

A workbook in Acts, intended for 26 class periods

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Acts

Part I: Chapters 1 - 12

Intended for 11 class periods

Witnesses in Jerusalem, Judea, and Samaria

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Before You Start

Do you consider yourself a Christian? If you don't, then the book of Acts is the best place to learn how to become one. If you do, then Acts will either challenge or confirm your relationship with the Lord, as it shows what the first Christians did to be saved. As you start this study, take a moment to write down your salvation experience. As you see people being saved in Acts, you will have at least ten chances to ask yourself, "Was I saved in the same way?"

Now think about the day your sins were forgiven. Write down. . .

a) the date and time

(For example, on a Sunday night in August when I was 22.)

b) exactly what you did

(E.g., prayed through, got the Holy Spirit, etc.)

c) why you did it/what you hoped to gain

(E.g., because my friends did it, or so I could take communion)

and d) what you did later

(E.g., joined a church, got baptized, told my family, etc.)

10 Examples of Conversion in Acts

“Repent and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord.” (Acts 3:19)

We can be converted to Christ in the same way people were converted in the first century. As the gospel spread (recorded in the book of Acts), many people rejected the good news about Jesus. However, we also learn what *faithful* people did in response to the preaching, in 10 separate examples.

Conversions in the book of Acts have no pattern of circumstance. In fact, five preachers (2 apostles and 3 other disciples) preach in 8 regions over some 30 years in various public places and in private. The people who hear the gospel are both men and women from a broad mixture of race, language, culture, religious background and wealth. But regardless of their religious, racial, or social background, the preacher, or the circumstances, they all displayed the same response to the gospel. Each one “obeyed from the heart that form of doctrine to which [they] were delivered.” (**Romans 6:17**) It was as if God were pouring each soul into a mold (from the word “form”), and they all came out looking the same – *saved*. The apostle Paul, who is one of the 10 examples*, later said that Jesus, in His mercy, showed “all longsuffering [toward him] as a pattern to those who are going to believe on Him for everlasting life.” (**1 Timothy 1:16**)

We see this pattern develop through the 10 cases as people hear the gospel being preached and respond to the message. On the table below, read the passages for each case and write in the verse that mentions it. [You may have to make some logical assumptions. For example, Peter told the Jews to repent (**Acts 2:38**), so when they followed his other instructions (**Acts 2:41**), we can assume they also repented.]

When you finish, some of the spaces will be blank because the text simply doesn’t mention every detail of every example, but you should still see a pattern that matches what Jesus said in **Matthew 28:18-20/Mark 16:16**. It is this pattern, given 10 times, that answers,

“What must I do to be saved?”

Heard the gospel	Believed	Repented	Confessed	Were Baptized	Result
3000 Jews 2:1-47					
Samaritans 8:5-12					
Simon 8:13					
Ethiopian 8:26-40					
*Saul (a.k.a. Paul) 9:1-18; 22:1-16					
Cornelius 10:1 - 11:18					
Lydia 16:14-15					
Jailer 16:25-34					
Corinthians 18:8					
Ephesians 19:1-7					

Extra Study from the 10 Examples of Conversion in Acts

<u>Believers Acts...</u>	<u>Preacher</u>	<u>Location</u>	<u>Religious Background</u>
3000 Jews 2:1-47	Peter and the 12 apostles	Jerusalem	Devout Jews who had crucified Jesus
Samaritans 8:5-12	Philip the evangelist (Acts 6:5)	Samaria	Mixed race with roots in Judaism
Simon 8:13	Philip	Samaria	Practicing magic; seeking praise
Ethiopian 8:26-40	Philip	Wilderness	Apparently a Jewish proselyte
Saul 9:1-18; 22:1-16	Ananias	Damascus	Devout Jew persecuting Christians
Cornelius 10:1 - 11:18	Peter	Caesarea	Devout Roman; kind to Jews
Lydia 16:14-15	Paul, Silas, and Luke	Philippi	Not a Jewess; a worshiper of God
Jailer 16:25-34	Paul and Silas	Philippi	Unknown; likely pagan
Corinthians 18:8	Paul	Corinth	Mostly idolaters and immoral people
Ephesians 19:1-7	Paul	Ephesus	Disciples of John the Baptist

Overview of Acts

Acts 1:1-13 overlaps with the last chapter of Luke. Jesus had been raised from the dead and had been given all authority in heaven and on earth (Matthew 28:18), but instead of using His power to do away with all suffering, or to punish every evil person, or, as the apostles hoped, to reestablish an earthly, Jewish kingdom, His first action as ruler of the universe was to send 11 men out to preach. In fact, they were to preach to the whole world and were simply to make disciples (followers/learners) of Jesus.

Jesus did not remain on earth to help them with their task. Instead, He went to the right hand of God where He intercedes for the saints (Romans 8:34) and sent the Holy Spirit to help with the preaching (Acts 2:33; John 14 - 16). The gospel message is simple (1 Corinthians 2:1-2; 15:1-4) and powerful (Romans 1:16; 1 Corinthians 1:18) and it carries great promise (Mark 16:16).

In the book of Acts, we see Christ's kingdom extend one soul, one family at a time as people submit to a new lord, Jesus. We also see Jesus' followers come to be envied, hated and severely persecuted, but the gospel spreads throughout the known world (Colossians 1:5-6). Acts tells the story of that spread. Chapters 1-12 show the gospel in Jerusalem, Judea and Samaria. At first, the disciples encounter no opposition, but persecution from the Jews gradually grows, and saints, including an apostle, lose their lives. Through God's providence, one of the worst persecutors becomes a Christian and carries the gospel "to the end of the earth" in chapters 13-28 (Book II of this series). Actually, he carries it through many provinces and eventually to Rome, the center of the world at that time, where it enjoys great success and can spread throughout the Empire.

While the gospel spreads, two clear patterns emerge. First, we see how people become Christians. In the ten cases in which we are given details, the details are identical. This pattern is very clear evidence of how we, in modern times, can become Christians, too. Second, we see what people do together as a church. We see their attitudes and their worship as well as how they spend their money. Their actions were guided directly by the apostles and serve as an example for modern churches.

Acts 1 - The Disciples On Their Own

Memory Verse - Acts 1:8

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

Summary

Jesus leaves the earth, so the apostles are on their own, now. But Jesus' departure brings great joy (Luke 24:52-53) and a comforting promise from two angels ("men"). All the disciples (a congregation of about 120) assemble in the temple. Their first order of business is to replace Judas, who fell by transgression, with a good man who will be a faithful apostle. The disciples continually pray and worship while awaiting Jesus' promise of the Holy Spirit.

Notes

The books of Acts and Luke were written to the same "Theophilus," a name which means "lover of God." Theophilus may have been an actual person, or Luke may have used that name simply to describe his intended audience.

A "sabbath's day journey" was 2,000 cubits (3,000 feet, or about 1/2 mile). It was the distance that God had set between the ark of the covenant and the people. Jewish rabbis taught that a person could walk that far on the sabbath without "working" which was against the Law.

Casting lots was a random way of deciding a matter, roughly equivalent to drawing straws. It was used by many nations (Esther 3:7; Jonah 1:7; Matthew 27:35), but was accompanied by prayer among the Jews (Judges 1:1-3) and interpreted as God's will (Proverbs 16:33). It is never mentioned after the coming of the Holy Spirit.

Acts 2 - Receiving Power

Memory Verse - Acts 2:36

*Let all the house of Israel know assuredly that
God has made this Jesus, whom you crucified, both Lord and Christ.*

Summary

The apostles receive miraculous power when they receive the Holy Spirit. They immediately preach Jesus as Lord and Christ to a huge crowd of Jewish worshippers. Those who believe are saved and develop a close relationship. They spend their time worshipping God and helping each other and are well received by the people at large.

Notes

Acts 2:1 occurs on the day of Pentecost, or the Feast of Weeks (Deuteronomy 16:9-11). According to Leviticus 23:4-22, the Passover (which Jesus observed the night before He was crucified) always fell on the 14th day of the month of Nisan (March-April; compare Esther 3:7) and was followed by a week-long Feast of Unleavened Bread (the start of the barley harvest in April-May). Seven sabbaths and one day later (the 50th day -- "pente" means "fifty") was the day of Pentecost. So Pentecost was always on Sunday.

Jesus was resurrected on Sunday during the feast of Unleavened Bread. Count six days to the Sabbath of the week of the Feast of Unleavened Bread, and add 50. There were 56 days between Jesus' resurrection and Pentecost.

The coming of the Holy Spirit in this chapter fulfilled many prophecies, including the promises of Jesus in John 14 - 16, Mark 9:1 and Acts 1:5, 8 (compare Luke 24:49). Peter said that the Holy Spirit's coming was the subject of Joel's prophecy in Joel 2:28-32.

The apostles' miraculous power included the ability to speak in languages that they didn't know (2:4). It's hard to know just how many languages would have had to have been spoken in order to reach the whole audience. If there were more languages than apostles, there may have been some miraculous help to the hearers. The places represented included the extreme edges of the Roman Empire: NE - Parthia; E - Judea; SE - Arabs; NW - Rome; N - Cappadocia; S - Egypt and Cyrene.

The Jews' evening started at 6:00 p.m. and lasted 12 hours. Then their day started at 6:00 a.m. and lasted 12 hours. Evening always came first, as in Genesis 1. The third hour of the day, then, was 9:00 a.m.

Peter preached the death, burial, resurrection and ascension of Jesus. Because his audience was Jewish, he quoted three times from the Old Testament. His introduction explained the coming of the Holy Spirit. Then he summarized Jesus' life. He quoted from the Psalms to make two points: 1) The Christ would be resurrected. Jesus, not David, had been resurrected -- Peter had seen the empty tomb and had seen Jesus Himself. So Jesus was the Christ. 2) The Lord would ascend to God's right hand. (Peter used the same passage that Jesus had used to stump the Pharisees, Matthew 22:41-46.) Jesus had ascended -- Peter had watched Him go. So Jesus was Lord.

Acts 2:27 in the King James Version reads, "Thou wilt not leave my soul in hell. . ." This is simply a poor translation which can be very confusing. The Greek word is "Hades," meaning death or the realm of the dead. The words for hell ("torment") are "gehenna" and "basanos." Jesus never went to torment. He told the thief on the cross that they were going to Paradise (Luke 23:43). The story of the rich man and Lazarus (Luke 16:19-31) describes the realm of the dead (Hades, v. 23), as having two parts: Abraham's bosom (obviously Paradise) and torment. Jesus went to the pleasant part of Hades. The same confusion arises in Matthew 16:18, where Jesus says of the church, "The gates of hell shall not prevail against it." (KJV) This actually reads, "The gates of Hades . . ." Clearly, Satan's dominion (hell) often prevails against the church by leading the saints into temptation and sin. But death (Hades) can never harm the church.

3,000 were saved on Pentecost, but 3,000 may have been only a small percentage of the number of Jews assembled. Remember that they had come from all over the Roman Empire.

The disciples' obedience (v. 41), spiritual activities (v. 42), steadfastness (v. 42), fear (v. 43), generosity (vv. 44-45), association (v. 46), joy (v. 46), sincerity (v. 46) and good reputation (v. 47) are all important aspects of the pattern of New Testament Christianity. Their new lives had started from the apostles' preaching and were continually guided by the apostles' teaching, or doctrine.

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

a. with one accord (v. 1)	___	released/untied
b. cloven (v. 3)	___	forgiveness
c. confounded (v. 6)	___	decay/decomposition
d. marvelled (v. 7)	___	tomb
e. full of new wine (v. 13)	___	unruly
f. prophesy (v. 17)	___	divided
g. whosoever (v. 21)	___	facial appearance
h. determinate (v. 23)	___	in agreement/together
i. foreknowledge (v. 23)	___	were surprised
j. loosed (v. 24)	___	permit/allow
k. holden of it (v. 24)	___	held by it
l. suffer (v. 27)	___	for certain
m. corruption (v. 27)	___	confused
n. countenance (v. 28)	___	utter by divine inspiration
o. sepulchre (v. 29)	___	whoever
p. fruit of his loins (v. 30)	___	distributed/divided
q. assuredly (v. 36)	___	firmly settled
r. remission (v. 38)	___	descendent/offspring
s. untoward (v. 40)	___	drunken
t. parted (v. 45)	___	things known in advance

Questions

The Baptism of the Holy Spirit, verses 1-13

- 1) What time of the day was it at the beginning of chapter 2?
- 2) What got people's attention focused on the apostles?

The First Gospel Sermon, verses 14-36

- 3) Summarize the sermon.
vv. 14-21 -
vv. 22-24 -
vv. 25-32 -
vv. 33-35 -
v. 36 -
- 4) On whom had God promised to pour His Spirit?
- 5) To whom would salvation come, according to Joel?
- 6) DIG: Where did Peter quote from in verses 25-28?
- 7) DIG: Where did Peter quote from in verses 34-35?
- 8) What two things did the Christ accomplish that David didn't do?
a. _____ b. _____

The Start of the Church, verses 37-47

- 9) Fill in the conversion chart for the 3,000 Jews.
- 10) What promise was Peter talking about in verse 39?
- 11) To whom was the promise?
- 12) Describe what happened among those who "gladly received his word."

Acts 3 & 4 - Persecution Begins

Witness in Jerusalem

Memory Verse - Acts 4:19, 20

*"Whether it is right in the sight of God to listen to you more than to God, you judge.
For we cannot but speak the things which we have seen and heard."*

Summary

The apostles bear witness in Jerusalem to the Lord's resurrection. The Lord bears witness to the apostles' authority by working miracles by their hands. (See Hebrews 12:3-4 and Mark 16:17-18). Peter and John are arrested and are commanded not to teach in Jesus' name. Peter and John say that they have to speak what they've witnessed. They go to the disciples and pray for boldness to continue preaching.

