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| C:\Users\William\Documents\Graphics\Cross Black with Dark Red 2.jpg | The Acts of the Apostles |
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| 8/26/2018 | Volume 3: Paul and the universal church. |
|  | This second letter from Luke to Theophilus provides an account of the early Christians and the first century church. It focuses on the Apostles Peter and Paul and their rolls in the developing religion of Christianity. In Volume 3 of this study, the focus will be on Acts chapters 13-28 which describe the activities of Paul and his efforts to convert the gentiles and take the church to the entire world. |

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The Acts of the Apostles

Volume 3: Paul and the universal church.

# Introduction:

This is the second volume in our study of the Acts of the Apostles. In the first volume we discussed the organization of the letter, the method of study that would be used and covered chapters 1-12 which included the first two sections of the letter. The first section was its introduction and a transition from the Gospel of Luke to the Acts of the Apostles. The second section covered Peter and the development of the church for the Jews.

In this volume, we will study the third and final section which deals primarily with Paul and the church for the Gentiles. Our study in this volume will follow the study processes set up in the first volume with the addition of a summary statement for each chapter.

# sTUDY GUIDE: THE ACTS OF THE APOSTLES, Volume 2

## Chapter 13:

### CHAPTER SUMMARY:

Luke introduces Saul, Barnabas and John Mark and begins recording their first missionary journey.

### CHRONILOGICAL PERIOD:

#### development of the world wide church:

Acts Chapter 13 introduces the period of the development of the church throughout the known world. Luke introduces the first missionary journey authorized by the Holy Ghost and sponsored by the church in Antioch. The participants are identified as Barnabas and Saul along with John Mark.

The principle dates involved are:

### STRUCTURAL SECTION:

#### paul and the universal church

Acts Chapter 13 is the beginning of Luke’s history of the expansion of the church out of Israel and Samaria and eventually throughout the known world

### 

### THEMES:

#### evangelism

The theme of this chapter is evangelism.

SIGNIFICANT EVENTS**:**

Here Luke gives the account of the calling of Saul and Barnabas by the Holy Ghost for their first missionary journey and the support that they received from the church in Antioch.

| SIGNIFICANT EVENTS | | | | |
| --- | --- | --- | --- | --- |
| Activity | Who | Scripture | Summary | Result |
| Speeches | Paul | Acts 13:9-11 | Cursing the false prophet Barjesus (Elymas). | Elymas became blind for a season and Sergius Paulus believed. |
|  | Paul | Acts 13:16-41 | The story of Jesus, his death and resurrection. | Gentiles became interested and asked that Paul preach the next Sabbath. Several Jews and proselytes believed. |
|  | Paul | Acts 13:46-47 | Condemnation of the Jews for unbelief | Preaching to the Gentiles throughout the region. |
| Prayers | Church at Antioch | Acts 13:1-2 | No details given, but it can be assumed that the prayer was for Barnabas and Saul in the mission given to them by the Holy Ghost. | Successful missionary journey. |
| Miracles | Paul | Acts 13:8-11 | Cursing Barjesus | Barjesus became blind and the deputy believed. |
| Persecutions | Paul and Barnabas | Acts 13:50 | Jews stirred up chief men and women in Antioch in Pisidia | Paul and Barnabas left Antioch in Pisidia and went to Iconium. |
| Major Events | John Mark | Acts 13:13 | John Mark left Paul and Barnabas at Perga in Pamphylia and returned to Jerusalem | This caused a major difference between Paul and Barnabas at the beginning of their next journey. |
|  | Saul became known as Paul | Acts 13:9 | Identification of Saul of Tarsus as Paul. | Saul of Tarsus known as Paul from this time on. |

### CONVERSIONS:

In this section of his history of the early church, Luke gives an account of conversions that included both individuals and groups of people.

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **CONVERSIONS** | | | | | | |
| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
| Acts 13:6-12 | Paul | Paphos, Cyprus | Sergius Paulus, Proconsul of Cyprus | Jewish sorcerer, Elymas, tried to intercede and Paul said the hand of the Lord was upon him and he would be blind. Seeing this the proconsul believed | None | Sergius Paulus believed. |
| Acts 13:14-48 | Paul | Antioch, Pisidia | Jews and Religious Proselytes | Paul began with a history of Israel, ending with Jesus. The Jews became jealous, so Paul and Barnabas turned to the Gentiles | None | Gentiles heard and glorified the word of the Lord. As many as were ordained to eternal life believed. |
|  |  |  |  |  |  |  |

### ANSWERING THE SKEPTICS:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| Verses Involved | Skeptics View | Christians View |
| --- | --- | --- |
|  |  |  |
| Acts 13:6-12 | Did Elymas walk around with a mist of darkness around his head after Paul’s condemnation? | Paul used a figure of speech indicating that Elymas would be blind for a period. There was nothing that an observer could see, except that ELymas was blind. |
| Acts 13:13-41 | Paul misquotes two Old Testament passages in his speech. These are 1 Samuel 13:14 and Psalm 89:19-29. | Paul is not attempting to quote Old Testament scripture, only summarizing it. This is a common method of teaching any subject even today. The point he is making is that Jesus is a descendent of David whom God set up as King of Israel. |
| Acts 13:13-41 | It is clear that Paul either does not know the facts surrounding the burial of Jesus or he rejects it.  In verse 28 he refers to the rulers of the Jews when he said “ And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.” Then in the next verse he says these same people took Jesus down from the cross and put him in his grave “**Acts 13:29 (KJV)**  29  And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.” However the Gospel writers all say that it was Jesus’ followers and not the Jewish rulers who took him down and put him in the grave. Matthew 27:57-61, Mark 15:42-47, Luke 23:50-56 and John 19:38-42. | Paul knew the truth about the death, burial and resurrection of Jesus, check out 1 Corinthians 15. Here he is summarizing the actions of those responsible for the death of Jesus and his followers. He can, with complete accuracy infer that the Jewish leaders buried Jesus because they were responsible for his death. He is making a rhetorical summary, placing blame where blame is due. |
| Acts 13:13-41 | How can Jesus be a descendent of David if he was born of a virgin? | The genealogy presented in Luke 3:23-38 is commonly believed to be that of Mary, the mother of Jesus. But even if this is not the case, Jesus would have been considered a descendent of David by being adopted by Joseph the husband of Mary who was clearly a descendent of David. |
| Acts 13:22 | This statement is not found in the Old Testament. However, 1 Samuel 13:14 does refer to David as a “man after his (God’s) own heart. And this actually makes some sense since David was almost as cruel as the Old Testament God.[[1]](#footnote-1) | This is actually a combination of two passages. The first is 1 Samuel 13:14, the second is Isiah 44:28. |
| Acts 13:23 | Who was the real father of Jesus? Paul claims here that it was Joseph since he says Jesus was a descendent of David. However, the Gospels says that the Holy Ghost was responsible for getting Mary pregnant and was therefore the real father of Jesus. | Where is the verse that says that Joseph was the biological father of Jesus? His lineage from David was through Mary, his mother. The references to Joseph being Jesus’s father refer to their family relationship and not the biological relationship. |
| Acts 13:27-30 | Did the Jewish rulers or Jesus’s disciples burry him?  Here Paul is talking about the Jewish rulers who had him killed (Acts 13:28), then in verse 29 he says “they’ took him down and buried him. | Paul is speaking in a metamorphic way here, as we still do today. We often use the word “we” when referring to the football or baseball team we follow, especially when they win. Everyone understands that the person speaking is typically not a member of the team. Paul’s use of the word “they” in this passage simply assigns the blame for the death and eventual burial of Jesus on those who were responsible. However, Joseph of Arimathea and Nicodemus were Jewish rulers. Of course, these two had nothing to do whatsoever with His death. |
| Acts 13:30 | Who actually raised Jesus from the grave? Paul says that it was God. Jesus said he would do it himself (John 2:19-21) and then Paul says that the Holy Ghost did it (Romans 8:11). | This is actually a good question, because from it we can learn about the trinity. Jesus says he will do it (John 2:19 and 10:17). Paul says it was God (Acts 13:30, Galatians 1:1) and in Romans 8:11 he says that the Holy Ghost did it. Instead of a contradiction, this teaches that the Father, Son and the Holy Ghost are one God, expressed as three distinct persons therefore confirming the Holy Trinity. |
| Acts 13:34 | The David of the Old Testament is anything but merciful. Either Paul does not know his own history or he ignores the real traits of King David when he references the “mercies of David”.  Two passages are certainly enough to prove this. Just check out his actions in 2 Samuel 12:31 and 1 Chronicles 20:3 where he saws, hacks and burns to death the residents of several cities. | This is a reference to Isiah 55:3 which refers to the mercy that was shown to David, and not to the mercies of David.  In his commentary on these passages, Adam Clarke states that a Dr. Kennicott had six or seven manuscripts where the word translated “he sawed” is translated “he put them” indicating an alternative translation that would read: “*and he obliged the people that were in it to go out, and put them to the saw," to cut stones; "and to the iron mines," to dig there; "and to the axes of iron," to cut wood, with; "after he had made them to pass with their king" out of the city,”* indicating that David made slaves of them and put them to work in stone quarries, iron mines and cutting wood.  However, David certainly wasn’t without his flaws. He did commit adultery and he did have Uriah killed. |
| Acts 13:39 | Is there forgiveness for all sin?  Luke quotes Paul saying that “And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”  However, in Mark 3:29 the writer quotes Jesus “But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:”  So either Paul is correct in saying that a person can be justified from all things, or Jesus is correct saying that a person cannot be forgiven for blaspheming the Holy Ghost. They both cannot be correct. | The key to understanding this is the words “all that believe: in Acts 13:39. When Jesus made the statement referenced in Mark 3, he was talking to Jewish Scribes who saw Him clearly and with authority command demons to leave those whom they had processed and then claimed that He did this by the power of Satan and not God. In essence they would not, or could not, believe that Jesus was God. Because of their unbelief they took the only other avenue that they could and said that it was by the power of Satan that Jesus performed this miracle.  Therefore, the sin of blaspheming the Holy Ghost is founded on a refusal to believe and because they wouldn’t believe, they could not be forgiven.  Paul simply stated that those who believe can be justified from all things. The necessary conclusion is those that do not believe cannot be justified from anything. |
| Acts 13:45-52 | Does Paul misunderstand Isiah 49:6  Paul indicates that he and Barnabas are the servants selected to bring the light to the world, where God tells Isiah that he is that servant. | **Isaiah 49:5-6 (KJV)**  5  And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.  6  And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.  Isiah did not carry the message of God to the Gentiles as Paul and Barnabas were doing, so that section of Isiah 49:6 could not have been referring to Isiah. Paul and Barnabas meet this description very well. They were servants of God, identified for this task by the Holy Ghost. |
|  | Is Paul a racist?  In Acts 13:46 Paul tells the Israelites that they are unworthy of eternal life. This is a clear anti-Semitic statement making Paul a racist. | Actually Paul did not say that they were unworthy of eternal life. What he said was that they judged themselves to be unworthy of eternal life.  Paul made this statement in recognition of the clear rejection of Jesus by the Jews in Antioch in Pisidia. It is not racist, but an honest assessment of their unwillingness to believe the Gospel message. |
| Acts 13:48 | God chooses the ones he wants to believe and only they are admitted into heaven. This eliminates our freewill. | Protagonists use this as an accusation against God, saying that he personally causes some to be saved and others to be lost. Even the five principles of Calvinism TULIP, teaches this. However, God is no respecter of persons and wants everyone to be saved (Acts 10:34, 1 Timothy 2:3-4). Because of His love for humanity, and His desire that all be saved this verse is not teaching that God picks and chooses individuals to be saved and lost. The Bible is replete with passages that teach that we have free will (Matthew 10:22, Matthew 24:13, Acts 2:37-41, Colossians 1:21-23, Hebrews 3:6, Hebrews 10:36, Revelation 2:10 just to list a few)  A more thorough discussion of this will be found in the verse study. |

### VERSE STUDY:

|  |  |
| --- | --- |
| **Acts 13:1-3 (KJV)**  1  Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2  As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3  And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. | While there were several prophets and teachers in Antioch at this time, the Holy Ghost selected Barnabas and Saul for a special mission. The will of the Holy Ghost was revealed to the church, probably through the prophets although this is not clear. After a period of prayer and fasting, the church ordained Barnabas and Saul for the mission that the Holy Ghost had set for them.  There are two lines of thought on the act of fasting, prayer and laying on of hands. First is that Saul and Barnabas were given the ability to perform miracles by the prophets and teachers at Antioch. Those who teach this point out that neither Barnabas nor Saul were recorded as having performed miracles prior to this but Luke records several after this action of the church in Antioch. The second is that this was a way for the church in Antioch to give Barnabas and Saul authority to act as their emissaries on this mission authorized and ordained by the Holy Ghost.  The first opinion is in direct opposition to Acts 1-2 and in Acts 8 that teaches that an apostle was the only one able to transfer the gifts of the Holy Spirit including the ability to work miracles. It would also call into question Saul’s apostleship, because no other apostle had to have hands laid on him in order to perform miracles.  Saul’s’ apostleship was confirmed by Jesus when he sent Ananias to him so that he “might receive his sight and be filled with the Holy Ghost” (Acts 9:17). Paul later uses his abilities to perform miracles as proof of his apostleship in Corinth (2 Corinthians 12:11-12).  The second opinion is likely to be the correct one because of the fact that Paul was already “filled with the Holy Ghost”, selected by Jesus personally and was teaching the gospel (Acts 9:10-22).  In addition, the example of the church in Jerusalem in ordaining men to care for the Grecian widows uses “laying on of hands” as a way to authorize them to carry out the duties given to each of them by the church (Acts 6:1-7).  Another item that we often miss in studying Acts 13 is that the church fasted and prayed *before* they authorized Saul and Barnabas to act for them. Too often today we do not ask God for guidance in making choices in the church nor in our personal lives. We make the decision without prayer then pray that God bless and protect our work. While we should pray that God bless and protect us and the work of the church, we must seek His guidance before taking action as well as during and after the action is taken. |
| **Acts 13:4-13 (KJV)**  4  So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 5  And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister. 6  And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Barjesus: 7  Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8  But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.  9  Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,  10  And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11  And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12  Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. 13  Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. | Saul and Barnabas had taken with them John Mark and probably Luke and others on this journey (Acts 13:5, Acts 13:13). The decision to take John Mark would cause a significant issue later in their work.  They left Antioch (probably in March of 46 AD, this would have been the start of the sailing season in this area) and traveled to Seleucia.  Seleucia was the seaport for Antioch and was about 15 miles south southwest of Antioch[[2]](#footnote-2). This would have taken a little less than a day for the to travel (a day’s journey was about 20 miles). Today the city remains only in ruins near the modern village of Samandag in Turkey.[[3]](#footnote-3) At its heyday there were an estimated 30,000 people living and working there.  Saul and Barnabas preached at the synagogues’ in Seleucia then sailed to the island of Cyprus.  The distance from Seleucia to Cyprus was about 100 miles and it took only a few hours to sail under favorable conditions.  A synagogue is a building where a Jewish assembly or congregation meets for religious worship. Synagogues were found in many cities and towns, while the temple was only in Jerusalem.  The population of the island was largely Greek, and the name of the chief town at the east end recalled the history or the legend of a colony under Teucer, the son of Telamon, from the Salamis of the Saronic gulf. It owned Aphrodite, or Venus, as its tutelary goddess, Paphos being the chief centre of her worship, which there, as elsewhere, was conspicuous for the licentiousness of the harlot-priestesses of her temple. The copper-mines (the metal *Cuprum* took its name from the island), and its nearness to Syria, had probably attracted a considerable Jewish population, among whom the gospel had been preached by the Evangelistœ of [Acts 11:19](http://biblehub.com/acts/11-19.htm).[[4]](#footnote-4)  Barnabas was a native of Cyprus, but we are not given the city of his birth and early life.  Saul and Barnabas landed in Salamis which is on the east coast of the island. Salamis is located just north of the modern town of Famagusta. There they preached in the synagogues of the Jews.  They then traveled overland to the city of Paphos, a distance of over 100 miles, which is on the western coast of Cyprus. While Luke does not mention it, Saul and Barnabas most probably visited other towns on their way to Paphos and preached the gospel there as well as at Salamis and Paphos.  It was at Paphos that Saul became known as Paul. This was probably due to the large Greek population of the island. Here Paul and Barnabas encountered a Jewish sorcerer and false prophet who was called Elymas (his Jewish name was Barjesus) who worked against them when they were teaching Sergius Paulus, the proconsul for that area[[5]](#footnote-5). Paul told Elymas that the “hand of the Lord” was on him and that he would walk around blind for a period of time. Seeing this, Sergius Paulus believed.  A **proconsul** was a governor of a province in the [Roman Republic](https://en.wikipedia.org/wiki/Roman_Republic) appointed for one year by the [senate](https://en.wikipedia.org/wiki/Roman_Senate).  In the Roman Republic a [promagistrate](https://en.wikipedia.org/wiki/Promagistrate) (like a [propraetor](https://en.wikipedia.org/wiki/Propraetor)) designated someone who served with the authority and capacity of a magistrate without holding the office. This category of official was created to address the challenge of administration in the republic's increasing overseas territories. The greatest of these placeholder offices was a *proconsul*, who acted in place of a *consul*, itself the highest office in the republic. After serving as [consul](https://en.wikipedia.org/wiki/Roman_consul), citizens could be named *proconsul* and spend a year as [governor](https://en.wikipedia.org/wiki/Roman_governor) of a [province](https://en.wikipedia.org/wiki/Roman_province). Certain provinces were reserved for proconsuls; who received which one by senatorial appointment was determined by random choosing or negotiation between the two consuls. |
|  | After teaching at Paphos for a while and converting the proconsul Sregius Paulus, the missionaries sailed to Perga, a distance of about 175 miles. John Mark left them there and returned to Jerusalem.[[6]](#footnote-6) While Ljuke says nothing abut why John Mark left Paul and Barnabas, several theories have been advanced by historians. The most prominent are:   1. He could no longer tolerate the hardships of the journey 2. He was not fully in agreement with carrying the gospel to the gentiles 3. He resented Paul for taking the leadership of the mission from his cousin, Barnabas[[7]](#footnote-7)   Today Perga is a major archaeological site. The gate in the southern wall surrounding the city that Paul and Barnabas would have gone through is still standing. |
| **Acts 13:14-41 (KJV)**  14  But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. 15  And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.  16  Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience. 17  The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. 18  And about the time of forty years suffered he their manners in the wilderness. 19  And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. 20  And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet. 21  And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. 22  And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.  23  Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus: 24  When John had first preached before his coming the baptism of repentance to all the people of Israel.  25  And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.  26  Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. 27  For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. 28  And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. 29  And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. 30  But God raised him from the dead: 31  And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. 32  And we declare unto you glad tidings, how that the promise which was made unto the fathers,  33  God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34  And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 35  Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. 36  For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37  But he, whom God raised again, saw no corruption. 38  Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: 39  And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. 40  Beware therefore, lest that come upon you, which is spoken of in the prophets; 41  Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. | Luke does not tell us anything about Paul and Barnabas working in Prega on this visit. Some have suggested that Paul may have contracted malaria and needed to travel on to a drier area.  Perga was noted for its worship of Diana and the temple that was erected in her honor there. Leaving Perga, the group[[8]](#footnote-8) went to Antioch in Pisidia[[9]](#footnote-9) a distance of about 100 miles. Traveling along the Roman road known as the Via Sebaste, it would have taken about 7 days to reach Antioch Pisidia from Perga. This road was also dangerous because it involved mountains and was known to be inhabited by thieves.[[10]](#footnote-10)  The population of Antioch Pisidia when Paul and Barnabas visited has been estimated as high as 100,000. It remains only in ruins today and is located just over 0.5 miles north of the modern town of Yalvac in Turkey.  In Antioch in Pisidia, Paul and Barnabas went to the synagogue on the Sabbath day and waited until being asked to speak. Paul took advantage of this invitation and taught the gospel, beginning at the time their forefathers spent in Egypt. While we are not told specifically, some scholars feel that this is the type of lesson Paul and Barnabas presented each time they spoke at the Jewish Synagogues. From the history of the Jews, he stated that Jesus was a descendent of David then he begins the gospel with John the Baptist. |
| **Acts 13:42-52 (KJV)**  42  And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. 43  Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. 44  And the next sabbath day came almost the whole city together to hear the word of God. 45  But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 46  Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47  For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. 48  And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. 49  And the word of the Lord was published throughout all the region. 50  But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. 51  But they shook off the dust of their feet against them, and came unto Iconium. 52  And the disciples were filled with joy, and with the Holy Ghost. | The results of the message Paul delivered in Antioch in Pisidia was similar to those preached before by Peter and those Paul preached later. Some believed and some didn’t. The Jews that didn’t believe conspired to attack the messengers of God.  When rejected by the Jewish rulers, Paul and Barnabas turned to the Gentiles at their invitation. This seemed to be the habit of Paul; first preaching Jesus to the Jews then when rejected turning to the Gentiles. It should be noted that Paul met with the Jews at their meeting place and at their meeting times. He did this simply because that was where and when he could talk to a group of people who were gathered to discuss and study God’s word.  Having preached to the Jews, Paul and Barnabas converted many Gentiles and several Jews. However, the rulers stirred up trouble and raised such persecution against the missionaries that caused them to leave and go to Iconium.  Adam Clarke states that “Though the word in this place has been variously translated, yet, of all the meanings ever put on it, none agrees worse with its nature and known signification than that which represents it as intending those who were predestinated to eternal life: this is no meaning of the term, and should never be applied to it” This application would conflict directly with the doctrine of free will found throughout the Bible. For an exhaustive discussion of this verse, see Appendix 3: FOREORDINATION. |

## Chapter 14:

### CHAPTER SUMMARY:

Luke records the remainder of the first missionary journey and the first account of elders being appointed.

### CHRONILOGICAL PERIOD:

#### development of the world wide church:

Paul and Barnabas continue their first missionary journey and the development of churches for both the Jews and Gentiles.

The principle dates involved are:

### STRUCTURAL SECTION:

#### paul and the universal church

Luke continues his narrative on the first missionary journey conducted by Paul and Barnabas.

### THEMES:

#### evangelism

The theme of this chapter is evangelism.

SIGNIFICANT EVENTS**:**

Acts chapter 14 contains Luke’s conclusion of the first missionary journey of Paul and Barnabas. In this section Luke recounts the efforts of Lycaonian priests of Jupiter to offer sacrifices to the missionaries, then their willingness to persecute them.

| SIGNIFICANT EVENTS | | | | |
| --- | --- | --- | --- | --- |
| Activity | Who | Scripture | Summary | Result |
| Speeches | Paul and Barnabas | Acts 14:15-17 | Explained that they were only men like those in Lycaonia. | Prevented the priests of Jupiter from offering sacrifices to them. |
| Prayers |  |  |  |  |
| Miracles | Paul | Acts 14:8-10 | Paul healed a man who was lame from birth. | The Lycaonian people thought Paul and Barnabas were Mercurius and Jupiter and their priest intended to offer sacrifices to them. |
|  | God | Acts 14:19-20 | Having been stoned and left for dead, Paul got up and walked to Derbe, a distance of 30 miles the next day. | Paul continued to preach to the people in that area. |
| Persecutions | Paul and Barnabas | Acts 14:4-5 | Both Jews and Gentiles along with their rulers assaulted Paul and Barnabas and intended to stone them. Paul and Barnabas left Iconium and traveled to Lystra and Derbe. | Gospel preached in the cities of Lycaonia. |
|  | Paul | Acts 14:19 | Jews from Antioch and Iconium convinced the people in Lystra to stone Paul. | Paul was taken out of the city and left for dead. Departed Lystra with Barnabas to Derbe. |
| Major Events | Paul and Barnabas | Acts 14:23 | Appointment of elders in every church that had been established. |  |

**CONVERSIONS:**

In this section of his history of the early church, Luke gives an account of the beginning of the church in Iconium.

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| --- | --- | --- | --- | --- | --- | --- |
| **CONVERSIONS** | | | | | | |
| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
| Acts 14:1 | Paul and Barnabas | Iconium | Jews and Greeks | Preaching in the synagogue in Iconium | None | A great multitude of both Jews and Greeks believed. |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |

### ANSWERING THE SKEPTICS:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| Verses Involved | Skeptics View | Christians View |
| --- | --- | --- |
|  |  |  |
| Acts 14:8-10 | The so-called miracles violate the laws of physics and are not possible. It is ridiculous for a person to believe that this actually happened. | Belief in God is more rational than not believing. The evidence for God is considerable and convincing. Because of this, miracles performed by His power are not only possible but highly probable. |

### VERSE STUDY:

|  |  |
| --- | --- |
| **Acts 14:1-7 (KJV)**  1  And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. 2  But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3  Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. 4  But the multitude of the city was divided: and part held with the Jews, and part with the apostles.  5  And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them, 6  They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7  And there they preached the gospel. | Iconium lies about 85 miles (other sources state this distance as 60-90 miles) southeast of Antioch Pisidia. The city is surrounded by mountains on three sides, only to the east was the geography flat. This would have been about a 5-day journey under the best conditions, however traveling through the mountains from Antioch may have resulted in a longer journey. When Paul arrived the population most likely was composed of a large number of Greeks, some Roman officials and military personnel and a colony of Jews.[[11]](#footnote-11)  Once again Paul and Barnabas offered the gospel first to the Jews. Meeting with them at their synagogue resulted in a great number of both Jews and Gentile conversions in Iconium.  We are told that Paul and Barnabas worked here for a “long time”, but Luke does not tell us anything else about how long this may have been. There they spoke “boldly” and performed “signs and wonders”. Once again there was turmoil. The persecution there was led by the rulers of both the Jews and Gentiles, and became so violent that it forced Paul and Barnabas to leave Iconium and travel to Lystra which was located about 30 miles (other sources state this distance as being only 19 miles) west-southwest of Iconium. Luke states that they “fled unto Lystra and Derbe, cities of Lycaonia”. However it seems apparent that they first stopped in Lystra, then went to Derbe. |
| **Acts 14:8-18 (KJV)**  8  And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:  9  The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 10  Said with a loud voice, Stand upright on thy feet. And he leaped and walked. 11  And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12  And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. 13  Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.  14  *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,  15  And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: 16  Who in times past suffered all nations to walk in their own ways.  17  Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.  18  And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. | Today Lystra is an unoccupied and unexcavated mound about 9 miles north of the modern town of Akoren in Turkey.  Paul and Barnabas traveled to Lystra along the Roman Road Via Sebaste, the same road that they used to travel from Perga to Antioch in Pisidia and probably form there to Iconium. The population at Lystra was mostly Gentile and not well educated. They were supposedly ignorant of the Jewish scriptures and were ardent worshipers of Jupiter and Mercury the Latin name for the Greek gods Zeus and Hermes.  At Lystra Paul performs a miracle by healing a man who was born without the ability to walk or even to stand on his feet. This miracle is interesting in that the faith of the person being healed is mentioned specifically by Luke. There are a few other passages that refer to the faith of the person being healed in the New Testament. They are:   1. Matthew 9:21 2. Matthew 9:22 3. Matthew 9:28 4. Matthew 9:29 5. Luke 7:50 6. Luke 17:19 7. Luke 18:42   After healing this man, the people began to shout that their gods had come in the form of Paul and Barnabas. This became so widespread and believed so ardently that the priests made preparations to offer sacrifices to them. Once they saw what was happening, Paul and Barnabas tore their clothes[[12]](#footnote-12) and ran into the crowd telling them that they were only men. The crowd was so convinced that Paul and Barnabas were gods that even this demonstration of abhorrence was almost not enough to prevent the sacrifice. |
| **Acts 14:19-28 (KJV)**  19  And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead. 20  Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he eparted with Barnabas to Derbe. 21  And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,  22  Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. 23  And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. 24  And after they had passed throughout Pisidia, they came to Pamphylia. 25  And when they had preached the word in Perga, they went down into Attalia: 26  And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. 27  And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.  28  And there they abode long time with the disciples. | After being proclaimed gods, Jews from Antioch in Pisidia came into town and cause another riot. They convinced the people that Paul and Barnabas were not only not gods, but were men who shouldn’t be allowed to live. This demonstrated how quickly people can be turned against God and his servants.  Paul was stoned so thoroughly that the people of Lystra thought he was dead and drug him outside the city.  In studying Acts, we often overlook this miracle. Paul was stoned so that he appeared dead, he was drug out of the city and dumped being left to rot. As the disciples stood around him, he got up and was able to travel the next day to Derbe. This was a distance of about 30 miles to the southeast. It is apparent that Gods hand was involved, otherwise it would have been highly unlikely for Paul to have been able to make this trip.  Today, Derbe is only a medium sized mound called Kerti-Huyuk about 3 miles from the modern town of Karaman in Turkey.  After preaching and teaching in Derbe, Paul and Barnabas retraced their route. Leaving Derbe they went back through Lystra, Iconiium, and Antioch in Pisida. On the return leg of this journey they exhorted the disciples telling them that they would face “much tribulation”. They also ordained elders in “every church”. Today men claim that they are not ready to be elders after being Christians for 10 or even 20-30 years. But these men were appointed elders after only 2-3 years at the most. Something for us to think about today.  Leaving Antioch in Pisidia, they went to Perga and then to Attalia. The modern town of Antalya sits on the site of Attalia.  This time they preached the gospel in Perga. From there they sailed to Antioch in Syria, back to the congregation they had started from. At Antioch they gave the disciples there a full report of all that God had allowed them to accomplish among the gentiles.  This trip covered about 1,235 miles, 595 miles by sea and 640 by foot. |

## Chapter 15:

### CHAPTER SUMMARY:

Resolution of Judaizing teachers claim that gentile Christians must be circumcised and the beginning of the second missionary journey.

### CHRONILOGICAL PERIOD:

#### development of the world wide church:

The decision of the apostles in Jerusalem concerning the gentile Christians responsibility toward the Mosaic law opened the door wide to evangelizing the world.

The principle dates involved are:

### STRUCTURAL SECTION:

#### paul and the universal church:

Paul’s role in the church is once again confirmed. He and Barnabas successfully defended the truth against those who would pollute it by attempting to bring back parts of the Law of Moses. The beginning of the second missionary journey is noted in this chapter.

