAPTER 15

MAP 6: <http://www.ccel.org/bible/phillips/CNM18-Paul1stJourney.gif>

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DRAWING 3:

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DRAWING 4:

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DRAWING 5:

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CHAPTER 16

MAP 8: <http://www.ccel.org/bible/phillips/CNM19-Pauls2ndJourney.gif>

PHOTO 21: http://en.wikipedia.org/wiki/File:Samothraki_island.jpg

PHOTO 22: http://en.wikipedia.org/wiki/File:Philippi_city_center.jpg

DRAWING 6:

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DRAWING 7:

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PHOTO 23:

http://en.wikipedia.org/wiki/File:1729_early_christian_cathedral_with_temple_ruins_in_foreground.jpg

MAP 9: http://en.wikipedia.org/wiki/File:Philippi_location.jpg

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MAP 8: <http://www.ccel.org/bible/phillips/CNM19-Pauls2ndJourney.gif>

PHOTO 24: http://en.wikipedia.org/wiki/File:Veria_Nightview3.jpg

PHOTO 25: <http://en.wikipedia.org/wiki/File:Veria-June07.jpg>

PHOTO 26: http://en.wikipedia.org/wiki/File:Areopagus_from_the_Acropolis.jpg

PHOTO 27:

http://en.wikipedia.org/wiki/File:20101024_Panoramic_Image_of_Athens_from_Areopagus_hill_Greece.jpg

PHOTO 28: <http://en.wikipedia.org/wiki/File:Ariospagos.jpg>

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PHOTO 29: <http://en.wikipedia.org/wiki/File:CorintoScaviStrada.jpg>

PHOTO 30: <http://en.wikipedia.org/wiki/File:CorintoScaviFonte.jpg>

MAP 8: <http://www.ccel.org/bible/phillips/CNM19-Pauls2ndJourney.gif>

PHOTO 31: http://en.wikipedia.org/wiki/File:Ephesus_Theater.jpg

MAP 10: <http://www.ccel.org/bible/phillips/CNM21-Pauls3rdJourney.gif>

DRAWING 8:

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PHOTO 32: https://en.wikipedia.org/wiki/Ephesus#/media/File:Ephesos_amphitheatre.jpg

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PHOTO 33: http://en.wikipedia.org/wiki/File:Ephesus_street_scene.jpg

DRAWING 9:

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MAP 10: <http://www.ccel.org/bible/phillips/CNM21-Pauls3rdJourney.gif>

PHOTO 34: http://commons.wikimedia.org/wiki/File:Ac_artemisephesus.jpg

PHOTO 35: http://commons.wikimedia.org/wiki/File:Ephesus_great_theater.jpg

DRAWING 11:

https://filedn.com/ID0GfuMvTstXggaJfpLL87S/sweet_images/jpg/44/44_Ac_19_19_RG.jpg

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MAP 10: <http://www.ccel.org/bible/phillips/CNM21-Pauls3rdJourney.gif>

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DRAWING 14:

https://filedn.com/ID0GfuMvTstXggaJfpLL87S/sweet_images/jpg/44/44_Ac_20_06_RG.jpg

PHOTO 36: https://en.wikipedia.org/wiki/Miletus#/media/File:Miletus_-_Ancient_Greek_theatre_02.jpg

DRAWING 15:

https://filedn.com/ID0GfuMvTstXggaJfpLL87S/sweet_images/jpg/44/44_Ac_20_11_RG.jpg

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MAP 10: <http://www.ccel.org/bible/phillips/CNM21-Pauls3rdJourney.gif>

PHOTO 37:

https://en.wikipedia.org/wiki/Tyre,_Lebanon#/media/File:TyreCitySiteUNESCOworldculturalheritage_RomanDeckert07082019.jpg

DRAWING 16:

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DRAWING 17:

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DRAWING 18:

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DRAWING 22:

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https://filedn.com/ID0GfuMvTstXgqaJfpLL87S/sweet_images/jpg/44/44_Ac_22_05_RG.jpg

DRAWING 27:

https://filedn.com/ID0GfuMvTstXgqaJfpLL87S/sweet_images/jpg/44/44_Ac_22_01_RG.jpg

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DRAWING 28:

https://filedn.com/ID0GfuMvTstXgqaJfpLL87S/sweet_images/jpg/44/44_Ac_23_01_RG.jpg

PHOTO 38:

<https://pixabay.com/photos/brick-whitewashed-wall-stone-wall-264141/>

DRAWING 29:

https://filedn.com/ID0GfuMvTstXggaJfpLL87S/sweet_images/jpg/66/66_Re_21_03_RG.jpg

DRAWING 30:

https://filedn.com/ID0GfuMvTstXggaJfpLL87S/sweet_images/jpg/44/44_Ac_23_04_RG.jpg

DRAWING 31:

https://filedn.com/ID0GfuMvTstXggaJfpLL87S/sweet_images/jpg/44/44_Ac_23_05_RG.jpg

DRAWING 32:

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DRAWING 34:

https://filedn.com/ID0GfuMvTstXggaJfpLL87S/sweet_images/jpg/44/44_Ac_23_10_RG.jpg

PHOTO 39:

https://commons.wikimedia.org/wiki/File:Antipatris_from_above.jpg

PHOTO 40:

[https://commons.wikimedia.org/wiki/File:Caesarea_Maritima_\(3457257684\).jpg](https://commons.wikimedia.org/wiki/File:Caesarea_Maritima_(3457257684).jpg)

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PHOTO 41:

https://commons.wikimedia.org/wiki/File:CAESAREA%27_KING_HEROD%27S_SEA_PALACE_AERIAL.jpg

DRAWING 35:

https://filedn.com/ID0GfuMvTstXggaJfpLL87S/sweet_images/jpg/44/44_Ac_24_01_RG.jpg

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DRAWING 39:

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DRAWING 40:

https://filedn.com/ID0GfuMvTstXgqaJfpLL87S/sweet_images/jpg/44/44_Ac_24_10_RG.jpg

DRAWING 41:

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DRAWING 45:

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DRAWING 46:

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DRAWING 47:

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DRAWING 48:

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DRAWING 49:

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DRAWING 51:

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MAP 2: <http://www.ccel.org/bible/phillips/CNM15-Saul.gif>

DRAWING 52:

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DRAWING 53:

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DRAWING 54:

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