Notes

The great response to the preaching of Jesus' resurrection brought persecution from the Sadducees who didn't believe in resurrection. (Acts 23:8) But the Jews had no scriptural defense for their belief so all they could do was to tell the preachers to shut up.

The temple was surrounded by the court of the Gentiles which was bordered by a long, double row of columns which supported a roof. Roman guards patrolled the temple area from atop this roof to keep the peace. Solomon's Porch was the eastern row of columns and may have survived from Solomon's time. The southern colonnade was made up of four rows of columns (162 in all) and was called the Royal Porch.

The apostles' miracles, like Jesus', were instantaneous, thorough and undeniable.

Moses and Jesus had a lot in common. See Deuteronomy 18:15-22 and make a list of their similarities.

Man's laws and God's word sometimes clash. Often we can satisfy both, but sometimes we must choose one or the other, as did Peter and John. They boldly preached to their persecutors, pointing out sin and pointing to Jesus as the only Savior. Only people who have been with Jesus have this type of wisdom and courage.

The disciples' prayer praised God, quoted Scripture and applied it to recent events, and asked for God's help. They received an immediate answer!

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|----------------------------------|-----|-----------------------|
| a. alms (3:2) | ___ | change your mind |
| b. just (3:14) | ___ | lineage |
| c. soundness (3:16) | ___ | health |
| d. wot (3:17) | ___ | donations to the poor |
| e. repent (3:19) | ___ | families/relatives |
| f. restitution (3:21) | ___ | know |
| g. seed (3:25) | ___ | reasonable/fair |
| h. kindred (3:25) | ___ | restoration |
| i. grieved (4:2) | ___ | anything |
| j. in hold (4:3) | ___ | You are |
| k. eventide (4:3) | ___ | strictly |
| l. howbeit (4:4) | ___ | does |
| m. morrow (4:5) | ___ | considered worthless |
| n. midst (4:7) | ___ | evening |
| o. doth (4:10) | ___ | uneducated/untrained |
| p. set at nought (4:11) | ___ | listen/heed |
| q. ought (4:32) | ___ | obvious |
| r. head of the corner (4:11) | ___ | equally shared |
| s. unlearned and ignorant (4:13) | ___ | in custody |
| t. manifest (4:16) | ___ | we have to tell |
| u. straitly (4:17) | ___ | chief cornerstone |
| v. henceforth (4:17) | ___ | middle/center |
| w. hearken (4:19) | ___ | empty/pointless |
| x. we cannot but speak (4:20) | ___ | next day |
| y. Thou art (4:24) | ___ | however |
| z. vain (4:25) | ___ | disturbed |
| aa. in common (4:32) | ___ | from now on |

Questions

Healing the Lame Man, 3:1-10

- 1) Who went into the temple?
- 2) For what did the lame man ask? What did he receive?
- 3) Name at least two things that made this event so amazing.
a. b.
- 4) Did the healing convince everyone, or just the people who wanted to believe?

Peter's Sermon, 3:12-26

- 5) In verse 13, Peter makes connections between God and _____,
between _____ and _____, and between Jesus and _____.
- 6) Name four descriptions of that's crowd's guilt regarding Jesus' death.
a. b.
c. d.
- 7) Summarize the sermon.
vv. 12, 16 -

vv. 13-15 -

vv. 19-24 -

vv. 25-26 -
- 8) DIG: Where did Peter quote from in vv. 22-24?

Peter and John Are Arrested, 4:1-22

- 9) How effective was the preaching in chapter 3?
- 10) Summarize Peter's defense.
10 -

11 -

12 -
- 11) What was the reaction of the rulers, elders, scribes, and priests to the apostles' preaching (verse 13)?
- 12) Who claimed that the miracle in chapter 3 was a fake? Why?
- 13) What did the Jewish leaders command in verse 18?
- 14) What was Peter's reply?

Prayer for Boldness, 4:23-31

- 15) What was the reaction of the disciples to this first persecution?
- 16) What Psalm is quoted in verses 25-26? What fulfilled that prophecy?
- 17) What request do the disciples make in verses 29-30?
- 18) How and when did God answer the prayer? (See also Acts 4:14-16.)

Acts 5 - Persecution Grows ... in Jerusalem

Memory Verse - Acts 5:29

We ought to obey God rather than men.

Summary

The disciples share with each other and are blessed by the sharing.

The first mention of sin in the church involves mishandling money, and God strikes dead two Christians. Everyone, in and out of the church, is greatly afraid, but miracles and conversions continue.

All of the apostles are put in jail for breaking the "law" made in chapter 4. The Lord breaks them out of jail and they return to preaching. They are put on trial and are saved from death by some level-headed advice.

Notes

The needs of the saints are the responsibility of the saints. The apostles didn't use their power to fill physical needs - - the saints sold their possessions to help each other. Barnabas was one of the generous, relatively wealthy saints.

Ananias and Sapphira died tragic deaths, but their deaths taught an important lesson to the rest of the church. [Christians who sin after this seem more ready and willing to repent.]

Multitudes were healed both of physical illness and demon possession as well as the guilt and burden of sin. Peter's attitude toward the use of miraculous healing was stated in 3:12-16.

This was the second trial for Peter. He again accused the authorities of killing the Savior, and he spelled out his decision to the council to keep preaching. (5:29)

Gamaliel was the Jewish leader at whose feet the apostle Paul (when still called Saul) studied. Although the Sadducees "agreed" with Gamaliel to leave the apostles alone, they beat them before releasing them. God saved the apostles from jail, but not from persecution. Concerning the apostles' reaction to the persecution (5:41), see James 1:2-3 and Matthew 5:11-12.

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|---|-----|------------------------------------|
| a. privy (v. 2) | ___ | died |
| b. gave up the ghost (v. 5) | ___ | esteemed highly |
| c. wound him up (v. 6) | ___ | outside |
| d. straightway (v. 10) | ___ | wrapped him up |
| e. durst (v. 13) | ___ | dared |
| f. magnified (v. 13) | ___ | aware |
| g. vexed (v. 16) | ___ | immediately |
| h. indignation (v. 17) | ___ | tormented |
| i. without (v. 23) | ___ | wondered what the outcome would be |
| j. doubted of them whereunto
this would grow (v. 24) | ___ | anger |

Questions

All Things in Common, 4:32-37

- 1) What attitude prevailed among the disciples?
- 2) What did they share with each other?
- 3) Who was in charge of seeing that it was shared fairly?

The Greedy Givers, 5:1-11

- 4) What did Ananias sell?
- 5) Did he *have* to sell it?

- 6) After he sold it, did he *have to give the money away*?
- 7) So, what was his sin?
- 8) Tell some things we know about the Holy Spirit based on this story.
- 9) What happened to Ananias?
- 10) How long 'til Sapphira came in?
- 11) What was her response to Peter?
- 12) What happened to her?
- 13) What reaction did people have?

Signs and Wonders, 5:12-16

- 14) Describe the respect Peter had from the people.
- 15) What kind of people were brought to Peter?
- 16) What happened to them?

The Apostles on Trial, 5:17-42

- 17) Who arrested the apostles this time?
- 18) Describe . . . the condition of the jail
. . . the conditions of the guards,
and the jail break.
- 19) TRICK QUESTION: Where did the prisoners hide?
- 20) Why were they re-arrested peacefully?
- 21) Was the accusation in verse 28 correct?
- 22) Summarize Peter's defense:
v. 29 -

vv. 30-31 -

v. 32 -
- 23) Who stood up and gave advice?
- 24) DIG: Where else do we read about this man in the Bible?
- 25) What was his advice?
- 26) What happened to the prisoners at the end of the chapter?

Acts 6 - Stephen's Works ... in Jerusalem

Memory Verse - Acts 6:8,10

*Stephen, full of faith and power, did great wonders and signs among the people. . .
And they were not able to resist the wisdom and the Spirit by which he spoke.*

Summary

Conflict arises between ethnic groups within the church and the church appoints seven men to see that it is resolved. Two of the seven, Stephen and Philip, become the main preachers in chapters 6-8. They have similar qualifications, including being full of the Holy Spirit, but they preach to opposite types of listeners. Stephen is martyred by the Jews, but Philip is well received by the Samaritans and by an Ethiopian proselyte to the Jewish faith. [This is significant foreshadowing for chapters 13-28.]

Notes

Hellenists, or Grecians, were people who had adopted the Greek culture and language. Hebrews spoke only Hebrew.

The church had basically established a soup kitchen for the daily distribution of food to needy widowed saints. Unfortunately, there were some inequities in how it was being handled.

The apostles tended to spiritual concerns and refused to become bogged down in carnal matters. Carnal matters do have a place in the church, however, so seven good men were chosen to help.

Laying on of hands was a symbolic way to bestow blessings or rights, such as rights of inheritance and honor of an office.

The gospel continued to spread, even among the Jewish priests, but Stephen was called before the council. This is the same council whose plans to kill the apostles had been frustrated in chapter 5.

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|------------------------|-----|-------------------------|
| a. ministration (v. 1) | ___ | a satisfactory solution |
| b. reason (v. 2) | ___ | secretly induced |
| c. look (v. 3) | ___ | convert |
| d. report (v. 3) | ___ | distribution |
| e. proselyte (v. 5) | ___ | seek/search |
| f. suborned (v. 11) | ___ | reputation |

Questions

Seven Are Selected to Serve, verses 1-7

- 1) What problem came up in the church?
- 2) MULTIPLE CHOICE: How often did the problem come up?
a. monthly b. weekly c. daily
- 3) Why didn't the apostles *personally* help the Grecian widows?
- 4) What was the solution to the problem?
- 5) Who selected seven men?
- 6) What kind of men were they?

- 7) Why did the apostles lay hands on the seven men?
- 8) MULTIPLE CHOICE: The problem was. . . a. swept under the rug b. given a quick fix c. resolved
- 9) Who was obedient to the faith?

Stephen's Works and Words, verses 8-15

- 10) What did Stephen do among the people besides serve tables?
- 11) Who disputed with Stephen?
- 12) MULTIPLE CHOICE: Cyrenians and Alexandrians were
 - a. two groups of philosophers c. people of two cities
 - b. two sects of the Jews d. people of two countries
- 13) List at least 5 similarities between Stephen and Jesus (based on Acts 6).
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.

Acts 7 - Stephen's Words

. . . in Jerusalem

Memory Verse - Acts 7:59

*They stoned Stephen as he was calling on God and saying,
"Lord Jesus, receive my spirit."*

Summary

Stephen preaches to the council about God's faithful followers from Abraham to Solomon. He accuses the council of murdering the Just One, and this time Gamaliel does not keep the council from their evil desire to kill Christians.

Notes

Chapter 7 is the equivalent of the Reader's Digest Condensed version of the entire Old Testament.

Stephen's defense is probably best outlined by the people to whom he refers. He pointed out repeatedly that God's chosen leaders, from the patriarchs to Jesus, were always rejected and oppressed, and often by the Israelites themselves!

When Stephen was stoned, he received a heavenly vision and prayed directly to Jesus twice.

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|------------------------|-----|-----------------------------|
| a. thence (v. 4) | ___ | treacherously |
| b. on this wise (v. 6) | ___ | there |
| c. sojourn (v. 6) | ___ | struck/ground at |
| d. entreat (v. 6) | ___ | fathered |
| e. begat (v. 8) | ___ | direction |
| f. dearth (v. 11) | ___ | famine/drought |
| g. threescore (v. 14) | ___ | reside temporarily |
| h. subtilly (v. 19) | ___ | treat |
| i. oracles (v. 38) | ___ | in this way |
| j. disposition (v. 53) | ___ | 60 |
| k. gnashed on (v. 54) | ___ | authoritative, wise sayings |

Questions

The Patriarchs, verses 1-16

- 1) How do we know God liked Abraham?
- 2) Who oppressed Abraham's family, and for how long?
- 3) What eventually became of Abraham's family?
- 4) How do we know God liked Joseph?
- 5) What did Joseph's brethren do to him?
- 6) Who did Joseph eventually become?

Moses, verses 17-36

- 7) How do we know God liked Moses?
- 8) What did Moses' brethren do and say when Moses tried to reconcile them?
- 9) What did God eventually do for them through him?

Israel's Rebellion, verses 37-43

- 10) Who besides the Lord spoke God's word to Moses?
- 11) What did the Israelites do to God's prophet, Moses?
- 12) To where did the Israelites' minds turn?
- 13) What did the Israelites do to God's worship?

God's True Tabernacle, verses 44-50

- 14) Where had the Israelites sought God to worship Him?
- 15) But where does God truly dwell?

"They Killed Those Who Foretold the Coming of the Just One" all over again, verses 51-60

- 16) THINK BACK: Was Stephen's accusation in verse 52 different from Peter's in 2:23, or 4:10, or 5:30?
- 17) How do we know God liked Stephen?
- 18) What did Stephen's brethren do to him?
- 19) List three or four more similarities between Stephen and Jesus from chapter 7.
 - a.
 - b.
 - c.
 - d.

Acts 8 - Philip's Witness in Samaria

Memory Verse - Acts 8:12

When they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.

Summary

The execution of Stephen encourages the Lord's enemies. A severe persecution starts, and the disciples (but not the apostles) flee Jerusalem.

Philip goes north and preaches in the neighboring region of Samaria, and the gospel enjoys great success.

This great chapter shows the gospel's power to overcome hatred and persecution, as well as racial barriers. It shows the importance of beginning to teach someone at his or her level of understanding and interest. It demonstrates God's control over circumstances to bring together sinners and preachers. And it displays both the urgency of water baptism, and the joy following baptism.