### THEMES:

#### Exhortation

The theme of this chapter is exhortation. Resolving the role of the Law of Moses as it relates to the Gentile Christians in particular and the church in general allowed the church to grow without the obstacles of Jewish tradition and law. Silas and Judas exhorted the Christians in Antioch, the mission of the second journey was exhortation.[[13]](#footnote-13)

SIGNIFICANT EVENTS**:**

In this chapter, Luke recounts the situation with the Jewish Christians who believed that the Gentiles who became Christians should also be circumcised and keep the Law of Moses. The Jerusalem Council dealing with the question of Gentile responsibility toward the Law of Moses and in particular circumcision is held. This happens about fourteen years after Paul was converted in Damascus[[14]](#footnote-14).

| SIGNIFICANT EVENTS | | | | |
| --- | --- | --- | --- | --- |
| Activity | Who | Scripture | Summary | Result |
| Speeches | Peter | Acts 15:7-11 | Reminder of the conversion of Cornelius and the inability of the Jews to follow the Law of Moses. | Paul and Barnabas were able to recount their efforts with the Gentiles. |
|  | James | Acts 15:12-21 | Law of Moses not binding on Gentiles, only that they abstain from pollutions of idols, blood, things strangled and sexual immorality. | The church in Jerusalem sent Silas and Barsabas to Antioch with Paul and Barnabas. Letters were sent to the church at Antioch stating the decision of the Apostles in Jerusalem on the question of circumcision. |
| Prayers |  |  |  |  |
| Miracles |  |  |  |  |
| Persecutions |  |  |  |  |
| Major Events | Jewish Christians from Jerusalem; Paul and Barnabas | Acts 15:1-21 | Dissension over circumcision | The Council in Jerusalem ruled that Gentiles did not have to be circumcised. The only thing needed was to abstain from pollutions of idols, blood, things strangled and sexual immorality. |
|  | Paul and Barnabas | Acts 15:36-41 | Second missionary journey began after a split between Paul and Barnabas over John Mark. | Barnabas and John Mark depart Antioch for Cyprus. Paul and Silas went through Syria and Cilicia. Barnabas and John Mark drop out of Luke’s history of the church after this.  Paul and Barnabas resolved their differences sometimes after this and traveled together again.[[15]](#footnote-15) Paul and John Mark resolved their differences and worked together again as well.[[16]](#footnote-16) |

**CONVERSIONS:**

Luke does not provide any examples of conversions in this section of his history..

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| --- | --- | --- | --- | --- | --- | --- |
| **CONVERSIONS** | | | | | | |
| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
|  |  |  |  |  |  |  |

### ANSWERING THE SKEPTICS:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| Verses Involved | Skeptics View | Christians View |
| --- | --- | --- |
|  |  |  |
| Acts 15:10 | Is it possible to tempt God? Peter seems to think it is, but James who was at this so called council says that God cannot be tempted. | What James actually says is that God cannot be tempted by evil (James 1:13). Peter was not saying that they were tempting God with evil, but that they were tempting God by adding to the Gospel of Christ.  The Jewish Christians that came to Antioch were attempting to bind the Law of Moses, or at least circumcision, onto the Gentiles. In doing so, they were tempting God to allow them to add to the Gospel what He had not authorized. |
| Acts 15:36-41 | It seems like Christians can never get along with each other. Splits have been occurring since the beginning in a religion where the founder prayed that they all “be one”.[[17]](#footnote-17) | Christians are human. Because of this we sometimes do not see things the same way and we may not act as we should. The differences between Paul and Barnabas were significant concerning John Mark, but it worked out better for the church in the long run in that instead of one missionary team going out there were now two.  In addition Paul, Barnabas and John Mark resolved their differences and became traveling companions again at a later date (1 Corinthians 9:6 and 2 Timothy 4:11). |

### VERSE STUDY:

|  |  |
| --- | --- |
| **Acts 15:1-5 (KJV)**  1  And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2  When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 3  And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.  4  And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them. 5  But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. | Until this time, Satan had attacked the church by external means. Persecutions by both the government and local citizens had been prevalent throughout most of the first years of its existence. However, here Luke gives us an account of what is probably the first internal dissension and it happens in Antioch not in Jerusalem. Up until this time, the church in Antioch had been prosperous and had grown in numbers and spiritually as evidenced, in part, by the number of prophets and teachers there and the fact that the Apostle Saul (later to become Paul) lived, worked and taught there.[[18]](#footnote-18) Satan, as always, attempted to derail any real growth in the church and this time it was not with external, physical persecution but with internal disputes.[[19]](#footnote-19)  The “certain men” from Judaea were obliviously Jews who had believed, but had not fully understood the freedom of the Gospel of Christ. Luke says that they came down from Judaea and “taught the brethren”. We will find out later that they had no authorization from the church in Jerusalem to teach what they were teaching.[[20]](#footnote-20)  Paul and Barnabas objected strongly to their teaching, but the Christians in Antioch could not, or would not, take a stand against the Judaizing teachers. Because of this they sent Paul, Barnabas and “certain other of them” to Jerusalem to ask the apostles and elders there about this question. On their way to Jerusalem they took advantage of their travel and told all the Christians along the way what God had accomplished with them. This news included the conversion of Gentiles since Luke tells us that Christians who had been Pharisees agreed with the teachers from Judaea by saying that the Gentile converts must be circumcised and then keep the Law of Moses.  It is important today for us to study this part of the history of the church to determine how to resolve differences. Instead of splitting and creating two factions, the church at Antioch sent men to the apostles and elders to discuss this question then they gladly accepted their decision. While we can’t send people to the apostles, in person, today we can still go to them to resolve our questions by careful study of their writings. Too often, our problem is that when we have these types of issues we try to use our own “wisdom” instead of allowing the Holy Ghost to guide us by the apostolic writings. This will almost always end up in the creation of factions. In addition, when we do go to the Bible for answers, one or the other side will refuse to accept the clear instructions found there and split anyway.  The Holy Ghost, by having Luke write about this incident, teaches an important fact about us. When we become Christians we cannot immediately shed all the teachings and behavior patterns we had held to prior to our conversion. These people “believed” and therefore we have to accept them as Christians but they still clung to the doctrine which they and their ancestors had been taught for generations. This was that the sign of a follower of the one, true God was that the males were circumcised. Some of the Jews had a difficult time believing that God could, and would, accept men as His followers who were not circumcised. This issue plagued the church for several years.  The wisdom of God is clearly seen in what we call “The Great Commission” in Matthew 28. Jesus tells us there, just before ascending into Heaven “All power is given unto me in heaven and in earth.  Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.”[[21]](#footnote-21) In this commandment we are told to do three things:   1. Go and teach all nations 2. Baptize them in the name of the Father, the Son and the Holy Ghost, and 3. Teach them to observe all things He has commanded   Not all that Jesus taught are written in the four Gospels.[[22]](#footnote-22) He sent the Holy Ghost to help the Apostles remember what had been taught and to teach them things which they were not yet ready to hear when Jesus was alive and with them.[[23]](#footnote-23) Because of these facts, the doctrine given to us by the Holy Ghost through the apostles and inspired writers is the things which Jesus has commanded. The “Great Commission” tells us that new converts will need to be taught more completely after they have become Christians.  Following the pattern of the “Great Commission” will prevent many difficult problems from occurring in the church. Ignoring this is a certain formula for disaster. |
| **Acts 15:6-21 (KJV)**  6  And the apostles and elders came together for to consider of this matter.  7  And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8  And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;  9  And put no difference between us and them, purifying their hearts by faith.  10  Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11  But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. 12  Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. 13  And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: 14  Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.  15  And to this agree the words of the prophets; as it is written, 16  After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17  That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18  Known unto God are all his works from the beginning of the world. 19  Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20  But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood. 21  For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. | When Paul, Barnabas and the other men arrived in Jerusalem the apostles and elders met with them to discuss this situation. Apparently there was no easy resolution to this. Men, even then, continued to hold, sometimes strongly, to their previous beliefs.  Barnes, in his notes on the New Testament says this about verse 7 “*Much disputing. Or, rather, much inquiry, or deliberation. With our word disputing, we commonly connect the idea of heat and anger. This is not necessarily implied in the word used here. It might have been calm, solemn, deliberate inquiry; and there is no evidence that it was conducted with undue warmth or anger*,”. As Barnes says we often read this as a heated, loud and difficult argument. But is not likely to have been that. The apostles, elders and the others present did engage in thoughtful and rigorous discussion. The Greek word that Luke uses and that is translated by the King James Version as “disputing” can also be translated “reasoning”.[[24]](#footnote-24) The American Standard Version translates this word as “questioning”, the Holman’s Christian Standard Bible, the English Standard Version and the New American Standard Bible use “debate” while the Contemporary English Version says “They had talked it over for a long time…”. Other versions, including the NIV, use “discussion”, while some use “arguments”. Only one translation indicates, clearly, that this was a heated debate. This translation called “The Message” says:  “*The arguments went on and on, back and forth, getting more and more heated. Then Peter took the floor: "Friends, you well know that from early on God made it quite plain that he wanted the pagans to hear the Message of this good news and embrace it—and not in any secondhand or roundabout way, but firsthand, straight from my mouth.”*  Adam Clark states: “**When there had been much disputing—**By those of the sect of the believing Pharisees; for they strongly contended for circumcision, and at the head of these, tradition tells us, was Cerinthus, a name famous in the primitive Church, as one who labored to unite the law and the Gospel, and to make the salvation promised by the latter dependent on the performance of the rites and ceremonies prescribed by the former. Though the apostles and elders were under the inspiration of the Almighty, and could by this inspiration have immediately determined the question, yet it was highly necessary that the objecting party should be permitted to come forward and allege their reasons for the doctrines they preached, and that these reasons should be fairly met by argument, and the thing proved to be useless in itself, inexpedient in the present case, and unsupported by any express authority from God, and serving no purpose to the Gentiles, who in their uncircumcised state, by believing in Christ Jesus, had been made partakers of the Holy Ghost.[[25]](#footnote-25)  One thing that is clearly taught here, but is almost always overlooked, is that Peter was not the leader of the Apostles. There is no indication that he took any preeminence over any of the other apostles and elders. In fact, it was James who made the statement that was adopted by the group and not Peter. Those who believe Peter was the first “Pope” ought to study this verse closely.  It was important for Peter to be the person who took the Gospel to the Gentiles first because it was he whom Jesus had given the “keys to the Kingdom”.[[26]](#footnote-26) Peter used the keys only twice. First on Passover in Jerusalem[[27]](#footnote-27) and then in Caesarea in the household of Cornelius the centurion.[[28]](#footnote-28) Here in Jerusalem at this council concerning the Gentile Christians and their relation to the Law, Peter reminds the group that it was by him that Jesus chose to present the Gospel to the Gentiles. It is interesting that Peter said that God “put no difference between us and them” and purified them by faith. Then he asked a simple question, which seemed to have ended the discussion. He asked simply, “ Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?”[[29]](#footnote-29)  After this, James took the floor and pointed out that what Peter had done was foretold by the prophets[[30]](#footnote-30) and therefore was the will of the Lord. Then James states, “Wherefore my sentence is,”[[31]](#footnote-31). The Greek word that Luke uses here is “krino” (pronounced kree’-no) which carries the meaning to *distinguish*, i.e. *decide* (mentally or judicially); by implication to *try, condemn, punish* :- avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.[[32]](#footnote-32) James was not taking authority that he did not have, he was giving his opinion which was accepted by the council.[[33]](#footnote-33)  But why was it these four things:   1. Abstain from pollutions of idols 2. Abstain from fornication 3. Abstain from things killed by strangulation, and 4. Abstain from blood   Three of these seem to be obviously connected; abstain from pollution of idols, things strangled and blood. It was customary for the priest who offered things to idols to strangle their offerings to preserve the blood for use in the offering or to collect the blood as it was drained while the animal was dying. James wanted to make sure the Gentile Christians would make a clean break from their previous idolatry when they came to God. Therefore, staying away from the central part of the idol worship by not eating things offered to idols (abstain from the pollution of idols), not partaking in the use of blood offered to those idols (abstain from things strangled and from blood) is easily understood. These were all part of the religious law of the Jews. Then he added only one moral law that they should obey.  James could have added a lot of other moral sins had he wanted to (murder, stealing, lying, gossiping, etc.) and which were clearly taught by Paul and other writers later. But why did he add only fornication at this time? The word used here includes the idea of adultery and incest as well as the common meaning of illicit sexual activity.  There have been several ideals forwarded for this by scholars throughout the history of the church. Some are that God equates idolatry with spiritual adultery.[[34]](#footnote-34) Another is that fornication and prostitution was often used in the worship of the false gods and goddesses of the Romans and Greeks.[[35]](#footnote-35)  One other line of reasoning was that these four things were independent of and predecessors of the Law of Moses. God condemned idolatry, fornication and eating blood prior to delivering the Law to Moses.[[36]](#footnote-36) [[37]](#footnote-37)  James concludes that Moses is read in every city. This statement is a reminder that the Jews all over the region and the Gentiles who are familiar with them know the law and its implications to the Israelites. Because of this, it is imperative that a written communication stating that the Gentiles would only be required to observe these four things and not the Law of Moses. Anything less would leave the question unresolved in the minds of many people.  An interesting question that has not been discussed is did the Jewish Christians have to continue keeping the Old Law? We know that Paul made an effort to be in Jerusalem for certain feasts.[[38]](#footnote-38) |
| **Acts 15:22-35 (KJV)**  22  Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23  And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:  24  Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: 25  It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26  Men that have hazarded their lives for the name of our Lord Jesus Christ. 27  We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. 28  For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29  That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.  30  So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31  *Which* when they had read, they rejoiced for the consolation. 32  And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. 33  And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.  34  Notwithstanding it pleased Silas to abide there still. 35  Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. | After James voiced his opinion on the matter of the Gentiles and the Law, the council of apostles and elders agreed that that was the direction that should be taken. It should be noted here that it wasn’t the decision reached by this group of men that mattered. It was their decision as guided by the Holy Ghost that was important. Once the decision was reached, they chose two of their own members to return to Antioch with Paul and Barnabas and those who had traveled with them. The two chosen were Judas Barsabas and Silas, both were chief men in the congregation in Jerusalem. The letter that they sent to Antioch along with Paul, Barnabas, Judas Barsabas and Silas stated:   1. The letter was addressed to the Gentile Christians in Antioch, Syria and Cilicia from the apostles, elders and brothers 2. News had come to Jerusalem that certain people from Jerusalem had gone out teaching troubling doctrine that “subverted your souls”, saying that the Gentiles must be circumcised and keep the Law of Moses 3. These men had no authority to represent the church in Jerusalem and teach this false doctrine 4. Judas and Silas were being sent along with Paul and Barnabas to confirm by mouth what was in this letter 5. The Holy Ghost and the apostles and elders declare that the Gentile Christians were not required to do anything except 6. Abstain from meats offered to idols 7. Abstain from blood 8. Abstain from things that were strangled 9. Abstain from fornication   The Christians in Antioch read the letter and rejoiced, certainly happy that they were not expected to become Jews in order to be Christians.  Judas and Silas exhorted the church in Antioch, then Judas returned to Jerusalem while Silas remained in Antioch teaching and preaching. It is interesting that Luke says that Silas remained in Antioch teaching and preaching the word. Some scholars believe that this indicates that Silas preached the gospel of Christ in order to let people understand how to become Christians and then taught them how to be Christians with the doctrine. This would mirror the teaching of Jesus in Matthew 28. |
| **Acts 15:36-41 (KJV)**  36  And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do. 37  And Barnabas determined to take with them John, whose surname was Mark. 38  But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39  And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; 40  And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 41  And he went through Syria and Cilicia, confirming the churches. | Paul and Barnabas decided to return to the churches that they had planted on their first missionary journey. A significant problem came up when Barnabas wanted to take John Mark (his nephew) with them again and Paul did not want to because he had deserted them on their first journey.  The decision was made for Barnabas and John Mark to travel together and return to Cyprus while Silas would accompany Paul to Syria and Cilicia. Some have noted that Luke records only that Paul and Silas were recommended by the church in Antioch, therefore Barnabas and John Mark left without the blessings of the church. Regardless, Luke drops Barnabas and John Mark out of his narrative from this point forward. However, as noted above, Paul mentions them in his writings.  This division between Paul and Barnabas and John Mark likely occurred sometimes in the spring of 51 AD. When Paul wrote 1 Corinthians in 57 AD it appears that he and Barnabas had reunited[[39]](#footnote-39). And by the time he wrote Colossians in 62 AD he and John Mark were reunited in working for Christ.[[40]](#footnote-40) |

## Chapter 16:

### **CHAPTER SUMMARY**:

Luke continues providing a narrative of Paul’s second missionary journey. Paul and Silas left Antioch with the blessings of the church there and traveled to Syria and Cilicia, visiting the churches that he and Barnabas had planted on the first journey.

### CHRONILOGICAL PERIOD:

development of the world wide church:

Paul and Silas visit congregation that has been established around three years earlier when Paul and Barnabas went through this area evangelizing the Gentiles. The expansion of Christianity was being guided by the Holy Ghost and the fertile grounds that Jesus had talked about[[41]](#footnote-41) were being developed by missionaries.

The principle dates involved are:

### STRUCTURAL SECTION:

paul and the universal church:

This chapter continues Luke’s discussion of Paul and the universal church. Obstacles placed in the way of expansion into the Gentile nations by Satan through the Judaizing teachers had been resolved and Paul and Silas were unfettered by the Law of Moses in evangelizing the world.

### THEMES:

Exhortation

While the primary reason for this second journey as given by Paul and Barnabas was to exhort the churches that they had established on their first trip[[42]](#footnote-42), there were opportunities to evangelize that the missionaries took advantage of.

### SIGNIFICANT EVENTS:

Paul and Silas become the primary focus of Luke’s narrative for the remainder of the Book of Acts. Barnabas and John Mark have dropped out of the discussions and their efforts will not be covered by Luke again.

| SIGNIFICANT EVENTS | | | | |
| --- | --- | --- | --- | --- |
| Activity | Who | Scripture | Summary | Result |
| Speeches | Paul | Acts 16:28-32 | Informed the jailer that all prisoners were still there, then presented the gospel to the jailer. | Jailer and his household believed and were baptized. |
|  | Paul | Acts 16:35-37 | The magistrates sent word to let Paul and Silas go but Paul refuse saying that they should come down and let them out themselves. | Magistrates became fearful and went down to the prison in person begging them to leave the city. |
| Prayers |  |  |  |  |
| Miracles | Paul | Acts 16:16-18 | Paul casts a spirit of divination out of a slave girl. | The owners of the slave girl, being deprived of their income, took Paul and Silas to the magistrates charging that they were teaching things illegal. |
| Persecutions | Paul, Silas and Timothy (and probably Luke) | Acts 16:16-24 | The missionaries were beaten and thrown into prison. | Conversion of their jailer. |
| Major Events | Timothy | Acts 16:1-3 | Luke introduces Timothy to us and tells us that Paul had him circumcised, not because it was needed but because of the Jews. | Timothy joins Paul and Silas and becomes someone that it very important to Paul in his mission. |
|  | Paul | Acts 16:9-10 | Paul has a vision of a man standing in Macedonia asking him to come there. | The gospel is introduced into Europe. |

**CONVERSIONS:**

In this section of his history of the early church, Luke gives an account of two household conversions.

| **CONVERSIONS** | | | | | | |
| --- | --- | --- | --- | --- | --- | --- |
| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
| Acts 16:6-15 | Paul | Philippi, Greece in the Ganga River one mile west of town. | Women who went there to pray. | Lydia, a seller of purple cloth from Thyatira in the modern country of Turkey was there and listened to Paul and Silas. Her heart was opened by the Lord. | None | Lydia and her household were baptized. The missionaries stayed with her in her house in Philippi. |
| Acts 16:16-34 | Paul and Silas | Philippi Jail | Prisoners and Jailer | Paul and Silas were arrested after casting out a spirit from a slave girl. Being in jail, actually in the most secure place within the jail, they sang and prayed. God caused an earthquake which resulted in the jailer deciding to commit suicide. Paul stopped him. | “Sirs, what must I do to be saved?”  “Believe on the Lord Jesus Christ, and thou shall be saved, and thy house.” | Jailer and “all his” were baptized. |
|  |  |  |  |  |  |  |

### ANSWERING THE SKEPTICS:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| Verses Involved | Skeptics View | Christians View |
| --- | --- | --- |
| Acts 16:6 | The Holy Spirit forbid Paul from taking the gospel to Asia, but Jesus says it is for everyone (Matthew 28:19). So which is it? Is the gospel only for a select few or everyone? | The Holy Ghost kept them from covering old ground, causing a wider dispersion of the message. He is making best use of the time that Paul and Silas have to preach to a lost world. Asia had been, and would be again, exposed to the saving word of God. |
| Acts 16:16 | Really, a girl possessed? And with a spirit that allows her to see the future at that. | Demon possession was a fact in the time of the apostles. Could she actually see the future, no one knows but those living then and there thought she could? This allowed her owners to profit from her words. The fact that she was screaming that Paul and Silas were servants of God indicates that she got that information somewhere. It is also evident from the passage that Paul and Silas had nothing to do with her and after several days enduring her stalking and shrieks, Paul cast out the demon and destroyed her owners income which landed them in jail. |
| Acts 16:26 | Being rescued by an earthquake that opens the doors of the prison and also opens the locks on the stocks around their feet is a theme in the movie “The Da Vinci Code”. That account is more fun to read, but just as prone to error. | The account of Luke provides an exact location and the reason for the imprisonment. Readers at the time could check the veracity themselves. Since these letters were passed from congregation to congregation, it would have been quickly debunked had it not happened exactly as Luke records it. |
| Acts 16:30-31 | What must I do to be saved? Believing on Jesus will save you and your whole family, otherwise God is going to send all of you to hell. But Jesus gave a different answer in Matthew 19:17 where he said keep the commandments.  Christians cannot agree on how to be saved even today. Is salvation by faith alone. What do you really have to do to be saved. | The Bible is really very clear about this, it is human stubbornness that causes the problems. The Bible makes it clear, and it is actually very rational when you consider the answers with an open mind.  To be saved a person must first understand that he is lost and needs salvation. To do that you will have to hear (Romans 10:14). After you hear you can choose to believe or not. If you choose not to believe you will not be saved because you will see no reason to do anything else, taking the skeptics stand. But if you believe the message then you can be saved. However, believing alone will not cause you to be saved, we know this because of James 2:19. When a person truly believes, she will then see how wretched her life without God is. This will force her to either hide and hope the rest of the Bible is wrong about heaven and hell, or to repent and change her life. That is what we see happening in Acts 16:33-34 when the jailer repented from his treatment of Paul and Silas after hearing the “word of the Lord”, and with Paul himself when he changes from Christian tormentor to Christian. Then this belief being strengthened by repentance will force you to confess that Jesus is now your Lord and King and these two will end in baptism that replicates His death, burial and resurrection in your life. It is at this point that your sins are washed away, Acts 22:16 and you are added to the church Acts 2:41 and 47.  So the rational progression is   1. You hear about a different way of living and it interests you, 2. You begin to believe that there is hope for something better 3. That belief becomes strong and causes you to change your behaviors, you stop doing those things that once entangled you in a selfish life 4. Because of the change in your life, you cannot help but tell others that it is Jesus who is the source of your hope, that He is Lord and King, that He died but lives 5. Recognizing that Jesus in Lord, that He died and lives causes you to desire to end to your old life and live new with others who feel the same. And it is at this point, when the water of that grave falls away from your face and body that you really understand hope. Then and there, you gain true joy understanding that you are then, right at that minute free from your sins and saved. |