Notes

Ironically, persecution caused the gospel to spread, sparking the fulfillment of Jesus' promise that His witnesses would travel beyond Jerusalem.

Philip could do miracles, but the apostles came from Jerusalem and laid hands on the disciples to impart the Holy Spirit. The gift of the Holy Spirit did not automatically follow water baptism.

People always went "down" from Jerusalem even if they were travelling north because Jerusalem is on a mountain.

Half of the conversions in Acts occur in two chapters: 8 and 16.

The Samaritans serve as an example that preaching, not miracles, converts souls to Christ.

Simon serves as a clear example of 1) the gospel's power to convert prideful people, 2) how a person's old life-style can corrupt his Christian walk, 3) how easy it is for a new Christian to sin, and 4) how a Christian receives forgiveness.

The treasurer serves as an example of 1) diligent Bible study, 2) the benefit of studying with others, 3) the power of the Old Testament to preach Christ, 4) confession of faith in Christ, and 5) the mechanics of water baptism.

Some Greek manuscripts of the New Testament omit verse 37. The example of the treasurer still fits the pattern of all other conversions in Acts, and there are several other passages about confession.

Caesarea is N of Azotus which is NE of Gaza. Ethiopia is a country SSW of the city of Gaza which is WSW of Jerusalem. Gaza, Azotus and Caesarea are all cities along the Mediterranean coast of Palestine.

The treasurer was probably a black man. Strictly speaking, eunuchs are castrated men, and as such were often given the job of guarding the royal harem. From this practice, the term "eunuch" came to be applied to any officer, even married men. (E.g., the Hebrew word for eunuch, <saris>, is translated "officer" in Genesis 39:1.)

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|-------------------------------|-----|-----------------------|
| a. haling (v. 3) | ___ | castrated man |
| b. palsies (v. 7) | ___ | very acrid bile |
| c. bewitched (v. 9, 11) | ___ | Isaiah |
| d. wondered (v. 13) | ___ | astounded/tricked |
| e. lot (v. 21) | ___ | was in awe/was amazed |
| f. gall of bitterness (v. 23) | ___ | asked |
| g. eunuch (v. 27) | ___ | portion |
| h. Esaias (v. 28) | ___ | dragging |
| i. desired (v. 31) | ___ | mute/silent |
| j. dumb (v. 32) | ___ | paralysis |

Questions:

Scattering to Samaria, verses 1- 8

- 1) To where did Christians scatter?

- 2) Who stayed in Jerusalem?
- 3) Tell what Saul did to Christians when he came off the “sidelines” onto the “front line.”
- 4) What did the scattered Christians do? . . . hide?
- 5) V. 5 - Is this Philip the apostle? How do you know?
- 6) Besides preaching Christ, what did Philip do?

Simon the Sorcerer, verses 9-25

- 7) Was Simon the magician new to Samaria?
- 8) Readers of the King James Version, put verse 9 in your own words.
- 9) Describe Simon’s reaction to Philip.
 - a.
 - b.
 - c.
- 10) Fill in the conversion chart for the Samaritans and Simon.
- 11) What miraculous thing did Philip (the miracle worker) not do?
- 12) How and when did the Samaritans receive the Holy Spirit?
- 13) What did Simon try to do?
- 14) APPLY: Should a Christian be re-baptized when he sins? Explain.
- 15) What could the apostles add to Philip’s message? (See v. 25.)

The Ethiopian Treasurer, verses 26-40

- 16) List 2 supernatural events involved in the treasurer’s conversion.
 - a.
 - b.
- 17) DIG: What Old Testament passage was the eunuch reading?
- 18) How do we know that “preaching Jesus” involves preaching about baptism?
- 19) How do we know that baptism is immersion in water?
- 20) The treasurer went on his way doing what?
- 21) Fill in the conversion chart for the treasurer.
- 22) Philip went on his way doing what?

Acts 9:1-31 - Saul's Conversion

Acts 22:3-21; 26:9-20 - Saul's Version of His Conversion

Memory Verse - Acts 9:15

*He is a chosen vessel of Mine to bear My name before Gentiles, kings and the children of Israel.
For I will show him how many things he must suffer for My name's sake.*

Summary

Saul was introduced in chapter 7 as a collaborator in Stephen's execution. In chapter 8, he "made havoc of the church." In chapter 9, he "sees the Just One and hears His voice." He is convinced from that single, brief encounter that Jesus had been raised from the dead and was alive, had ascended to heaven, was therefore Christ and Lord, and that Saul's devotion to God was pitifully misguided. (Compare Romans 10:1-3.)

Saul the persecutor becomes Saul the persecuted. The Jews lose their champion Christian chaser, and the church has peace.

Notes

Damascus was about 130 miles from Jerusalem. Saul was extremely determined to stop the Christian "heresy" from spreading. He was "chasing down" Christians who has scattered in the last chapter.

Saul had been kicking against the goads (similar to cattle prods). In other words, he should've known from the Old Testament that Jesus was the Christ, but he was resisting God's guidance.

Saul serves as a clear example of what does not save: sincerity, Bible knowledge, prayer and a personal miracle.

When Saul started preaching for the very people he had gone to persecute, he was feared by Christians and considered to be a traitor by the Jews. To get an idea of his predicament, imagine Hitler seeking asylum in the United States and becoming a general in the U.S. Army.

Barnabas makes his second appearance, befriending and encouraging the outcast Saul.

Saul escapes danger in Damascus (see 2 Corinthians 11:32-33) and later escapes Jerusalem. The disciples send him back home to Tarsus (N of the island of Cyprus).

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|------------------------|-----|--------------------|
| a. pricks (9:5) | ___ | truly |
| b. forthwith (9:18) | ___ | immediately |
| c. assayed (9:26) | ___ | foreign |
| d. verily (22:3; 26:9) | ___ | goads/cattle prods |
| e. strange (26:11) | ___ | fitting/suitable |
| f. meet (26:20) | ___ | tried |

Questions

(To answer these questions, be sure to compare all the readings.)

Before Meeting Jesus

- 1) Who gave Saul authority to persecute Christians?
- 2) Describe Saul's attitude toward Jesus.

Meeting Jesus

- 3) What did Saul see?
- 4) What did Saul hear?
- 5) What did his companions see?
- 6) What did his companions hear?

- 7) What time of day was it?
- 8) What posture did Saul assume?
- 9) How did Jesus identify Himself?
- 10) Was it enough for Saul to be sincere in his religion? (See Acts 23:1; 26:9; 1 Timothy 1:13.)
- 11) Was Saul saved on the road to Damascus? Support your answer.
- 12) Was Saul saved once he believed and prayed? Support your answer.

After Meeting Jesus

- 13) In what sense does Ananias call him “brother Saul” before he was baptized?
- 14) List 3 supernatural events associated with Saul’s conversion.
 - a.
 - b.
 - c.
- 15) List three things that Saul was doing during his first three days in Damascus.
 - a.
 - b.
 - c.
- 16) Did God hear the prayer of Saul the sinner? (See 9:11; Compare Isaiah 59:1-2, and John 9:31.)
- 17) Fill in the conversion chart for Saul.
- 18) Describe the mission that Jesus gave Saul.
- 19) Saul would have to suffer greatly for the name of Jesus. How is this “poetic justice”?
- 20) From 1 Timothy 1:12-17, 1 Corinthians 15:8-10, and Galatians 1:11-24, describe Saul's attitude toward Jesus and toward himself.

Toward Jesus

Toward Himself

Acts 9:32 - 10:48 - The First Gentile Christians

Memory Verse - Acts 10:34-35

In truth I perceive that God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him.

Summary

Cornelius was a pioneer into a new era in the kingdom of God. His story is the first one we read of a true Gentile (non-Jew) becoming a Christian.

God has a strong hand in all the events, from establishing Peter's credentials through miracles (9:32-43) to the visions that both Peter and Cornelius received to baptizing Cornelius and his household in the Holy Spirit.

Notes

Lydda and Sharon were closely neighboring cities. Lydda and Joppa were both WNW of Jerusalem and were about 15 miles apart. Caesarea was about 30 miles N of Joppa.

We don't know how long Philip was in Samaria or how long it took him to get to Caesarea (chapter 8), and we don't know the exact timing of chapters 8, 9 and 10, so we don't know why Philip wasn't chosen to preach to Cornelius. Surely an apostle was appropriate for such a controversial mission. But we also know that Jesus had given the keys of the kingdom to Peter and the apostles. (Matthew 16:19; 18:18) The apostles had already "opened the door" to the Jews in Acts 2. Now it was time to open the kingdom to the Gentiles.

It's ironic that when Peter received the vision about clean and unclean animals, he was staying with a tanner, whose trade in tanning and preserving hides made him ceremonially unclean and caused him to live out on the S edge of town.

Peter's vision was about animals, but he correctly applied it to *people*.

Acts 10:34 says that God is not prejudiced. The next verse (10:35) describes God's special favor, but teaches that *anyone* in *any nation* can choose to fear Him and work righteousness, and thus receive that special favor.

Peter does not quote from the Old Testament to his non-Jewish audience.

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|-----------------------|-----|-------------------|
| a. almsdeeds (9:36) | ___ | donations |
| b. centurion (10:1) | ___ | leader of 100 men |
| c. band (10:1) | ___ | acts of kindness |
| d. alms (10:2) | ___ | noon |
| e. ninth hour (10:3) | ___ | a military unit |
| (See ch. 1 notes.) | ___ | objection |
| f. sixth hour (10:9) | ___ | 3 p.m. |
| g. gainsaying (10:29) | | |

Questions

Peter's Works, 9:32-43

- 1) Was Peter willing to travel in order to help out?
- 2) What miracle did he perform?
- 3) Why is it important for us to see Peter doing miracles? (Hint: Hebrews 2:3, 4)
- 4) What was the reaction in the community?

Cornelius' Vision, 10:1-8

- 5) What kind of man was Cornelius?
- 6) Was he a Jew or a Gentile?

- 7) What was Cornelius doing when he saw the vision?
- 8) What purpose did the vision serve - - did it save him?

Peter's Vision, verses 9-16

- 9) How was Peter feeling when he fell into a trance?
- 10) Describe Peter's vision.
- 11) The Law of Moses gave strict dietary instructions. SPECULATE: Why did Peter argue with the voice?

Peter's Preaching, verses 18-43

- 12) What lesson had Peter learned from the vision about animals?
- 13) What purpose had Peter's vision served for Cornelius?
- 14) How did Peter react to Cornelius' worship?
- 15) Who was waiting for Peter, and for what were they waiting?
- 16) Summarize the sermon.
vv. 34-35 -

vv. 36-38 -

vv. 39-41 -

vv. 42-43 -

The Baptism of the Holy Spirit, verses 44-48

- 17) What three phrases (from vv. 44, 45, 47) describe what happened while Peter was preaching?
- 18) What were Cornelius and his group then able to do?
- 19) How is this different from what happened to the apostles in Acts 2?
- 20) THINK BACK: What prophecies did this fulfill?
- 21) What was the reaction of Peter's companions?
- 22) What was Peter's reaction?
- 23) Fill in the conversion chart for Cornelius.

Acts 11 - Antioch: The First Multiracial Church

Memory Verse - Acts 11:18

God has also granted to the Gentiles repentance to life.

Summary

Peter's Jewish brethren call him on the carpet because of his association with the Gentiles (Cornelius and family). But when Peter explains God's workings in the events of chapter 10, the Jews withdraw their objections.

Peter isn't the only one to preach to Gentiles. Some brethren go to Antioch, where the first multiracial church is established. The church at Jerusalem sends Barnabas to see what was happening. He rejoices and recruits Saul to help with the work there. Now that the promise of the Holy Spirit has been extended to Jews and Gentiles, the disciples receive a new name, Christians. (Compare Isaiah 62:2.) The church in Antioch will become Saul's headquarters for preaching to the end of the earth (chapters 13-28).

With Gentiles now in fellowship with Jews in the Lord, God's kingdom matures and barriers melt away.

Notes

The Jews were accustomed to a special, exalted position in God's eyes (see Romans 9:4-5). They had a God-given command not to intermarry with other nations, and they naturally considered themselves superior to those in other races. It was very hard for them to accept the idea that non-Jews could be on equal footing with them, just as Peter had to have divine help to overcome his prejudice. Racial prejudice exists in many cultures, but an example close to home is the superior attitude that some whites have toward blacks. The irony there is that white people are Gentiles, too, and would have been looked down on by the Jews, according to the Law of God through Moses. No Gentile should feel superior to another; we should all be thankful to be in Christ.

Peter ties the events at Cornelius' house to the coming of the Holy Spirit in chapter 2. The promise was to the Jews, "and to all who are afar off" (Acts 2:39; compare Ephesians 2:17).

Notice that 11:19 takes us back in time to 8:4.

The text in Acts doesn't say who came up with the term "Christians." Isaiah predicted that the Lord Himself would give a new name when Gentiles see His righteousness. The city of Antioch was known for giving out nicknames, so the Lord may have used natural, human means to give His people a new name. We don't know if the term was derisive or was simply meant as a descriptive nickname, "little Christs" or "Christ-followers."

The church found out about a future need that the brethren would have, and determined to help meet it.

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|----------------------|-----|-------------------|
| a. contend (v. 2) | ___ | stand with |
| b. expound (v. 4) | ___ | famine |
| c. bade (v. 12) | ___ | stick closely |
| d. withstand (v. 17) | ___ | explain in detail |
| e. cleave (v. 23) | ___ | stand against |
| f. dearth (v. 28) | ___ | split apart |
| | ___ | argue |
| | ___ | invited |

Questions

Peter Defends God, verses 1-18

- 1) Who gave Peter the hardest time about going to Cornelius' house?
- 2) Specifically what was Peter's sin, according to them?
- 3) Compare verses 5-10 to the record in chapter 10. What new details are given?
- 4) How many Jewish companions had travelled with Peter?

- 5) Tell what God did or said according to the following verses:
 9 -
 12 -
 13 -
 15 -
 18 -
- 6) What was Peter's conclusion?
- 7) What was the reaction of "they that were of the circumcision"?
- 8) 11:15 says that the Holy Spirit fell on Cornelius "as upon us at the beginning." To what does that refer?
- 9) THINK BACK: Find where Jesus had said the quotation in v. 16.

The Active Antioch Church, verses 19-30

- 10) Many were preaching only to Jews. To whom did some people start preaching?
- 11) From where were these "preachers"?
- 12) What was the response of the listeners?
- 13) What reaction did the church in Jerusalem have?
- 14) What kind of man was Barnabas?
- 15) THINK BACK: Where in Acts were we first introduced to him?
 Now look at that passage. From where was Barnabas?
- 16) What was Barnabas' reaction to the new work?
- 17) Who did Barnabas fetch to help with the new work, and where did he find him?
- 18) For how long did they work with that church?
- 19) Now that the church finally included Gentiles, what were the disciples called?
- 20) Describe the love of the new converts for the Jewish Christians in Jerusalem.

Acts 12 - Persecution in Jerusalem

Memory Verse - Acts 12:5

Peter was therefore kept in prison, but constant prayer was offered to God for him by the church.

Summary

Meanwhile in Jerusalem, the persecution is still growing, but at the hands of a new enemy. Herod, representing the Roman government, gets involved and harasses the church. He silences one of the Sons of Thunder (Mark 3:17) and is about to break "A Stone" (John 1:42) when the angel of the Lord helps with an astounding jailbreak, to the surprise of even the church. The Lord removes Herod for his blasphemous, exalted attitude, and God's word continues to grow.

Notes

Acts 12:3-4 refer to the Days of Unleavened Bread and the Passover - - Jewish holy days. The KJV refers to "Easter" in verse 4, but the Greek word is <pascha> which is always translated, "Passover." Easter was a human invention. The Council of Nicea in 325 A.D. decided that there should be a yearly, Christian celebration of the resurrection on the first Sunday after the full moon following the vernal equinox. That system is still followed, which places Easter between March 22 and April 25. But the church under the apostles' direction celebrated Christ's resurrection every Sunday in the Lord's Supper and every time someone was baptized. The translators of the King James Version were familiar with the Roman Catholic substitution of Easter for the Jewish <pascha> and allowed the term to be translated accordingly.

Be sure to enjoy the humor in the situation following the jailbreak, but also realize that the church couldn't believe that God had actually answered their prayer.

Acts 12:18 is the last reference to Peter in the book of Acts. In chapters 13-28, the gospel will spread at the hands of Saul.

A jailer who lost his prisoner lost his life. Several guards lost their lives that day.

Herod travelled from Judea 60 miles NW to Caesarea. Tyre and Sidon were coastal cities in Phoenecia, NW of Galilee.

An ancient historian, Josephus, says that Herod had a parasitic infection and that it took him three days to die. Notice that the Scripture says Herod was immediately struck, but it does not say that he immediately died.

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|-----------------------|-----|------------------|
| a. quarternion (v. 4) | ___ | knew |
| b. wist (v. 9) | ___ | 1/4 of an onion |
| c. oration (v. 21) | ___ | a public address |
| | ___ | mist |
| | ___ | a squad of 4 |

Questions

Death and Danger, verses 1-4

- 1) Whom did Herod kill?
- 2) What group of people encouraged Herod to persecute Christians?
- 3) Whom did Herod imprison?
- 4) What were Herod's plans for him?
- 5) How was this persecution different from the persecution in chapters 4 - 7? (Hint: Think about who was doing the killing and whom was being killed.)

Peter's Jail Break, verses 5-19

- 6) What was the church doing while Peter was in jail?

- 7) Describe the security system around Peter.
- 8) Describe Peter's escape.
- 9) What did Peter think, at first, was happening?
- 10) When did he realize the truth?
- 11) What did Rhoda forget to do?
- 12) What did the church think of Rhoda when she gave them her news?
- 13) How did the church explain away what Rhoda had seen?
- 14) What was the church's reaction when they saw Peter?
- 15) Where did Peter go once he was safe?
- 16) What happened to jailers who lost their prisoner?

Herod's Death, verses 20-24

- 17) Why did the Sidonians want to "butter up" Herod (2 reasons)?
 - a.
 - b.
- 18) What did the crowd shout?
- 19) What should have been Herod's reaction? (Hint: Notice Peter's reaction in 10:26.)
- 20) RESEARCH: How does Josephus' story fit with what the Scripture says and clarify the events?
- 21) How does this chapter about persecution turn out for God's word in the end?

Acts

Book II: Chapters 13 - 28

Intended for 15 class periods

Witnesses to the End of the Earth

Paul's First Circuit

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- 13. Chapter 14 - "How Many Things He Must Suffer . . ." Page 29

The Debate with the Judaizers

- 14. Chapter 15 - The Council in Jerusalem Page 31

Paul's Second Circuit

- 15. Chapter 16 - Witness in Macedonia Page 34
- 16. Chapter 17 - Witness by the Aegean Sea Page 37
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Paul's Third Circuit

- 18. Chapter 19 - Witness in Ephesus Page 41
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Prison in Jerusalem

- 20. Chapter 21 - Arrival and Arrest Page 46
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Journey to the Center of the World

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Maps

- The Spread of the Gospel Page 60
- Paul's First and Second Missionary Journeys Page 61
- Paul's Third Missionary Journey and Trip to Rome Page 62

Paul's First Circuit

Chapter 13 - Witness in Asia Minor

Memory Verse - Acts 13:46

It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.

Summary

Paul and Barnabas are sent by the Holy Spirit to preach in places where the gospel had not yet reached. They encounter varying degrees of opposition, mainly from Jews, but manage to establish several churches. Their journey covers only a short distance, and they return to each church and appoint elders before returning to Syrian Antioch.

Notes

Prayer and fasting are often neglected in modern times. Jesus had predicted that, once He had gone, His disciples would fast. (Luke 5:33-35) Here we have an example of teachers and prophets in the church fasting. It was apparently something they did regularly. In chapter 14, prayer and fasting were conducted when elders were appointed.

As Saul (a Hebrew name) began interacting more with Gentiles, he began to be called Paul (a Greek name), and he used "Paul" when writing to the churches.

Paul displayed the power of the Holy Spirit in a dramatic (and rare) attack on the Lord's enemy. Zeal for the Lord's house had always consumed Paul. Perhaps this also helped to distance him from his past life of persecuting Christians.

John was also called Mark. (Acts 12:25) John Mark's mother, Mary, lived in Jerusalem (Acts 12:12), but we don't know why Mark left Paul and Barnabas.

In each city, the preaching was usually addressed to the synagogue on the Sabbath. The gospel was usually well-received until envy (13:45) or some other evil motive interfered. Paul was opposed on Cyprus and was chased out of Pisidian Antioch and Iconium.

(See the map at the back of this book.)

King James and Uncommon Words

Match the words to their meanings, if they appear in your Bible.

- | | | |
|----------------------|-----|-------------------------------|
| a. tetrarch (v. 1) | ___ | family |
| b. stock (v. 26) | ___ | finances |
| c. despisers (v. 41) | ___ | scoffers |
| d. wax (v. 46) | ___ | grow |
| | ___ | governor of 1/4 of a province |

Questions

The Calling, 12:25 - 13:3

- 1) Why had Barnabas and Saul gone to Jerusalem?
- 2) To where did they return?
- 3) Who went with them from Jerusalem?
- 4) What were the prophets and teachers doing?
- 5) What did the Holy Spirit request?
- 6) How did the church set the two men apart?

Cyprus, 13:4-12

- 7) Who was the enemy?
- 8) What did he try to do?
- 9) What was Paul's response?
- 10) How did Sergius Paulus react?

Antioch, 13:13-52

- 11) Summarize the sermon.
 - vv. 16-22 (intro.) -
 - vv. 23-26 -
 - vv. 27-29 -
 - vv. 30-37 -
 - vv. 38-41 -
- 12) How did the Gentiles and many proselytes like the message?
- 13) Why did the Jews start contradicting Paul and blaspheming?
- 14) What prophecy did Paul quote?
- 15) How did the Gentiles react?
- 16) How did the Jews react?
- 17) How did Paul react to the Jews' reaction?
- 18) With what two things were the disciples filled?
 - a.
 - b.

First Circuit

Chapter 14 - How Many Things He Must Suffer

Notes

Paul and Barnabas were both leaders. Paul was usually (not always) listed first, and apparently was quicker to speak. (14:12) They were both apostles (special messengers, 14:14) of the Holy Spirit because the Spirit had sent them out to preach in 13:2. Paul (not Barnabas) was an apostle of Jesus in the sense that he (not Barnabas) had spoken with the resurrected Christ and had been sent by Him.

We don't know exactly how long the first circuit lasted, but we know that they stayed a long time in Iconium (14:3).

The Lystrans were extremely easily swayed. They stoned the very men they had intended to worship as gods.

Paul and Barnabas displayed the same humility as Peter when they refused to be worshiped. (14:15)

Paul was (presumably) killed in Lystra. It is amazing that anyone could survive a stoning. Imagine the impact when he showed up the next day in Derbe with all his wounds. Imagine the impact when he returned to the city where he was stoned and said, "We must through many tribulations enter the kingdom of God." Paul lists the many things he suffered for the name of Jesus in 2 Corinthians 11:22-33.

King James and Uncommon Words

Match the words and phrases to their meanings, if they appear in your Bible.

- | | | |
|--------------------------|-----|---------------------|
| a. evil affected (v. 2) | ___ | lease |
| b. use spitefully (v. 5) | ___ | abuse |
| c. garlands (v. 13) | ___ | entrust |
| d. rent (v. 14) | ___ | worthless things |
| e. vanities (v. 15) | ___ | wreaths |
| f. confirm (v. 22) | ___ | recount/report |
| g. commend (v. 23) | ___ | tore |
| h. rehearse (v. 27) | ___ | poisoned/embittered |
| | ___ | strengthen |

Questions

Iconium, 14:1-7

- 1) To what place in Iconium did Paul and Barnabas go to preach?
- 2) Did anyone believe the preaching?
- 3) How did the Lord bear witness that the preaching was true?
- 4) What did the majority of people in Iconium think of "the word of His grace"?
- 5) What violence was attempted?
- 6) What did Paul and Barnabas do?

Lystra, 14:8-19

- 7) What miracle did Paul do?
- 8) What was the people's reaction?
- 9) What did the human "gods" say to keep from being worshiped?
- 10) Where did persecutors come from *this* time?

- 11) What did the Jews persuade the would-be worshipers to do?
- 12) What does this say about the crowd?

You Can't Keep a Good Man Down, 14:20-28

- 13) Where did Paul go once he rose up?
- 14) Where did he go the next day?
- 15) The truth enjoyed success in Derbe. Why did Paul re-trace his steps?
- 16) What was his message to the brethren in Lystra?
- 17) What did he and Barnabas do in the churches? (v. 23)
 - a.
 - b.
 - c.
- 18) What did they say to the brethren in Syrian Antioch?

Acts 15 - The Debate with the Judaizers

The Council in Jerusalem

Memory Verse - Acts 15:10

*Why do you test God by putting a yoke on the neck of the disciples
which neither our fathers nor we were able to bear?*

Summary

Some Jewish Christians are trying to hold on to Moses' Law. They begin teaching that Gentile Christians have to be circumcised in order to be saved. Paul and Barnabas argue with them and the issue is taken before the apostles in Jerusalem. The question is settled and the decision is sent out to all the affected churches.

Notes

Someone devoted to Jewish customs who teaches others to hold to Jewish ways is known as a 'Judaizer'.

Circumcision is a minor surgery in which a small fold of skin (the foreskin) is cut off. Every male among the Hebrews (even their slaves) was to be circumcised as a sign of the covenant between them and God. (Genesis 17:10-14) Any uncircumcised man was, therefore, looked on as not having the proper relationship with God. All Israelites, both male and female, were also to undergo a "circumcision of the heart." (Deuteronomy 30:6) This symbolism was carried over to the New Covenant in baptism, which is the "putting off the body of the sins of the flesh, by the circumcision of Christ." (Colossians 2:11-12) But the Old Testament said nothing about Gentiles being physically circumcised in order to be saved, and neither did Jesus.

There is an interesting comparison of Paul's and Peter's work, which makes the statement in Galatians 2:7-8 seem rather odd. The reader must remember a point made from chapter 10: Peter and the apostles were given "the keys to the kingdom," and thus "opened" the kingdom by preaching for the first time both to Jews and to Gentiles. This explains Peter's noteworthy involvement in preaching to the first true Gentile convert. The primary focus of Peter's ministry, however, was directed to the Jews. Paul also preached to both Jews and Gentiles in almost every city he visited, but he had a general emphasis on preaching to Gentiles that characterized his ministry.

We learn from the debate in chapter 15 how to answer questions when the Bible does not specifically mention a given topic. Peter described God's actions with Cornelius (15:7-9), made a simple observation (15:10, i.e., that the Jews couldn't keep the Law of Moses, so the Gentiles shouldn't be expected to) and drew a logical conclusion (15:11). Paul and Barnabas also described God's actions with the Gentiles. James quoted a related Scripture (about Gentile salvation, 15:16-18), tied it in with the example Peter had used (15:14-15) and drew a logical conclusion (about Gentile circumcision). The methods that the men used are sometimes called "approved apostolic examples" (describing the actions of God's servants) and "necessary inference" (logical conclusion). Remember that Peter also made a simple observation about the topic. (Obviously, if God had made a direct statement or command about Gentile circumcision, someone would have mentioned it.)