### VERSE STUDY:

|  |  |
| --- | --- |
| **Acts 16:1-5 (KJV)**  1  Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:  2  Which was well reported of by the brethren that were at Lystra and Iconium.  3  Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. 4  And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5  And so were the churches established in the faith, and increased in number daily. | After traveling through Syria and Cilicia, Paul and Silas visited the Christians in Derbe and Lystra.  We are not given the exact route that they took through Syria and Cilicia, but we are told that they confirmed the churches fund there. For a map and summary of distances traveled see Appencix  In Lystra, Paul met Timothy and decided to take him along with them on the remaining portion of their trip. Timothy’s mother, Eunice[[43]](#footnote-43) was a Jew, but his father who is not named in the Bible was a gentile. There is a considerable amount of discussion concerning Timothy’s father and the faith. Some scholars feel that he was a believer, others do not agree. This fact will never be settled with the information we have available today, the Holy Spirit did not feel it was important enough to tell us.  Those who think he was a believer feel that most unbelieving Greeks would not have named their son “Timothy” which means “Dear to God” in Greek.[[44]](#footnote-44) In addition most commentators reject the contention that he was a Jewish proselyte since Timothy was not circumcised. Also some have ventured that Timothy’s mother was a widow, since Paul mentions her and her mother and says nothing about his father.  In the end, all we know for sure is that Timothy was a Greek who had a pious mother and grandmother.  Here they delivered the letter from the Apostles and elders in Jerusalem to the Christians who had been troubled by the Judaizing teachers. Due to their efforts and the letter from Jerusalem, the churches increased in number daily. |
| **Acts 16:6-15 (KJV)**  6  Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7  After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8  And they passing by Mysia came down to Troas. 9  And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.  10  And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. 11  Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis; 12  And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days. 13  And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. 14  And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.  15  And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us. | It is likely that Paul was the first to present the word in Galatia[[45]](#footnote-45), but it is not clearly specified here. While Luke does not provide much information on their efforts in Galatia, Paul gives much more in his letter to the Christians there. It was here where they would have “plucked out their own eyes” and would have given them to Paul.[[46]](#footnote-46)  After they had gone throughout Phrygia and Galatia, they wanted to go to Asia, but the Holy Ghost prevented them from going there. We are not sure how the Holy Ghost prevented them, Luke does not tell us if Paul had a vision of if there was some other means used. What we do know is that Paul and Silas was certain that it was the Holy Ghost who prevented them from traveling to Asia at this time.  Barnes states: “*And were forbidden*. Probably by a direct revelation. The reason of this was, doubtless, that it was the intention of God to extend the gospel farther into the regions of Greece than would have been done if they had remained in Asia Minor. This prohibition was the means of the first introduction of the gospel into Europe.”[[47]](#footnote-47)  Matthew Henry believes that Paul was not allowed to go to Asia at this time for a few reasons. First was that the gospel was already being presented there by others, second was that the people there may not have been ready to hear the Gospel at this time. He then presents the option that Dr. Lightfoot suggested, that Jesus wanted Paul to begin a new work in Philippi.[[48]](#footnote-48)  Ezekiel was prevented to preach by God by causing his tongue to stick to the top of his mouth.[[49]](#footnote-49) However, here the Holy Spirit only directed them somewhere else to preach.  Next Paul and Silas decided to go to Bithynia, but the Holy Ghost also prevented them from going there as well. We know that the gospel reached Bithynia later because Peter addressed his first letter to the Christians there.[[50]](#footnote-50)  Going through Mysia they came to Troas. This is the City of Troy that is mentioned in Homers Iliad as the location of the Trojan War and the epic tale of the Trojan Horse. This city was long believed to be mythical and not a real city until a German archaeologist Heinrich Schliemann excavating on a hill owned by English archaeologist Frank Calvert discovered the city.[[51]](#footnote-51)  While Luke does not tell us, it is likely that Paul and Silas planted a church in Tory while there on this journey. Later, Luke mentions that Paul met Christians in Troy and observed the Lords Supper with them.[[52]](#footnote-52)  It was at Troy that Paul had his vision of the man from Macedonia asking him to come there to preach the gospel. There are those who believe that the vision Paul saw was of an angel, others believe it to just be a representative person from Macedonia. Of those believing this to be an angel, some think it is the “tutelar angel” if Macedonia. This is an angel that some believe has been assigned a territory to watch over. This is based on an interpretation of Daniel 10:20 where the “princes” mentioned there are assumed to be angels.[[53]](#footnote-53) Whatever it was, Paul took it to mean that the Holy Ghost wanted them to travel there with the Gospel and he and Silas made haste to go there.  Verse 10 is the first passage where Luke specifically states that he was included in the travels. Here he says, “ And after he had seen the vision, immediately **we** endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.”[[54]](#footnote-54)  Leaving Troas, Paul, Silas and Luke traveled to Samothrace, then to Neapolis, then then to Philippi where they went to a riverside to pray on the Sabbath. They likely went there because there seemed to be no synagogue in Philippi. It should be noted that Luke says they “spake to the women which resorted there”[[55]](#footnote-55). It is here in Philippi that Luke introduces us to Lydia, who being baptized with her household asked the missionaries to stay in her house.  This is one of the passages that those who believe in infant baptism (paedobaptism) site as a proof text. They contend that since Luke states that Lydia and her household were baptized this had to have meant that there were infants who were also baptized at the same time. Most of those who practice this today belong to either one of the following: Catholic Church, Eastern and Oriental Orthodox Church, Anglican Church, Lutheran Church, Presbyterian Church and other Reformed Churches, Methodists, some Nazarenes, and the Moravian Church.  Barnes states: “*And when she was baptized*. Apparently without any delay. Comp. [Acts 2:41](http://www.crossbooks.com/verse.asp?ref=Ac+2%3A41), [8:38](http://www.crossbooks.com/verse.asp?ref=Ac+8%3A38). It was usual to be baptized immediately on believing.  *And her household*. Gr., Her house, (οοικοζαυτης.) Her family. No mention is made of their having believed. And the case is one that affords a strong presumptive proof that this was an instance of *household* or infant baptism. For,   (1.) *her* believing is particularly mentioned.  (2.) It is not intimated that *they* believed. On the contrary, it is strongly implied that they did not.  (3.) It is manifestly implied that *they* were baptized because *she* believed. It was the offering of her family to the Lord. It is just such an account as would now be given of a household or family that were baptized on the faith of the parent. [[56]](#footnote-56)  Matthew Henry states: “She gave up her name to Jesus Christ, and took upon her the profession of his holy religion; She was baptized, and by this solemn rite was admitted a member of the church of Christ; and with her her household also was baptized, those of them that were infants in her right, for if the root be holy so are the branches, and those that were grown up by her influence and authority. She and her household were baptized by the same rule that Abraham and his household were circumcised, because the seal of the covenant belongs to the covenanters and their seed.”[[57]](#footnote-57)  Adam Clarke states: “**Whose heart the Lord opened—**As she was a sincere worshipper of God, she was prepared to receive the heavenly truths spoken by Paul and his companions; and, as she was faithful to the grace she had received, so God gave her more grace, and gave her now a Divine conviction that what was spoken by Paul was true; and therefore she attended unto the things—she believed them and received them as the doctrines of God; and in this faith she was joined by her whole family, and in it they were all baptized.[[58]](#footnote-58)  See Appendix 7 and Appendix 8 for a discussion of infant baptism. |
| **Acts 16:16-24 (KJV)**  16  And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:  17  The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. 18  And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.  19  And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers, 20  And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, 21  And teach customs, which are not lawful for us to receive, neither to observe, being Romans.  22  And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. 23  And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: 24  Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. | Once again, Luke uses the word “we” indicating that he is now traveling with the missionaries. While we may speculate that he was with them on their first journey and earlier in this journey, the Holy Ghost has removed all doubt now that Luke is with Paul and Silas.  Adam Clark states: “**As we went to prayer—**Εις προσευχην, Into the *proseucha*: see on [Acts 16:13](http://www.crossbooks.com/verse.asp?ref=Ac+16%3A13) ([note](file:///C:\ProgramData\WORDsearch\WORDsearch%2011\Cache\copy_passage.html#acts16_13)), and on [Luke 6:12](http://www.crossbooks.com/verse.asp?ref=Lk+6%3A12) ([note](http://www.crossbooks.com/book.asp?pub=0&book=39&sec=00072653#Luke6_12)). The article, την, is added here by ABCE, several others, Origen and Theophylact: thus makes the place more emphatic, and seems to determine the above meaning of προσευχην to be right—not the act of prayer or praying to God, but the place, the oratory, in which these proselytes assembled for the purpose of praying, reading the law and the prophets, and such like exercises of devotion. It appears that the apostles spent dome time here; as it is evident, from this and the following verses, that they often resorted to this place to preach the Gospel.”[[59]](#footnote-59)  This seems to indicate that as they were walking to the place where the faithful went to pray the young woman followed and cried “These men are servants of the most high God…” The indication is that she was using a very loud voice. The greek word used by Luke here means properly to “*croak*” (as a raven) or *scream*, i.e. (genitive) to *call* aloud (*shriek, exclaim, intreat*) :- cry (out).[[60]](#footnote-60)  On this verse, Adam Clarke comments: “**These men are the servants, etc.—**It is astonishing how such a testimony could be given in such a case; every syllable of it true, and at the same time full, clear, and distinct. But mark the deep design and artifice of this evil spirit:  1. He well knew that the Jewish law abhorred all magic, incantations, magical rites, and dealings with familiar spirits; he therefore bears what was in itself a true testimony to the apostles, that by it he may destroy their credit, and ruin their usefulness. The Jews, by this testimony, would be led at once to believe that the apostles were in compact with these demons, and that the miracles they wrought were done by the agency of these wicked spirits, and that the whole was the effect of magic; and this, of course, would harden their hearts against the preaching of the Gospel.  2. The Gentiles, finding that their own demon bore testimony to the apostles, would naturally consider that the whole was one system; that they had nothing to learn, nothing to correct; and thus the preaching of the apostles must be useless to them. In such a predicament is this, nothing could have saved the credit of the apostles but their dispossessing this woman of her familiar spirit, and that in the most incontestable manner; for what could have saved the credit of Moses and Aaron, when the magicians of Egypt turned their rods into serpents, had not Aaron's rod devoured theirs? And what could have saved the credit of these apostles but the casting out of this spirit of divination, with which, otherwise, both Jews and Gentiles would have believed them in compact?[[61]](#footnote-61)  This did not happen once or twice, but it went on for “many days”. Paul finally got fed up with this and cast the spirit out of the young woman. This resulted in her owners losing a lot of revenue which prompted them into taking action against Paul and Silas. This resulted in the missionaries being beaten with rods and thrown into prison. This is one of three times that Paul was beaten with rods. Differing from the Jewish system that limited the amount of strikes to 39, the Romans beat them with “many” stripes. It is not unreasonable to think that the executioners beat them until they were tired of beating them. After this treatment, they were thrown into the “inner prison” and locked into stocks without receiving any care for the injuries resulting from the beating they had received. See Appendix 9 “Prisons in Paul’s World”. |
| **Acts 16:25-34 (KJV)**  25  And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. 26  And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. 27  And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. 28  But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.  29  Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, 30  And brought them out, and said, Sirs, what must I do to be saved? 31  And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 32  And they spake unto him the word of the Lord, and to all that were in his house. 33  And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. 34  And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. | Instead of rolling in their grief, they sang songs of praise to God loud enough for the other prisoners to hear them. God caused an earthquake which resulted in the jailer being converted to Christ.[[62]](#footnote-62)  Adam Clarke, uses this passage to try to prove infant baptism and baptism without immersion. He states: “**And they spake unto him the word of the Lord—**Thus, by teaching him and all that were in his house the doctrine of the Lord, they plainly pointed out to them the way of salvation. And it appears that he and his whole family, who were capable of receiving instructions, embraced this doctrine, and showed the sincerity of their faith by immediately receiving baptism. And, by the way, if he and all his were baptized straightway, παραχρημα, immediately, instantly, at that very time, *dum ipsa res agitur*, it is by no means likely that there was any immersion in the case; indeed, all the circumstances of the case, the dead of the night, the general agitation, the necessity of despatch, and the words of the text, all disprove it. The apostles, therefore, had another method of administering baptism besides immersion, which, if practised according to the Jewish formalities, must have required considerable time, and not a little publicity. As the Jews were accustomed to receive whole families of heathens, young and old, as proselytes, by baptism, so here the apostles received whole families, those of Lydia and the jailor, by the same rite. It is therefore pretty evident that we have in this chapter very presumptive proofs:  1. That baptism was administered without immersion, as in the case of the jailor and his family; and  2. That children were also received into the Church in this way; for we can scarcely suppose that the whole families of Lydia and the jailor had no children in them; and, if they had, it is not likely that they should be omitted; for the Jewish practice was invariably to receive the heathen children with their proselyted parents.”[[63]](#footnote-63)  I cannot understand how Mr. Clarke arrives at these two conclusions. Paul makes it clear that the jailer had to believe.[[64]](#footnote-64) Why would those in his house be saved without having to believe? We know that faith is given to those who believe.[[65]](#footnote-65) We are also told that it is by grace through faith that we are saved.[[66]](#footnote-66) Paul tells us that faith comes from hearing the word of God.[[67]](#footnote-67)  Since we are saved by grace through our faith and faith comes by hearing the work of God, it seems that those of the jailer’s household must have heard and been old enough to believe the word that Paul and Silas was preaching to them.  In addition, how anyone can come to the conclusion that immersion was not involved is remarkable. The Greek word that Luke used here is “baptize” which Strong’s Talking Greek-Hebrew Dictionary defines as to make whelmed (i.e. fully wet). It is used 80 times in the KJV, 76 times the English word used is “baptize”, twice “wash” is used, once “Baptist” and once “baptized”. Strong goes on to state that this word is derived from a root word “bapto” a primary verb; to *whelm*, i.e. cover wholly with a fluid; in the N.T. only in a qualified or special sense, i.e. (literal) to *moisten* (a part of one's person), or (by implication) to *stain* (as with dye) :- dip. Thayer’s Greek English Lexicon makes this even clearer. He states  **1.** properly, to dip repeatedly, to immerge, submerge (of vessels sunk, Polybius 1, 51, 6; 8, 8, 4; of animals, Diodorus 1, 36).  **2.** to cleanse by dipping or submerging, to wash, to make clean with water; in the middle and the 1 aorist passive to wash oneself, bathe.  The argument that there was not enough water available at the prison to immerse the jailer fails when a study of the preceding phrase is made. In verse 33 Luke states that the jailer took them the same hour of the night and washed their stripes. That this was an immediate action when the jailer found them still in the prison cannot be denied, “the same hour of the night” indicates no delay. Luke uses the Greek word “louo” which means to bath the whole person. Had he wanted us to understand that the jailer only washed the parts of their bodies that was damaged, he would have used “nipto” which properly means to wet a part only. The thing Luke is telling us is that the jailer bathed Paul and Silas, he did not just wash the cuts. Since there was enough water to bathe in, there would also be enough water to immerse the jailer in baptism.  Using this as a justification for salvation by belief only is also faulty. Study the entire passage closely:   1. Philippi was a Roman outpost and not a Jewish town. Therefore, most people had little knowledge of the one true God. 2. Paul and Silas were being stalked daily by a young girl who followed them for many days crying that these were the servants of the most high God. The word used for cry is “krazo” which really means to croak as a raven, scream, shriek. 3. Tiring of her action, Paul cast out the demon which caused her owners to lose the profit that they had been making from her 4. This caused Paul and Silas to end in jail, singing and praying. 5. An earthquake struck and opened the doors and chains that bound the prisoners. 6. When Paul stopped the jailer from committing suicide, he asked “What must I do to be saved?” How did he know that he had to be saved, this was a foreign idea in a Roman town. He probably herd the girl in her crying days earlier and then heard Paul and Silas in prison singing and praying. But it is very unlikely that he knew much at all about God, Jesus and salvation. 7. Next notice the following: 8. Paul said Believe on the Lord Jesus Christ and thou shalt be saved. 9. Paul and Silas “spake unto him the word of the Lord” (they taught him the gospel) 10. The jailer washed them (he repented) 11. He and all his was baptized 12. Then the jailer fed them, he rejoiced and he believed in God. It is only after baptism that Luke says that the jailer believed.   In summary, the jailer recognized his need for salvation, he was told to believe and be saved...but was then taught, he repented, he was baptized and then he rejoiced having believed and having been saved. So this passage clearly teaches us that the belief that saves involves, hearing the gospel, repenting, and being baptized.  Studying how various translators handle verse 34 is also   1. KJV, **Acts 16:34 (KJV)**  34  And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. 2. **Acts 16:34 (HCSB)**  34  He brought them into his house, set a meal before them, and rejoiced because he had believed God with his entire household. 3. **Acts 16:34 (ESV)**  34  Then he brought them up into his house and set food before them. And he rejoiced along with his entire household that he had believed in God. 4. **Acts 16:34 (ASV)**  34  And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God. 5. **Acts 16:34 (NIV)**  34  The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God--he and his whole family. 6. **Acts 16:34 (YLT)**  34  having brought them also into his house, he set food before *them*, and was glad with all the household, he having believed in God. |
| **Acts 16:35-40 (KJV)**  35  And when it was day, the magistrates sent the serjeants, saying, Let those men go. 36  And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. 37  But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. 38  And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. 39  And they came and besought them, and brought *them* out, and desired *them* to depart out of the city. 40  And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed. | The next morning, the judges or city officers, sent word to the jailer to release Paul and Silas. Paul understood his rights as a Roman citizen, being born to those rights[[68]](#footnote-68). He did not hesitate to exert those rights when it benefited his mission. The Roman law prevented its citizens from being punished by certain methods.[[69]](#footnote-69) One of these was being beaten with rods. Because of this, Paul insisted that the judges and city authorities come down and release them in person thereby admitting their error to the citizens of Philippi. When they did go to the prison, their demeanor was considerably changed from just the day before. The Greek word used here is “erataho” which means to “ask, beseech, desire, intreat, pray, request” among other meanings.  When Paul and Silas were out of the prison, they met with Lydia and the rest of the brethren in Philippi then left the town to continue their missionary journey. |

## Chapter 17:

### CHAPTER SUMMARY:

### CHRONILOGICAL PERIOD:

development of the world wide church:

The principle dates involved are:

### STRUCTURAL SECTION:

paul and the universal church:

### THEMES:

Exhortation

### SIGNIFICANT EVENTS:

Luke records a statement made by the non-believing Jews in Thessalonica that has become well known. After having instigated a riot, they go to the rulers of the city and state “These that have turned the world upside down have come here.”

| SIGNIFICANT EVENTS | | | | |
| --- | --- | --- | --- | --- |
| Activity | Who | Scripture | Summary | Result |
| Speeches | Paul | Acts 17:2-3 | Paul went to the synagogue and taught that Jesus is the Christ, that he died and was resurrected. | A large number of devout Greeks believed, some of the Jews and several of the chief women also believed. |
|  | Paul | Acts 17:22-31 | Paul’s speech in Athens on Mars Hill concerning the idol to the “Unknown God”. | Some Athenians mocked when Paul mentioned the resurrection of the dead. Others were interested. Luke records two people by name that believed, Dionysius and Damaris. |
| Prayers |  |  |  |  |
| Miracles |  |  |  |  |
| Persecutions | Jason, a disciple | Acts 17:5-9 | The unbelieving Jews tried to locate Paul and Silas to have them arrested. When they could not find them, they has Jason arrested. | This is the incident where the Jews made the remarkable statement, “These that have turned the world upside down are come hither also.” Jason and another disciple were arrested, posted a bond and were released. Paul and Silas were sent out of Thessalonica at night and went to Berea. |
| Major Events | Bereans | Acts 17:10-14 | Paul and Silas met Jews in Berea who were serious students of the scriptures. Luke says that “they searched the scriptures daily”. It did not take long for the Jews in Thessalonica to hear that the gospel was being preached in Berea. They went to Berea and stirred up the Jews against Paul and Silas. | Paul left with some disciples from Berea for Athens by sea. Silas and Timothy remained in in Berea until Paul sent word for them to meet him in Athens. |

### CONVERSIONS:

In this section of his history of the early church, Luke gives an account of conversions that included both individuals and groups of people.

| **CONVERSIONS** | | | | | | |
| --- | --- | --- | --- | --- | --- | --- |
| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
| Acts 17:4 | Paul | Synagogue in Thessalonica | Jews and devout Greeks | Paul preached the gospel of Christ Jesus including the fact of the resurrection. | None. | Some Jews, a large number of devout Greeks and several of the chief women believed. Luke mentions Jason by name as a brother. |
| Acts 17:11-12 | Paul and Silas | Synagogue in Berea | Jews and Greek proselytes | The Bereans received the word with a ready mind and searched the scriptures to see if what Paul and Silas preached was true. | None. | Many Jews, and honorable Greek women along with several Greek men believed. |
| Acts 17:32-34 | Paul | Athens, in the Synagogue, at the Market Place and on Mars Hill. | Jews and Athenians | Paul argued for the existence of “The Unknown God” as the Lord and Creator of the Universe. | Some wanted to hear more about this. No specific question is recorded. | Some believed. Luke mentions Dionysius the Areopagite and a woman named Damaris by name. |

### ANSWERING THE SKEPTICS:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| Verses Involved | Skeptics View | Christians View |
| --- | --- | --- |
| Acts 17:5.13 | Jews, envious of the attention that Paul and Silas was getting stirred up trouble. | This is not much of an error. Satan causes humans to react in ways that are not very complementary when their traditions are challenged. The Jews became envious of Christians early in the history of the church, and remained that way throughout history. Because of this Stephen was martyred, Paul was beaten, Peter was persecuted and the list continues to grow. |
| Acts 17:18 | Philosophers contemporary with Paul in Athens didn’t think highly of him, Luke says that they thought he was a “bumbler” and a worshiper of strange gods. | The intelligentsia throughout history have always considered Christianity to be less enlightened than their philosophies. In fact, we can see this happening today. Consider how the “leaders” of our culture view our stance on homosexuality, abortion, or divorce. And we can even take challenging issues such as turning the other cheek, loving neighbors and regular attendance at the gatherings of the church.  As it turned out, Paul was more than adequately prepared to discuss religion with the philosophers in Athens. |
| Acts 17:22 | Paul accuses the people of Athens to be too superstitious when he was converted after hearing voices. Kind of like the kettle calling the pot black. | Actually Paul did not hear “voices” he head a single voice and he also saw Jesus. Skeptics try to equate the conversion of Saul of Tarsus with someone that has mental problems and hallucinates. If that were the case, how was he blinded in his hallucinations? And how was it that the “voices” knew to direct him to a specific street and to a specific man who was able to restore his sight?  According to Strong’s Talking Greek-Hebrew Dictionary, this word actually means “more religions than others”. So Paul was not attacking their religion by calling it superstitious, he was recognizing that they were actually very religious. |
| Acts 17:24 | Paul tells the people in Athens that God is Lord of heaven and earth. However, the devil is also called the Lord of the earth (Matthew 4:8-9; Luke 3:5-7; John 12:31; John 14:30; John 16:11 and 2 Corinthians 4:4) | God is Lord of heaven and earth, because it was He that made them not the devil. His love for mankind and His desire to be worshiped by creatures who chose to worship Him caused Him to create us with a free will. In order to execute freedom of will, there has to be an alternative from which to select. Therefore, God allows the devil to exercise certain liberties here and because of that he is sometimes considered to be lord of the earth. |
| Acts 17:29 | Are we really the offspring of God? Once again the Bible contradicts itself, consider passages like Deuteronomy 14:1, Psalms 82:6 and Acts 17:6 that indicate that we are offspring of God. Then look at verses like Galatians 3:26 that say only the faithful are children of God, or John 1:12 that says only the believers in Jesus are God’s children, or Romans 8:14 that says only those led by the spirit are sons of God. What a bunch of opposing views!! | We are all God’s children since it was He that created Adam and Eve from whom we all have descended. The “contradictory” verses are talking about a different relationship with God.  All humanity are His children because of our physical relationship to Adam. However, only some are spiritual children. It is those who are sons by condition as described in these (and other) verses. |
| Acts 17:31 | Is Jesus God? Here the Bible says that God will judge the world by “that man” referring to Jesus. So, is Jesus God or a man? | Actually this is one of the great revelations of the Bible, and one of the greatest gifts we have. Jesus is BOTH God and Man. He was in the beginning with God and was God, John 1:1. But He willingly took on the form of man to allow us a way to return to God when our sins separated from Him. Because Jesus is fully God, and also fully man he in in the unique position to judge the world. He fully and completely knows what it is to be God, and he also fully and completely knows what it means to be human. |

### VERSE STUDY:

|  |  |
| --- | --- |
| **Acts 17:1-9 (KJV)**  1  Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2  And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,  3  Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. 4  And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. 5  But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. 6  And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; 7  Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus. 8  And they troubled the people and the rulers of the city, when they heard these things. 9  And when they had taken security of Jason, and of the other, they let them go. | After visiting with Lydia at her home in Philippi Paul, Silas, Timothy and Luke pass through Amphipolis and Apollonia on their way to Thessalonica. Amphipolis was the site of the battle of the Spartans and Athenians in 424 BC, it is also the place where Alexander the Great staged for his campaigns leading to the invasion of Asia. Apollonia was about 30 miles east of Amphipolis. It is likely that they spent the night in Apollonia on their way to Thessalonica. There were no Jewish synagogues in either city.  Continuing his practice, Paul first went to the Jews who gathered at the synagogue in Thessalonica. Luke says that they did this for three Sabbath days, reasoning out of the scriptures that Jesus suffered, died and rose again. The result was that some of the Jews, a “great multitude” of the Greek proselytes, and several of the chief women believed.  As happened in other places where Paul presented the gospel, envious Jews caused a riot. What is interesting here is how the Jews cause the riot and what they did afterward. Luke tells us that the unbelieving Jews found “certain lewd fellows of the baser sort” (KJV) set the city on an uproar and assaulted the house of Jason. Other translations give us a better understanding of this:   1. **Acts 17:5 (HCSB)**  5  But the Jews became jealous, and they brought together some scoundrels from the marketplace, formed a mob, and started a riot in the city. Attacking Jason’s house, they searched for them to bring them out to the public assembly. 2. **Acts 17:5 (ESV)**  5  But the Jews were jealous, and taking some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the crowd. 3. **Acts 17:5 (ASV)**  5  But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. 4. **Acts 17:5 (NIV)**  5  But the Jews were jealous; so they rounded up some bad characters from the marketplace, formed a mob and started a riot in the city. They rushed to Jason's house in search of Paul and Silas in order to bring them out to the crowd. 5. **Acts 17:5 (YLT)**  5  And the unbelieving Jews, having been moved with envy, and having taken to them of the loungers certain evil men, and having made a crowd, were setting the city in an uproar; having assailed also the house of Jason, they were seeking them to bring *them* to the populace,   These Jews were so upset that they used people that they would probably never otherwise associated with to thwart the Gospel. When the city was in an uproar, they attacked the home of Jason[[70]](#footnote-70). Not finding Paul or Silas they arrest Jason and other disciples. They posts bonds and are released.  It is in this riot and the arrest of Jason that the unbelieving Jews make the well-known statement “**These that have turned the world upside down are come hither also**;” Wouldn’t it be great if unbelievers would say that about us today?  In this statement, the unbelieving Jews understood what was happening and the impact that Christianity would have on the world. The status quo was changing; old traditions would be replaced by the glorious truth of the gospel. A comfortable religion, as they had been used to, was not going to be able to continue. People would be forced to accept Jesus or reject God. No longer could they base their eternal security on their ancestors, it had to be personal now.  A characteristic of unbelievers throughout history is also brought out clearly here. The Jews, who despised Roman rule and who had little use for Caesar were quick to state that the disciples were teaching that there is another King beside Caesar. The old cliché, “The enemy of my enemy is my friend.” Is clearly being used here. While they despised Rome and Caesar, they feared Christianity more. |
| **Acts 17:10-15 (KJV)**  10  And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. 11   These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. 12  Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. 13  But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.  14  And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.  15  And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. | Believes in Thessalonica, just witnessing the riot caused by unbelievers and understanding the risks that Paul, Silas, Timothy faced should they remain there much longer sent them to Berea undercover of night.  Berea was about 50 miles southwest of Thessalonica. When they reach Beria, they go to the synagogue and begin preaching there as they did in Thessalonica. The Berean people were more willing to hear than those in Thessalonica. Not only were they willing to hear, they were serious enough to study the scriptures for themselves and not allow preconceived ideas and traditions to interfere with their understanding of the word of God. Nor were they willing to let traveling preachers teach error. Because of their readiness to hear, and their propensity to study for themselves, a large number became disciples. Those who believed included Jews, honorable Greek women and Greek men.  But good news travels fast and widely. It wasn’t too long until the unbelieving Jews in Thessalonica heard what was happening in Berea. Not being able to tolerate Paul preaching anywhere around them, they traveled all the way to Berea (over two days walk each way) to stir up the unbelievers there. Satan just cannot tolerate people who study the scriptures with an open mind and a willingness to accept the clear truth contained therein.  Understanding the threat to Paul that these unbelievers from Thessalonica presented, the disciples in Berea helped Paul make another escape. However, this time Silas and Timothy stayed. Satan understood the importance of Paul to the development of the church and his efforts to disrupt that were focused on destroying Paul. Paul left Berea and went to Athens where he sent word for Silas and Timothy to join him. The distance from Berea to Athens was about 270 miles. It would take 12 days if Paul traveled by land, but only about three if he went by sea. |
| **Acts 17:16-21 (KJV)**  16  Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.  17  Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. 18  Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. 19  And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*?  20  For thou bringest certain strange things to our ears: we would know therefore what these things mean. 21  (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) | As Paul waited for Silas and Timothy to join him in Athens, he couldn’t resist spreading the gospel. We are reminded of Jeremiah when he said that he felt like there was a fire shut up in his bones and he couldn’t keep from proclaiming the word of God. Because of this, Paul divided his time, studying with the Jews and proselytes in the synagogue and anyone who would meet with him in the marketplace.  By the time Paul arrived about 20,000 people lived there. Although Athens had lost much of its importance it was still considered “the place” to go if you were a prominent Greek or Roman and wanted to study philosophy.  Paul’s need to preach was stoked by the rampant idolatry he saw there. He knew that he had knowledge of the one true God that wanted to save all men, and he knew that those caught up in idol worship would be eternally lost. In this moment, Paul could truly understand how Jesus must have felt when he saw the world as ready for the truth. There was no way that Paul would remain in Athens, seeing idolatry at every corner, without teaching the gospel to those who were so obviously lost while waiting for Silas and Timothy.  It wasn’t long before Paul encountered Epicurean and Stoics Philosophers. To say that their world view diverged from that of Paul would be an understatement.[[71]](#footnote-71)  It is interesting how the establishment in Athens viewed Paul. Some called him a “babbler”. This is an interesting word. The Greek word used here is “spermologos”. Strong’s Talking Greek-Hebrew Dictionary defines it as:   1. A seed-picker (as the crow) 2. A sponger, loafer (specially a gossip or trifler in talk)   Others said that he proclaimed strange gods. At the very best, they probably viewed him as an amateur.  These philosophers took Paul to the Areopagus[[72]](#footnote-72) (Mars Hill) which was the seat of the supreme court of Athens. Once there, they asked that he tell them about this new doctrine he spoke about. |
| **Acts 17:22-31 (KJV)  22**Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.  23  For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. 24  God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;  25  Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 26  And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 27  That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: 28  For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. 29  Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.  30  And the times of this ignorance God winked at; but now commandeth all men every where to repent: 31  Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead. | There was an ancient proverb that said “there are more gods in Athens than men”. This demonstrated the length to which the philosophers in Athens went to make sure that all the gods were worshiped. Some of the things that Paul would have seen include;   * The Temple of Demeter that included statues of the goddess and her daughter * The statue of Poseidon throwing his trident * Statues of Healing Athena, Zeus, Apollo, and Hermes near the Sanctuary of Dionysus * The sanctuary of the Mother of the Gods that included her image * The Odeon, often called “The Music Hall of Athens” * The altar of Mercy, standing in a grove of laurels and olives, in the Agora * The gymnasium of Ptolemy that included a statue of Ptolemy and Hermes * The Sanctuary of the Dioscuri * The Serapeum[[73]](#footnote-73) * The Temple of Olympian Zeus * The Pythium[[74]](#footnote-74) * The sanctuary of Dionysus * The Temple of Victory Athena * The Parthenon * The Erechtheion[[75]](#footnote-75) * The oldest statute of Athena which was believed to have fallen from heaven * And, of course, the statute of the “Unknown God”   It is easy to see why Paul would have began his discourse with the Athenian Philosophers with the statement “I see that you are very religious”.[[76]](#footnote-76) It is likely that they would felt that this was an accurate summary of their culture and they may have considered it as a compliment. Paul then gets into what he wanted to talk about and used their statute to the “Unknown God” as a transition into his sermon.  Paul uses three primary points in his sermon;   * God made the world and everything in it * We are His offspring * He will judge the world by Jesus whom He raised from the dead |
| **Acts 17:32-34 (KJV)**  32  And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*. 33  So Paul departed from among them. 34  Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them. | Pauls’ sermon on Mars Hill had the effect that his other sermons did, and in fact it had the effect that sermons today have, some believed and some did not. The idea of resurrection of the dead is flatly rejected by the Epicurean philosophy, while the Stoics accepted it as a possibility.[[77]](#footnote-77) In this, the two philosophies were similar to the Sadducees and Pharisees, sects of Judaism.  Some of the people wanted to hear more of what Paul had to say, and some ridiculed his contention that Jesus was resurrected. Luke states that “certain men” joined Paul and believed. Only one person is identified, Dionysius the Areopagite.  This is the only time either of these people are mentioned in the Bible. The term “the Areopagite” indicates that Dionysius was someway connected to the Areopagus which served as the court of law for Athens. Some suggest that Dionysius may have been one of the judges in Athens. |

## **Chapter 18**:

### **CHAPTER SUMMARY**:

### **CHRONILOGICAL PERIOD**:

development of the world wide church:

The principle dates involved are:

### **STRUCTURAL SECTION**:

paul and the universal church:

### **THEMES**:

Exhortation

### **SIGNIFICANT EVENTS**:

Paul travels to Corinth where he spends about eighteen months teaching and working as a tent maker. Silas and Timothy rejoin him there and he meets Aquila and Priscilla who had just arrived in Corinth from Rome after Claudius Caesar banished all Jews there. Paul writes both 1 and 2 Thessalonians while in Corinth. 1 Thessalonians is considered to be the first book that Paul wrote.

| SIGNIFICANT EVENTS | | | | |
| --- | --- | --- | --- | --- |
| Activity | Who | Scripture | Summary | Result |
| Speeches | Paul | Acts 18:6 | Paul withdrew from teaching the Jews in Corinth because of their unbelief and blasphemy. His statement as recorded by Luke is clear; “Your blood in on your own heads, I am clean and will go to the Gentiles.” | Paul taught the Gentiles in Corinth. However, some chief Jews were also converted including Crispus the chief ruler of the synagogue. |
| Prayers |  |  |  |  |
| Miracles | God | Acts 18:9-10 | The Lord appeared to Paul in a dream and told him; “Be not afraid, but speak, and hold not thy peace. For I am with the, and no man shall set on thee to hurt thee: for I have much people in this city.” | Paul remained in Corinth for eighteen months teaching the gospel. |
| Persecutions |  |  |  |  |
| Major Events | Paul | Acts 18:18 | Either Paul, Aquila or Priscilla shaved their head because a vow, possibly the vow of a Nazarite, had been taken. (Matthew Henry contends that it may have been Aquila who had taken a vow since the original text is not clear.) | Nothing else is written about this vow, however Luke mentions a vow taken by four men in Acts 21:33. |
|  | Paul |  | Writes both 1 and 2 Thessalonians from Corinth while Silas was with him. | Both these letters become valuable tools for the disciples. |

CONVERSIONS**:**

In this section of his history of the early church, Luke gives an account of conversions that included both individuals and groups of people.

| **CONVERSIONS** | | | | | | |
| --- | --- | --- | --- | --- | --- | --- |
| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
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### **ANSWERING THE SKEPTICS**:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| Verses Involved | Skeptics View | Christians View |
| --- | --- | --- |
| Acts 18:26 | Once again the Bible contradicts itself. Here Luke has Priscilla teaching Apollos, but in 1 Corinthians 14:34-35 Paul tells them not to speak or have authority over a man.[[78]](#footnote-78) | These are two separate situations. Here Priscilla, along with her husband Aquila, took Apollos “unto them” (Matthew Henry contends that this means that they took Apollos into their home) to teach him the gospel of Christ more completely.  In 1 Corinthians 14:34-35 Paul is dealing with the roles of men and women in the public worship of the church.  Taken as a whole, what we are to understand is that while it is perfectly acceptable for a woman to teach a man privately in her home, she should not do so in the public operations of the church. There she should remain quiet and subject to her husband. |
|  |  |  |
|  |  |  |