Now a modern topic will be discussed to show the application of these methods: The Bible does not directly mention smoking. We must set aside emotional arguments and unrelated arguments (for example, about the economy) and use the apostles' methods from Acts 15.

A simple observation: smoking is **(Q)** questionable - some approve of it, some do not. The apostles' example is to avoid anything questionable (1 Corinthians 8:13).

Another simple observation: it is **(U)** unhealthy (both to the smoker and the smeller). Smokers themselves are quick to quote related scriptures about taking care of one's body, such as 1 Corinthians 6:19-20 and Romans 12:1-2.

Another simple observation: it is **(I)** influential - Can a smoker teach the glutton to take good care of his body? Does a smoker match up to this related passage: "In all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you"? (Titus 2:7-8)

Another simple observation: smoking **(T)** takes over. Many smokers will admit that they "have quit a dozen times." A related passage about addiction is 1 Corinthians 6:12. So although the Bible does not directly mention smoking, we can reason in the same way the apostles did and draw a logical conclusion with the same certainty.

God has always given man dietary restrictions. In the garden of Eden, man and animals were both given the plants (not animals) to eat. (Genesis 1:29-30) Noah, while still a vegetarian, knew the difference between 'clean' and 'unclean' animals (Gen. 7:2), and sacrificed only the clean ones. (Gen. 8:20) After the flood, people were permitted to eat all animals, but not their blood. (Gen. 9:3-4) The Law of Moses allowed Jews to eat only clean

animals. (Leviticus 11) The instructions given by the Holy Spirit in Acts 15 are consistent with those given to Noah in the beginning - Christians may eat any animal, but not its blood. Strangling an animal causes its blood to remain in the meat instead of draining out cleanly. So the prohibition against "things strangled" is another way to ensure that Christians don't eat blood.

King James and Uncommon Words

Match the words to their meanings, if they occur in your Bible.

- | | | |
|-----------------------|-----|----------------------------|
| a. Judaizers (title) | ___ | debate |
| b. dissension (v. 2) | ___ | yellow part of an egg |
| c. disputation (v. 2) | ___ | risk |
| d. yoke (v. 10) | ___ | expanse |
| e. subvert (v. 24) | ___ | disagreement |
| f. hazard (v. 26) | ___ | those adopting Jewish ways |
| g. space (v. 33) | ___ | ruin/overturn |
| | ___ | harness for two animals |
| | ___ | time |

Questions

The Debate, 15:1-6

- 1) Were the false teachers Christians or outsiders?
- 2) From what region did the false teachers come?
- 3) What did they teach?
- 4) Who opposed them?
- 5) To where and to whom did they go to settle this question?

Peter's Argument, 15:7-11

- 6) When did God choose Peter to preach to the Gentiles?
- 7) How did God bear witness to the Gentiles' faith?
- 8) Are Jews and Gentiles saved differently? Tell how each group is saved.
- 9) How was the false teaching unfair to the Gentiles?

Barnabas and Paul's Argument, 15:12

- 10) THINK BACK: Had Paul and Barnabas taught Gentiles to be circumcised in order to be saved?
- 11) How had God borne witness to the truthfulness of Paul's teaching?

James' Argument, 15:13-19

- 12) Was this James the brother of John? How do you know?
- 13) Who was Simon? (Hint: Matt. 16:16-18)
- 14) DIG: What Old Testament passage did James quote?
- 15) What was the point of the passage?

The Decision, 15:22-29

- 16) Although Gentiles did not have to be circumcised, what four "necessary things" were placed upon them?
- a.
 - b.
 - c.
 - d.
- 17) Whose idea were these things?
- 18) Why were these additional things brought up instead of simply stating that Gentiles did not have to be circumcised?
- 19) APPLY: Are these four things for us today, or did they simply apply to that time and culture?

The Decree, 15:30-35

- 20) How was the apostles' decision communicated to area churches?
- 21) What was the reaction by the churches?
- 22) Who went back to Jerusalem? and who stayed in Antioch?

Paul's Second Circuit

Chapter 16 - Witness in Macedonia

Memory Verse - Acts 16:31-32

*"Believe on the Lord Jesus Christ, and you will be saved, you and your household."
Then they spoke the word of the Lord to him . . .*

Summary

Syrian Antioch is still Paul's home base, but he travels with different people. He strengthens some of the churches that he had established on his first circuit and goes on, led by the Spirit, into regions to the west. Many of the major cities that he contacts later on this circuit receive letters that comprise much of the New Testament. Opposition is spear-headed by the Jews and seems as much personally directed against Paul as it is against the idea that Jesus is the Messiah. Paul stops briefly at Jerusalem before returning to Antioch.

Notes

Barnabas returned to Cyprus with John Mark, giving him a second chance when Paul would not. Barnabas was again taking the side of the underdog, as he had with Paul in front of the church in Jerusalem. (Acts 9:27)

Paul went overland with Silas, continuing to spread news of the decrees made in chapter 15. Silas had come north from Jerusalem to Antioch with Judas after the debate (15:32) and decided to stay. (15:34)

When Timothy, a half-Gentile, joined the party, Paul circumcised him, not because of the Law of Moses, but rather for the sake of diplomacy. (16:3; Compare 1 Corinthians 9:19-20.) Paul had not changed his mind about Gentile circumcision. Remember that when the Judaizers wanted to have Titus, a full-blooded Gentile, circumcised, Paul did not allow it in order to make the point that Gentile circumcision was not necessary to salvation. (Galatians 2:3ff)

Be sure to notice the guidance of the Holy Spirit as He prohibited Paul to enter two regions and sent him a vision to lead him to Philippi.

The narrator's (Luke's) use of pronouns indicates that he travelled with Paul from Troas to Philippi: "They [Paul, Silas, Timothy] came down to Troas" (16:8) and "we [now including the narrator] sought to go into Macedonia." (16:10) Luke apparently stayed in Philippi: "They [without Luke] came to Thessalonica." (17:1)

When the jailer asked what he must do to be saved, he was told to "believe on the Lord Jesus Christ" (16:31), but how could this happen? He had been sleeping while Paul and Silas sang and prayed, so he didn't even have enough information to believe. (Remember that faith comes by hearing the word of God. Romans 10:17) So Paul and Silas then preached (v. 32), and the jailer showed his repentance by washing Paul's and Silas' wounds (v. 33), was baptized (v. 33) and had fellowship with Christians (v. 34). *Only then* does it say that he rejoiced, "having believed" in God. Peter's audience (in 2:37) already had faith when they asked what they must do, so he told them to repent and be baptized (2:38). The jailer's conversion matches all the other examples in the book of Acts.

Paul had a unique position as a Jew who was also a Roman citizen. He used his citizenship to his advantage with the authorities, but only after being beaten with rods for the name of Jesus. The "officers" were "rod bearers."

King James and Uncommon Words

Match the words to their meanings, if they appear in your Bible.

- | | | |
|------------------------|-----|-------------------|
| a. asunder (15:39) | ___ | comforting speech |
| b. confirm (15:41) | ___ | customarily |
| c. pray (16:9) | ___ | compel |
| d. endeavour (16:10) | ___ | collect |
| e. gather (16:10) | ___ | set sail |
| f. loose (16:11) | ___ | attempt |
| g. wont (16:13) | ___ | fortune-telling |
| h. constrain (16:15) | ___ | strengthen |
| i. divination (16:16) | ___ | secretly |
| j. soothsaying (16:16) | ___ | separate |
| k. privily (16:37) | ___ | fortune-telling |
| | ___ | morally lax |
| | ___ | conclude |
| | ___ | want |
| | ___ | plead |

Questions

Paul's Companions, 15:36 - 16:5

- 1) What was Paul's idea for his 2nd missionary circuit?
- 2) What did Barnabas want to do?
- 3) Why did Paul disagree?
- 4) What was the solution?
- 5) Where did Paul recruit Timothy?
- 6) What was Timothy's racial background?
- 7) What was his reputation?
- 8) Why did Paul have Timothy circumcised?
- 9) Why had Paul NOT allowed Titus to be circumcised? (See Galatians 2:2-9.)
- 10) What did the preachers deliver to the churches in Galatia?
- 11) What was the result?

The Macedonian Call, 16:6-10

- 12) What did Paul conclude from his vision?

Lydia, 16:11-15

- 13) Paul had seen a man in a vision. Tell who he found in Philippi, and where.
- 14) What kind of woman was Lydia?
- 15) What did the Lord do for her?
- 16) Fill in the conversion chart for Lydia.

A Prophet Erases Profit, 16:16-24

- 17) What special talent did the slave girl have?
- 18) What was the source of this talent?
- 19) What did the girl say?
- 20) What miracle did Paul do?
- 21) Why did he do it?
- 22) Why did the girl's masters get angry?
- 23) What did they do to Paul and Silas?

24) What did they say about Paul and Silas?

25) What did the magistrates do to them?

26) Where did the jailer put them?

The Philippian Jailer, 16:25-34

27) What were Paul and Silas doing at midnight?

28) SPECULATE: What effect do you think this had on the other prisoners?

29) What happened because of an earthquake?

30) Why did the jailer want to kill himself?

31) What other event in Acts tells us that the jailer was actually being fairly sensible?

32) What influence had Paul had over the prisoners?

33) SPECULATE: Why did Paul and Silas not run away?

34) What was the jailer's question?

35) SPECULATE: What do you think he had in mind when he asked it?

36) On what topic did Paul respond to the jailer?

37) Fill in the conversion chart for the jailer.

"They have beaten us openly, uncondemned Romans!", 16:35-40

38) Whom did the magistrates send to release Paul and Silas?

39) What was Paul's response?

40) Why were the magistrates afraid?

41) What did the magistrates want Paul and Silas to do?

42) What did Paul and Silas do first?

Second Circuit

Chapter 17 - Witness by the Aegean Sea

Memory Verse - Acts 17:11

These [Jews] were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.

Notes

Envy again stirred up the Jews to oppose the truth. The Jews used the same old accusations (compare Luke 23:2; Acts 5:28) and mobbed the house where Paul was staying. Several brethren were arrested, but were let out after paying a fine, or possibly bail.

Timothy and Silas were briefly separated from Paul. Paul and Silas later sent Timothy back to check on the Thessalonians. (1 Thessalonians 1:1; 3:1-7)

The Bereans' reception of Paul's preaching is highly praised. They did not swallow what he said "hook, line and sinker" (even though he was an apostle and preached the truth). Rather, they received what he said readily and then looked in God's word to test the truth of the message. The result was a strong faith based on their own study, not on their gullible nature or on the charisma of the preacher. May we all have such courage and independent thinking when listening to sermons.

The Areopagus, or Mars Hill, was an elevated, barren hill where the Greek Council sat. It was west of the Acropolis (citadel which served as a cultural and religious center of a city) and the Agora (marketplace).

Paul's sermon in Athens serves as the model for preaching to people who don't even believe in God. Paul encountered two very different philosophies. The Epicureans believed that nature, not reason, is the only true reality and that man's only purpose was to avoid pain (pursue pleasure) in order to be happy. The Stoics believed that "fire is the ultimate substance . . . with God permeating all things as a sort of soul." (Zondervan Pictorial Bible Dictionary) They taught that fate controls all events and that man can only live in harmony with nature by mastering his reactions to events. Neither group believed in the God of the Bible, the consequences of sin or the hereafter.

In all three cities mentioned in this chapter, the text makes special notice of some of the believing *women*.

King James and Uncommon Words

Match the words and phrases to their meanings, if they appear in your Bible.

- | | | |
|------------------------------|-----|-----------------|
| a. allege (v. 3) | ___ | deposit |
| b. consort (v. 4) | ___ | flirted with |
| c. lewd (v. 5) | ___ | low; vile |
| d. base (v. 5) | ___ | very religious |
| e. security (v. 9) | ___ | overlooked |
| f. too superstitious (v. 22) | ___ | associate |
| g. graven (v. 29) | ___ | claim |
| h. winked at (v. 30) | ___ | immoral |
| | ___ | made; fashioned |
| | ___ | safety |

Questions

Thessalonica, 17:1-9

- 1) What did Paul do when he arrived, "as was his custom"?
- 2) What points about the Christ did he emphasize?
 - a.
 - b.
 - c.
- 3) Who believed?
 - a.
 - b.

- 4) Who didn't believe?
- 5) What motivated the unbelievers?
- 6) What Christian's house was mobbed?
- 7) Who was almost thrown in jail?
- 8) Of what did the envious and unbelieving Jews accuse Paul?
 - a.
 - b.
- 9) Describe Paul and Silas' escape.

Berea, 17:10-15

- 10) To where did Paul go first?
- 11) Describe the mind-set of the Bereans.
- 12) What did they do when they heard the gospel?
- 13) Use the parable of the soils (Matthew 13:3-23) to tell what resulted.
- 14) Who ran off Paul?
- 15) With whom did he leave?

Athens, 17:16-34

- 16) Where did Paul go first?
- 17) Describe what Paul saw in Athens.
- 18) How did this make him feel?
- 19) With whom did Paul reason?
- 20) Describe the various mind-sets of the people.
- 21) Why did the people at the Aereopagus let Paul preach?
- 22) Summarize the sermon.
 - v. 22-23 -
 - vv. 24-26 -
 - vv. 27-28 -
 - v. 29 -
 - vv. 30-31 -
- 23) Was a church established in Athens?

Second Circuit

Chapter 18 - Witness in Corinth

Memory Verse - Acts 18:9-10

"Do not be afraid, but speak, and do not keep silent; for I am with you, and no one will attack you to hurt you; for I have many people in this city."

Notes

Paul sometimes worked a secular job in addition to preaching.

Paul spent a year and a half in Corinth, the capital of the province of Achaia. Achaia is sometimes called "Greece" (20:2) and refers to the southern part of what is now the modern country of Greece. Macedonia was the province in the northern part of that peninsula.

The Roman proconsul (governor of a province) refused to side with the Jews. In fact, he threw their complaint out of court. (18:14-16) It is refreshing to see Paul have an extended opportunity to preach without being run out of town.

There is some question surrounding the beating of Sosthenes, the ruler of the synagogue, in 18:17. It seems that the Greek crowd who witnessed Gallio's decision took advantage of the opportunity to "pile on" by beating Sosthenes. A Sosthenes is a co-author of the book of 1 Corinthians, so it may be that he was later converted while being ruler of the synagogue. After all, Crispus was. (18:8)

Paul's vow may have been a Nazarite vow. Compare Numbers 6.

To "go up" from Caesarea (18:22) refers to a trip *uphill*, namely to Jerusalem, even though Jerusalem is south of the port city, Caesarea. In modern times, we tend to think of compass points on a map, with north being "up" and south being "down." When you travel by foot or by animal, you tend to pay much more attention to topography!

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|------------------------------|-----|---------------------------|
| a. wrought (v. 3) | ___ | fist |
| b. pressed (v. 5) | ___ | was next door |
| c. raiment (v. 6) | ___ | noticed/paid attention to |
| d. joined hard (v. 7) | ___ | don't be quiet |
| e. hold not thy peace (v. 9) | ___ | pressured/compelled |
| f. insurrection (v. 12) | ___ | clothing |
| g. cared for (v. 17) | ___ | went along reluctantly |
| | ___ | open defiance |
| | ___ | be aggressive |
| | ___ | worked |

Questions

Corinth, 18:1-17

- 1) With what couple did Paul stay first?

Mr. _____ and Mrs. _____

- 2) Why had that couple left Italy?

- 3) What was Paul's trade besides preaching?

- 4) How did Paul go about the task of preaching?

Where -

When -

To whom -

- 5) THINK BACK: Why did Timothy and Silas come to Paul, and from what city did they come?

- 6) THINK BACK: Paul "shook his raiment" at the blasphemers. Where had he done something similar?
- 7) What did Paul mean, "Your blood be upon your own heads"?
- 8) With what worshiper did Paul stay?
- 9) What influential Jew was converted?
- 10) Fill in the conversion chart for the Corinthians.
- 11) What promise did Jesus give Paul about the work in Corinth?
- 12) For how long did Paul stay in Corinth?
- 13) Who took Paul to court?
- 14) THINK BACK: Had Paul been sued before?
- 15) Who was "the ruler [chief ruler - KJV] of the synagogue"?
- 16) Show that Gallio did not side with the Jews.
- 17) Show that Gallio did not side with the Gentiles.

The Return Home, 18:18-22

- 18) Who went with Paul when he sailed for [sailed into - KJV] Syria?
- 19) Why did Paul leave the brethren in Ephesus over their objections?
- 20) Why should we always make our plans "Lord willing"? [Hint: James 4:13-16]
- 21) Where did Paul go to greet the church AFTER landing at Caesarea, but BEFORE returning to Antioch? (v. 22; See the notes.)

Paul's Third Circuit

Chapter 19 - Witness in Ephesus

Memory Verse - Acts 19:26

Not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands.

Summary

Paul again goes overland from Antioch across Asia Minor and spends almost three years in Ephesus. He goes back to Macedonia and Greece where he had established churches on his second circuit. He has to change his route home because of a dangerous plot by the Jews, but again visits Jerusalem on his way to Antioch.

Notes

Acts 18:23 covers about 500 miles worth of preaching. The third circuit, or missionary journey, covered some 2,000 miles.

Aquila and Priscilla had housed Paul and had travelled with him from Corinth to Ephesus. (18:18-19) They corrected Apollos in private.

The Ephesians were as faithful as they knew to be and had even been baptized in John's baptism, but they had not been baptized in the name of the Lord Jesus. Many people today are baptized with an incomplete or erroneous knowledge of who Jesus is or even for some man-made purpose (other than "for the remission of sins," Acts 2:38). One's motive in being baptized can make all the difference. A new baptism may be needed.

The Ephesians are the last case on the conversions chart. The ten cases form no pattern of circumstance. In fact, five preachers (2 apostles and 3 other disciples) preach in 8 regions over some 30 years in various public places and in private. The people who hear the gospel are both men and women from a broad mixture of race, language, culture, religious background and wealth. But the completed chart shows a clear pattern of conversion (a "form of doctrine," Romans 6:17) that matches Jesus' promise in Mark 16:16: "He who believes and is baptized shall be saved."

The church in Ephesus started small but the word spread far and wide during Paul's almost three year stay.

The seven Jewish exorcists learned hard lessons about the personality and power of evil spirits as well as their familiarity with the spiritual warfare on earth. They learned that to do something "in the name of Jesus" was more than simply invoking the word "Jesus" over an action that you choose. "In the name of Jesus" means "by His authority" and in obedience to Him, as seen in the first paragraph of the chapter when the disciples were baptized "in the name of Jesus."

The Ephesians serve as an example of true, public repentance and a willingness not only to confess that they had sinned, but also to "tell their deeds."

Paul was already making plans to preach in Rome. (Compare Romans 15:22-26.)

"Diana of the Ephesians" was a cross between the Greek moon goddess, Artemis (a virgin huntress), and the Semitic moon goddess, Ashtoreth (a fertility goddess who nursed gods, men, animals and plants from her many breasts). Her worship was centered at Ephesus where a stony meteorite had fallen and was said to be her image. (See Acts 19:35.) Her priestesses were temple prostitutes. A great commerce had grown up from making miniature temples with her nude figure inside.

As in Corinth, the judgment against the Lord's enemies is out of Paul's hands, but the Romans rule in favor of the Christians. Paul leaves when he chooses to rather than being chased out of town.

King James and Uncommon Words

Match the words to their meanings, if they occur in your Bible.

- | | | |
|---------------------|-----|------------------|
| a. disposed (18:27) | ___ | special swimmers |
| b. divers (19:9) | ___ | threw away |
| | ___ | desirous of |
| | ___ | various |

Questions

Apollos, 18:23-28

- 1) Where was Apollos preaching?

- 2) From vv. 24-25, list some of his credentials for being a preacher.
 - a.
 - b.
 - c.
 - d.
- 3) MULTIPLE CHOICE: His teaching was a. deceptive b. incomplete c. unfounded
- 4) Who took him aside?
Where were they mentioned before?
- 5) SPECULATE: How did they know the truth so well?

Paul Spreads the Word, 19:1-12

- 6) Why did Paul question the Ephesian disciples' baptism?
- 7) Had the disciples been baptized according to God's instructions?
- 8) What was the problem with their baptism?
- 9) What was the solution?
- 10) APPLY: Give some examples of why someone might have to be re-baptized nowadays.
- 11) When did the disciples receive the Holy Spirit?
- 12) What were they then able to do?
- 13) Fill in the conversion chart for the Ephesians.
- 14) For how long did Paul teach in the synagogue in Ephesus?
- 15) What is Christianity called in 19:9, 23?
- 16) For how long did Paul teach at the school of Tyrannus?
- 17) What was the result?
- 18) Describe an unusual way in which the Lord bore witness to Paul's teaching.

The Lord's Word Prevails, 19:13-20

- 19) Who tried to use Jesus' name as a kind of magic formula?
- 20) What happened to them?
- 21) What was the reaction by the community?
- 22) Tell some things we learn here about evil spirits.
 - a.
 - b.
 - c.
 - d.
- 23) Describe the Ephesians' repentance.
- 24) What was the result?

25) APPLY: What modern books should be treated the same way?

26) APPLY: Some say that when you confess your sins, you don't have to tell what sin it was - - you just have to admit that you sinned. What do you think?

The Riot at Ephesus, 19:21-41

27) Whom did Paul send on ahead?

28) Who stirred up trouble in Ephesus?

29) What was his occupation?

30) Whom did he stir up first, before the whole city became involved?

31) What two problems did he say Paul had created?
a.

b.

32) Which two Christians were persecuted?

a.

b.

33) Who besides the disciples did not want Paul to be the center of the mob's attention?

34) Describe the scene in the theater.

35) What event finally united the crowd in a 2-hour long yelling session?

36) Who saved the day?

37) What did he say about Paul's teaching?
a.

b.

38) Upon what solution did he insist?

Third Circuit

Chapter 20 - Counselling the Ephesian Elders

Summary [See the Summary at chapter 19 in this workbook.]

Notes

Luke rejoined the party in Philippi (20:6) and stayed with them for the rest of the book of Acts.

Several brethren accompany Paul from Greece (Achaia) to Asia, possibly because of the Jewish threat.

On Acts 20:7 there is disagreement as to whether "breaking bread" was a common meal or the Lord's supper. "Breaking bread" can be spiritual (as in Acts 2:42) or can be social (as in Acts 2:46). 20:11 focuses on Paul, and some would argue that the disciples had come together for a common meal and ate while Paul preached, and that Paul ate later. Others point out that it was the Lord's day and that "the disciples" (not just some of them) came together. If it refers to the Lord's Supper, it is the only passage specifically telling us what day to take it. [Notice that the text (20:6) does not say why they waited seven days.]

The service probably began on what we would consider Saturday evening, using the Jewish formula of "an evening and a morning" (from 6:00 p.m. to 6:00 a.m.) to make up a day.

Luke was a physician (Colossians 4:14) and was present to make the medical judgment that Eutychus was dead, not just unconscious.

Paul's words to the Ephesian elders teach us about a preacher's diligence, the elders' role and dangers confronting the church.

Notice three Greek words used in this chapter: Acts 20:17 He sent to Ephesus and called for the elders [presbuteros] of the church. (28) "The Holy Spirit has made you overseers [episkopos], to shepherd [poimen] the church . . ." Because these words are used to refer to the same men, the six English words that come from them (bishop, overseer, elder, presbyter, shepherd and pastor) also refer to the same men. There is no distinction in the Bible between pastors, elders, bishops and overseers.

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible

- | | | |
|---------------------|-----|--------------------|
| a. loft (v. 9) | ___ | avoid |
| b. mind (v. 13) | ___ | oppressive, savage |
| c. shun (v. 27) | ___ | story |
| d. grievous (v. 29) | ___ | intend, plan |

Questions

Three Months in Greece, 20:1-6

- 1) What did Paul do in Macedonia?

- 2) MULTIPLE CHOICE: For Paul, "sailing to Syria" meant
 - a. starting a new circuit
 - b. meeting with the apostles
 - c. going home
 - d. escaping from the Jews

- 3) Why did Paul change his planned route?

- 4) How many friends sailed ahead of Luke and Paul to Troas?

Worship in Troas, 20:7-12

- 5) How long did Paul spend in Troas?

- 6) For what purpose did the disciples gather on the first day of the week?

- 7) Does "break bread" in verse 7 mean eat a meal or take the Lord's Supper? Support your answer.

8) What miracle did Paul perform in Troas?

9) How long did the gathering last?

Counselling the Ephesian Elders, 20:13-38

10) Why did Paul want to skip Ephesus?

11) Why did he contact the Ephesian church?

12) What did Paul tell the Ephesian elders?

vv. 18-21 -

vv. 22-27 -

vv. 28-31 -

vv. 32-35 -

13) TRICK QUESTION: What passage in the gospels did Paul quote from in v. 35?

14) Describe the elders' emotions at Paul's farewell.

Prison in Jerusalem

Chapter 21 - Arrival and Arrest

Memory Verse - Acts 22:22

"Away with such a fellow from the earth, for he is not fit to live!"

Summary

Paul goes to Jerusalem in spite of numerous warnings by the brethren. He bends over backwards to appease the Jews, but is beaten, arrested, almost scourged, put on trial, struck on the mouth, targeted for assassination and transported against his will away from the brethren.

Notes

Acts 20:22-24 states Paul's determination to go to Jerusalem. Acts 21:4 can be taken to mean that the Spirit told the brethren of the danger awaiting Paul and that it was their own idea for him not to go. Remember that Paul had followed the Spirit's leading previously. (16:16:6-7)

Because Paul was a Jew, he was expected to show respect for the customs of the Law of Moses (as he had when he circumcised Timothy). Here he goes to pay expenses related to a vow that some Jewish brethren had taken. We are reminded that Gentiles were not expected to participate in any Jewish customs.

Paul was probably in Jerusalem on the day of Pentecost (see 19:16), so Jews were present from all over the Roman empire. Jews from Asia made a false assumption which started a downward spiral of circumstances for Paul.

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|--------------------------|-----|----------------|
| a. unlade (v. 3) | ___ | insignificant |
| b. girdle (v. 11) | ___ | burden/load |
| c. carriages (v. 15) | ___ | belt |
| d. be at charges (v. 24) | ___ | created/caused |
| e. madest (v. 38) | ___ | pay expenses |
| f. mean (v. 39) | ___ | take off |
| | ___ | vicious |
| | ___ | the most angry |

Questions

Ready to Die at Jerusalem, 21:1-17

- 1) Whose idea was it for Paul to go to Jerusalem?
- 2) What does it mean that the disciples told Paul not to go to Jerusalem "through the Spirit"?
- 3) How many days did Paul spend in Tyre? . . . in Ptolemais? . . . in Caesarea?
- 4) What did Paul do when he left Tyre, that he had also done when leaving the Ephesian elders?
- 5) With whom did he stay in Caesarea?
- 6) THINK BACK: Where in Acts was the latest reference to this individual?
- 7) MULTIPLE CHOICE: This individual's preaching had taken him to
a. Samaria b. the road to Gaza c. Caesarea d. Azotus
- 8) Describe this individual's family.
- 9) What prophet from Judea came to Caesarea and predicted Paul's future?