### **VERSE STUDY**:

|  |  |
| --- | --- |
| **Acts 18:1-11 (KJV)**  1   After these things Paul departed from Athens, and came to Corinth; 2  And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3  And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.  4  And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. 5  And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ. 6  And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.  7  And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue. 8  And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 9  Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10  For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. 11  And he continued *there* a year and six months, teaching the word of God among them. | Leaving Athens, Paul traveled about 50 miles arriving in Corinth which was the economic center for Greece at that time. Although the heyday of Corinth was several centuries prior to Paul’s visit, it had undergone a renovation beginning around 46-44 BC. Julius Caesar rebuilt it as a Roman colony and renamed it “*Colonia Laus Julia Corinthiensis*” or “Corinth the praise of Julius”[[79]](#footnote-79).  Arriving in Corinth, Paul met Aquila and Priscilla, two disciples who had relocated there from Rome after the Jews were banished by Claudius in 49 AD. Since Paul was a tentmaker, as was Aquila, he stayed with them and worked in their common trade. While doing this, he visited the synagogue and “reasoned” with the Jews and Greeks who attended there. This word indicates that Paul discussed the scriptures thoroughly with the Jews. Because of Paul’s effort, Luke tells us that he “persuaded” the Jews and Greeks, indicating that he was making disciples from among them. When Timothy and Silas arrived from Athens, Paul became bolder and “was pressed in the spirit” testifying that Jesus was the Christ. We are reminded of Jeremiah and his statement that “*Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.*” [[80]](#footnote-80) This caused some of the Jews to begin to oppose Paul and his teachings, resulting in them blaspheming Jesus. Matthew Henry states “they set themselves in battle array (so the word signifies) against the gospel; they joined hand in hand to stop the progress of it. They resolved they would not believe it themselves, and would do all they could to keep others from believing it. They could not argue against it, but what was wanting in reason they made up in ill language: they blasphemed, spoke reproachfully of Christ, and in him of God himself, as [Revelation 13:5](http://www.crossbooks.com/verse.asp?ref=Rev+13%3A5), [6](http://www.crossbooks.com/verse.asp?ref=Rev+13%3A6). To justify their infidelity, they broke out into downright blasphemy.”[[81]](#footnote-81)  Seeing and hearing this, Paul realized that he could do nothing more for them and told them that he would go to the gentiles from then forward.  Leaving the synagogue, Paul went into the home of Justus, a believer in God and probably a Greek. This house was next to the synagogue, and probably shared a common wall since Luke says it was “joined hard” to the synagogue. There is no indication that Paul left the home of Aquila and Priscilla, where he was staying but that he used the home of Justus to teach out of instead of the synagogue.  Although the Jews in the synagogue blasphemed, causing Paul to quit teaching there, his efforts were not without reward. Luke tells us that a certain Crispus who was the chief ruler of the synagogue believed and was baptized, along with many of the citizens of Corinth. This conversion of Crispus may have cost him his position in the synagogue, because Luke tells us that another chief ruler of the synagogue was active during Paul’s stay there.[[82]](#footnote-82) During this time, Paul had a vision from God telling him to not be afraid because there were any disciples in Corinth. Paul remained in Corinth for eighteen months, staying there longer than any other city except Ephesus.[[83]](#footnote-83) |
| **Acts 18:12-17 (KJV)**  12  And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, 13  Saying, This *fellow* persuadeth men to worship God contrary to the law. 14  And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you: 15  But if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*. 16  And he drave them from the judgment seat. 17  Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things. | Gallio is known by references outside the Bible. He was born as Marcus Annaeus Novatus but was adopted into another family and took the name of Lucius Junins Gallis. His brother was a philosopher named Lucius Anneaeus Seneca. Seneca stated this about Gallio; “No mortal was ever so sweet to one as Gallio was to all, there is none who does not love Gallio a little, even if he cannot love him more; there is such an amount of innate good in him without any savor of art or dissimulation; a person proof against plottings”[[84]](#footnote-84) In addition to this, archaeologists have found a stone inscribed with a letter from Claudius to the city of Delphi naming Gallio as the friend of Claudius and proconsul of Achaia.[[85]](#footnote-85) This inscription states that he served as proconsul beginning on July 1, 51 AD. It is likely that he served only for one year[[86]](#footnote-86) in this capacity leaving for his health. Both Seneca and Gallio were put to death by the order of Nero in about 65 AD[[87]](#footnote-87).  When Gallio was the proconsul of Achaia, the Jews conspired together to have Paul brought before him with charges that he “pursuadeth men to worship God contrary to the law”. Gallio recognized that this was a bogus charge and had little to do with Roman law. Therefore, he threw out both the charge and the accusers. Luke then tells us that the Greeks beat Sosthenes, the chief ruler of the Synagogue. It is not certain who this person was. Paul speaks of a “Sosthenes, the brother” when he writes to the Corinthians[[88]](#footnote-88). This may have been the same person, whom the Greeks attacked since they could not attack Paul after the charges were dismissed. Luke is not clear who the Greeks were, however it is likely that they were Hellenistic Jews or Greek proselytes, and were those who brought charges up on Paul. Whoever they were, Gallio did not interfere with the beating of Sosthenes. Because of the uncertainty of the language, Sosthenes could have been the one who brought up charges against Paul and the Greeks who beat him could have been disciples of Paul. However, this would have been completely out of character for first century Christians and is the least likely of the options. |
| **Acts 18:18-23 (KJV)**  18  And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.  19  And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.  20  When they desired *him* to tarry longer time with them, he consented not; 21  But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.  22  And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. 23  And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples. | Remaining in Corinth for a while after the appearance before Gallio, Paul finally left and went to Syria. Matthew Henry states that “He did not go away till some time after the trouble he met with there; from other places he had departed when the storm arose, but not from Corinth, because there it had no sooner risen than it fell again. Some tell us that Gallio did privately countenance Paul, and took him into his favour, and that this occasioned a correspondence between Paul and Seneca, Gallio's brother, which some of the ancients speak of. After this he tarried there yet a good while, some think, beyond the year and a half mentioned, [v. 11](http://www.crossbooks.com/verse.asp?ref=Ac+18%3A11).”[[89]](#footnote-89)  The statement by Luke that Priscilla and Aquila traveled with him causes some difficulty in understanding the following phrase “having shaved his head in Cnechrea for he had a vow”. The questions is was it Paul, Aquila or Priscilla who had the vow and shaved their head. This act, shaving the head, discharged the person from a vow of a Nazarite[[90]](#footnote-90).  Arriving in Ephesus, Paul once again went into the synagogue as was his practice everywhere. Luke tells us that he left Aquila and Priscilla in Ephesus, because he had a desire to be in Jerusalem for the feast that was coming up. Luke gives un no hint as to which feast it was, however Matthew Henry contends that it was probably the Passover. Paul’s departure from Ephesus is unusual in that he left even though he was under no immediate threat of persecution from the Jews there. In fact, Luke indicates that they wanted him to remain longer (verse 20). Leaving Ephesus, Paul traveled to Caesarea. While some interpret this as indicating that Paul met with Christians in Caesarea, it was most probably the church in Jerusalem that he met with. Notice the words “having landed in Caesarea, and gone up”, these indicate that he traveled to his intended destination which was Jerusalem for the feast. From Jerusalem, he traveled on to Antioch concluding his second journey. After spending some time there he went through Galatia and Phrygia exhorting the churches, which is actually the beginning of his third journey. |
| **Acts 18:24-28 (KJV)**  24  And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.  25  This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 26  And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. 27  And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:  28  For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ. | Here, Luke introduces us to Apollos who will become an important disciple in the church in Corinth. This is the person whom Paul refers to in 1 Corinthians 3:6 by saying “I have planted, Apollos watered, but God gave the increase.”. However, when we meet him, Apollos lacked something. Although Luke says he was an eloquent man and “mighty in the scriptures” indicating that he was both well-spoken and very well educated in the Jewish scriptures, he had an incomplete understanding of Christianity. Aquila and Priscilla took him and taught him more thoroughly the way of God. What is interesting in this account is that Luke does not say if Apollos was re-baptized or not, although in the next chapter Paul encounters disciples who had only been baptized by John’s baptism and had them baptized in the name of the Lord Jesus[[91]](#footnote-91). After meeting with Aquila and Priscilla, Apollos using his knowledge of the scriptures and his ability to speak eloquently convinced the Jews that Jesus was the Christ. |

## Chapter 19:

CHAPTER SUMMARY**:**

Paul returns to Ephesus and the word is spread throughout the region.

CHRONILOGICAL PERIOD**:**

Development of the world wide church:

The principle dates involved are:

STRUCTURAL SECTION**:**

Paul and the universal church:

THEMES**:**

Evangelism

SIGNIFICANT EVENTS**:**

Luke records several significant events in chapter 19, including the rebaptism of several disciples who were baptized by John’s baptism, the burning of magical books, and the event of the vagabond Jews and the demons.

| **SIGNIFICANT EVENTS** | | | | |
| --- | --- | --- | --- | --- |
| **Activity** | **Who** | **Scripture** | **Summary** | **Result** |
| **Speeches** | Demetrius | Acts 19:24-27 | Told the silversmiths and idol makers that Paul had persuaded man to turn away from worshiping their idols of Diana which was very bad for their business and the glory of Diana. | A riot ensued which involved much of the town. Paul wanted to go into the arena but was warned not to by several powerful friends. |
| **Prayers** |  |  |  |  |
| **Miracles** | Paul | Acts 19:11-12 | Clothing that Paul had touched was brought to the sick who were healed. |  |
| **Persecutions** |  |  |  |  |
| **Major Events** | Certain disciples. Numbering 12 men | Acts 19:1-6 | These disciples had been baptized by John’s baptism and had not been taught of the Holy Spirit. | Paul taught them about the Holy Spirit and had them baptized in the name of Jesus. After their baptism, Paul laid his hands on them and transferred the miraculous gifts of the Holy Spirit. |
|  | Vagabond Jews and the seven sons of Sceva, the chief of the priest in Ephesus | Acts 19:13-17 | These Jews attempted to cast out demons but were attacked by the demons who said that they knew Jesus and Paul but not these. | The name of Jesus was magnified. |
|  | Magicians | Acts 19:19-20 | Books of magic were burned valued at 50 thousand pieces of silver (estimates range between $8,500.00 to $48,000.00 today[[92]](#footnote-92)) | The word of God prevailed over false teaching. |
|  | Demetrius | Acts 19:23-41 | Demetrius, a silversmith and idol maker, stirred up riot against Paul and the Christians in Ephesus | The town clerk quitted the mob and dismissed them. |
|  | Paul |  | Writes the first letter to the church in Corinth near the end of his stay in Ephesus. | 1 Corinthians becomes a valuable tool for the disciples throughout history. |
|  | Paul |  | Writes his letter to Galatians sometimes in 55-57 AD probably from Ephesus. | Galatians is also a valuable tool for Christians throughout history. In it, Paul bemoans how quickly they had fallen from the gospel that he delivered to them. |

CONVERSIONS**:**

In this section of his history of the early church, Luke gives an account of conversions that included both individuals and groups of people.

| **CONVERSIONS** | | | | | | |
| --- | --- | --- | --- | --- | --- | --- |
| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
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ANSWERING THE SKEPTICS**:**

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| **Verses Involved** | **Skeptics View** | **Christians View** |
| --- | --- | --- |
| **Acts 19:5** | The Bible is confused about whose name a person should be baptized in. Here Paul baptized them in the name of Jesus, but Jesus himself supposedly instructed his disciples to baptize in the name of the Father, the Son and the Holy Ghost[[93]](#footnote-93) | The idea that these were only baptized in the name of Jesus is contrary to the instruction of Jesus as the author of the Skeptics Annotated Bible correctly points out. However, we must ask is this really what happened here. In Romans 6:3-4 (KJV) Paul writes “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?   Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” So we know that Paul taught that both Jesus and the Father were important to baptism. It is inconceivable that Paul did not understand the role of the Holy Ghost since he had just asked these disciples if they had received the Holy Ghost. Luke here is just saying that these disciples, who had been baptized only in John’s baptism were not being baptized into Jesus which would entail baptizing them in the name of the Father, the Son and the Holy Ghost as instructed by Jesus himself. |
| **Acts 19:9** | The school of Tyrannus is the only school mentioned in the Bible. | This is a ridiculous complaint about the Bible. While there is only this reference of a “School” the Bible does recognize that there were other “Schools” around at the time. For example, Paul is said to have “brought up in this city at the feet of Gamaliel”[[94]](#footnote-94) which clearly indicates that Gamaliel was a teacher and had a school. |
| **Acts 19:10** | It only took two years for everyone in Asia to hear about the word of God? | Word of mouth is an effective means of mass communication. Ephesus was a major city in Asia Minor and as such people traveled to it and from it from all the surrounding area. It is not unexpected, then that the word that Paul was preaching would reach all the surrounding countryside and that it could be said that “all they which dwelt in Asia heard the word of the Lord Jesus”. |
| **Acts 19:12** | Biblical references to miraculous healing is absurd and violates science. | Of course they violate scientific principles, otherwise they would not be miracles. Just because we cannot understand how they could happen does not preclude the fact that they did occur. |
| **Acts 19:19-20** | The first book burning by Christians is recounted here. | Burning books is, in my opinion, not always a good thing. The loss of knowledge that occurred when the library at Alexandra was burned, or when the Spanish burned and destroyed the writings of the Aztecs and Mayans cannot be replaced.  This account of book burning is a situation where “many of them” brought their own books and burned them. Notice carefully what Luke is telling us. First, Luke did not say that “all of them” brought their books to burn. Nor did he say that the disciples were commanded to bring their books to burn. Those who brought books to burn, voluntarily brought their own books and burned them publicly. Doing this let others know that they no longer held onto the false teachings that those books represented.  This is vastly different from the book burnings that happened later, and sometimes today, where books are collected by some authority who disagrees with or does not understand the thoughts presented in them and forcibly burns others property. |

VERSE STUDY**:**

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| **Acts 19:1-7 (KJV)**  1  And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2  He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3  And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4  Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ 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 Ghost came on them; and they spake with tongues, and prophesied. 7  And all the men were about twelve. | Apollos, after having been taught the word of the Lord more perfectly by Aquila and Priscilla in Ephesus, evidently traveled to Corinth. While Apollos was in Corinth, Paul traveled back to Ephesus on his third missionary trip and found “certain disciples”.  This passage is the only one in the Bible that discusses people undergoing a second baptism. Because of this, there are two opposing views of what Luke is telling us here. First, an opinion expressed by Adam Clarke in his commentary on Acts is that these men were not Christians and therefore this is not a rebaptism of disciples. In his view, these were alien sinners who were being baptized into Christ. The second view is these were actually disciples who Paul had re-baptized because their first baptism using John’s baptism was not adequate.  When we look closely we see that Luke tells us a lot about this situation. First, Luke calls the men in question here “disciples”. He clearly states that Paul found “certain disciples”. The Greek word used by Luke here for disciples is the identical word he uses in Acts 11:26 where he states that “the disciples were called Christians first in Antioch”. So to assume that Paul did not consider these “disciples” to be Christians seems, to me, a stretch. So the first opinion seems to be inadequate in explaining this situation.  But why would he ask them about the Holy Ghost? It seems obvious that Paul sensed something amiss in their understanding of Christianity, otherwise why the question. It is only after they answered that they had not even heard of a Holy Ghost that Paul asks them about their baptism. On learning that they had been baptized with Johns baptism, Paul explains the reasoning for that baptism and then has them baptized in the name of Jesus.  But then we need to ask a third question, why wasn’t Apollos commanded to be re-baptized by Aquila and Priscilla when they taught him in Ephesus? Or why weren’t the original disciples of Jesus re-baptized? I believe the answer to both of these is simple. Before Jesus ascended into Heaven and Peter preached that first gospel sermon on Pentecost, the baptism of John was a valid baptism. Is was only when Jesus ascended that he commanded his disciples to baptize “in the name of the Father, the Son and the Holy Ghost”. And this was first practiced on Pentecost. There is no indication that the early disciples of Jesus were re-baptized. Since Aquila and Priscilla did not command Apollos to be re-baptized it seems highly likely that he was baptized in John’s baptism prior to Pentecost and therefore had a valid baptism just like the other early disciples. Since Luke brings Apollos up and reports that he was teaching in Ephesus before he met Aquila and Priscilla, it is possible that these twelve disciples were baptized by Apollos.  After having them baptized in the name of Jesus, Paul lays his hands on them and confers the miraculous measure of the Holy Spirit and they manifest that by speaking in tongues and prophesying. |
| **Acts 19:8-12 (KJV)**  8  And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9  But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10  And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. 11  And God wrought special miracles by the hands of Paul: 12  So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. | After teaching the twelve disciples more perfectly and having them baptized into the name of Jesus, Paul (as was his habit) went into the synagogue and taught there. Luke says that he did this for three months, then when the Jews failed to believe he left the synagogue and started teaching in a school owned by Tyrannus. Paul kept teaching here for then next two years, in which time the word of God was spread throughout Asia. It is likely that people traveling through Ephesus took what they had heard from Paul back to their homes and taught others from there in order for the gospel to spread.  During this time, God caused special miracles to be done by Paul including healing and casting out demons using only parts of his clothing. |
| **Acts 19:13-20 (KJV)**  13  Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. 14  And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. 15  And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 16  And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 17  And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. 18  And many that believed came, and confessed, and shewed their deeds. 19  Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver. 20  So mightily grew the word of God and prevailed. | The idea of a vagabond Jew is one who is not settled into a certain place, but actually wonders from town to town. The Holman’s Christian Standard Bible uses the word “itinerant” while the American Standard Version uses “strolling”. The idea is the same, these are Jews who move from town to town trying to make a living. Seeing what Paul was doing, they immediately understood that this was a way to make money if they could do it as well. So they began to try to cast out demons by “Jesus whom Paul” preaches. Acts 8 tells us a similar story of Simon a Sorcerer in Samaria.  Adam Clarke, in his commentary on Acts 19 recounts a comment by Josephus that follows: “Josephus, in speaking of the wisdom of Solomon, says that he had that skill by which demons are expelled; and that he left behind him the manner of using exorcisms, by which they are cast out; and that those arts were known among his countrymen down to his own time; and then gives us the following relation: "I have seen a certain man of my own country whose name was Eleazar, releasing people that were demoniacs, in the presence of Vespasian, his sons, his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a ring, that had a root of one of those sorts mentioned by Solomon, to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and, when the man fell down, immediately he adjured him to return into him no more, making still mention of Solomon, and reciting the incantations that he had composed. And when Eleazar would persuade the spectators that he had such power, he set at a little distance a cup of water, and commanded the demon, as he went out of the man, to overturn it; and, when this was done, the skill and wisdom of Solomon were showed very manifestly." Joseph. Antiq. book viii. cap. 2, sect. 5. Whiston's edition.[[95]](#footnote-95)  Luke goes on to tell us that seven sons of the chief of the priest attempt to cast out a demon using the phrase “Jesus whom Paul preacheth”. Their attempt ended in them being overcome by the demon and running out of the house naked and injured. While this may be a funny account of people attempting to perform miracles without the power of the Holy Ghost. However, what this really did was to convince the doubters of the validity of the gospel. It also caused many disciples to repent and burn the books that they had that contained instructions on magical arts. |
| **Acts 19:21-41 (KJV)** 21  After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22  So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. 23  And the same time there arose no small stir about that way.  24  For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; 25  Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. 26  Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: 27  So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. 28  And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians. 29  And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. 30  And when Paul would have entered in unto the people, the disciples suffered him not. 31  And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre. 32  Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. 33  And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. 34  But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.  35  And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? 36  Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.  37  For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.  38  Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.  39  But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. 40  For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41  And when he had thus spoken, he dismissed the assembly. | Paul decided that he wanted to travel back to Jerusalem then on to Rome after his tour through Macedonia and Achaia. Sending Timoithy and another companion, Erastus, into Macedonia Paul remained in Ephesus for a while longer. During this time, a silversmith named Demetrius realized that his business was at risk by Christianity. Seeing this he stirred up other silversmiths by telling them that Paul was convincing everyone that there were no gods who were made by hands. While this alone only impacted the silversmiths and their income, Demetrius went on to tell others that Paul intended to make the “temple of the great goddess Diana” of no use by deposing her from all Asia. This caused a riot, not only of the silversmiths but of those who still worshiped Diana. Rushing into the amphitheater, they caught two of Paul’s traveling companions Gaius and Aristrachus and carried them with them. Paul intended to go into the amphitheater and defend his actions and those of his friends, but others convinced him to stay away probably fearing for his safety.  After at least two hour or more, the city clerk was finally able to settle the crowd down and dismiss them from the amphitheater. |

## Chapter 20:

CHAPTER SUMMARY**:**

CHRONILOGICAL PERIOD**:**

Development of the world wide church:

The principle dates involved are:

STRUCTURAL SECTION**:**

Paul and the universal church:

THEMES**:**

Exhortation and Evangelism

SIGNIFICANT EVENTS**:**

| **SIGNIFICANT EVENTS** | | | | |
| --- | --- | --- | --- | --- |
| **Activity** | **Who** | **Scripture** | **Summary** | **Result** |
| **Speeches** | Paul | Acts 20:17-35 | Paul recounted his work in Ephesus to the elders from the church there. He told them that they would not see him again, then warned them to watch over the flock carefully because men from their own ranks will rise up and begin to pollute the truth carrying away disciples after them. | The elders of Ephesus were dismayed over his words and especially the thought that they would not see him again. |
| **Prayers** |  |  |  |  |
| **Miracles** | Paul | Acts 20:7-12 | A young man, Eutychus, went to sleep while Paul was preaching and fell out a third story window. He was taken up dead, but Paul fell on him and restored his life. | The disciples in Troas were comforted in the restored life of Eutychus. |
| **Persecutions** |  |  |  |  |
| **Major Events** | Paul |  | Writes 2 Corinthians from somewhere in Macedonia and maybe from Philippi in the fall of 57AD. | Paul adds to his letters to the churches and creates another tool for disciples throughout history. |
|  | Paul | 2 Corinthians 12:1-4 | Paul’s statement in 2 Corinthians 12 abut ascending into the third heaven was made in the fall of 57 AD. This would put his visit 14 years earlier or 43 AD before his first missionary journey. He was probably in Antioch in Syria when he was taken to heaven by God. | This gave Paul the spiritual strength that he would need on his three journeys and for his stay in Rome. |
|  | Paul and disciples | Acts 20:7 | Reference to “break bread” is commonly believed to have been an account of the disciples partaking in the Lord’s Supper in Troas on the first day of the week. | This gives us documentation that the Lord’s Supper was observed on the first day of the week when the disciples came together. It also provides direction to preach at the time of these meetings. |
|  | Paul |  | Writes the book of Romans while in Corinth during the winter of 57-58 AD. | Another of the masterpieces of Christian writings. |

CONVERSIONS**:**

In this section of his history of the early church, Luke gives an account of conversions that included both individuals and groups of people.

| **CONVERSIONS** | | | | | | |
| --- | --- | --- | --- | --- | --- | --- |
| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
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ANSWERING THE SKEPTICS**:**

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| **Verses Involved** | **Skeptics View** | **Christians View** |
| --- | --- | --- |
| **Acts 20:28** | The King James Version uses the phrase “church of God” while some manuscripts use the phrase “church of the Lord”. Is Jesus God or not?[[96]](#footnote-96) | The phrase “church of God” is used eleven times in Paul’s writings while “church of the Lord” is used only here. They are interchangeable.[[97]](#footnote-97) |
| **Acts 20:35** | In one of the few times Paul quotes Jesus, he attributes something to him that is not found in either of the gospels, “It is more blessed to give than to receive.”[[98]](#footnote-98) | John tells us that not everything that Jesus did was written, nor could it be[[99]](#footnote-99). From this, it is reasonable to believe that the gospels did not capture everything that Jesus said either. Since Paul spent three years with Jesus after his conversion[[100]](#footnote-100) it may have been something that Jesus told Paul exclusively. |
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VERSE STUDY**:**

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| **Acts 20:1-6 (KJV)**  1  And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.  2  And when he had gone over those parts, and had given them much exhortation, he came into Greece, 3  And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.  4  And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. 5  These going before tarried for us at Troas. 6  And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. | Continuing the third journey, Paul leaves Ephesus after the near riots caused by Demetrius and the other silversmiths. In his first letter to the Corinthian church, written while Paul was in Ephesus he told them that he intended to travel from Ephesus, leaving after Pentecost, to Macedonia then to Corinth to spend the winter there with them.[[101]](#footnote-101) However, this incident may have caused Paul to leave Ephesus sooner than he had wanted to and probably before Pentecost.[[102]](#footnote-102)  He travels from Ephesus to Macedonia and encourages the Christians throughout that region. Leaving Macedonia, Paul travels to Greece and stays there three months, probably at Corinth. Intending to sail from Greece to Syria Paul is forced to change his plans and return through Macedonia because of a plot by the Jews. Although Paul probably avoided confrontation with the Jews by deciding not to sail to Syria, his travels through Macedonia were not without issues either.[[103]](#footnote-103)  Traveling back through Macedonia, Paul sends some of those with him ahead. He and Luke travel to Philippi then sail to Troas[[104]](#footnote-104), in Asia, after the “days of unleavened bread”.[[105]](#footnote-105) Meeting his companions in Troas, they remained there for seven days. |
| **Acts 20:7-16 (KJV)**  7  And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8  And there were many lights in the upper chamber, where they were gathered together. 9  And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10  And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. 11  When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.  12  And they brought the young man alive, and were not a little comforted.  13  And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. 14  And when he met with us at Assos, we took him in, and came to Mitylene.  15  And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus. 16  For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. | In Troas on the first day of the week, Paul meet with the disciples to observe the Lords Supper and preached to them. His sermon lasted quite some time. Around midnight a young man, Eutychus, fell asleep and tumbled out the third story window. Having died from his fall, Paul went down and fell on him restoring him to life. After this incident, Paul continued his speech until around dawn Monday morning. While we cannot know for certain when Paul began to speak, Adam Clarke in his commentary on Acts states; “As this was about the time of pentecost, and we may suppose about the beginning of May, as Troas was in about 40 degrees of north latitude, the sun set there at seven P.M. and rose at five A.M., so that the night was about eight hours long; and taking all the interruptions together, and they could not have amounted to more than two hours, and taking no account of the preceding day's work, Paul must have preached a sermon not less than six hours long. But it is likely that a good part of this time was employed in hearing and answering questions; for διελεγετο, and διαλεγομενου, may be thus understood.”[[106]](#footnote-106)  However Pliny the Younger wrote in his tenth book; “They (the Christians) were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath, not to any wicked deeds, but never to commit any fraud, theft or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to partake of food but food of an ordinary and innocent kind.”[[107]](#footnote-107) Although Pliny wrote this in about 112 AD it gives us an indication that worship may have begun early when Paul was in Troas. Regardless of when the speech began, Paul used all the time he had to encourage the Christians in Troas because he knew that he would not see them again in this life.  We often focus on the length of Pau’s speech when we study this part of the Book of Acts, however there is another more important lesson that we need to learn. This passage clearly teaches two important things for Christians today, both of which are sometimes challenged:   1. The purpose of cooperate gathering on the first day of the week was to observe the Lords Supper. NOTE: “And upon the first *day* of the week, when the disciples came together to break bread…” Acts 20:7a. This was the principle reason for the gathering. 2. Because the Christians gathered to observe the Lords Supper on Sunday, they took advantage of the gathering worship God.   After worshipping in Troas with the disciples there, Paul decided to walk to Assos[[108]](#footnote-108) while the rest of his group sailed there. Meeting Paul in Assos they made haste to get to Jerusalem by Pentecost resting only in Miletus for a while. |
| **Acts 20:17-35 (KJV)**  17  And from Miletus he sent to Ephesus, and called the elders of the church. 18  And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19  Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20  *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,  21  Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. 22  And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23  Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24  But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25  And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26  Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.  27  For I have not shunned to declare unto you all the counsel of God. 28  Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29  For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30  Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31  Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. 32  And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. 33  I have coveted no man's silver, or gold, or apparel. 34  Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. 35  I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. | In Miletus, Paul sent word to the elders of the Church in Ephesus to meet with him there. When they came together, Paul reminded them of the things that he had done and taught while he was with them.  Some lessons for us include:   1. Paul taught both publicly and from house to house repentance toward God and faith toward Jesus Christ 2. Paul did not withhold anything that was profitable to the disciples 3. The elders must watch out for the disciples that the Holy Ghost has made them overseers of. 4. The elders are to “feed the church of God”. 5. There will be “grievous wolves” that will enter into the church from their own number who will teach error. 6. Paul reminded them that he worked with his own hands while living in Ephesus and that he also gave to those in need.   Paul uses a quote from Jesus that is not found in any of the four gospels. The phrase “it is better to give than to receive” that Paul attributes to Jesus in unique in the scriptures here. This in no means indicates that Jesus did not say this. We must remember that Paul had the advantage of being taught directly by Jesus[[109]](#footnote-109) and that John told us that there were many other things that Jesus did and said that were not written down.[[110]](#footnote-110) Because of these, it is entirely likely that Jesus told that directly to Paul while he was being taught. |
| **Acts 20:36-38 (KJV)**  36  And when he had thus spoken, he kneeled down, and prayed with them all. 37  And they all wept sore, and fell on Paul's neck, and kissed him, 38  Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship**.** | After talking with the elders from Ephesus, Paul kneeled and prayed with all of them. Luke tells us that they cried for Paul being most sorrowful that they would not be able to see him again on this earth. Then they went with him to the ship that would take him on to Tyre where the ship would unload some of its cargo. |

## Chapter 21:

### CHAPTER SUMMARY:

### CHRONILOGICAL PERIOD:

Development of the world wide church:

The principle dates involved are:

### STRUCTURAL SECTION:

Paul and the universal church:

### THEMES:

Exhortation

### SIGNIFICANT EVENTS:

| **SIGNIFICANT EVENTS** | | | | |
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| **Activity** | **Who** | **Scripture** | **Summary** | **Result** |
| **Speeches** | Paul | Acts 21:13 | After hearing what Agabus had to say and listening to the disciples trying to dissuade him from going to Jerusalem, Paul said; “Why do you break my heart, I am ready to die for Jesus”. |  |
| **Prayers** |  |  |  |  |
| **Miracles** |  |  |  |  |
| **Persecutions** | Paul | Acts 21:28-33 | Jews arrested Paul in the Synagogue saying that he taught against the people and the law. They took him out of the synagogue, shut the doors behind them and began to beat Paul. | The chief captain rescued Paul, placed him in bonds and asked who he was. As Paul was being carried up the stairs he asked the captain if he could address the people. |
| **Major Events** | Disciples in Tyre | Acts 21:4 | Warned Paul through the Holy Spirit that he should not go to Jerusalem. | Paul ignored their warning and continued his travels toward Jerusalem. |
|  | Agabus | Acts 21:10-14 | Agabus took Paul’s belt and tied his own hands and feet and said that the owner of the belt would be tied by the Jews in Jerusalem. | Paul once again stated his intention to go to Jerusalem and continued his travels in that direction. |
|  | Paul and James | Acts 21:18-19 | Paul met with James and the elders in Jerusalem, telling them about his efforts with the Gentiles. | The church in Jerusalem rejoiced and reinforced their decision concerning the Gentiles. |
|  | Paul, James and the Elders in Jerusalem | Acts 21:20-24 | James and the elders in Jerusalem cautioned Paul about the Jewish Christians who had heard that he taught that no one should obey the law. | To minimize any potential conflict, the elders asked Paul to purify himself along with four men who had a vow. Paul willingly did this. |

### CONVERSIONS:

In this section of his history of the early church, Luke gives an account of conversions that included both individuals and groups of people.

| **CONVERSIONS** | | | | | | |
| --- | --- | --- | --- | --- | --- | --- |
| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
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### ANSWERING THE SKEPTICS:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| **Verses Involved** | **Skeptics View** | **Christians View** |
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| **Acts 21:3** | Ezekiel prophesied that Tyre would be destroyed by Nebuchadnezzar but evidently his prophesying was not true. Ezekiel 26:14,21 and Ezekiel 27:36. | Prior to this, Isaiah had prophesied the Tyre would be rebuilt (Isaiah 23:15). Because of this we should understand that Tyre would be destroyed by Nebuchadnezzar and not rebuilt to its previous glory. In addition, Alexander destroyed the city completely. |
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### VERSE STUDY:

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| **Acts 21:1-7 (KJV)**  1  And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara: 2  And finding a ship sailing over unto Phenicia, we went aboard, and set forth. 3  Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. 4  And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. 5  And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed. 6  And when we had taken our leave one of another, we took ship; and they returned home again. 7  And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. | After his meeting in Miletus with the Ephesian elders, Paul and his group sailed to Tyre. In Tyre, they found disciples who, through the Holy Spirit, warned Paul not to go to Jerusalem. Paul did not understand this to be a command by the Holy Spirit but only an inspired warning. Had it been a command, Paul would have certainly obeyed and not gone into Jerusalem. The reference to children in verse 5 is the first mention of children in the early church in the New Testament.  Leaving Tyre, they sailed to Ptolemais, found disciples there and visited with them one day before continuing with their journey toward Jerusalem.  There is no indication that Paul spent anytime in Rhodes. That island and city had, at one time been a major port but by the time that Paul visited it, it was not very important. Rhodes was the home of one of the seven wonders of the ancient world. Called the Colossus of Rhodes, a statute so large that its feet stood on opposite shores of the harbor and ships sailed through between its legs. That statue probably reached 100 to 150 feet in height and was made of bronze was built between 302 and 290 BC. It toppled in an earthquake in 226 BC and was sold for scrap in 657 AD. The purchaser, a Jew, loaded 900 camels with brass from the statute. |
| **Acts 21:8-26 (KJV)**  8  And the next *day* we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him. 9  And the same man had four daughters, virgins, which did prophesy. 10  And as we tarried *there* many days, there came down from Judaea a certain prophet, named Agabus. 11  And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles. 12  And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. 13  Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14  And when he would not be persuaded, we ceased, saying, The will of the Lord be done.  15  And after those days we took up our carriages, and went up to Jerusalem.  16   There went with us also *certain* of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. 17  And when we were come to Jerusalem, the brethren received us gladly. 18  And the *day* following Paul went in with us unto James; and all the elders were present. 19  And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20  And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21  And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. 22  What is it therefore? the multitude must needs come together: for they will hear that thou art come. 23  Do therefore this that we say to thee: We have four men which have a vow on them;  24  Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.  25  As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. 26  Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. | Leaving Ptolemais, Paul and his associates traveled to Caesarea and spent some time with Phillip, one of the seven deacons of the Jerusalem church. Phillip had four virgin[[111]](#footnote-111) daughters who were prophets. During this time a prophet by the name of Agabus traveled to Caesarea and met with Paul. Taking Pauls’ belt, he tied his hands and feet and said that the Holy Ghost had said that the owner of the belt would be bound by the Jews in Jerusalem. Hearing this, his friends and associates tried to convince him not to go on into Jerusalem. Paul, although touched in the heart, said that he was ready both to be bound and to die for Jesus at Jerusalem.  After staying a while in Caesarea with Phillip, they traveled on into Jerusalem. At Jerusalem Paul met with James and the elders in the church there and recounted his efforts among the Gentiles. Hearing of his success, they glorified the Lord.  However, there was problems brewing with the Jewish Christians and the Jews in Jerusalem. James and the elders told Paul that many thousand Jews had become disciples, but that they continued to keep the law. The rumors that these disciples had heard, and evidently believed, about Paul was that he taught that Jews living among the Gentiles should forsake Moses and should not have their children circumcised. Because everyone would hear that Paul was in Jerusalem, the elders urged him to purify himself along with four men who had a vow so that everyone would know that he continued to keep the law.  James and the elders reaffirmed their stance that Gentile Christians were free from the law, bound only by the four things that they had sent to them earlier.  Hearing them, Paul took the four men and purified himself with them. |
| **Acts 21:27-40 (KJV)**  27  And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, 28  Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. 29  (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)  30  And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. 31  And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. 32  Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. 33  Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done. 34  And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35  And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. 36  For the multitude of the people followed after, crying, Away with him. 37  And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? 38  Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? 39  But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. 40  And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying, | When the seven days of purification were almost completed, certain Jews saw him and stirred up a riot claiming that this was the man who taught everywhere against the law and the temple. In addition, they claimed that he had taken a Gentile into the Temple in violation of the law.  The mob grabbed Paul and began to beat him, causing the Roman captain to have to rescue him from the Jews. The captain put him in chains and had soldiers carry him up the stairs away from the mob.  As he was being carried up the stairs, weak from his beating by the Jews, Paul asked the captain if he could speak to the Jews. Hearing him speak Greek, the Roman captain asked if he was the Egyptian who had caused a riot earlier. Paul explained that he was a citizen of Tarsus and therefore a Roman. Hearing this, the captain gave permission for Paul to speak to the Jews. |
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## Chapter 22:

### CHAPTER SUMMARY:

### CHRONILOGICAL PERIOD:

Development of the world wide church:

The principle dates involved are:

### STRUCTURAL SECTION:

Paul and the universal church:

### THEMES:

Exhortation

### SIGNIFICANT EVENTS:

| **SIGNIFICANT EVENTS** | | | | |
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| **Activity** | **Who** | **Scripture** | **Summary** | **Result** |
| **Speeches** | Paul | Acts 22:1-21 | Pauls’ defense of his actions given to the Jews in Jerusalem | Jews listened until he said that Jesus told Paul to preach to the Gentiles. After this the Jews shouted him down, insisting that he be killed. |
| **Prayers** |  |  |  |  |
| **Miracles** |  |  |  |  |
| **Persecutions** | Paul | Acts 22:24-25 | Paul bound by the Romans and scheduled for scourging. | Paul states his citizenship which prevents his scourging and secures his release from chains. |
| **Major Events** |  |  |  |  |

### CONVERSIONS:

In this section of his history of the early church, Luke gives an account of conversions that included both individuals and groups of people.

| **CONVERSIONS** | | | | | | |
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| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
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### ANSWERING THE SKEPTICS:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| **Verses Involved** | **Skeptics View** | **Christians View** |
| --- | --- | --- |
| **Acts 22:9** | Another clear contradiction. Here Paul says that those with him on the Damascus Road did not hear a voice, but Luke says in Acts 9:7 that they did hear a voice. | This is a manner of speech. Often when we hear someone say something that we do not understand, we tell them that we didn’t hear them rather than the more accurate statement that we didn’t understand them. This is what happened here. They heard a voice, but didn’t understand it. So Luke says they heard a voice whereas Paul says that they didn’t hear a voice, meaning that they didn’t understand the voice.  Another explanation is that Luke in Acts 9:7 was stating that they heard Pauls’ voice talking but did not see anyone for him to be talking to. Paul, here actually says that those with him did not hear “the voice of him that spoke to me”. So both Luke and Paul are correct. They heard Paul speaking but did not see anyone for him to be speaking to and they did not hear the voice of the one speaking to Paul. |
| **Acts 22:21** | Is the gospel for everyone, or a select few? Here Jesus tells Paul to preach to the Gentiles, in Matthew 28:19 Jesus says it is for the whole world. However, in Matthew 15:24 Jesus clearly states that he is sent only to the lost sheep of the house of Israel. In Acts 19:6 the Holy Ghost prevents Paul from taking the Gospel to Asia. In Matthew 10:5-6 Jesus tells his disciples to preach only to the house of Israel and specifically not to go to the Gentiles or to the Samaritans. | Jesus, in strictly obeying the Mosaic Law restricted his activities while on earth to the house of Israel. In Matthew 10, he restricts his disciples to the house of Israel because of their cultural resistance in talking or intermingling with Gentiles. Later, when the time was right, he sent the vision to Peter making him understand that they were to include all nations in the gospel message. It was only then that the disciples could understand the great commission and its universal inclusiveness. |
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### VERSE STUDY:

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| **Acts 22:1-21 (KJV)**  1  Men, brethren, and fathers, hear ye my defence *which I make* now unto you.  2  (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) 3  I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. 4  And I persecuted this way unto the death, binding and delivering into prisons both men and women. 5  As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.  6  And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.  7  And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8  And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9  And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. 10  And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11  And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. 12  And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,  13  Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. 14  And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. 15  For thou shalt be his witness unto all men of what thou hast seen and heard. 16  And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 17  And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18  And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.  19  And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20  And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21  And he said unto me, Depart: for I will send thee far hence unto the Gentiles. | Paul begins his defense after having been beaten by the Jews in Jerusalem.  Speaking in Hebrew, Paul gained their attention. Perhaps they thought that he would speak in Greek to them, but using their own tongue caused them to give him their full attention. Paul was composed, he had just suffered a severe beating. So severe that he had to be carried up the stairs by solders. Later, in about four years, Paul would write in his letter to the Philippians “ Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”[[112]](#footnote-112) He certainly seemed to have that peace here. He may have also remembered David’s comments in the Psalms, “ I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.  I laid me down and slept; I awaked; for the LORD sustained me. I will not be afraid of ten thousands of people, that have set *themselves* against me round about.”[[113]](#footnote-113) Or he could have thought about Elishas “ And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?  And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.  And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.”[[114]](#footnote-114)  Regardless of what Paul was thinking, the Holy Ghost guided him in his response, causing him to make an argument that was impossible for the Jews to counter. They continued listening to him until he told them that Jesus had sent him to the Gentiles. |
| **Acts 22:22-30 (KJV)**  22  And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live. 23  And as they cried out, and cast off *their* clothes, and threw dust into the air, 24  The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. 25  And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26  When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. 27  Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28  And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born. 29  Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. 30   On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. | Their long held bias against Gentiles caused them to abandon all reason, refusing to listen to anything else he said. They became so incensed that they began shouting, threw off their clothes and threw dust into the air refusing to listen any longer and making it so that no one might hear anything else Paul had to say. This is the epitome of rage!  The captain of the guard decided to use a classical Roman interrogation technique and have Paul scourged[[115]](#footnote-115) in an effort to find the reason that the Jews hated him so much. Scourging, a Roman citizen (or even putting him into bonds for that matter) who has not been convicted was a serious offense and when Paul asked about this, the fact that he was a citizen, natural born, was given to the captain of the guard which prevented that action from taking place. Paul was released from his bonds, however he was still under arrest. The next day, the captain of the guard had Paul brought down and commanded the chief priest to appear before him so that he could determine the cause of the riot. |
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## Chapter 23:

### CHAPTER SUMMARY:

### CHRONILOGICAL PERIOD:

Development of the world wide church:

The principle dates involved are:

### STRUCTURAL SECTION:

Paul and the universal church:

### THEMES:

Exhortation

### SIGNIFICANT EVENTS:

| **SIGNIFICANT EVENTS** | | | | |
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| **Activity** | **Who** | **Scripture** | **Summary** | **Result** |
| **Speeches** | Paul | Acts 23:1-6 | Paul began to make his defense, and realizing that part of the Jews were Sadducees and part were Pharisees he told them he was a Pharisee who had hope of eternal life. This created a dissension in the Jews. | Paul was taken by the Romans into the castle because of the tremendous dissension in the Jews after his announcement that he was a Pharisee in hope of eternal life. |
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| **Prayers** |  |  |  |  |
| **Miracles** | Jesus | Acts 23:11 | Jesus appeared to Paul telling him that he would go to Rome. |  |
| **Persecutions** | Paul | Acts 23:2 | Paul was hit on the mouth on the order of the high priest as soon as he began his defense. | Paul demanded to know why he was hit contrary to the law. He was told that the high priest ordered it, then he apologized for speaking so forthrightly to the high priest quoting the law. |
| **Major Events** | Forty Jewish men | Acts 23:12-15 | These men made a vow to kill Paul and asked the chief priests and elders to help. | Pauls’ nephew heard of their vow and told Paul about it. Paul sent him to the captain of the guard. On hearing of this plot, Paul was sent to Felix in Caesarea under heavy guard. |

### CONVERSIONS:

In this section of his history of the early church, Luke gives an account of conversions that included both individuals and groups of people.

| **CONVERSIONS** | | | | | | |
| --- | --- | --- | --- | --- | --- | --- |
| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
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### ANSWERING THE SKEPTICS:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| **Verses Involved** | **Skeptics View** | **Christians View** |
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### VERSE STUDY:

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| **Acts 23:1-35 (KJV)**  1  And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.  2  And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3  Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4  And they that stood by said, Revilest thou God's high priest? 5  Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.  6  But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. 7  And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. 8  For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. 9  And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.  10  And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. 11  And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.  12  And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.  13  And they were more than forty which had made this conspiracy. 14  And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. 15  Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. 16  And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. 17  Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.  18  So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee. 19  Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me? 20  And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. 21  But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. 22  So the chief captain *then* let the young man depart, and charged *him, See thou* tell no man that thou hast shewed these things to me. 23  And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; 24  And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor. 25  And he wrote a letter after this manner: 26  Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. 27  This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. 28  And when I would have known the cause wherefore they accused him, I brought him forth into their council: 29  Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.  30  And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell. 31  Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. 32   On the morrow they left the horsemen to go with him, and returned to the castle: 33  Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him. 34  And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia; 35  I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall. | Paul was once again in the presence of the council of chief priests and elders. It was this same council who authorized him to travel to Damascus to persecute the Christians over 20 years prior to this meeting. Paul probably knew several of the members although it is apparent that he did not know the high priest.[[116]](#footnote-116) Luke says he “earnestly” looked at them before beginning his defense. Paul began his defense by stating that he had done everything that he had with a good conscience. He could state that since he persecuted Christians fully believing that he was doing the will of God. When he was converted, he evangelized both Jews and Gentiles with full confidence that he was following Gods will. It was at this point that the High Priest struck Paul and he made his remark about calling the High Priest a “whited wall”.[[117]](#footnote-117)  When Paul recognized that part of the council were Sadducees and the rest Pharisees he used a tactic that was sure to result in argument among the members of that group. He declared that he was a Pharisee and looked forward to the resurrection a strong debate started within the group. The Sadducees denied any resurrection while the Pharisees supported this. The Pharisees immediately took Paul’s side and said that they found “no evil in this man” and that they may be fighting against God to pursue any action against him. The Sadducees disagreed and the debate became so invigorated that the Captain had to rescue Paul again by sending soldiers into the meeting to bring him to the castle. That night, Jesus appeared to Paul and told him to have courage because he would testify about Jesus in Rome.  After the council became deadlocked and unable to act, a group of forty Jewish men banded together and vowed to kill Paul. They approached the chief priests and elders with their plan, stating that they had vowed not to eat nor drink until they had succeeded in killing him. In order to accomplish their goal, they asked the chief priests and elders to request that Paul be sent back to them for further questioning the next day. However, word of this came to Paul’s nephew (his sister’s son), who told Paul. This is all that we know about Pauls’ family. Luke gives us no information about Pauls’ nephews’ age, however he seems to be young since the Captain “took him by the hand” and led him to a private area to talk with him.  Paul had him go to the Captain of the Guard with this information. One of the Centurions took the boy to the Captain who took him “by the hand” and into a private area to listen to what he had to say. When the Captain heard the news, he ordered Paul escorted under heavy guard to Caesarea. The guard detain included 200 soldiers, 70 cavalry and 200 spearmen, a total of 470 men and 2 Centurions. They were ordered to leave at the third hour of the night or about 9:00 PM for greater security. Having arranged the guard, the Captain wrote a letter to Felix stating his reasons for sending Paul to him. The Captain also ordered the accusers (the chief priest and elders) to appear before Felix in Caesarea. The 70 cavalry went all the way to Caesarea but the foot soldiers and spearmen returned to Jerusalem when they got as far as Antipatris which was probably about 28 miles from Caesarea. The cavalry took Paul to Felix and delivered the letter from the Captain of the Guard in Jerusalem. After reading the letter, Felix asked Paul which province he was from. Finding out that Paul was from Cilicia, he commanded that Paul be held in Herod’s Judgement Hall until his accusers’ had arrived in Caesarea. |

## Chapter 24:

### CHAPTER SUMMARY:

### CHRONILOGICAL PERIOD:

Development of the world wide church:

The principle dates involved are:

### STRUCTURAL SECTION:

Paul and the universal church:

### THEMES:

Exhortation

### SIGNIFICANT EVENTS:

| **SIGNIFICANT EVENTS** | | | | |
| --- | --- | --- | --- | --- |
| **Activity** | **Who** | **Scripture** | **Summary** | **Result** |
| **Speeches** | Tertullus | Acts 24:1-8 |  |  |
|  | Paul | Acts 24:10-21 |  |  |
| **Prayers** |  |  |  |  |
| **Miracles** |  |  |  |  |
| **Persecutions** |  |  |  |  |
| **Major Events** | Paul | Acts 24:27 | Felix kept Paul in bonds for two years. | Paul had numerous opportunities to speak to Felix about Jesus. |

### CONVERSIONS:

In this section of his history of the early church, Luke gives an account of conversions that included both individuals and groups of people.

| **CONVERSIONS** | | | | | | |
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| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
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### ANSWERING THE SKEPTICS:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| **Verses Involved** | **Skeptics View** | **Christians View** |
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### VERSE STUDY:

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| **Acts 24:1-9 (KJV)**  1  And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. 2  And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,  3   We accept *it* always, and in all places, most noble Felix, with all thankfulness.  4  Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. 5  For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: 6  Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.  7  But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands, 8  Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. 9  And the Jews also assented, saying that these things were so. | Not wanting to waste much time, the High Priest along with the elders of Israel and an orator named Tertullus traveled to Caesarea, to meet with Felix concerning Paul. It seems that the elders and High Priest were so focused on prosecuting Paul that they were willing to drop everything else, and made him their top priority. Their focus on executing Paul is clear in that they did not rely on their own abilities to convince Felix of his crimes. Instead, they brought an orator[[118]](#footnote-118), Tertullus, along with them.  Their charges against Paul were:   1. He was a “pestilent fellow”. In other words, Paul was a pest to the normal order of the ruling class in Jerusalem, 2. He encourages disturbances and seditions against the Jews, 3. He is he chief of the sect of the Nazarenes, who are a very bad people, and should not be tolerated, 4. And, he attempted to pollute and profane the temple in Jerusalem.   In his effort to convict Paul, Tertullus used the classic oratory parts. These were:   1. The exordium (Acts 24:2-4). This included high praise for Felix and his administration in an attempt to make him more amenable to their accusations which followed, 2. The proposition (Acts 24:5-6). This involved the exact accusation being brought against Paul, and 3. The conclusion (Acts 24:7-8). In this, Tertullus attempted to bring all the power of his oratory skills together to convince Felix to find Paul guilty and return him to the Jews.   Once Tertullus concluded his speech, the Jews with him all agreed to his accusations. |
| **Acts 24:10-27 (KJV)**  10  Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: 11  Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. 12  And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:  13  Neither can they prove the things whereof they now accuse me. 14  But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 15  And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.  16  And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men. 17  Now after many years I came to bring alms to my nation, and offerings. 18   Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. 19  Who ought to have been here before thee, and object, if they had ought against me. 20  Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council, 21  Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.  22  And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. 23  And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him. 24  And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25  And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.  26  He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. 27  But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound. | Paul, showing that he was also a person with oratory skills answered the accusations of Tertullus and the Jews. His answer can be considered to have been based on two parts of the skills of oratory;   1. The exordium (Acts 24:10). In this Paul recognizes the fact that Felix has been a judge of the Jews and states that he is pleased to answer for himself. Notice the difference in the exordium that Paul used and the one used by Tertullus. Paul merely states a fact, that Felix has been a judge of the Jews for several years. On the other hand, Tertullus attempted to heap false praise on Felix in order to stroke his pride. It was well known that the Jews and especially the ruling council had no love for the Romans. Tertullus, in making his statements demonstrated most clearly the hypocrisy that Jesus had accused them of. 2. The Tractation, including two sections    1. Refutation  (Acts 24:11-12)       1. Of polluting the Temple       2. Of stirring up sedition       3. Of being a leader of any sect who had a different worship from the God of their fathers    2. Affirmation (Acts 24:13-21)       1. That he lived with a good conscience towards both God and men       2. He had not polluted the temple but had been purified in it, thus worshiping according to the law       3. Challenged Tertullus and those with him to produce a single proof of those things he was being accused of.   After Tertullus and Paul had finished their statements, Felix deferred his decision until the chief captain from Jerusalem could travel to Caesarea so that he could also question him. He ordered Paul to be held in bondage, but that he should have free access to his friends and to be free to come and go as he pleased. Paul was held in this manner for the next two years throughout which time Felix and his wife entertained Paul several times. It was during this time that Felix made the famous statement “When I have a more convenient time I will call for you.” |

## Chapter 25:

**CHAPTER SUMMARY:**

### CHRONILOGICAL PERIOD:

Development of the world wide church:

The principle dates involved are:

### STRUCTURAL SECTION:

Paul and the universal church:

### THEMES:

Exhortation

### SIGNIFICANT EVENTS:

| **SIGNIFICANT EVENTS** | | | | |
| --- | --- | --- | --- | --- |
| **Activity** | **Who** | **Scripture** | **Summary** | **Result** |
| **Speeches** | Paul | Acts 25:10-11 | Pauls’ refusal to be tried by the Jews and his appeal to Cesar | Paul is finally sent to Rome. |
|  | Festus | Acts 25:24-27 | Festus stated that he had found nothing deserving death in Paul but since Paul had appealed to Caesar, he was sending him to Rome. | Paul answer to Festus and King Agrippa recorded in the next chapter. |
| **Prayers** |  |  |  |  |
| **Miracles** |  |  |  |  |
| **Persecutions** |  |  |  |  |
| **Major Events** |  |  |  |  |

### CONVERSIONS:

In this section of his history of the early church, Luke gives an account of conversions that included both individuals and groups of people.

| **CONVERSIONS** | | | | | | |
| --- | --- | --- | --- | --- | --- | --- |
| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
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### ANSWERING THE SKEPTICS:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| **Verses Involved** | **Skeptics View** | **Christians View** |
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### VERSE STUDY:

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| **Acts 25:1-27 (KJV)**  1  Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. 2  Then the high priest and the chief of the Jews informed him against Paul, and besought him, 3  And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. 4  But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly *thither*. 5  Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.  6  And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. 7  And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. 8  While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all. 9  But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10  Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. 11  For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. 12  Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.  13  And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.  14  And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: 15  About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him. 16  To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.  17  Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. 18  Against whom when the accusers stood up, they brought none accusation of such things as I supposed:  19  But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. 20  And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters. 21  But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. 22  Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. 23  And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. 24  And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer. 25  But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. 26  Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. 27  For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him. | Perhaps Festus had been told of the earlier plot by the Jews to kill Paul as he was being transported[[119]](#footnote-119) or maybe he just didn’t want the hassle of having Paul moved, whatever the reason Paul was left in Caesarea and the Jews attempts to kill Paul were once again thwarted. Instead, Festus told the Jews that anyone who wanted to accuse Paul could do so in Caesarea and not in Jerusalem. Ten days passed, then Festus sitting in his judgement seat brought Paul and the accusing Jews together in Caesarea. Luke tells us that each and every one of the accusations failed in the test of veracity.  Once again, when Paul had the chance to defend himself he stated:   1. I have done nothing criminal against the law of the Jews, 2. I have done nothing criminal against the temple, 3. I have done nothing criminal against Caesar (I have broken none of the laws of Rome.)   When asked if he would return voluntarily to Jerusalem to face charges levied by the Jews, Paul stated: “I stand at Caesar’s judgement seat, where I ought to be judged.” In other words, Paul says that the Jews have nothing to accuse him of and he will face Caesar rather than them. Festus discussed this with his councilors and agreed to send him to Rome to face Caesar.  Festus found himself is a difficult situation. His indecision over Paul had allowed Paul to claim his right as a citizen of Rome to be tried by Caesar. The problem Festus faced was that he could not figure out what charges to place on Paul when he sent him to Caesar. Clearly he had broken no Roman law, and just as clearly to Festus Paul had not broken any Jewish law that warranted death or even imprisonment. Festus faced a politicians’ worst nightmare! He had agreed to a course of action for which he had no substantive reason to do so. But a while later, notice that Paul wasn’t immediately sent to Rome but that Festus held him in Caesarea for some time, Festus saw a way out. King Agrippa and his wife Bernice arrived in town. After the King had been in Caesarea for several days, Festus brought this issue up. Making himself look as good as he could, Festus presented Pauls’ case to the King.  Agrippa agreed to hear from Paul, providing Festus a way out of his dilemma. If he could get Agrippa to find a reason to send Paul to Rome it would cover his indecision, give him an in with the King, and get Paul out of his hair.  When they had all gotten together Festus presented Agrippa with the situation:   1. Here is the man that all the Jews want dead, 2. I checked him out and decided that he didn’t deserve to die, 3. But he, himself had appealed to Caesar, 4. Since I didn’t find anything that he did to deserve to die, I am at a loss as to what to write in his case file to present to Caesar, 5. Now I have decided to bring him to you to have you take a look and see if you can suggest things to write about him for Caesar, 6. I don’t thank a person ought to face Caesar without any crimes being identified.   What a politician! Festus completely left out that Paul only appealed to Caesar after Festus wouldn’t decide for or against him. He left out the fact that he wanted to send him back to face the Jews. He also found an ally, of sorts, in Agrippa. Festus stroked Agrippa’s ego by saying I couldn’t decide what to write, but with you help we can do it. |
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## Chapter 26:

### CHAPTER SUMMARY:

Paul’s defense before Festus and King Agrippa.

CHRONILOGICAL PERIOD**:**

development of the world wide church:

The principle dates involved are:

### STRUCTURAL SECTION:

paul and the universal church:

### THEMES:

Exhortation

### SIGNIFICANT EVENTS:

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| **SIGNIFICANT EVENTS** | | | | |
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| **Activity** | **Who** | **Scripture** | **Summary** | **Result** |
| **Speeches** | Paul | Acts 26:2-23 | Paul’s defense to Festus and King Agrippa. | They find no fault in Paul, but send him to Rome since he had appealed to Cesar. |
|  | Festus | Acts 26:24 | Accuses Paul of being mad on hearing about Jesus raising from the dead. | Paul continues his defense, by speaking directly to Agrippa. |
|  | King Agrippa | Acts 26:28 | Agrippa’s response to Paul, “Almost you persuade me to be a Christian.” | Paul pleads with Agrippa to become a Christian. |
| **Prayers** |  |  |  |  |
| **Miracles** |  |  |  |  |
| **Persecutions** |  |  |  |  |
| **Major Events** | Festus and Agrippa | Acts 26:31-32 | Find no fault deserving death in Paul. |  |

### CONVERSIONS:

In this section of his history of the early church, Luke gives an account of conversions that included both individuals and groups of people.

| **CONVERSIONS** | | | | | | |
| --- | --- | --- | --- | --- | --- | --- |
| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
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### ANSWERING THE SKEPTICS:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| **Verses Involved** | **Skeptics View** | **Christians View** |
| --- | --- | --- |
| **Acts 26:20** | There is a clear contradiction between Acts 26:20 and Galatians 1:22 where Paul writes “ And was unknown by face unto the churches of Judaea which were in Christ:” | A close reading will prove that there is no contradiction. In Acts 26:20 Paul tells Agrippa about his efforts to spread the gospel after his conversion. First he went to Damascus, then to Jerusalem then to Judea and finally to the Gentiles. In Galatians Paul begins with an explanation of his conversion to the Christians in Galatia. Then he says, “Neither went I up to Jerusalem to them which were Apostles before me, but I went into Arabia, and returned again unto Damascus.” Paul is making a case for his Apostleship by insisting that he did not learn from those who were already Apostles. After three years, which incidentally is the time that the other Apostles spent with Jesus, Paul went to Jerusalem to see Peter and James. After his visit with Peter and James, he went to Syria and Cilicia. He then makes the statement that the skeptics are using here; “And was unknown by face unto the churches of Judea which were in Christ: but they heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed.” He is simply saying that those Christians did not know him personally, but only by reputation, when he went there to preach.  In Acts 26:20 Paul is simply makes the case that he preached in Judea. In Galatians 1:22 Paul is saying that the Christians in Judea did not personally know him before he started preaching there. |
| **Acts 26:23** | There are two issues at play here. First, most skeptics do not believe that bodily resurrection is possible. Secondly, they insist that Jesus is not the first person to be raised from the grave according to the Bible. | The fact that the Pharisees believed in the resurrection of the dead is clearly stated by Paul himself.[[120]](#footnote-120) Skeptics today discount this, but Christians affirm it as a fact. To fully defend this is beyond the scope of this study, however here are a few things to consider:   1. Bodily resurrection is clearly taught in the Bible. Check Daniel 12:2-3, Ezekiel 37:1-12, and Isiah 26:19. 2. Bodily resurrection is taught in non-bibilical first century Jewish writings including; *4 Ezra 7:32 “The earth shall restore those who sleep in her, and the dust those who rest in it, and the chambers those entrusted to them.” 1 Enoch 51:1 “In those days, the earth will also give back what has been entrusted to it, and Sheol will give back what it has received, and hell will give back what it owes.”, and 2 Baruch 50:2ff “For certainly the earth will then restore the dead. It will not change their form, but just as it received them, so it will restore them.”*   In reality, Jesus was NOT the first person to rise from the grave. Jesus himself raised people from the grave with Lazarus being the most famous account. However, Jesus WAS the first person to rise from the grave never to face death again. And Jesus was the first person to rise from the grave without the resurrection power being channeled through a different living person. |
| **Acts 26:22-23** | Paul claims that Moses and the prophets foretold of Jesus’ resurrection. But it is not anywhere to be found. | Check out Psalms 16:10 |
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### VERSE STUDY:

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| **Acts 26:1-11 (KJV)**  1  Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: 2  I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:  3  Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4  My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; 5  Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. 6  And now I stand and am judged for the hope of the promise made of God unto our fathers: 7  Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.  8  Why should it be thought a thing incredible with you, that God should raise the dead? 9  I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10  Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. 11  And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities. | After opening the hearing, Festus turns it over to King Agrippa. Agrippa immediately lets Paul know that he is permitted to give his defense. Paul extended his hand. While this probably had no real significance, it was a typical posture for orators of the day. Adam Clarke in his commentary stated that “This act, as we have already seen on [Acts 21:40](http://www.crossbooks.com/verse.asp?ref=Ac+21%3A40), was merely to gain attention; it was no rhetorical flourish, nor designed for one. From knowing, partly by descriptions, and partly by ancient statues, how orators and others who address a concourse of people stood, we can easily conceive the attitude of St. Paul. When the right hand was stretched out, the left remained under the cloak, which being thrown off the right shoulder, to give the arm the fuller liberty, it then rested on the left: under these circumstances, the hand could be stretched out gracefully, but was confined to no one attitude, though the third and fourth fingers were generally clenched.”[[121]](#footnote-121) Beginning his defense, Paul first indicates that his defense will be confined to those things that he is accused of by the Jews. Then he compliments Agrippa on his knowledge of the customs and traditions of the Jewish people.  Paul’s defense can be summarized as follows:   1. His history as a devote Jew, a Pharisee 2. He is being judged because of the hope he has in God’s ability to raise the dead, 3. His fervent opposition to Christianity which included murdering the saints, |
| **Acts 26:12-23 (KJV)**  12   Whereupon as I went to Damascus with authority and commission from the chief priests, 13  At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. 14  And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks. 15  And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16  But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17  Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, 18  To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 19  Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: 20  But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. 21  For these causes the Jews caught me in the temple, and went about to kill *me*. 22  Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 23  That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. | 1. His encounter with Jesus near Damascus and his conversion, 2. His actions after his conversion, |
| **Acts 26:24-32 (KJV)**  24  And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.  25  But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. 26  For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. 27  King Agrippa, believest thou the prophets? I know that thou believest. 28  Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. 29  And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.  30  And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: 31  And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. 32  Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar. | On hearing Paul’s confession of Jesus as the first to rise from the dead, Festus couldn’t contain himself and shouted that Paul was mad from too much education. Paul counters Festus’s accusation by simply stating that the King knew about these things since they were not done in secret. Then Paul extended the invitation to Agrippa.  The various versions of the Bible have differing translations of Agrippa’s response. The most notable are:   1. KJV: “Almost thou persuades me to be a Christian” 2. HCSB: “Are you going to persuade me to become a Christian so easily?” 3. NASB (1995): “In a short time you will persuade me to become a Christian.” 4. NIV: “Do you think that in such a short time you can persuade me to be a Christian?”   Regardless of what Agrippa’s true sentiments were, it is clear that Paul’s defense had an impact on both the King and Festus. |
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## Chapter 27:

### CHAPTER SUMMARY:

Paul travels to Rome.