- 10) THINK BACK: Where in Acts was the latest reference to him?
- 11) What was his message and his illustration?
- 12) THINK BACK: Where in Acts (not in chapter 21) did we read about Paul receiving a similar message from the Holy Spirit?
- 13) What did the brethren say to Paul?
- 14) What was Paul's response?
- 15) Who joined the party in Caesarea?
- 16) What one thing did Paul do in Tyre and Ptolemais and Caesarea and Jerusalem?

"To the Jews I became as a Jew, that I might win Jews," 21:18-25

- 17) 21:25 says the Gentiles had been given four commands. THINK BACK: Where in Acts did we read about that?
- 18) What Jewish customs did Paul observe, and why?

The Jewish Mob Beats Paul, 21:26-36

- 19) Who grabbed Paul?
- 20) From where were they?
- 21) What false assumption had they made?
- 22) If their assumption had been right, what would this have said about Paul?
- 23) Where did they take Paul?
- 24) What did they start doing to Paul, and what were they planning to do to him?

Prison in Jerusalem

Chapter 22 - Paul's Defense

Summary [See the Summary at chapter 21 in this workbook.]

Notes

Try to imagine the Roman commander's confusion concerning Paul's identity, first thinking he was an Egyptian, then realizing he spoke Greek, then finding out that he was a Jew and could speak Hebrew and later discovering that he was a Roman citizen (by birthright, which actually made Paul superior to the Roman commander).

When Paul summarizes his own life he refers to three points in time: when he persecuted Christians, when he met Jesus, and when he served Jesus. Paul's *zeal* toward God was *consistent* although he changed direction 180 degrees!

Acts 22:16 is often overlooked. Baptism washes away sins when, as in Paul's case, it is accompanied by faith. "Calling on the name of the Lord," then, involves actions, not just words.

We gain an interesting insight into how Paul expected to be received by his Jewish brethren - they knew that Paul had been loyal to the Jews' cause by persecuting Christians, so he assumed they would listen to him.

We can only speculate as to why Paul used his Roman citizenship to avoid a scourging when he had not used it to avoid being beaten with rods in Philippi.

King James and Uncommon Words

Match the words to their meanings, if they occur in your Bible.

- | | | |
|---------------------|-------|----------------|
| g. tarriest (v. 16) | _____ | a breed of dog |
| h. bade (v. 24) | _____ | delay/wait |
| | _____ | requested |

Questions

Paul's Defense, 21:37 - 22:21

- 1) Who intervened and rescued Paul?
- 2) What false assumption did the commander make about Paul?
- 3) Whom did the commander ask first about what was happening?
- 4) Why was Paul going to be taken to the barracks ("castle", KJV), away from the mob?
- 5) Why did Paul have to be carried?
- 6) How did Paul get the captain's attention?
- 7) How did Paul get the Jews' attention?
- 8) Who had been Paul's teacher?
- 9) THINK BACK: Where in Acts was the latest reference to him?
- 10) Summarize Paul's defense to the Jews.
vv. 3-5 -

vv. 6-11 -

vv. 12-16 -

vv. 17-21 -

- 11) Paul mentions being warned by the Lord to flee Jerusalem. THINK BACK: Where in Acts did we read about that?
- 12) Why did it not make sense to Paul that the Jews would turn against him? (See 22:18-20.)
- 13) What word triggered outrage in the Jews?
- 14) What did the mob yell?
- 15) What did they do?

Paul Uses His Citizenship, 22:22-30

- 16) Why did the captain want to scourge Paul?
- 17) Why did he not scourge Paul?
- 18) At what moment did Paul reveal that he was a Roman citizen?
- 19) MULTIPLE CHOICE: Paul, a Jew, was a Roman citizen
- a. by birth
 - b. from living in a Roman province for over 15 years
 - c. because he bought his freedom from the Roman empire
 - d. through a special arrangement from the Jewish chief priests
- 20) THINK BACK: Where in Acts was the latest reference to Paul using his Roman citizenship to his advantage?
- 21) SPECULATE: Why did Paul use his citizenship to avoid a beating this time when he hadn't on the previous occasion?
- 22) When was Paul released from his bonds?

Prison in Jerusalem

Chapter 23 - Escape to Caesarea

Summary [See the Summary at chapter 21 in this workbook.]

Notes

The Romans used the Jewish council (Sanhedrin) to try to find out why the Jews hated Paul. Although the "trial" was a fiasco, the commander understood the situation. (23:29)

Notice how the doctrinal differences between Pharisees and Sadducees caused some of the Pharisees to actually support Paul.

The Lord's promise for Paul to bear witness in Rome (23:11) would serve as great comfort through the uncertainty and danger of the following years.

The Jews who sought to kill Paul were as zealous as Paul had been in his life as a Jew.

Thank God that Paul's nephew was in the right place at the right time. Notice Paul's wisdom in sending him directly to the commander.

The commander was a man of action - he arranged for a force that the Jews would not dare attack and sent Paul to a safer place immediately.

We can know how long Paul was in prison in Jerusalem from the references to time in the following verses (the beating from the Jews, arrest by the Romans and defense before the mob all happened the same day, 21:27 - 22:29): 22:30, 23:11, 23:12, 23:23, 23:32.

The commander's letter was designed, in part, to make himself look good in Felix's eyes.

Paul birthplace gained him an audience with Felix.

King James and Uncommon Words

Match the words to their meanings, if they occur in your Bible.

- | | | |
|----------------------|-----|------------|
| a. wist (v. 5) | ___ | before |
| b. strove (v. 9) | ___ | fought |
| c. perfectly (v. 15) | ___ | knew |
| d. or ever (v. 15) | ___ | completely |

Questions

The Sanhedrin: A House Divided Against Itself, 23:1-10

- 1) Why was it hard for Ananias to believe that Paul had always followed his conscience?
- 2) What did Ananias have done to Paul?
- 3) What was Paul's response?
- 4) How did his response get him in trouble?
- 5) What obvious fact about the council did Paul notice?
- 6) List the main differences in belief between Pharisees and Sadducees.
- 7) What did Paul shout?
- 8) What verdict did the scribes reach, based on this one statement?
- 9) SPECULATE: Why would Paul have purposefully tried to divide the group?
- 10) How did the commander rescue Paul from the rowdy group?

An Oath to Kill, 23:11-22

- 11) What were the Lord's plans for Paul?
- 12) How many Jews conspired against Paul?
- 13) Describe the Jews' goal and their oath.
- 14) How did they plan to carry out their purpose?
- 15) Who uncovered the conspiracy?

"Get Out of Dodge!", 23:23-35

- 16) How many guards escorted Paul?
- 17) What time did they leave?
- 18) To whom was Paul taken?
- 19) Which part of Claudius Lysias' letter was a lie?
- 20) What event(s) did Claudius Lysias "forget" to mention?

Prison in Caesarea

Chapter 24 - Witness to Kings: Felix

Memory Verse - Acts 26:22

"Having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come."

Summary

This must be one of the most frustrating episodes in Paul's life. He spends over two years in prison for no good reason and preaches to people who don't typically have good and honest hearts. This affords us to see a variety of responses to the gospel (other than conversion) and allows Paul to fulfill his mission to bear Jesus' name before Gentiles. But after two years Paul's trial is almost moved back to Jerusalem where all the trouble began. Paul decides to take his chances in Rome rather than in Jerusalem and exercises his right as a Roman citizen to appeal to Caesar.

Notes

Tertullus was the equivalent of a high-power lawyer. Paul had to defend himself by himself.

Notice how the time references in 24:1, 11 fit with the story in chapter 21 on. (See the notes on chapter 23.)

Felix knew something about Christianity (perhaps from his Jewish wife) and had already heard from the commander (the arresting officer) in the letter, so his decision to put off reaching a verdict about Paul was unreasonable. It seems that the commander never made it to Caesarea.

Notice that Felix frequently spoke with Paul for two years, but his only motivation was greed and his only response to the gospel was fear and procrastination.

In the tradition of the worst politicians, Felix put his relationship with his constituents ahead of what was right and left Paul in jail. This shouldn't be surprising after seeing his desire for a bribe and his lack of moral courage.

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|----------------------------|-----|--------------------------------|
| a. clemency (v. 4) | ___ | destructive or dangerous |
| b. sedition (v. 4) | ___ | an unauthorized religious sect |
| c. pestilent (v. 5) | ___ | graciousness |
| d. profane (v. 6) | ___ | empty |
| e. assented (v. 9) | ___ | the act of inciting rebellion |
| f. heresy (v. 14) | ___ | do a favor |
| g. void (v. 16) | ___ | agreed |
| h. deferred (v. 22) | ___ | put off/delegated to another |
| i. shew a pleasure (v. 27) | ___ | make unholy/treat irreverently |

Questions

Not Much of a Trial, 24:1-21

- 1) For how long did Paul have to wait for a trial?
- 2) What purpose did the speech in verses 2-4 serve?
- 3) Which part(s) of the lawyer's speech was/were a lie?
- 4) Summarize the following verses:
v. 10 -

vv. 11-12 -

v. 13 -

vv. 14-16 -

vv. 17-18 -

vv. 19-21 -

5) Which part(s) of Paul's defense was/were misleading?

Greedy Felix Procrastinates, 24:22-27

6) Did Felix know much about Christianity?

7) What was Felix' wife's religious background?

8) For whom did Felix decide to wait?

9) What did Felix hope to receive from Paul?

10) What was Felix's reaction to the gospel?

11) Did Paul visit with Felix very often?

Why (not)?

12) For how long did Paul stay in prison?

13) Why was Paul kept in prison when Festus took over?

Prison in Caesarea, Part II - Chapters 25-26

Festus and Agrippa

Summary [See the Summary at chapter 24 in this workbook.]

Notes

Festus, like Felix, wanted to do the Jews a favor more than he wanted to do what he knew was right. (25:9-10) He suggested moving the trial to Jerusalem where the last trial had been a fiasco. (23:1-10)

Because Festus did not have the backbone to release Paul, Paul went over his head by appealing to Caesar. Festus was left in an awkward position - he had a prisoner with nothing charged against him. This emphasizes the ridiculous nature of Paul's imprisonment and Festus' lack of integrity. Paul's defense in chapter 26, then, could not decide his fate - Agrippa and Festus were simply trying to come up with an accusation against Paul. Instead, Paul convicted them both of their lost condition before God. In spite of their objections, they all saw that Paul was innocent. (25:25; 26:31)

Bernice was Agrippa's sister. She was Herod Agrippa's daughter and had been married to her own uncle. She was widowed and was currently having an affair with her brother, Agrippa. She later remarried a king of Sicily and was later a mistress to two Roman Caesars. When people become so involved in worldly ways they may see and even appreciate the truth, but they will have a hard time changing their lives to accept it.

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|---------------------|-----|----------------------|
| a. thither (25:4) | ___ | specify |
| b. hither (25:17) | ___ | concerning |
| c. signify (25:27) | ___ | (to) there |
| d. touching (26:2) | ___ | fitting |
| e. expert (26:3) | ___ | earnestly/constantly |
| f. instantly (26:7) | ___ | expert |
| g. meet (26:20) | ___ | (to) here |
| | ___ | without delay |

Questions

Getting Nowhere . . . Fast, 25:1-12

- 1) Did time heal the hatred of the Jews toward Paul? Support your answer.
- 2) For how long did Paul have to wait for a trial before Festus?
- 3) TRICK QUESTION: List the accusations that the Jews could prove:
 - a.
 - b.
- 4) Why did Festus consider moving the trial to Jerusalem?
- 5) What does this say about Festus' character?
- 6) To whom did Paul appeal?
- 7) In what city did that man rule?
- 8) SPECULATE: Paul had been very anxious to talk to the Jews in Jerusalem (ch. 21). Why did he *not* want to go there this time?

Spineless Festus “Punts,” 25:13-27

- 9) Who came to visit Festus?
- 10) What was the focus of the Jews' accusations, from Festus' viewpoint?
- 11) Had Festus reached an accurate conclusion?
- 12) Why did Festus make Paul stand trial before Agrippa?

Paul's Defense, 26:1-23

- 13) Was Agrippa able to relate to Paul better than Festus?
- 14) During Paul's defense, how many times did he refer to God's guidance and help in his life?
- 15) In verse 8, how did Paul defend the resurrection?
- 16) Summarize the main points of Paul's defense:
 - vv. 1-3 -
 - vv. 4-11 -
 - vv. 12-18 -
 - vv. 19-20 -
 - vv. 21-23 -

Point/Counterpoint, 26:24-32

- 17) How did Festus try to laugh off the resurrection?
- 18) Find three places in chapter 26 where Paul put Agrippa on the spot.
 - a.
 - b.
 - c.
- 19) What was Agrippa's response to the gospel?
- 20) What was the verdict about Paul?
- 21) SPECULATE: How probable was the scenario that Agrippa outlined in v. 32?

Journey to the Center of the World

Chapter 27 - Nothing Can Stop the Gospel

Memory Verse - Acts 27:24, 26

"Do not be afraid, Paul; you must be brought before Caesar. . . However, [you] must run aground . . ."