### CHRONILOGICAL PERIOD:

development of the world wide church:

The principle dates involved are:

### STRUCTURAL SECTION:

paul and the universal church:

### THEMES:

Exhortation

### SIGNIFICANT EVENTS:

| **SIGNIFICANT EVENTS** | | | | |
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| **Activity** | **Who** | **Scripture** | **Summary** | **Result** |
| **Speeches** | Paul | Acts 27:10 | Paul warns about the danger they are facing by traveling at this time of the year. | Paul’s warning is proven correct and the ship and all its cargo is lost at sea. |
|  | Paul | Acts 27:21-26 | Paul reaffirms that the ship and cargo will be lost, but no person will die. | The ship runs aground and is broken to pieces. |
|  | Paul | Acts 27:31-34 | The sailors started to jump overboard, however Paul told them that the only way that they would be saved was to stay with the ship. He then told them to eat, because God would save all of them who stayed on the ship. | All the sailors and prisoners were saved, however the ship and all its cargo was lost. |
| **Prayers** | Paul | Acts 27:35 | Paul offered thanks to God for the food in front of all on the ship. | All the ships passengers and sailors ate and were prepared to swim to safety. |
| **Miracles** |  |  |  |  |
| **Persecutions** |  |  |  |  |
| **Major Events** | Paul | Acts 27:1-2 | Paul and Luke are sent to Rome under the guard of a centurion named Julius. | Paul and Luke travel to Rome, but are shipwrecked along the way. |
|  | All onboard the ship with Paul | Acts 27:14-20 | Storms cause the ship to run aground. After freeing the ship, it is tossed with the winds. | The crew begins to lighten it by casting overboard some of the cargo |
|  | Julius, the Centurion | Acts 27:42-43 | The Roman guards started to kill the prisoners to prevent escape. Julius wanted to save Paul and ordered that no prisoner be killed, but that they all flee to land. | Paul and all onboard the ship was saved. |

### CONVERSIONS:

In this section of his history of the early church, Luke gives an account of conversions that included both individuals and groups of people.

| **CONVERSIONS** | | | | | | |
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| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
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### ANSWERING THE SKEPTICS:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| **Verses Involved** | **Skeptics View** | **Christians View** |
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### VERSE STUDY:

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| **Acts 27:1-44 (KJV)**  1  And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. 2  And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us. 3  And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. 4  And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. 5  And when we had sailed over the sea of Cilicia and amphylia, we came to Myra, *a city* of Lycia. 6  And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. 7  And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;  8  And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea. 9  Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,  10  And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. 11  Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.  12  And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west. 13  And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete. 14  But not long after there arose against it a tempestuous wind, called Euroclydon. 15  And when the ship was caught, and could not bear up into the wind, we let *her* drive. 16  And running under a certain island which is called Clauda, we had much work to come by the boat: 17  Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. 18  And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;  19  And the third *day* we cast out with our own hands the tackling of the ship. 20  And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.  21  But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. 22  And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.  23  For there stood by me this night the angel of God, whose I am, and whom I serve,  24  Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.  25  Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. 26  Howbeit we must be cast upon a certain island. 27  But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; 28  And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. 29  Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. 30  And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, 31  Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. 32  Then the soldiers cut off the ropes of the boat, and let her fall off. 33  And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. 34  Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you. 35  And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat. 36  Then were they all of good cheer, and they also took *some* meat. 37  And we were in all in the ship two hundred threescore and sixteen souls. 38  And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. 39  And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. 40  And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. 41  And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. 42  And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43  But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land: 44  And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land. | In Acts 22-23, Paul was accused of defiling the Temple by taking a Gentile into the inner parts. This incident resulted in his account of his conversion before the Jews while standing on the stairs of the castle of Antonia in Jerusalem after having been rescued by the Captain of the Guards. After his defense further incited the Jews, Paul was placed in protective custody in the Castle where Jesus appeared to him and told him, “Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome”.[[122]](#footnote-122) This statement, “And when it was determined that we should sail unto Italy” is the fulfillment of the promise Jesus made to Paul that night in Jerusalem. God kept His promise to Paul, not through divine action alone but by the completion of several events which He knew would work together to bring Paul to Rome. These were:   1. The efforts of the Jews to silence Paul, 2. The desire of Felix to please the Jews, 3. The indecision of Festus, 4. The interest of King Agrippa, 5. And Roman law that allowed any citizen to appeal his case to Cesar.   It is notable that Luke mentions the centurion, Julius, by name. Adam Clarke, in his commentary on Acts states “**Julius, a centurion of Augustus' band—**Lipsius has found the name of this cohort on an ancient marble; see Lips. in Tacit. Hist. lib. ii. The same cohort is mentioned by Suetonius, in his life of Nero, 20.”[[123]](#footnote-123) This provides historical support for Luke’s account of this voyage.[[124]](#footnote-124)  The voyage started well, but quickly became problematic. The winds were not favorable and sailing was slow. After several days, sailing became dangerous because of the time of the year. Luke states that “the fast was already past” which indicated that they were sailing near the end of September. This meant that winter was approaching and sudden storms would be more common. Paul cautioned Julius, but he chose to believe the ship’s captain instead of Paul so they continued.  The ship’s captain intended to sail to Phoenix and overwinter there since that city had a better harbor for wintering ships. It was toward the west end of Crete. When a favorable wind began, the captain set the ship sailing thinking that the wind would hold long enough for them to reach the better harbor. However, that didn’t happen. A storm which Luke calls Euroclydon began to blow. This word is not well understood by the commentators, but probably means a strong meandering wind changing from northeast to east to southeast. Similar winds still occur in this area today but are now called “levanters”. Since they intended to sail west, this east wind would push them in that direction. However because of its strength and its meandering nature the sailors quickly lost control of their ship. They took precautions to prevent damage to the ship by:   1. Securing the boat, attempting to prevent any farther drifting toward dangerous areas, 2. Undergirding the ship. This amounts to running heavy ropes under the ship and tying them together above the top deck to prevent planks from being torn away by the waves, 3. Lowering the sails to prevent damage from the heavy winds. 4. And, finally lighting the ship by throwing cargo overboard.   After several days, Paul addressed the crew and passengers. He admonished the ships captain by saying, “You should have listened to me!” Then he told them that God had told him that he was to preach in Rome and had promised that he and all those on board would live but the ship and all its cargo was lost. The sailors, watching the depth of the sea began preparations to set out a life boat, thinking that they would strike rocks. Paul told Julius that the only way for them to be saved was to remain on the ship. This time Julius believed Paul and had his soldiers cut the life boat free. Paul encouraged them to eat and prayed to God, thanking him for the food.  The ship finally ran aground at a place where “two seas met”, or where waves from different directions joined. Seeing that the ship was lost, the guards decided to kill the prisoners rather than taking the chance that they would escape. This was the common practice because a guard that allowed a prisoner to escape was normally executed.[[125]](#footnote-125)  Julius, however, wanting to spare Paul ordered that all swim to the shore using parts of the ship if needed. In doing this, he served God’s purpose of saving all on board the ship. |
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## Chapter 28:

### CHAPTER SUMMARY:

### CHRONILOGICAL PERIOD:

development of the world wide church:

The principle dates involved are:

### STRUCTURAL SECTION:

paul and the universal church:

### THEMES:

Exhortation

**146-169**

### SIGNIFICANT EVENTS:

| **SIGNIFICANT EVENTS** | | | | |
| --- | --- | --- | --- | --- |
| **Activity** | **Who** | **Scripture** | **Summary** | **Result** |
| **Speeches** |  |  |  |  |
| **Prayers** |  |  |  |  |
| **Miracles** | God | Acts 28:3-5 | Paul is bitten by a snake, but suffers no ill effects. | The local people first thought that he was a murderer because he escaped death at sea only to be killed by a snake on land. When they saw that he was not harmed, they thought that he must be a god. |
|  | Paul | Acts 28:7-9 | Paul heals the father of Publius the chief of the island, then many others. | The islanders gave them many honors and all that was necessary to continue their voyage. |
| **Persecutions** |  |  |  |  |
| **Major Events** | Paul and his company | Acts 28:14 | Paul was allowed to remain in Puteoli for seven days with the Christians there. This is significant in that a Roman centurion allowed a prisoner to dictate their travel. | Other Christians heard of this and met Paul at other sites on their way to Rome. |
|  | Paul | Acts 28:17-29 | Paul meets with the chief of the Jews in Rome and explains the reason he is there. | The Jews had “great reasoning among themselves” and Paul was not bothered by them in Rome. |

### CONVERSIONS:

In this section of his history of the early church, Luke gives an account of conversions that included both individuals and groups of people.

| **CONVERSIONS** | | | | | | |
| --- | --- | --- | --- | --- | --- | --- |
| **Scripture** | **Speaker** | **Location** | **Audience** | **Summary** | **Question Asked and Response** | **Results** |
|  |  |  |  |  |  |  |
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### ANSWERING THE SKEPTICS:

Skeptics have accused the Bible of errors for centuries. None of them have proven accurate. The following is a list of the more significant skeptical claims about this chapter and the Christian View:

| **Verses Involved** | **Skeptics View** | **Christians View** |
| --- | --- | --- |
|  |  |  |
| **Acts 28:3-8** | This is not possible. There are no poisonous snakes on the island of Malta and there is no evidence of their existence in the past there. | Snakes do exist on Malta. One species which is the only known indigenous snake is not poisonous. However, this does not preclude the fact that humans could have eradicated all poisonous snakes since this incident with Paul. Simply because they do not exist there today and are not known to historians does not mean that they did not exist there at this time. |
| **Acts 28:8-9** | Paul heals simply by touching people. This is contrary to all known natural law. | It is not contrary to supernatural laws. We believe that Paul was given the ability to heal by Jesus when he was called to be an Apostle. If Paul didn’t heal them, why would people flock to him? He didn’t use TV and didn’t ask for money, unlike todays so-called healers. His abilities were real, they were supernatural and they were given to him directly by Jesus. |
|  |  |  |

### VERSE STUDY:

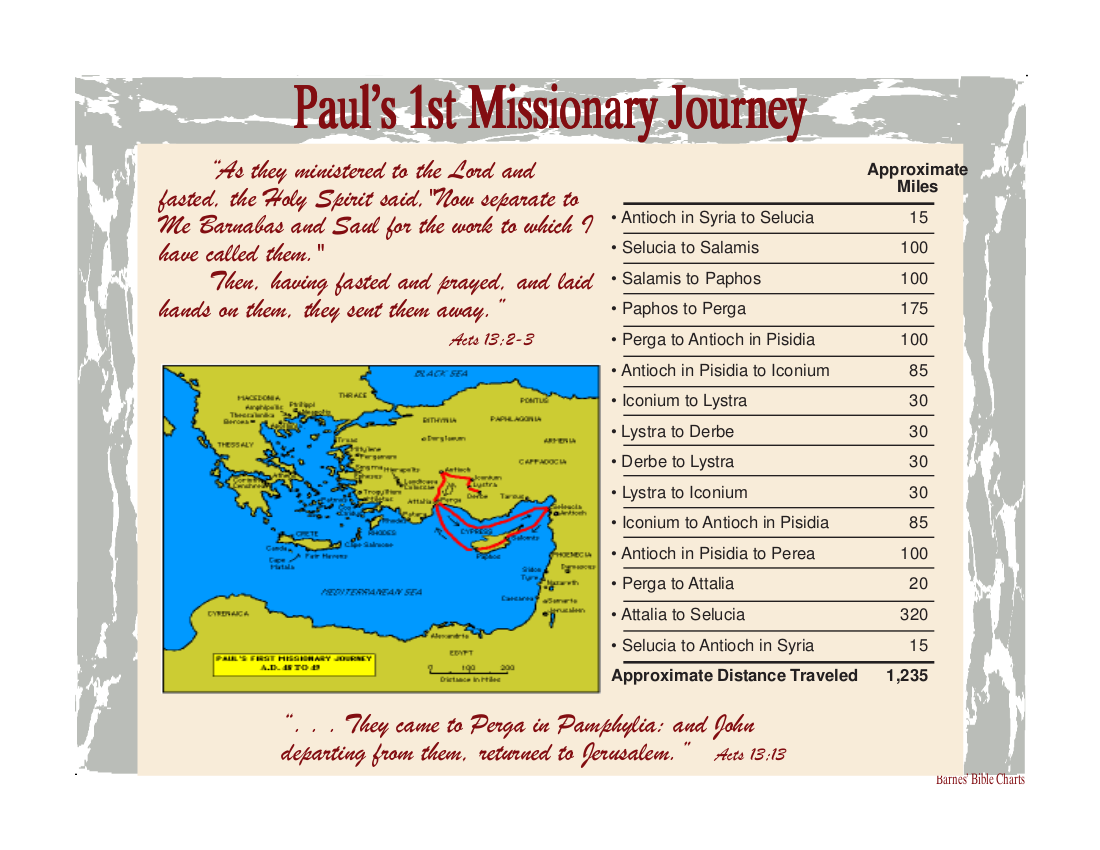
|  |  |
| --- | --- |
| **Acts 28:1-10 (KJV)**  1  And when they were escaped, then they knew that the island was called Melita.  2  And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. 3  And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. 4  And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.  5  And he shook off the beast into the fire, and felt no harm. 6  Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. 7   In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.  8  And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.  9  So when this was done, others also, which had diseases in the island, came, and were healed: 10  Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary. |  |
| **Acts 28:11-16 (KJV)**  11  And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.  12  And landing at Syracuse, we tarried *there* three days. 13  And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: 14  Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. 15  And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. 16  And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. |  |
| **Acts 28:17-29 (KJV)**  17  And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. 18  Who, when they had examined me, would have let *me* go, because there was no cause of death in me.  19  But when the Jews spake against *it*, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. 20  For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain. 21  And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. 22  But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.  23  And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening. 24  And some believed the things which were spoken, and some believed not. 25  And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26  Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27  For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. 28  Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. 29  And when he had said these words, the Jews departed, and had great reasoning among themselves. |  |
| **Acts 28:30-31 (KJV)** 30  And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31  Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. |  |

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| --- | --- |
| C:\Users\William\Documents\Graphics\Cross Black with Dark Red 2.jpg | The Acts of the Apostles |
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| 8/26/2018 | Volume 3: Paul and the universal church. |
|  | APPENDIX |

Appendix 1: A Chronology of Paul’s Writings[[126]](#footnote-126)



## Appendix 2: First Missionary Journey



## appendix 3: pauls second missionary journey.



## appendix 4: pauls thrid missionary journey



## appendix 5: TULIP

**Dead in Sin?**

Is the faith of our fathers living in your life? In your church? We sing the song: "Faith of our fathers living still..." and no doubt the faith *is* living. But the question is, "*Where* is that faith living and confessed?" And, "*What* is the faith of our fathers?" It was expressed over 350 years ago by our church fathers at the Synod of Dordt (in the Netherlands). We use the familiar acrostic: **TULIP** to help us remember what our fathers said the Bible teaches:

**T - Total Depravity**

That means simply **MAN is *DEAD***. The Bible says that you and I are dead in trespasses and sins ([Eph. 2:1-6](http://bible.gospelcom.net/bible?version=KJV&passage=Eph+2:1-6)) unless we are born again. **DEAD!!!** More than that, the man or woman who is dead in sin hates God, and his "carnal mind" is "enmity against God" ([Rom. 8:7](http://bible.gospelcom.net/bible?version=KJV&passage=Rom+8:7)). His will is stubbornly steeled against God. This Biblical idea changes a lot of modern talk about salvation.

Consider what that means:

1. Can a man do good works then, if he is not a Christian who is born again? No. "Whatsoever is not of faith is sin" ([Rom. 14:23](http://bible.gospelcom.net/bible?version=KJV&passage=Rom+14:23)).
2. Can a man *want* to be born again and follow instructions on "how to do it?" No, for that would be like saying that a man in a grave can desire to come out of the grave, or follow instructions on how to be made alive. It would be like trying to lure him out of the grave. "It is the Spirit that quickeneth; the flesh profiteth nothing" ([John 6:33](http://bible.gospelcom.net/bible?version=KJV&passage=John+6:33)).
3. Can any man "accept Christ" as his personal Savior, so that he becomes saved after that? Of course not. Accepting Christ is a good work done only by a Christian. Only **AFTER** God makes a person alive, can he and will he accept Christ. "No man can come unto me, *except the Father*which hath sent me *draw him"*([John 6:44](http://bible.gospelcom.net/bible?version=KJV&passage=John+6:44)).
4. Can you "offer salvation" to anyone? That is surely impossible. One might as well offer food to a dead man than salvation to a dead sinner ([Eph.2:1-2](http://bible.gospelcom.net/bible?version=KJV&passage=Eph+2:1-2)).

**ONLY GOD CAN MAKE US ALIVE. AND GOD DOES THAT SOVEREIGNLY - WITHOUT OUR AID, WITHOUT OUR ASKING.** From beginning to end, "Salvation is of the Lord" ([Jonah 2:9](http://bible.gospelcom.net/bible?version=KJV&passage=Jonah+2:9)). This is the faith that *we preach,*because it is Biblical, because it is the **FAITH** of our fathers, which we love, still living in our hearts, and because it gives God all the glory!

**Not My Choice**

Is the faith of our fathers living in your life? In your church? We sing the song: "Faith of our fathers living still..." and no doubt the faith *is* living. But the question is, "*Where* is that faith living and confessed?" And, "*What* is the faith of our fathers?" It was expressed over 350 years ago by our church fathers at the Synod of Dordt (in the Netherlands). We use the familiar acrostic: **TULIP** to help us remember what our fathers said the Bible teaches:

**U - Unconditional Election**

This means simply: God *chooses*to give some people eternal life, *without*looking for anything good in them *as a condition*for loving and saving them.

Before any man or woman is born -- in fact, before the world was made -- God decided who would go to heaven and who would not. Before they did good or bad, God chose some to be His people and rejected others.

"CONDITIONAL election" would mean that God chooses to be His those who *first love and choose Him.*But the Bible says: "You have not chosen me, I have chosen you" [John 15:16](http://bible.gospelcom.net/bible?version=KJV&passage=John+15:16). (Please also look at [Romans 9:11-21](http://bible.gospelcom.net/bible?version=KJV&passage=Romans+9:11-21).) [Acts 13:48](http://bible.gospelcom.net/bible?version=KJV&passage=Acts+13:48) says that "as many as were ordained to eternal life believed." Only, when we speak this language is the horse placed before the cart. CONDITIONAL election puts the cart before the horse, because it says that man believes and THEN is ordained to eternal life. Read carefully [John 10:26](http://bible.gospelcom.net/bible?version=KJV&passage=John+10:26) for another plain "horse before the cart" passage. Can one imagine what the *denial*of this doctrine would mean? If we remember that before we are saved, we can *do nothing good*([John 15:5](http://bible.gospelcom.net/bible?version=KJV&passage=John+15:5); [Ephesians 2:1-6](http://bible.gospelcom.net/bible?version=KJV&passage=Ephesians+2:1-6)), the only conclusion is that *we* could never choose God. And never would. And never would be saved.

But God is sovereign and chooses whom He will choose. And after He chooses us, we choose Him daily. All we are and all we have is given us by God.

Again, this is the faith that we preach, because it is Biblical, because it is the faith of our fathers, living still in our hearts, and because it gives God all the glory!!!!

**For All Men?**

Is the faith of our fathers living in your life? In your church? We sing the song: "Faith of our fathers living still..." and no doubt the faith *is* living. But the question is, "*Where* is that faith living and confessed?" And, "*What* is the faith of our fathers?" It was expressed over 350 years ago by our church fathers at the Synod of Dordt (in the Netherlands). We use the familiar acrostic: TULIP to help us remember what our fathers said the Bible teaches:

**L - Limited Atonement**

The great gospel message that so many today are urgently carrying to distant lands is that *Christ made atonement with His death.*But there are two critical points at which this message is so severely distorted that it no longer carries the gospel message.

THE FIRST DISTORTION concerns what Christ's death*did.* The Biblical truth of the *Atonement* is that His death*paid for sins.* Yet so many today teach that Christ's death was only an example for us to follow, and if one merely follows His example he will be saved. Or it is taught that Christ's death did not actually pay for any specific sins, but made it *possible*for all sins to be paid for.

But the Bible says that Christ's death on the cross actually paid for sins. [Acts 20:28](http://bible.gospelcom.net/bible?version=KJV&passage=Acts+20:28) says that God bought the church with His own blood. See also [Matthew 26:28](http://bible.gospelcom.net/bible?version=KJV&passage=Matthew+26:28), [Hebrews 7:26-27](http://bible.gospelcom.net/bible?version=KJV&passage=Hebrews+7:26-27).

THE SECOND DISTORTION of this biblical truth is that Christ died for all men. Some teach that Christ made it possible for all men to be saved. But the questions that must be asked are: "If Christ died for all men, why are not all men saved?" "Can not God do what He desires to do?" "Is there something defective in Christ's death?" "Must man desire to be saved first?" But a man who is totally depraved can not will to be saved. He hates God and wants nothing to do with Christ's death. So it must not be said that Christ died for all men.

The Bible says that Christ laid down His life for His sheep, and only them. [John 10:11](http://bible.gospelcom.net/bible?version=KJV&passage=John+10:11). The *ATONEMENT* is *LIMITED* to the elect of God. Every sin of every one of Christ's sheep is paid for. Those sins and those alone have been paid for. That is the only gospel because that is the Bible.

**Dragged Kicking & Screaming to Heaven?**

Is the faith of our fathers living in your life? In your church? We sing the song: "Faith of our fathers living still..." and no doubt the faith *is* living. But the question is, "*Where* is that faith living and confessed?" And, "*What* is the faith of our fathers?" It was expressed over 350 years ago by our church fathers at the Synod of Dordt (in the Netherlands). We use the familiar acrostic: **TULIP** to help us remember what our fathers said the Bible teaches:

**I - Irresistible Grace**

The fourth Biblical truth in the five points of Calvinism teaches *that God's grace to save a person cannot be resisted.* Grace is God's *free and unmerited power*to save a person from his sins which would otherwise lead us to hell. Grace brings him to heaven who naturally would end in eternal hell.

That grace is irresistible. That means that if God gives grace to you, there is nothing in the world that you can do to resist it and thwart God's intention to take you to heaven. The certainty of salvation for God's elect is seen in [John 6:37](http://bible.gospelcom.net/bible?version=KJV&passage=John+6:37) where Jesus says: "All that the Father hath given me shall come to me..." There is no doubt that they will be saved. Verse 44 says that those who come to God come *because God draws them*. Not our will, but God's will is first and powerful.

Now, some ridicule this truth of the Bible and say that it makes man go to heaven against his will. "He kicks and screams all the way to heaven." But that is not how the Bible presents God's grace. God makes His people "*willing* in the day of His power" [Psalm 110:3](http://bible.gospelcom.net/bible?version=KJV&passage=Psalm+110:3). For a wonderful illustration of that truth, just consider the converted Apostle Paul. "By the *grace* of God' he was what he was ([I Corinthians 15:10](http://bible.gospelcom.net/bible?version=KJV&passage=I+Corinthians+15:10)). And immediately after his conversion he said *willingly,* "Lord, what wilt thou have me to do?" [Acts 9:6](http://bible.gospelcom.net/bible?version=KJV&passage=Acts+9:6). That surely was not against his will.

God's grace is sweet and irresistible. He makes us love it and want nothing else. He is as irresistible to us as a husband to his newly-wed bride. Come with us and hear God's wonderful grace proclaimed in Christ any Lord's Day.

**Living Like the Devil?**

Is the faith of our fathers living in your life? In your church? We sing the song: "Faith of our fathers living still..." and no doubt the faith *is* living. But the question is, "*Where* is that faith living and confessed?" And, "*What* is the faith of our fathers?" It was expressed over 350 years ago by our church fathers at the Synod of Dordt (in the Netherlands). We use the familiar acrostic: **TULIP** to help us remember what our fathers said the Bible teaches:

**P - Preservation of the Saints**

The last of the five points of Calvinism teaches that *God preserves His people so they can never*be lost. To put it simply, it means this: "Once you are saved, you are always saved."

God's Word is full of proof for this beautiful truth. And though many deny it, and tell you that you can be lost and saved many, many times, and therefore can never be sure of your salvation, the Bible says otherwise. Talking about His elect sheep, Jesus said: "And I give them eternal life; and they shall *never* perish, *neither shall any man pluck them out of my hand"* ([John 10:28](http://bible.gospelcom.net/bible?version=KJV&passage=John+10:28)). See [John 6:39, 17](http://bible.gospelcom.net/bible?version=KJV&passage=John+6:39,17):2, 11,12; [Romans 8:37-39](http://bible.gospelcom.net/bible?version=KJV&passage=Romans+8:37-39); [II Tim. 1:12](http://bible.gospelcom.net/bible?version=KJV&passage=II+Tim+1:12); 4:18, etc. etc.

Some object to this doctrine because it supposedly makes men "carnally secure" in their salvation. That is, if I know nothing can make me go to hell once God has saved me, I will "live like the devil." There have been some who have used this beautiful truth as an excuse to live like the devil. But they are not Christians. Nor do they understand this truth. Because this truth also implies "PERSEVERANCE OF THE SAINTS." Those who never fall away are *saints.* They are *holy.* And they are given power to live holy lives. They "continue in well-doing." Anyone who says he can "live like the devil" has not experienced the saving power of Christ and does not know the meaning of [Philippians 1:6](http://bible.gospelcom.net/bible?version=KJV&passage=Philippians+1:6), "He that hath begun a good work in you will perform it until the day of Jesus Christ." God will continue working good works in us until Christ returns. Don't think otherwise.

Is there any hope for Christians without this doctrine? We don't need to be "scared to heaven." We need comfort. Because we know that if it were up to the Christian to remain saved, he would never be able to do it. You know yourself!!!! There is no power in me apart from God's grace.

We would like to introduce you to more sound, Reformed literature. We have *free* pamphlets which can be obtained for the asking. Check our list of additional pamphlets. To find out more about this subject, read "Calvinism...the Truth."

## APPENDIX 6: FOREORDINATION

This word is used only eight times in the Bible:

1. **Matthew 28:16 (KJV)**   
   16  Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
2. **Luke 7:8 (KJV)**   
   8  For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.
3. **Acts 13:48 (KJV)**   
   48  And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.
4. **Acts 15:2 (KJV)**   
   2  When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.
5. **Acts 22:10 (KJV)**   
   10  And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.
6. **Acts 28:23 (KJV)**   
   23  And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.
7. **Romans 13:1 (KJV)**   
   1  Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
8. **1 Corinthians 16:15 (KJV)**   
   15   I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

Commentators are at odds as to the meaning of this word and consequently Acts 13:48.

**Adam Clarke** states: “Whatever τεταγμενοι may mean, which is the word we translate ordained, it is neither προτεταγμενοι nor προορισμενοι which the apostle uses, but simply τεταγμενοι, which includes no idea of pre-ordination or pre-destination of any kind. And if it even did, it would be rather hazardous to say that all those who believed at this time were such as actually persevered unto the end, and were saved unto eternal life. But, leaving all these precarious matters, what does the word τεταγμενος mean? The verb ταττω or τασσω signifies to place, set, order, appoint, dispose; hence it has been considered here as implying the disposition or readiness of mind of several persons in the congregation, such as the religious proselytes mentioned [Acts 13:43](http://www.crossbooks.com/verse.asp?ref=Ac+13%3A43), who possessed the reverse of the disposition of those Jews who spake against those things, contradicting and blaspheming, [Acts 13:45](http://www.crossbooks.com/verse.asp?ref=Ac+13%3A45). Though the word in this place has been variously translated, yet, of all the meanings ever put on it, none agrees worse with its nature and known signification than that which represents it as intending those who were predestinated to eternal life: this is no meaning of the term, and should never be applied to it.

**Barnes**, on the other hand says:

“The word τασσω, or ταττω, properly means *to place*; *to place in a certain rank or order*. Its meaning is derived from arranging or disposing a body of soldiers in regular order; to arrange in military order. In the places which have been mentioned above, the word is used to denote the following things:

 (1.) *To command*, or to designate, [Matthew 28:16](http://www.crossbooks.com/verse.asp?ref=Mt+28%3A16), [Acts 22:10](http://www.crossbooks.com/verse.asp?ref=Ac+22%3A10), [28:23](http://www.crossbooks.com/verse.asp?ref=Ac+28%3A23).

 (2.) To institute, constitute, or appoint, [Romans 13:1](http://www.crossbooks.com/verse.asp?ref=Ro+13%3A1). Comp. [2 Samuel 7:11](http://www.crossbooks.com/verse.asp?ref=2Sa+7%3A11), [1 Samuel 22:7](http://www.crossbooks.com/verse.asp?ref=1Sa+22%3A7).

 (3.) To determine, to take counsel, to resolve, [Acts 15:2](http://www.crossbooks.com/verse.asp?ref=Ac+15%3A2)

 (4.) To subject to the authority of another, [Luke 7:8](http://www.crossbooks.com/verse.asp?ref=Lk+7%3A8).

 (5.) To addict to; to devote to, [1 Corinthians 16:15](http://www.crossbooks.com/verse.asp?ref=1Co+16%3A15). The meaning may be thus expressed:

(1.) The word is *never* used to denote an internal disposition or inclination arising from one's own self. It does not mean that they disposed themselves to embrace eternal life.

 (2.) It has uniformly the notion of an *ordering, disposing*, or *arrangement from without*, i.e., from some other source than the individual himself; as of a soldier, who is arranged or classified according to the will of the proper officer. In relation to these persons it means, therefore, that they were *disposed* or inclined to this from some other source than themselves.

 (3.) It does not properly refer to an eternal decree, or directly to the doctrine of election; though that may be inferred from it; but it refers to their being then in fact *disposed* to embrace eternal life. They were then inclined by an influence from without themselves, or so disposed as to embrace eternal life. It refers not to an eternal decree, but that then there was such an influence as to dispose them, or incline them, to lay hold on salvation. That this was done by the influence of the Holy Spirit, is clear from all parts of the New Testament, [Titus 3:5,6](http://www.crossbooks.com/verse.asp?ref=Tit+3%3A5-6), [John 1:13](http://www.crossbooks.com/verse.asp?ref=Jn+1%3A13). It was not a disposition or *arrangement* originating with themselves, but with God.

 (4.) This *implies* the doctrine of election. It was in fact that doctrine expressed. It was nothing but God's disposing them to embrace eternal life. And that he does this according to a plan in his own mind-a plan which is unchangeable as God himself is unchangeable-is clear from the Scriptures. Comp. [Acts 18:10](http://www.crossbooks.com/verse.asp?ref=Ac+18%3A10), [Romans 8:28-30](http://www.crossbooks.com/verse.asp?ref=Ro+8%3A28-30), [9:15,16](http://www.crossbooks.com/verse.asp?ref=Ro+9%3A15-16),[21](http://www.crossbooks.com/verse.asp?ref=Ro+9%3A21),[23](http://www.crossbooks.com/verse.asp?ref=Ro+9%3A23) [Ephesians 1:4,5](http://www.crossbooks.com/verse.asp?ref=Eph+1%3A4-5),[11](http://www.crossbooks.com/verse.asp?ref=Eph+1%3A11). The meaning may be expressed in few words:—*who were THEN disposed, and in good earnest determined, to embrace* *eternal life, by the operation of the grace of God on their hearts*.

**Matthew Henry** states:

“Many of them became, not only professors of the Christian faith, but sincerely obedient to the faith: As many as were ordained to eternal life believed. God by his Spirit wrought true faith in those for whom he had in his councils from everlasting designed a happiness to everlasting.

(1.) Those believed to whom God gave grace to believe, whom by a secret and mighty operation he brought into subjection to the gospel of Christ, and made willing in the day of his power. Those came to Christ whom the Father drew, and to whom the Spirit made the gospel call effectual. It is called the faith of the operation of God ([Colossians 2:12](http://www.crossbooks.com/verse.asp?ref=Col+2%3A12)), and is said to be wrought by the same power that raised up Christ, [Ephesians 1:19](http://www.crossbooks.com/verse.asp?ref=Eph+1%3A19), [20](http://www.crossbooks.com/verse.asp?ref=Eph+1%3A20).

(2.) God gave this grace to believe to all those among them who were ordained to eternal life (for whom he had predestinated, them he also called, [Romans 8:30](http://www.crossbooks.com/verse.asp?ref=Ro+8%3A30)); or, as many as were disposed to eternal life, as many as had a concern about their eternal state, and aimed to make sure of eternal life, believed in Christ, in whom God hath treasured up that life ([1 John 5:11](http://www.crossbooks.com/verse.asp?ref=1Jn+5%3A11)), and who is the only way to it; and it was the grace of God that wrought it in them. Thus all those captives, and those only, took the benefit of Cyrus's proclamation, whose spirit God had raised up to build the house of the Lord which is in Jerusalem, [Ezra 1:5](http://www.crossbooks.com/verse.asp?ref=Ezr+1%3A5). Those will be brought to believe in Christ that by his grace are well disposed to eternal life, and make this their aim.

Issues surrounding this, and other verses that mention predestination or preordination, involve two of the major doctrines in the Bible. First is the sovereignty of God. The second is the concept of free will of humans. To correctly understand what these verses are teaching, we have to deal with both of these concepts. Could God, with His sovereign power personally select a person for salvation to the exclusion of another person? Of course He could have. Could God have created humans without free will? Of course He could have. The question is not could God have set up salvation this way, but did He?

From the beginning of the Bible we are taught that humans have the freedom of obeying God or not. Adam and Eve were given that freedom in the garden. Cain and Able had that freedom. Jonah had it, so did David, Solomon, Peter and Paul. We know this because at one time or another each of these people chose to disobey.

It would have been easy to eliminate the choice in the garden, all God had to do is not plant the Tree of Knowledge there. Then Adam and Eve would not have been tempted to disobey. But He chose to give them a choice. He could have prevented Cain from offering what he did, but God allowed him the choice. God could have taken the choice away from Jonah, he could have stopped Bathsheba from bathing on the roof or David from walking on his at the same time. He could have prevented Solomon from marrying foreign wives, after all He commanded the Jews from taking foreign wives. God could have prevented Peter from going into the courtyard, and Saul from persecuting Christians but He chose to allow them the freedom to choose their own road.

John in his Gospel tells us: **John 3:16-21 (KJV)**   
16  For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17  For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18  He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19  And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20  For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21  But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

**John 10:9 (KJV)**   
9  I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Luke tells us:

**Acts 2:-21 (KJV)**   
 21  And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

Other writers, including Paul tells us clearly that salvation is a choice that we make:

**Romans 10:9 (KJV)**   
9  That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

**Romans 10:12-14 (KJV)**   
12  For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13  For whosoever shall call upon the name of the Lord shall be saved. 14  How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

**1 Corinthians 15:1-2 (KJV)**   
1  Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2  By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

And most important Paul tells us that God wants everyone everywhere everywhen to be saved:

**1 Timothy 2:4-6 (KJV)**   
4  Who will have all men to be saved, and to come unto the knowledge of the truth. 5  For *there is* one God, and one mediator between God and men, the man Christ Jesus; 6  Who gave himself a ransom for all, to be testified in due time.

So how do we resolve the sovereign powers of God with the freewill of man in salvation? This is easy when the Bible is studied in context. God did preordain and predestine that salvation would be extended ONLY to those who believe and obey the Gospel of Jesus. Those who choose not to believe are predestined and foreordained to be lost eternally.

When we hear because we willingly listen to the message, when we believe because we use rational thought to understand the truth of the message. When we repent because we understand our state as sinners lost without the saving blood of Jesus. When we confess that we believe with all our hearts that Jesus is the Son of God, that He died on the cross, that he was buried and was raised again and the is now in heaven as our advocate. When we obey by being baptized by immersion in water in the name of the Father, the Son and the Holy Ghost, God adds us to the church by His own sovereign power. In doing so, God grants salvation because He in his wisdom and sovereign will predestined and foreordained that all who are in the church built by Jesus Christ and paid for by His blood would be saved.

In summary these points are irrefutable:

1. God is sovereign over the entire universe.
2. In His sovereign will, He granted humans free will.
3. By His will, and His alone, He developed a means for men and women to be saved.
4. God predestined and foreordained that salvation would be extended ONLY to those whom He adds to the church that Jesus built and paid for with his blood.
5. Men and women have the free will to believe and obey or not.
6. Those who choose to believe and obey are added to the church and saved by the sovereign will of God.
7. Those who choose not to believe and/or obey are left outside the church, and are consequently lost for eternity, by the sovereign will of God.

## Appendix 7: Does Baptism Replace Circumcision?

By Eric Lyons[[127]](#footnote-127)

One reason some religious groups within Christendom baptize babies instead of believers is because they believe baptism **is** (in the New Testament) what circumcision **was** (in the Old Testament). Allegedly, since “those born into Jewish households could be circumcised in anticipation of the Jewish faith in which they would be raised.... [I]n the New Testament, those born in Christian households can be baptized in anticipation of the Christian faith in which they will be raised. The pattern is the same” (“Infant Baptism,” n.d.). One biblical text that certain advocates of infant baptism frequently cite to support this position is Colossians 2:11-12. In this passage, the apostle Paul wrote about spiritual circumcision, saying:

In Him [Jesus] you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead (Colossians 2:11-12).

Numerous proponents of infant baptism (sometimes called pedobaptists) believe that Paul’s reference to baptism and “the circumcision of Christ” implies that New Testament baptism and Old Testament circumcision are equivalent. Some time ago, I received a letter insisting that these verses prove “baptism replaced circumcision,” and since “circumcision was done to infants,” infant baptism is a biblical practice. Furthermore, “If Paul meant to exclude infants,” we are informed, “he would not have chosen circumcision as a parallel for baptism” (“Infant Baptism,” n.d).

First, to allege that Paul would not have chosen circumcision as a parallel for baptism if babies were meant to be excluded as candidates for baptism, is like saying that Jesus would not have compared His disciples to serpents (Matthew 10:16) if He did not want them to act like the devil, “the serpent of old” (Revelation 12:9; 20:2; cf. Genesis 3:1; 2 Corinthians 11:3). By reasoning in such a way, a person might assume Christians are supposed to be senseless, because several times Jesus compared His followers to sheep (Matthew 10:6,16; 18:10-14; etc.). Or, someone might attempt to justify the consumption of intoxicating wine on the basis that Jesus once spoke of “old wine skins” (Luke 5:37-39). To argue in support of infant baptism because Paul paralleled spiritual circumcision and water baptism in his letter to the church at Colosse is to err. **One cannot assume that a Bible writer approves of other points of comparison when only one point of comparison is made.** Jesus once compared the actions of God to those of an “unjust judge” (Luke 18:1-8), yet that does not make God unjust (Zechariah 9:9; Psalm 11:4-7), nor does it mean that Jesus approved of the unjust judges of His day. Jesus was using the unjust judge in this parable only to compare His vindication of the widow to the vindication God will give His people (Luke 18:7-8). Similarly, in his letter to the Colossians, Paul used the word circumcision to illustrate how a person “cuts off ” sin at baptism. The comparison between circumcision and baptism had nothing to do with the age of the ones who were baptized.

Second, nowhere in Colossians 2:11-12 (nor anywhere else in the Bible) do we learn that “baptism replaces circumcision” (“Questions Often Asked,” n.d.). In Paul’s letter to the Colossians, he merely stated that when they became Christians they were “circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh” (2:11). Paul mentioned circumcision, but only to make the point that when the Colossians obeyed the Gospel, they circumcised themselves **spiritually**. (Moses had used this same kind of language 1,500 years earlier when he commanded the Israelites, saying: “Therefore circumcise the foreskin **of your heart**, and be stiff-necked no longer”—Deuteronomy 10:16, emp. added.) Because of the work of Christ on the cross, sinful people (i.e., those old enough to transgress the law—1 John 3:4) have the opportunity to cut off their body of sin. Furthermore, those in Colossae were old enough to know and understand “the body of the sins of the flesh” that was “cut off ” of them by Christ at their baptism, and to have “faith in the working of God.” One must admit that babies who are baptized have knowledge of neither sin nor God. Thus, by implication, babies actually were excluded, not included, by Paul in this passage.

Finally, notice some other reasons why it is fallacious to teach that “baptism replaced circumcision”:

* “The covenant of circumcision” (Acts 7:8) was confined to descendants of Abraham, Isaac, and Jacob, and those converted to Judaism (Genesis 17:12-13; Exodus 12:48); baptism is for all nations (Matthew 28:19-20; Mark 16:15; Acts 1:8).
* Circumcision was confined to males; baptism is for both male and female (cf. Galatians 3:28).
* If “baptism replaced circumcision” as some allege, people who already were circumcised according to the law could not be baptized. As J.W. Shepherd stated: “If the one came in the place of the other, the two could not exist at the same time in the same person. But all the Jews that had been circumcised on believing in Christ were baptized” (1929, p. 17). It was God’s will that the Jews, who heard John the Baptist, Jesus, and/or one of His disciples, be baptized regardless of their circumcision (Luke 7:30; John 3:22-24; 4:1-2). If baptism replaced circumcision, how could they both be in effect at the same time, among the same people, and under the same covenant (Brents, 1874, pp. 345-347)?

Truly, infant baptism cannot logically be defended using Colossians 2:11-12. Simply because Paul used the word circumcision in a spiritual sense to illustrate the time when non-Christians “put off ” sin and become Christians (at the point of baptism—Colossians 2:11-12; Romans 6:3-4; Galatians 3:27) does not make **babies** candidates for baptism. Moreover, Paul was clear that the Colossians “circumcised with the circumcision made without hands” were conscious of both sin and God; babies, however, are aware of neither.

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## Appendix 8: [AS IN BIBLE TIMES ADULTS ARE THE SUBJECTS OF BAPTISM](http://www.scripturessay.com/as-in-bible-times-adults-are-the-subjects-of-baptism/)

**By Bobby Duncan[[128]](#footnote-128)**

People are lost and stand in need of salvation because of the guilt of their own sins – not the sins of their ancestors. The doctrine that babies inherit the guilt of Adam's transgression is not true. If it were, then Jesus would have been born guilty of sin.

**BABIES ARE INNOCENT**

Concerning little children, Jesus said, "of such is the kingdom of heaven" ([Matthew 19:14](http://biblia.com/bible/nasb95/Matt%2019.14)). He never would have said that if little children are hereditarily totally depraved; he might have said instead: "of such is the kingdom of the devil."

In speaking of his deceased baby, David said, "I shall go to him, but he shall not return to me" ([2 Samuel 12:23](http://biblia.com/bible/nasb95/2%20Sam%2012.23)). David knew his baby was in a safe condition. It was guilty of no sin, for it had not transgressed God's law, and "sin is the transgression of the law" ([1 John 3:4](http://biblia.com/bible/nasb95/1%20John%203.4)).

**INFANT BAPTISM GREW OUT OF THE FALSE DOCTRINE OF INHERITED GUILT**

We emphasize the fact that there is no blessing little babies need which is conferred by means of baptism. Had it not been for the false doctrine of inherited guilt there likely never would have been the practice of baptizing infants. Notice the following statement from a nineteenth century author: "Infants are included in Christ's act of redemption, and are entitled thereby to the benefits and blessings of his church."1

Another writer wrote: "On the contrary, we have presumptive and positive arguments for the apostolic origin and character of infant baptism… in the universal virtue of Christ, as the Redeemer of all sexes, classes, and ages, and especially in the import of his own infancy, which has redeemed and sanctified the infantile age."2

In his Treatise on Baptism, John Wesley wrote: "If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this be washed away by baptism" (Doctrinal Tracts, p. 252).

If babies were in need of redemption, and if baptizing them were the means of securing it for them, then we would not oppose infant baptism. But we have already seen that babies are not lost, and do not need redeeming. No verse in the Bible hints that they should be baptized.

**FOUR PREREQUISITES TO BAPTISM**

In the New Testament, four things characterized those who were baptized: (1) they had been taught the gospel of Jesus Christ, (2) they believed that Jesus Christ is the Son of God, (3) they had repented of their sins, and (4) they had confessed their faith in Jesus Christ. While each of these might not be specifically mentioned in the record of each case, each is clearly implied.

In the Great Commission, Jesus commanded: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" ([Matthew 28:19](http://biblia.com/bible/nasb95/Matt%2028.19)). This verse clearly shows that those who are to be baptized are those who have first been taught.

[Mark 16:15](http://biblia.com/bible/nasb95/Mark%2016.15), [1](http://biblia.com/bible/nasb95/Mark%2016.1)6 contains these words of Jesus: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This makes it abundantly clear that belief of the gospel must precede baptism.

Peter was inspired of the Holy Spirit to command: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . " ([Acts 2:38](http://biblia.com/bible/nasb95/Acts%202.38)). The apostle was addressing a great multitude who had just been taught the truth concerning Jesus Christ, and who believed what they had heard. But they must also repent before they could properly be baptized. On this occasion those that "gladly received his word were baptized… " (verse 41).

Confessing Jesus as the Christ is an absolute necessity. Jesus himself said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" ([Matthew 10:32](http://biblia.com/bible/nasb95/Matt%2010.32), [33](http://biblia.com/bible/nasb95/Matthew%2010.33)). [Romans 10:9](http://biblia.com/bible/nasb95/Rom%2010.9) shows that the confession must be made before one can be saved: "That if thou shalt confess with thy mouth the Lord Jesus…thou shalt be saved." The next verse shows that this confession is made on the way to being saved: "… and with the mouth confession is made unto salvation."

Acts, chapter 8, contains an example of conversion in which each of these four prerequisites to baptism is clearly seen. Notice verses 35-39: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

Infants cannot be taught the gospel, nor can they believe it. They have no sins of which to repent, and are totally incapable of repenting. They cannot confess with the mouth, the Lord Jesus. This being true, infants cannot be baptized in harmony with the teaching of the New Testament.

**WHAT ABOUT 'HOUSEHOLD' BAPTISMS?**

In a strained effort to justify infant baptism, some have cited cases of "household" baptism such as Lydia's household ([Acts 16:15](http://biblia.com/bible/nasb95/Acts%2016.15)), the jailer's household ([Acts 16:31-33](http://biblia.com/bible/nasb95/Acts%2016.31-33)), and the household of Stephanas ([1 Corinthians 1:16](http://biblia.com/bible/nasb95/1%20Cor%201.16)) – as proof that infants were baptized. But there is nothing in any of these instances to indicate infants were baptized. There is no proof there were any infants in any of these households; and even if there were, there is nothing that suggests they were baptized. With the New Testament teaching on baptism for a background, one would necessarily conclude that no infants were baptized.

**THE EARLIEST MENTION OF INFANT BAPTISM**

Those who favor infant baptism seek to authenticate its antiquity by citing the writing of Tertullian, who mentioned the practice around A.D. 200.3 But notice the following from one of the most candid writers the Methodist Episcopal Church has produced: "Tertullian is the first writer in the Church who makes any express mention of the custom of infant baptism. Before his time, A.D. 200, there is not an allusion to the custom from which its existence may be fairly inferred. It is frequently argued, that the practice of infant baptism must have been an apostolic institution, because it prevailed, and became universal, without the least opposition from any source whatever. But, however strange it may seem, the fact is, that the first Father, or writer, by whom the practice is noticed, condemns it as having no foundation either in reason or revelation."4

**CONCLUSION**

The fact cannot be overemphasized that infants are safe; they are not lost. The New Testament writers said nothing about infant baptism. The only way one can practice baptizing infants is to depart from the teaching of Christ. If all people would return to the teaching of the New Testament for every religious practice, infant baptism would be abolished altogether. Churches of Christ seek to follow the New Testament in all matters of faith and practice.

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Vol. I, p. 648.

2 Schaff, Philip, History of the Christian Church (Grand Rapids: Wm. B. Eerdmans Pub.

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3 McClintock and Strong, ibid., Vol. I, p. 648.

4 Bledsoe, Albert T., Southern Review (St. Louis, 1874), Vol. XIV, p. 339.

- See more at: http://www.scripturessay.com/as-in-bible-times-adults-are-the-subjects-of-baptism/#sthash.ZPteKccH.dpuf

## Appendix 9: Prisons in Paul's World

by Bob Fraser

Prisons existed long before the time of Paul. In the wedge-shaped script of ancient Assyria, there was a symbol for prison, a combination meaning "house of darkness." During the Golden Age of Socrates and Plato, some four to five hundred years before Christ, the prison in Athens was called "The People's Thing." Excavations have uncovered "The People's Thing," a building facing the civic center. Measuring one hundred thirty-two feet by fifty-five feet, this prison had eight square cells, including a wash room, open off a central corridor. An abandoned cistern still holds clay medicine pots of a suitable size for a fatal dose of hemlock—the end of Socrates and many other Athenian prisoners. In much of the ancient world, judges did not sentence offenders to serve time in prison. Prisons were holding cells for the accused awaiting trial or for the condemned awaiting punishment. Mosaic law prescribed no penalty that included imprisonment. Joseph languished in an Egyptian prison while other prisoners were released for judgment. The Philistines blinded and imprisoned Samson so they could keep him as a showpiece of their mastery: Being kept alive in that condition was a greater and more humiliating punishment than death. Indecisive King Zedekiah threw Jeremiah into the dungeon during time of war, a reflection of the king's unwillingness either to execute or to free the prisoner. The psalmist prays for God's help for prisoners; and the parallel thought of the Hebrew poem shows that prisoners, often neglected while awaiting further official action, are those doomed to die (Psalm 79:11).

In the days of the Old Testament, then, imprisonment was not typically a punishment. Prisons were populated mainly by those awaiting trial—however long that wait might be—and by those whose sentence had yet to be carried out.

Roman Prisons

In Rome, imprisonment was not on the list of legal penalties. However, the greater the distance from Rome, the more likely governors were to condemn people to be imprisoned or to be held in chains. Many accused prisoners had to wait a long time to be tried. Governors were under no compulsion to provide speedy trials. If the accused was a "hot potato" like Paul, it could be to the governor's advantage to allow him to "cool his heels" for months or years without coming to trial. This waiting period could also cool off an explosive situation if the governor found himself in a delicate position. In other cases certain powerful groups could be appeased by the incarceration. Clearly, this occurred in Paul's case (see Acts 24:27). Paul had yet to be condemned, as Acts 25:5 indicates. Festus suggested moving Paul's trial to a court in Jerusalem, so Paul appealed to Caesar. Thus began Paul's journey to Rome.

There were four kinds of prisons in the Roman world. The first three were for the condemned. A condemned person could be sentenced to slavery. Excavations in the school of the gladiators in Pompeii, destroyed by the eruption of Mount Vesuvius, revealed two slaves chained to a wall. Stocks to hold slaves by the ankles were found as well. This school of the gladiators contained a slave's prison, a cell in which to keep someone condemned to a life of servitude. Sometimes it was called a kennel. According *Year Through The Bible The Gospels & Acts Leader’s Reference* to Roman law, the imprisonment was incidental to the sentence handed down; but for the condemned person, the imprisonment was a significant part of the punishment.

Similar in purpose (and worse in reality) to the slave cell were the quarries and mines of the Roman Empire. Judges condemned men, women, and even children to work in them for the rest of their lives,

sometimes in literal salt mines. These people often lived underground, never again seeing the light of day. A man could also be sentenced to be a galley slave, that is, to imprisonment as an oarsman on a Roman galley ship. These slaves were each chained to an oar and were expected to sleep on the rowing bench. Life was hard and cheap, although the Romans took good enough care of the rowers to have a sufficient supply for the journey.

The final type of prison was that in which Paul was kept. Often, prisons of this kind were dug out of solid rock and were underground. Prisoners, their guards, and their provisions were lowered through an opening the size of a manhole. This manhole was the only means of entrance and exit. In the Roman colony of Alba, the prison was under the marketplace. Rain and debris from the market and from animals easily dropped into this "house of darkness." Neither animal waste nor that of the prisoners found its way out easily.

The Mamertine prison in Rome—according to tradition, the prison in which Paul was held—was also subterranean. It was located near the Forum and dated back to the seventh century before Christ, to the reign of the fourth king of Rome, Ancus Martius. Before that, it was the site of a stone quarry. The prison itself was essentially two large rooms on different levels with iron shackles fixed to the walls. The lower chamber was the Tullianum, or the Tullian dungeon. The Roman historian Sallust, writing a century before Paul, said of this dungeon, "[It] is sunk about twelve feet under ground. Walls secure it on every side, and over it is a vaulted roof connected with stone arches; but its appearance is disgusting and horrible, by reason of the filth, darkness and stench."1 Lighting was indeed poor, primarily coming from torches or oil lamps. The guards might have had fires to provide heat in the winter or to cook food.

These guards were usually soldiers. Being a prison guard was not an appealing job and was often given to the poorest soldiers. Some of the guards were cruel; and prisoners, particularly ones not Roman, were defenseless. Under Roman law, if a prisoner escaped, the guard was executed. This tended to make the guards cautious about their wards, to say the least.

Prisoners were manacled using different lengths of chain, probably reflecting the security risk, the nature of the accusation, and the attitude of the guards. A short chain could hold a prisoner continually upright, dependent upon others for everything. A longer chain might permit a prisoner to take a step or two from the wall and to sit or to lie down. Some prisoners were placed in stocks, their ankles held apart. These persons were forced to sit on the same filthy spot continually.

A few prisoners might have friends or paid guards to provide them clothing, blankets, food, and water. These persons would also change the bedding straw and clean away the human waste. Other prisoners had no such provision.

Prison Visitation

Visiting a prisoner could be dangerous. A prison visitor was no longer one of the anonymous crowd. Someone might associate the visitor with the alleged crimes of the accused. The risk was even greater if the visitor was a slave. And if the prisoner was suspected of seditious acts or words—the leaders of the Roman Empire were anxious about this—a visiting slave might be required to witness to the conversations held with the accused. The interrogation would not involve simple questioning. The testimony of a slave was legally inadmissible unless it was given under torture. Thus, when early Christians obeyed their Lord and visited those who were in prison, they did more than perform an inconvenient or unpleasant act. Let down into the prison by rope, they left only at the pleasure of the guards.

In the Letter to Philemon, Paul speaks of the slave Onesimus, who had somehow made his way to the imprisoned apostle. Paul suggests that the ministry of Onesimus was valuable to him. Possibly, this man risked his life daily by bringing Paul food and by carrying out the unpleasant task of cleaning Paul's place in the prison. What a remarkable ministry this would be! And what a challenge to us today.

The apostle, too, had a remarkable prison ministry. In his "house of darkness," Paul found a meaningful and enduring opportunity for pursuing his calling. He wrote some of his most powerful letters while there (some of which you will be studying in the weeks to come). He also reached out to some who were in the service of the emperor (Philippians 4:22). It is unthinkable that Paul would not have witnessed of the risen Christ to his guards and fellow prisoners. And perhaps some of them found the same transformation that Onesimus had experienced, going from being useless to being "special utensils, dedicated and useful to the owner of the house, ready for every good work" (2 Timothy 2:21). In this way, a Roman prison could become a place of true freedom.

*Year Through The Bible The Gospels & Acts Leader’s Reference*

## appendix 10: Epicurian philosophy

Epicurean philosophy is a school of thought first proposed around 300 BC. Epicurus, for whom the school of philosophy is named “combines a physics based on an atomistic materialism with a rational hedonistic ethics that emphasizes moderation of desires and cultivation of friendships”. There are 40 principle doctrines that summarize his ethical theory. Barnes, in his comments on Acts 17:13 summarizes Epicurean philosophy as it relates to Christianity, and thus to Paul when he was in Athens. Barnes says that these philosophers:

1. Deny that the world was created by God

2. Deny that the gods exercised any care or providence over human affairs

3. Denied the immortality of the soul

4. Held that pleasure was the chief good in human life, that virtue was to be practiced only as it contributed to pleasure. Pleasure as Epicurus is not sensual appetites and degraded vices but rational pleasure properly regulated and governed.

It is from this line of philosophy that the Riddle of Epicurus originates. That riddle states:

Is God willing to prevent evil, but not able? Then he is not omnipotent.

Is he able, but not willing? Then he is malevolent.

Is he both able and willing?

Then whence cometh evil?

Is he neither able nor willing?

Then why call him God?

## Appendix 11: Stoic Philosophy

**Stoicism** is a school of [Hellenistic philosophy](https://en.wikipedia.org/wiki/Hellenistic_philosophy) founded in [Athens](https://en.wikipedia.org/wiki/Athens) by [Zeno of Citium](https://en.wikipedia.org/wiki/Zeno_of_Citium) in the early 3rd century BC. The Stoics taught that destructive emotions resulted from errors in judgment, and the active relationship between cosmic [determinism](https://en.wikipedia.org/wiki/Determinism) and human [freedom](https://en.wikipedia.org/wiki/Freedom_of_will), and the belief that it is [virtuous](https://en.wikipedia.org/wiki/Virtue) to maintain a will (called [*prohairesis*](https://en.wikipedia.org/wiki/Prohairesis)) that is in accord with nature. Because of this, the Stoics presented their philosophy as a way of life, and they thought that the best indication of an individual's philosophy was not what a person said but how that person behaved.[[1]](https://en.wikipedia.org/wiki/Stoicism#cite_note-1) To live a good life, one had to understand the rules of the natural order since they taught that everything was rooted in nature.[[2]](https://en.wikipedia.org/wiki/Stoicism#cite_note-2)

Later Stoics—such as [Seneca](https://en.wikipedia.org/wiki/Seneca_the_Younger) and [Epictetus](https://en.wikipedia.org/wiki/Epictetus)—emphasized that, because "virtue is sufficient for [happiness](https://en.wikipedia.org/wiki/Philosophy_of_happiness)", a [sage](https://en.wikipedia.org/wiki/Sage_%28philosophy%29) was immune to misfortune. This belief is similar to the meaning of the phrase "stoic calm", though the phrase does not include the "radical ethical" Stoic views that only a sage can be considered truly free, and that all moral corruptions are equally vicious.[[3]](https://en.wikipedia.org/wiki/Stoicism#cite_note-Stoicism-3)

From its founding, Stoic doctrine was popular with a following in [Roman Greece](https://en.wikipedia.org/wiki/Roman_Greece) and throughout the [Roman Empire](https://en.wikipedia.org/wiki/Roman_Empire)—including the Emperor [Marcus Aurelius](https://en.wikipedia.org/wiki/Marcus_Aurelius)—until the [closing of all pagan philosophy schools](https://en.wikipedia.org/wiki/Decline_of_Greco-Roman_paganism) in AD 529 by order of the Emperor [Justinian I](https://en.wikipedia.org/wiki/Justinian_I), who perceived them as being at odds with [Christian faith](https://en.wikipedia.org/wiki/State_church_of_the_Roman_Empire).[[4]](https://en.wikipedia.org/wiki/Stoicism#cite_note-Agathias-4)[[5]](https://en.wikipedia.org/wiki/Stoicism#cite_note-Sedley-5) [Neostoicism](https://en.wikipedia.org/wiki/Neostoicism) was a syncretic philosophical movement, joining Stoicism and Christianity, influenced by [Justus Lipsius](https://en.wikipedia.org/wiki/Justus_Lipsius).

Stoicism became the foremost popular philosophy among the educated elite in the Hellenistic world and the Roman Empire,[[11]](https://en.wikipedia.org/wiki/Stoicism#cite_note-11) to the point where, in the words of [Gilbert Murray](https://en.wikipedia.org/wiki/Gilbert_Murray) "nearly all the [successors of Alexander](https://en.wikipedia.org/wiki/Diadochi) [...] professed themselves Stoics."[[12](https://en.wikipedia.org/wiki/Stoicism#cite_note-12)

**Basic tenets**

The Stoics provided a unified account of the world, consisting of formal [logic](https://en.wikipedia.org/wiki/Logic), [monistic](https://en.wikipedia.org/wiki/Monism) [physics](https://en.wikipedia.org/wiki/Physics) and [naturalistic](https://en.wikipedia.org/wiki/Naturalism_%28philosophy%29) [ethics](https://en.wikipedia.org/wiki/Ethics). Of these, they emphasized ethics as the main focus of human knowledge, though their logical theories were of more interest for later philosophers.

Stoicism teaches the development of self-control and fortitude as a means of overcoming destructive [emotions](https://en.wikipedia.org/wiki/Emotion); the philosophy holds that becoming a clear and unbiased thinker allows one to understand the universal reason ([*logos*](https://en.wikipedia.org/wiki/Logos)). A primary aspect of Stoicism involves improving the individual's ethical and moral well-being: "*Virtue* consists in a *will* that is in agreement with Nature."[[7]](https://en.wikipedia.org/wiki/Stoicism#cite_note-Russell-7) This principle also applies to the realm of interpersonal relationships; "to be free from anger, envy, and jealousy,"[[8]](https://en.wikipedia.org/wiki/Stoicism#cite_note-Russell1-8) and to accept even slaves as "equals of other men, because all men alike are products of nature."[[9]](https://en.wikipedia.org/wiki/Stoicism#cite_note-Russell5-9)

The Stoic ethic espouses a [deterministic](https://en.wikipedia.org/wiki/Determinism) perspective; in regard to those who lack Stoic virtue, [Cleanthes](https://en.wikipedia.org/wiki/Cleanthes) once opined that the wicked man is "like a dog tied to a cart, and compelled to go wherever it goes."[[7]](https://en.wikipedia.org/wiki/Stoicism#cite_note-Russell-7) A Stoic of virtue, by contrast, would amend his will to suit the world and remain, in the words of Epictetus, "sick and yet happy, in peril and yet happy, dying and yet happy, in exile and happy, in disgrace and happy,"[[8]](https://en.wikipedia.org/wiki/Stoicism#cite_note-Russell1-8) thus positing a "completely autonomous" individual will, and at the same time a universe that is "a rigidly deterministic single whole". This viewpoint was later described as "[Classical Pantheism](https://en.wikipedia.org/wiki/Classical_Pantheism)" (and was adopted by Dutch philosopher [Baruch Spinoza](https://en.wikipedia.org/wiki/Baruch_Spinoza)).[[10]](https://en.wikipedia.org/wiki/Stoicism#cite_note-10)

Stoicism became the foremost popular philosophy among the educated elite in the Hellenistic world and the Roman Empire,[[11]](https://en.wikipedia.org/wiki/Stoicism#cite_note-11) to the point where, in the words of [Gilbert Murray](https://en.wikipedia.org/wiki/Gilbert_Murray) "nearly all the [successors of Alexander](https://en.wikipedia.org/wiki/Diadochi) [...] professed themselves Stoics."[[12](https://en.wikipedia.org/wiki/Stoicism#cite_note-12)

According to the Stoics, the [universe](https://en.wikipedia.org/wiki/Universe) is a material, reasoning substance, known as [God](https://en.wikipedia.org/wiki/God) or [Nature](https://en.wikipedia.org/wiki/Nature), which the Stoics divided into two classes, the active and the passive. The passive substance is [matter](https://en.wikipedia.org/wiki/Matter), which "lies sluggish, a substance ready for any use, but sure to remain unemployed if no one sets it in motion."[[18]](https://en.wikipedia.org/wiki/Stoicism#cite_note-18) The active substance, which can be called [Fate](https://en.wikipedia.org/wiki/Destiny), or Universal Reason ([*Logos*](https://en.wikipedia.org/wiki/Logos)), is an intelligent [aether](https://en.wikipedia.org/wiki/Aether_%28classical_element%29) or primordial fire, which acts on the passive matter:

The universe itself is god and the universal outpouring of its soul; it is this same world's guiding principle, operating in mind and reason, together with the common nature of things and the totality that embraces all existence; then the foreordained might and necessity of the future; then fire and the principle of aether; then those elements whose natural state is one of flux and transition, such as water, earth, and air; then the sun, the moon, the stars; and the universal existence in which all things are contained.

*— Chrysippus, in Cicero,* [*De Natura Deorum*](https://en.wikipedia.org/wiki/De_Natura_Deorum)*, i.39*

Everything is subject to the laws of Fate, for the Universe acts according to its own nature, and the nature of the passive matter it governs. The [souls](https://en.wikipedia.org/wiki/Soul) of [people](https://en.wikipedia.org/wiki/People) and [animals](https://en.wikipedia.org/wiki/Animal) are emanations from this primordial fire, and are, likewise, subject to [Fate](https://en.wikipedia.org/wiki/Fate):

Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web.

*— Marcus Aurelius,* [*Meditations*](https://en.wikipedia.org/wiki/Meditations)*, iv. 40*

Individual souls are perishable by nature, and can be "transmuted and diffused, assuming a fiery nature by being received into the Seminal Reason (*logos spermatikos*) of the Universe."[[19]](https://en.wikipedia.org/wiki/Stoicism#cite_note-19) Since right Reason is the foundation of both humanity and the universe, it follows that the goal of life is to live according to [Reason](https://en.wikipedia.org/wiki/Reason), that is, to live a life according to [Nature](https://en.wikipedia.org/wiki/Natural_law).

The ancient Stoics are often misunderstood because the terms they used pertained to different concepts in the past than they do today. The word "stoic" has come to mean "unemotional" or indifferent to pain, because Stoic ethics taught freedom from "passion" by following "reason". The Stoics did not seek to extinguish emotions; rather, they sought to transform them by a resolute "[askēsis](https://en.wikipedia.org/wiki/Asceticism)" that enables a person to develop clear judgment and inner calm.[[20]](https://en.wikipedia.org/wiki/Stoicism#cite_note-20) [Logic](https://en.wikipedia.org/wiki/Logic), reflection, and concentration were the methods of such self-discipline.

Borrowing from the [Cynics](https://en.wikipedia.org/wiki/Cynicism_%28philosophy%29), the foundation of Stoic ethics is that good lies in the state of the [soul](https://en.wikipedia.org/wiki/Soul) itself; in wisdom and self-control. Stoic ethics stressed the rule: "Follow where reason leads." One must therefore strive to be free of the [passions](https://en.wikipedia.org/wiki/Stoic_passions), bearing in mind that the ancient meaning of "passion" was "anguish" or "suffering",[[21]](https://en.wikipedia.org/wiki/Stoicism#cite_note-21) that is, "passively" reacting to external events, which is somewhat different from the modern use of the word. A distinction was made between *pathos* (plural *pathe*) which is normally translated as *passion*, *propathos* or instinctive reaction (e.g., turning pale and trembling when confronted by physical danger) and *eupathos*, which is the mark of the Stoic sage (*sophos*). The *eupatheia* are feelings that result from correct judgment in the same way as passions result from incorrect judgment.

The idea was to be free of [suffering](https://en.wikipedia.org/wiki/Suffering) through [*apatheia*](https://en.wikipedia.org/wiki/Apatheia) (Greek: ἀπάθεια) or [peace of mind](https://en.wikipedia.org/wiki/Inner_peace) (literally, "without passion"),[[22]](https://en.wikipedia.org/wiki/Stoicism#cite_note-22) where peace of mind was understood in the ancient sense—being [objective](https://en.wikipedia.org/wiki/Objectivity_%28philosophy%29) or having "clear judgment" and the maintenance of [equanimity](https://en.wikipedia.org/wiki/Equanimity) in the face of life's highs and lows.

For the Stoics, [reason](https://en.wikipedia.org/wiki/Reason) meant not only using logic, but also understanding the processes of nature—the [logos](https://en.wikipedia.org/wiki/Logos), or universal reason, inherent in all things. Living according to reason and virtue, they held, is to live in harmony with the divine order of the universe, in recognition of the common reason and essential value of all people.

The four cardinal virtues of the Stoic philosophy is a classification derived from the teachings of [Plato](https://en.wikipedia.org/wiki/Plato):

* [wisdom](https://en.wikipedia.org/wiki/Wisdom) (Sophia)
* [courage](https://en.wikipedia.org/wiki/Courage) (Andreia)
* [justice](https://en.wikipedia.org/wiki/Justice) (Dikaiosyne)
* [temperance](https://en.wikipedia.org/wiki/Temperance_%28virtue%29) (Sophrosyne).

Following [Socrates](https://en.wikipedia.org/wiki/Socrates), the Stoics held that unhappiness and [evil](https://en.wikipedia.org/wiki/Evil) are the results of human ignorance of the reason in nature. If someone is unkind, it is because they are unaware of their own universal reason, which leads to the conclusion of kindness. The solution to evil and unhappiness then, is the practice of Stoic philosophy: to examine one's own judgments and behavior and determine where they diverge from the universal reason of nature.

The Stoics accepted that [suicide](https://en.wikipedia.org/wiki/Suicide) was permissible for the wise person in circumstances that might prevent them from living a virtuous life.[[23]](https://en.wikipedia.org/wiki/Stoicism#cite_note-marietta153-23) [Plutarch](https://en.wikipedia.org/wiki/Plutarch) held that accepting life under tyranny would have compromised [Cato](https://en.wikipedia.org/wiki/Cato_the_Younger)'s self-consistency (*constantia*) as a Stoic and impaired his freedom to make the honorable moral choices.[[24]](https://en.wikipedia.org/wiki/Stoicism#cite_note-24) Suicide could be justified if one fell victim to severe pain or disease,[[23]](https://en.wikipedia.org/wiki/Stoicism#cite_note-marietta153-23) but otherwise suicide would usually be seen as a rejection of one's social duty.[[25]](https://en.wikipedia.org/wiki/Stoicism#cite_note-irvine200-25)[[129]](#footnote-129)

## Appendix 12: nazirite vow

The Nazirite/Nazarite vow is taken by individuals who have voluntarily dedicated themselves to God. The vow is a decision, action, and desire on the part of people whose desire is to yield themselves to God completely. By definition, the Hebrew word *nazir*, simply means “to be separated or consecrated.” The Nazirite vow, which appears in [Numbers 6:1-21](http://biblia.com/bible/esv/Num%206.1-21), has five features. It is voluntary, can be done by either men or women, has a specific time frame, has specific requirements and restrictions, and at its conclusion a sacrifice is offered.  
  
First, the individual enters into this vow voluntarily. The Bible says, "Speak to the Israelites and say to them: 'If a man or woman wants to make a special vow, a vow of separation to the LORD as a Nazirite’” ([Numbers 6:2](http://biblia.com/bible/esv/Num%206.2)). This shows that it is individuals who take the initiative to consecrate themselves to the Lord. There is no divine command involved. While generally done by the individual by his own choice, two individuals in the Old Testament, and one in the New Testament, were presented to God by their parents. Samuel and Samson in the Old Testament, ([1 Samuel 2:8-28](http://biblia.com/bible/esv/1%20Sam%202.8-28); [Judges 13:1-5](http://biblia.com/bible/esv/Judg%2013.1-5)), and John the Baptist in the New Testament received the Nazirite vow from birth ([Luke 1:13-17](http://biblia.com/bible/esv/Luke%201.13-17)).   
  
Second, both men and women could participate in this vow, as [Numbers 6:2](http://biblia.com/bible/esv/Num%206.2) indicates, “a man or woman.” The Nazirite vow was often taken by men and women alike purely for personal reasons, such as thanksgiving for recovery from illness or for the birth of a child. However, under the Mosaic law, the vow or oath of a single woman could be rescinded by her father, and that of a married woman by her husband ([Numbers 30](http://biblia.com/bible/esv/Num%2030)).   
  
Third, the vow had a specific time frame, a beginning and an end as these two statements indicate: “Throughout the period of his separation he is consecrated to the LORD... Now this is the law for the Nazirite when the period of his separation is over” ([Numbers 6:8](http://biblia.com/bible/esv/Num%206.8), [13a](http://biblia.com/bible/esv/Numbers%206.13a)). So, the Nazirite vow usually had both a beginning and an end.   
  
Fourth, there were specific guidelines and restrictions involved with the Nazirite vow. Three guidelines are given to the Nazirite. [Numbers 6:3-7](http://biblia.com/bible/esv/Num%206.3-7) tells us that he/she was to abstain from wine or any fermented drink, nor was the Nazirite to drink grape juice or eat grapes or raisins, not even the seeds or skins. Next, the Nazirite was not to cut his hair for the length of the vow. Last, he was not to go near a dead body, because that would make him ceremonially unclean. Even if a member of his immediate family died, he was not to go near the corpse.  
  
[Numbers 6:13-20](http://biblia.com/bible/esv/Num%206.13-20) shows the procedure to follow to complete the vow. A sacrifice was made (vv.13-17), the candidate’s hair was cut and put on the altar, and the priest did the final task of completing the sacrificial process, which ended the vow (v. 20). This section concludes with the statement, “This is the law of the Nazirite who vows his offering to the LORD in accordance with his separation, in addition to whatever else he can afford. He must fulfill the vow he has made, according to the law of the Nazirite”(6:21).  
  
Although the Nazirite vow is an Old Testament concept, there is a New Testament parallel to the Nazirite vow. In [Romans 12:1-2](http://biblia.com/bible/esv/Rom%2012.1-2) Paul states, “Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.” For Christians, the ancient Nazirite vow symbolizes the need to be separate from this world, a holy people consecrated to God ([2 Timothy 1:9](http://biblia.com/bible/esv/2%20Tim%201.9); [1 Peter 1:15](http://biblia.com/bible/esv/1%20Pet%201.15)).[[130]](#footnote-130)

## Appendix 13: feast of unleavened bread

This feast is often confused with Passover however; Passover is a single 24-hour day while the days of unleavened bread last for seven days immediately following Passover. The entire festival lasts for eight days and occurs in the early spring from the 15th day of the Hebrew month Nissan to the 22nd day of that month. In 2016, this will occur from April 22 to April 30.

Passover was established by God when the last of the plagues fell on Egypt. This plague caused the death of every first-born in the land of Egypt. The Jews escaped it by painting their door frames with the blood of a sheep, a male lamb without blemish. The flesh of the lamb was to be roasted then eaten completely.

The seven days immediately following the Passover, the Jews were not to eat any bread that was leavened. In fact, they were to remove all leaven from the entire house. The first and last days of this period were set up as holidays, no work was to be done on either day except that all were to eat the unleavened bread.

The institution of Passover and the days of unleavened bread are covered in Exodus 12.

There are dual meanings in both the Passover and the days of unleavened bread. To the Jews, these were days that celebrated their delivery from Egyptian bondage. However, to Christians they have another meaning altogether.

The Passover symbolizes the sacrifice of Jesus. The blood sprinkled on the door frames symbolizes the blood of Jesus that saves us from certain destruction. When the death angle saw the lambs blood on the door frame, he knew that there were Jews living there and passed over that house, hence the name Passover. When God sees a Christian He sees us through the blood of Jesus and sees us without sin.

The days of unleavened bread symbolizes the removal of sin from our lives. The Jews were instructed to remove all leaven (yeast) from their homes. This is really impossible, because yeast spores exist almost everywhere. During the first century the Jews spent a full day cleaning their home and making it ready for the days of unleavened bread.

The website [www.hebrews4christians.com](http://www.hebrews4christians.com) describes the modern cleaning process as:

1. Cleaning all possible locations where yeast might have been eaten or might be found in the house. This means searching for crumbs under the cushions of your sofa or stuffed chairs, in the pockets of coats and pants, on closed floors and similar places.
2. Emptying and scrubbing down the entire refrigerator to remove all traces of yeast. This also includes washing out the freezer.
3. Thoroughly scrubbing the stove, stove top, oven, oven racks and microwave. After a thorough scrubbing, the oven and stove top burners have to be turned on to their highest setting and left burning for over an hour. The microwave must be set to boil water and left boiling a bowl of water for more than 20 minutes.
4. Putting away all dishes, silverware, pots and utensils that are used throughout the year. Only dishes, silverware, pots and utensils that are dedicated for Passover may be used throughout the week of unleavened bread.
5. The dining room and kitchen tables have to be cleaned by pouring boiling water over them, then scrubbing with soap and water. After this cleaning they must be covered until used during Passover.
6. The sinks, counters and any other appliances must be scoured with boiling water.
7. All floors, windows and all other parts of the house must be scrubbed.
8. All clothing that will be worn during the days of unleavened bread must also be entirely free from any trace of yeast.
9. The book which will be read that includes the story of the Passover must also be yeast free.

This demonstrates to us the length which the Jews go to eliminate yeast from their lives throughout this period. For a Christian, we should be just as serious in eliminating sin from our lives. Sin, like yeast spores, is everywhere. It is just as impossible for us to completely eliminate sin as it is for a Jew to completely eliminate yeast. However, its difficulty is no reason for us not to try. Consider what you may have to do if you went to the same extend to eliminate sin from your lives as the Jews are to do in their attempt to eliminate yeast during this feast. What would it take?

## Appendix 14: Roman Scourging

Roman Scourge Instrument[[131]](#footnote-131)



This sketch depicts a Roman Flagrum which was designed to quickly remove the flesh from the body of a victim.

The Romans would, according to custom, scourge a condemned criminal before he was put to death. The Roman scourge, also called the "flagrum" or "flagellum" was a short whip made of two or three leather (ox-hide) thongs or ropes connected to a handle as in the sketch above. The leather thongs were knotted with a number of small pieces of metal, usually zinc and iron, attached at various intervals. Scourging would quickly remove the skin. According to history the punishment of a slave was particularly dreadful. The leather was knotted with bones, or heavy indented pieces of bronze.  
  
Sometimes the Roman scourge contained a hook at the end and was given the terrifying name "scorpion." The criminal was made to stoop which would make deeper lashes from the shoulders to the waist. According to Jewish law (discipline of the synagogue) the number of stripes was forty less one (Deut. 25:3) and the rabbis reckoned 168 actions to be punished by scourging before the judges. Nevertheless, scourging among the Romans was a more severe form of punishment and there was no legal limit to the number of blows, as with the Jews. Deep lacerations, torn flesh, exposed muscles and excessive bleeding would leave the criminal "half-dead." Death was often the result of this cruel form of punishment though it was necessary to keep the criminal alive to be brought to public subjugation on the cross. The Centurion in charge would order the "lictors" to halt the flogging when the criminal was near death.

## APPENDIX 15: ANANIAS THE HIGH PRIEST

This is most likely Ananias, the son of Nebedinus who was the High Priest prior to Felix being appointed to governor in Caesarea. Ananias was serving then as the perfect of the temple under his father the high priest. Both Nebedinus and Ananias were arrested, put in bonds and sent to Rome by Quadratus (the predecessor to Felix) to answer to Claudius Caesar for their behavior. Apparently Ananias succeeded his father as high priest for a time, but when Felix became governor the office was held by a man named Jonathan.

Jonathan had helped Felix become governor by interceding with Caesar on his behalf. However, their relationship soon deteriorated because Jonathan continued to admonish Felix in his attempts at governing the Jews, claiming that he (Jonathan) could do a better job. The result was that Felix had Jonathan murdered in the temple in Jerusalem causing the office of the high priest to be vacant when Paul was arrested and sent to Felix. Josephus wrote “Felix bore an ill-will to Jonathan, the high priest, because he frequently gave him admonitions about governing the Jewish affairs better than he did, lest complaints should be made against him, since he had procured of Cæsar the appointment of Felix as procurator of Judea. Accordingly, Felix contrived a method by which he might get rid of Jonathan, whose admonitions had become troublesome to him. Felix persuaded one of Jonathan's most faithful friends, of the name Doras, to bring the robbers upon him, and to put him to death.".[[132]](#footnote-132)

## APPENDIX 16: PAUL’S VOYAGE TO ROME



Paul’s Journey to Rome

Barnes’ Bible Charts

• Jerusalem to Caesarea

• Caesarea to Sidon

• Sidon to Myra

• Myra to Cnidus

• Cnidus to Salmone

• Salmone to Fair Havens

• Fair Havens to Phoenix

• Phoenix to Cauda

• Cauda to Malt

a

• Malt

a to Syracuse

• Syracuse to Rhegium

• Rhegium to Puteoli

• Puteoli to Forum of

Appius

• Forum of

Appius to

Three

T

averns

•

Three

T

averns to Rome

**Approximate Dist**

**ance T**

**raveled**

65

70

500

130

130

80

40

50

500+

85

85

200

100

10

35

**2,130**

**Approximate**

**Miles**

“But the night following the Lord stood

b

y him and said, Be of

good cheer, P

aul:

for as you have testif

ied of

me in Jerusa-

lem, so you must also bear witness at

Rome

.”

Acts 23:11



1. Skeptics Annotated Bible [↑](#footnote-ref-1)
2. See Appendix 2: FIRST MISSIONARY JOURNEY for a map and distance chart of the first missionary journey. [↑](#footnote-ref-2)
3. www.jerryandgod.com [↑](#footnote-ref-3)
4. [www.biblehub.com](http://www.biblehub.com) \*Ellicott’s Commentary for English Readers” [↑](#footnote-ref-4)
5. It was not unusual for Roman officials to keep someone whom they felt could foretell the future close to them. Roman officials seemed willing to listen to Jewish “prophets” because of their knowledge of God. [↑](#footnote-ref-5)
6. Luke never tells us why John Mark left, however Matthew Henry in his commentary states that John Mark left without the consent or knowledge of Paul and Barnabas because he either did not like the work or he wanted to see his mother. [↑](#footnote-ref-6)
7. www.jerryandgon.com [↑](#footnote-ref-7)
8. Some writers state that Paul’s company had grown considerably due to converts wanting to remain with them. [↑](#footnote-ref-8)
9. There were sixteen cities in what is now Turkey that were named Antioch. Only two are of any particular importance to biblical students. [↑](#footnote-ref-9)
10. www.jerryandgod.com [↑](#footnote-ref-10)
11. An Historical Text Book and Atlas of Biblical Geography. [↑](#footnote-ref-11)
12. Ripping clothes at this time was a sign of strong indignation and abhorrence. [↑](#footnote-ref-12)
13. Acts 15:36 [↑](#footnote-ref-13)
14. Galatians 2:1 [↑](#footnote-ref-14)
15. 1 Corinthians 9:6, Galatians 2:9 [↑](#footnote-ref-15)
16. Colossians 4:10, Philemon 1:24, 2 Timothy 4:11 [↑](#footnote-ref-16)
17. Both these objections to Christianity are my views of comments in “The Annotated Skeptics Bible”. Those comments are not stated exactly as I have written them here, but the concerns are the same. [↑](#footnote-ref-17)
18. Acts 13:1 [↑](#footnote-ref-18)
19. Barnes Notes on the New Testament [↑](#footnote-ref-19)
20. Acts 15:24 [↑](#footnote-ref-20)
21. Matthew 28:18-20 [↑](#footnote-ref-21)
22. John 21:25 [↑](#footnote-ref-22)
23. John 14:26, John 16:13, Mark 13:11 [↑](#footnote-ref-23)
24. Strong’s Talking Greek Hebrew Dictionary [↑](#footnote-ref-24)
25. Adam Clarke's Commentary Acts 15:7 [↑](#footnote-ref-25)
26. Matthew 16:19 [↑](#footnote-ref-26)
27. Acts 2 38, most likely this was on May 28, 30 AD [↑](#footnote-ref-27)
28. Acts 10:47, probably in 39 or 40 AD [↑](#footnote-ref-28)
29. Acts 15:10 [↑](#footnote-ref-29)
30. Amos 9:11-12 [↑](#footnote-ref-30)
31. Acts 15:19a [↑](#footnote-ref-31)
32. Strong's Talking Greek & Hebrew Dictionary [↑](#footnote-ref-32)
33. Acts 15:22 [↑](#footnote-ref-33)
34. Ezekiel 16:15-34 [↑](#footnote-ref-34)
35. In Cyprus in the worship of Venus as an example [↑](#footnote-ref-35)
36. Genesis 9:4, Genesis 35:1-5, Genesis 12:14-20 [↑](#footnote-ref-36)
37. It is notable that James did not add keeping the Sabbath here. The Seventh Day Adventists claim that we have to worship on the Sabbath (Saturday) because it predates the Law of Moses and therefore was not discontinued when the Gospel of Christ and the Doctrine surrounding it was brought to men. If God intended for us to continue observance of the Sabbath this was a good time to bind it on the Gentile Christians and consequentially us today. [↑](#footnote-ref-37)
38. Acts 18:18-23, Acts 20:13-16 [↑](#footnote-ref-38)
39. 1 Corinthians 9:6 [↑](#footnote-ref-39)
40. Colossians 4:10 [↑](#footnote-ref-40)
41. John 4:35 [↑](#footnote-ref-41)
42. Acts 15:36 [↑](#footnote-ref-42)
43. 2 Timothy 1:5 [↑](#footnote-ref-43)
44. www.lavistachurchofchrist.org [↑](#footnote-ref-44)
45. Galatians 4:13-15 [↑](#footnote-ref-45)
46. Galatians 4:15 [↑](#footnote-ref-46)
47. Barnes' Notes on the New Testament. [↑](#footnote-ref-47)
48. Matthew Henry unabridged commentary on Acts 16:6-13 [↑](#footnote-ref-48)
49. Ezekiel 3:26 [↑](#footnote-ref-49)
50. 1 Peter 1:1 [↑](#footnote-ref-50)
51. There were actually nine cities developed on this site, they are called Troy I to Troy IX. It should be noted that some scholars still doubt that this is the location of the Troy mentioned in Homer’s Iliad, instead proposing sites in England, Herzegovina, Scandinavia or Pergamum. These are a small minority of modern scholars, most accept this site as the Troy of history. [↑](#footnote-ref-51)
52. Acts 20:6-7 [↑](#footnote-ref-52)
53. Matthew Henry Unabridged Commentary Acts 16. [↑](#footnote-ref-53)
54. Acts 16:10 (KJV)emphasis mine [↑](#footnote-ref-54)
55. Acts 16:13 [↑](#footnote-ref-55)
56. Barnes' Notes on the New Testament. [↑](#footnote-ref-56)
57. Matthew Henry's Commentary on the Whole Bible. [↑](#footnote-ref-57)
58. Adam Clarke's Commentary. [↑](#footnote-ref-58)
59. Adam Clarke's Commentary. [↑](#footnote-ref-59)
60. Strong's Talking Greek & Hebrew Dictionary. [↑](#footnote-ref-60)
61. Adam Clarke's Commentary. [↑](#footnote-ref-61)
62. This is another “proof” scripture used by those who believe in infant baptism. See Appendix 7 and 8 for a discussion of this. [↑](#footnote-ref-62)
63. Adam Clarke's Commentary. [↑](#footnote-ref-63)
64. Acts 16:31 [↑](#footnote-ref-64)
65. Galatians 3:22 [↑](#footnote-ref-65)
66. Ephesians 2:8 [↑](#footnote-ref-66)
67. Romans 10:17 [↑](#footnote-ref-67)
68. Acts 22:28 [↑](#footnote-ref-68)
69. The **Valerian** and **Porcian laws** were [Roman](https://en.wikipedia.org/wiki/Ancient_Rome) [laws](https://en.wikipedia.org/wiki/Roman_law) passed between 509 BC and 184 BC. They exempted [Roman citizens](https://en.wikipedia.org/wiki/Roman_citizen) from degrading and shameful forms of punishment, such as [whipping](https://en.wikipedia.org/wiki/Flagellation), [scourging](https://en.wikipedia.org/wiki/Scourging), or [crucifixion](https://en.wikipedia.org/wiki/Crucifixion). They also established certain rights for Roman citizens, including **Provocatio**, the right to appeal to the [tribunes of the plebs](https://en.wikipedia.org/wiki/Tribunes_of_the_plebs). The Valerian law also made it legal to kill any citizen who was plotting to establish a tyranny. This clause was used several times, the most important of which was its usage by [Julius Caesar's](https://en.wikipedia.org/wiki/Julius_Caesar) assassins. Wikipedia. [↑](#footnote-ref-69)
70. In Romans 16:21 Paul refers to Jason as his countryman, because of this Jason is known as Jason of Tarsus. He is mentioned only in Acts 17:5-9 and in Romans 16:21. Barnes thinks that Jason may have been a relative of Paul. Secular history indicates that Paul appointed Jason a bishop in Tarsus. [↑](#footnote-ref-70)
71. See Appendix 10 and 11 for detailed discussions of these schools of philosophy. [↑](#footnote-ref-71)
72. Areopagus means “the hill of Ares”. Ares was the name of the Greek god of war, the Roman name for this god was Mars. Because of this, translators use either name for the same place in Athens. [↑](#footnote-ref-72)
73. A temple dedicated to the Hellenistic-Egyptian god Serapis [↑](#footnote-ref-73)
74. A sanctuary that included an image of Pythian Apollo (which was the name given to any priestess of the Temple of Apollo). [↑](#footnote-ref-74)
75. A temple that was dedicated to both Athena and Poseidon. [↑](#footnote-ref-75)
76. The KJV translation “are too superstitious” would be better translated as “more religious than others” which is actually what the base words (those that make up the word Luke used) mean. Most other translations use a phrase meaning “excessively religious” or something similar. The ASV says, “ye are very religious”. [↑](#footnote-ref-76)
77. See Appendix 11 for more information. Their view of the soul was that it exist until the Universe ended or that it would become part of God. [↑](#footnote-ref-77)
78. I am paraphrasing the comments on this passage made in the “*Septic’s Annotated Bible*” [↑](#footnote-ref-78)
79. “The Biblical City of Corinth” by David Padfield [↑](#footnote-ref-79)
80. Jeremiah 20:10 [↑](#footnote-ref-80)
81. Matthew Henry's Commentary on the Whole Bible Acts 18:1-6. [↑](#footnote-ref-81)
82. Matthew Henry proposes that they were either co-rulers or were rulers of separate synagogues. [↑](#footnote-ref-82)
83. “The Biblical City of Corinth” by David Padfield [↑](#footnote-ref-83)
84. Fausset’s Bible Dictionary [↑](#footnote-ref-84)
85. www.formerthings,com/gallio.htm [↑](#footnote-ref-85)
86. www.latter-rain.com/ltrain/gallio.htm [↑](#footnote-ref-86)
87. Daily Bible Study, Wayne Blank. Proconsul Gallio of Achaia [↑](#footnote-ref-87)
88. 1 Corinthians 1:1 [↑](#footnote-ref-88)
89. Matthew Henry's Commentary on the Whole Bible Acts 18:18-23 [↑](#footnote-ref-89)
90. See Appendix 12 for more details on the Nazirite Vow. [↑](#footnote-ref-90)
91. Acts 19:5 [↑](#footnote-ref-91)
92. The exact value in today’s money is difficult to determine. The language is not clear as to which coin it refers to. It is referring to a Jewish shekel; the value is very high. If it refers to a Roman drachma it is much lower. However, 50,000 drachmas was the equivalent of about 160 man years of farm labor. Using the drachma and understanding that one drachma was about the wage for one day of work, the value would be as high as $4,000,00.00 today. [↑](#footnote-ref-92)
93. Matthew 28:19 [↑](#footnote-ref-93)
94. Acts 22:3 [↑](#footnote-ref-94)
95. Adam Clarke's Commentary Acts 19:14 [↑](#footnote-ref-95)
96. The Skeptic’s Annotated Bible, Steve Wells [↑](#footnote-ref-96)
97. The Skeptic’s Annotated Bible Answered, Berend de Boer August 2011 [↑](#footnote-ref-97)
98. The Skeptic’s Annotated Bible, Steve Wells [↑](#footnote-ref-98)
99. John 21:25 [↑](#footnote-ref-99)
100. Galatians 1:10-22 [↑](#footnote-ref-100)
101. I Corinthians 16:9 [↑](#footnote-ref-101)
102. Adam Clarke’s Commentary Acts 20:1 [↑](#footnote-ref-102)
103. 2Corinthians 7:5 [↑](#footnote-ref-103)
104. This city is located about 4 miles south of the ancient city of Troy. During its heyday an estimated 100.000 people lived there. The modern name of Troas is Eski-Stamboul. [↑](#footnote-ref-104)
105. See Appendix 13 for information on this feast [↑](#footnote-ref-105)
106. Adam Clarke's Commentary Acts 20:7 [↑](#footnote-ref-106)
107. Pliny, *Letters*, transl. by William Melmoth, rev. by W.M.L. Hutchinson (Cambridge: Harvard Univ. Press, 1935), vol. II, X:96 as cited in Habermas, Gary R., *The Historical Jesus: Ancient Evidence for the Life of Christ*, (Joplin, MO: College Press Publishing Company) 1996. [↑](#footnote-ref-107)
108. The distance by road from Troas to Assos was about 31 miles. It would probably have taken Paul about 2 days to make this journey. The sailing distance was about forty miles. [↑](#footnote-ref-108)
109. Galatians 1:1; Galatians 1:10-24 [↑](#footnote-ref-109)
110. John 21:25 [↑](#footnote-ref-110)
111. The word Luke used here that is translated “virgin” is the same word that both he and Mathew used to describe Mary the mother of Jesus. [↑](#footnote-ref-111)
112. Philippians 4:6-7 (KJV) [↑](#footnote-ref-112)
113. Psalm 3:4-6 (KJV) [↑](#footnote-ref-113)
114. 2 Kings 6:15-17 (KJV) [↑](#footnote-ref-114)
115. See Appendix 14 [↑](#footnote-ref-115)
116. See Appendix 15 [↑](#footnote-ref-116)
117. This remark by Paul was made in haste and probably in anger. However, when Paul was told that the person he was talking to was the High Priest, Paul apologized stating that God had said “Thou shalt not speak evil of the ruler of my people.” This is probably referring to Exodus 22:28. It teaches us that we need to show proper respect to our rulers even when they act dishonorably toward us. [↑](#footnote-ref-117)
118. Tertullus was a lawyer trained in the art of oratory. In ancient times public speaking was considered a professional competence that was especially cultivated by politicians and lawyers. The Greeks were considered the masters in this field and were often employed to teach young Romans and others this art. Tertullus was probably a Roman proselyte. [↑](#footnote-ref-118)
119. Acts 23:12-22 [↑](#footnote-ref-119)
120. Acts 23:6-8 [↑](#footnote-ref-120)
121. Adam Clarke, *Adam Clarke's Commentary*, (New York: Abingdon-Cokesbury Press, 1826), WORD*search* CROSS e-book, Under: "Acts". [↑](#footnote-ref-121)
122. Acts 23:11 [↑](#footnote-ref-122)
123. Adam Clarke, *Adam Clarke's Commentary*, (New York: Abingdon-Cokesbury Press, 1826), WORD*search* CROSS e-book, Under: "Acts". [↑](#footnote-ref-123)
124. See Appendix 16, Pauls’ Voyage to Rome [↑](#footnote-ref-124)
125. Acts 16:25-28; Matthew 27:62-Matthew 28:15 [↑](#footnote-ref-125)
126. This and all following charts, unless otherwise noted, are taken from the web site www.biblecharts.org. [↑](#footnote-ref-126)
127. Taken in whole from the web site “Apologetics Press”. Found under “Doctrinal Matters, Baptism”. [↑](#footnote-ref-127)
128. Taken in whole from the web site: “What do the Scriptures Say?” Located at www.scripturetressay.com. [↑](#footnote-ref-128)
129. Stoicism, Wikipedia, the free encyclopedia. [↑](#footnote-ref-129)
130. Taken from the website www.gotquestions.org [↑](#footnote-ref-130)
131. www.bible-history.com [↑](#footnote-ref-131)
132. Barnes' Notes on the New Testament [↑](#footnote-ref-132)