Summary

Paul's long awaited trip to Rome (Acts 19:21; 23:11; Romans 1:13; 15:23) finally comes to pass. God's providence, using Paul's appeal to Caesar, guarantees payment of Paul's transportation costs to Rome and a military escort. Unfortunately, it means Paul remains a prisoner. Paul suffers more difficulties in his ongoing efforts to preach the gospel but accomplishes his mission. "All roads lead to Rome," so many travellers would hear the good news for the first time while in Rome, and the gospel would spread through the whole Empire and beyond.

Notes

This chapter showcases Paul's leadership. He had taken the lead in jail before (16:25-30) and is found giving advice, saying, "I told you so," predicting the future, giving orders to the soldiers and setting a good example through prayer and encouragement.

Paul was a likeable person. Although he spoke out freely about his faith, people still liked him. From the Philippian jailer to Festus and Agrippa and now the centurion guarding Paul had kind feelings toward him. Paul's favor in the sight of the centurion saved all the prisoners on the ship and allowed the gospel to reach Rome at Paul's hands.

Adramyttium was SE of Troas, so Paul's party apparently hitchhiked on a ship sailing home. Alexandrian ships often carried wheat along the Palestinian/Turkish coast to Italy.

The "Fast" in v. 9. was the Day of Atonement (Lev. 26:23), which usually occurred in mid-October.

The people of that time named storms just like we do. The storm recorded here was probably "Euroclydon", which hit in A.D. 60.

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|-------------------------|-----|------------------------|
| a. lading (v. 10) | ___ | pretending |
| b. commodious (v. 12) | ___ | measure of distance |
| c. strake (v. 17) | ___ | raised |
| d. fathom (v. 28) | ___ | lowered |
| e. under colour (v. 30) | ___ | cargo |
| f. hoised (v. 40) | ___ | suitable/accommodating |

Questions

The Special Prisoner, 27:1-8

- 1) Name the centurion who guarded Paul.
- 2) Name two Christians who were with Paul.
a. _____ b. _____
- 3) Up 'til Crete, was it easy sailing? Find two verses that support your answer.

Paul's Warning is Ignored, 27:9-26

- 4) What season was it?
- 5) Did Paul claim to speak by inspiration in v. 10?
- 6) Did the centurion always listen to Paul?

- 7) What is involved in "striking sail"?
- 8) Once they were lost at sea, how many days until they threw overboard the ship's tackle?
- 9) Did Paul speak by inspiration in v. 22?
- 10) How many days after they threw away the tackle did Paul receive a vision?

Wait! Who Gives the Orders Around Here?, 27:27-38

- 11) What was the ship's cargo?
- 12) What is involved in "sounding"?
- 13) When the water became increasingly shallow, what did they do?
- 14) What happened that night when some men tried to abandon ship?
- 15) Describe Paul's example in taking food the next morning.

Shipwreck, 27:39-44

- 16) MULTIPLE CHOICE: How many people were on the ship?
a. 246 b. 256 c. 266 d. 276 e. 286
- 17) Why did the soldiers want to kill the prisoners?
- 18) Cite two instances in this chapter showing that Julius liked Paul.
a.

b.
- 19) Did they run the ship aground?
- 19) How many died in the shipwreck?

Journey to the Center of the World

Chapter 28 - Prison in Rome

Summary [See the Summary at chapter 27 in this workbook.]

Notes

The natives of Malta were every bit as quick to jump to conclusions and were every bit as easily swayed as the people in Lystra. (14:11, 19; 28:4, 6)

The journey during the winter months, in spite of the hazards and near casualties, ensured that Paul arrived in Rome faster than was humanly possible. In other words, there was no way for Paul's Jewish accusers to get to Rome first and poison the minds of the Jews there. (28:21)

The gospel had arrived at Rome before Paul. He had written the book of Romans before visiting Rome (Romans 1:8-15), and found brethren upon arriving there. (28:15)

Paul is under house arrest, but has visitors freely and continually.

Paul's rebuke of the unbelieving Jews in Rome is reminiscent of the rebuke in Pisidian Antioch.

We don't know the outcome of Paul's trial from Acts. Tradition says that he was released, went to Spain, was re-arrested when he returned to Rome and was beheaded. But Acts is not about Paul. Acts is about the spread of the gospel. The gospel reaches Rome, the center of the Roman Empire, at the hands of an apostle. Now an eye-witness to the resurrection had come, and as an apostle, he could impart the gifts of the Holy Spirit. (Acts 8:18; Romans 1:11) With the church firmly established in Rome, the truth was more likely to continue spreading through the whole Roman Empire.

King James and Uncommon Words

Match the words and phrases to their meanings, if they occur in your Bible.

- | | | |
|-----------------------|-----|-----------------|
| a. viper (28:3) | ___ | dysentery |
| b. bloody flux (28:8) | ___ | poisonous snake |

Questions

Three Months on Malta, 28:1-10

- 1) Mention at least two examples of the natives' kindness.
 - a.
 - b.
 - c.
- 2) When Paul was bitten, what did the natives think of him?
- 3) When nothing bad happened to him, what did they think?
- 4) What promise of Jesus did this fulfill? (Hint: Mark 16)
- 5) What other miracles did Paul perform on Malta?

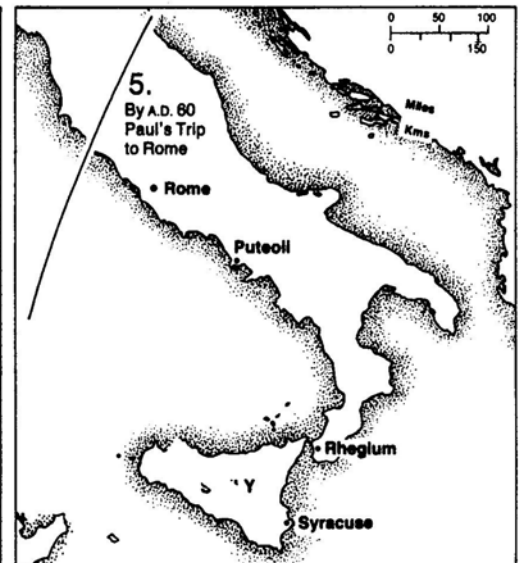
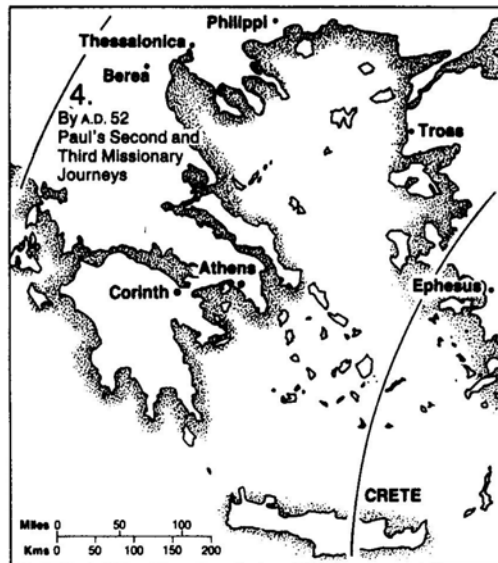
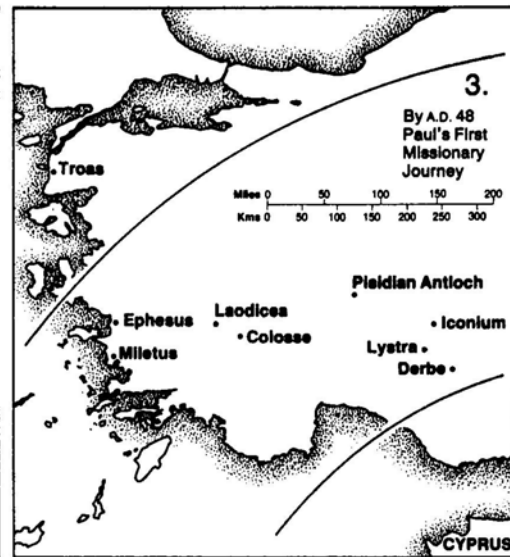
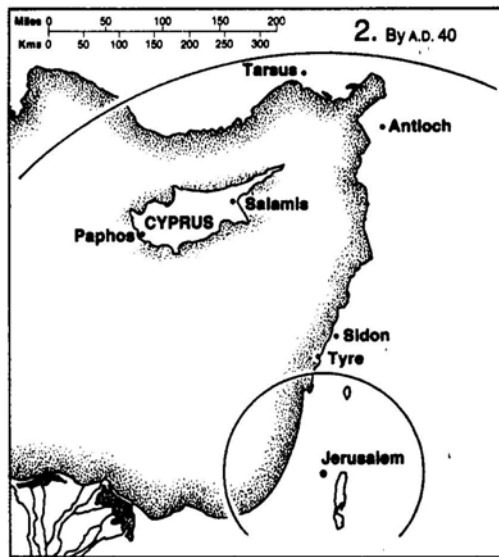
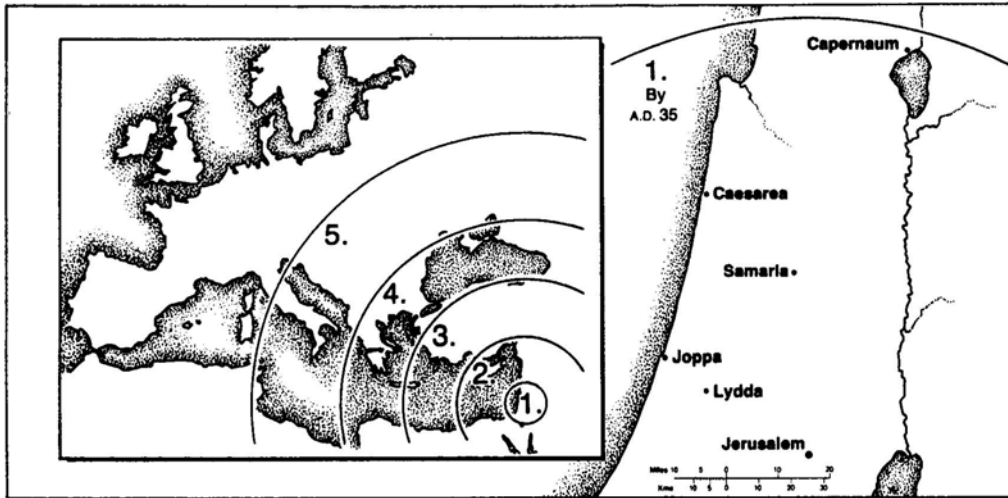
Escort to Rome, 28:11-16

- 6) How did Paul react to the brethren meeting him (v. 15)?
- 7) Tell a third example (including the two from chapter 27) of Julius' favor toward Paul.

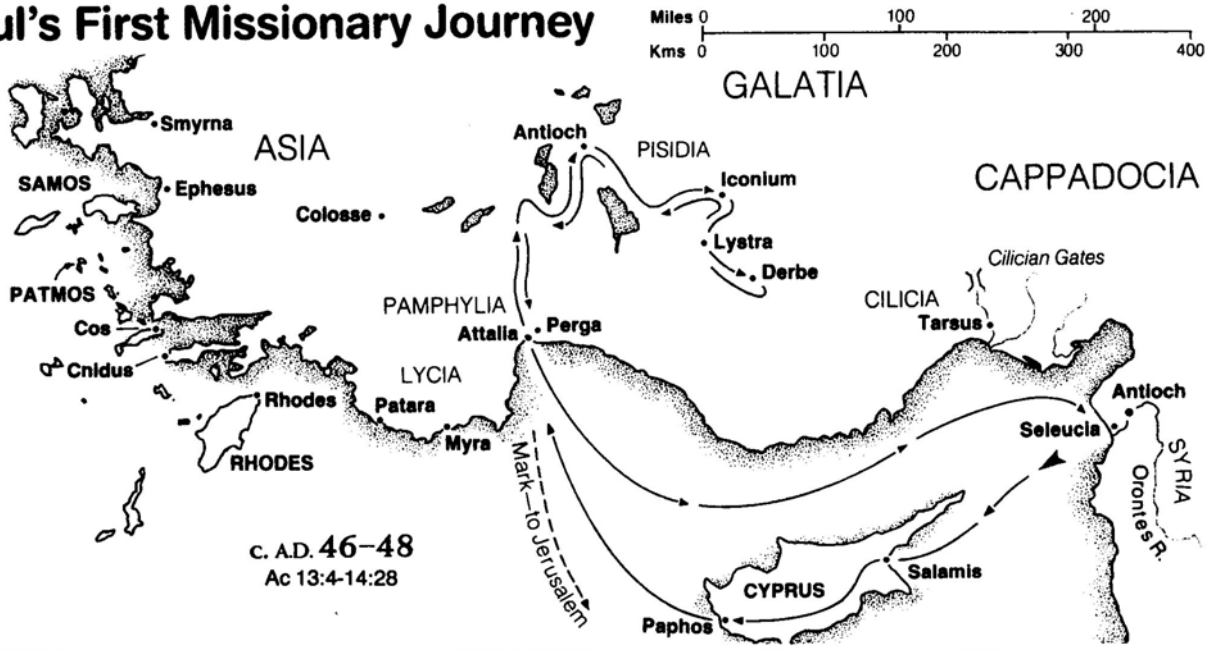
Preaching in Rome, 28:17-31

- 8) THINK BACK: Find other places where Paul said he was on trial for "the hope of Israel" or something similar.
- 9) Did the Jews in Rome think Christianity was a sect?
- 10) What had they heard about the Way from the Jews in Judea?
- 11) What did Paul use to preach Jesus?
- 12) Where in the O.T. is the scripture that Paul quoted to the Jews?
- 13) What was its main point?
- 14) THINK BACK: How did imprisonment affect Paul's effectiveness as a healer and a teacher?
- 15) For how long (at least) was Paul under house arrest without having a trial before Caesar?
- 16) SPECULATE: Why does the book of Acts end without telling what became of Paul?

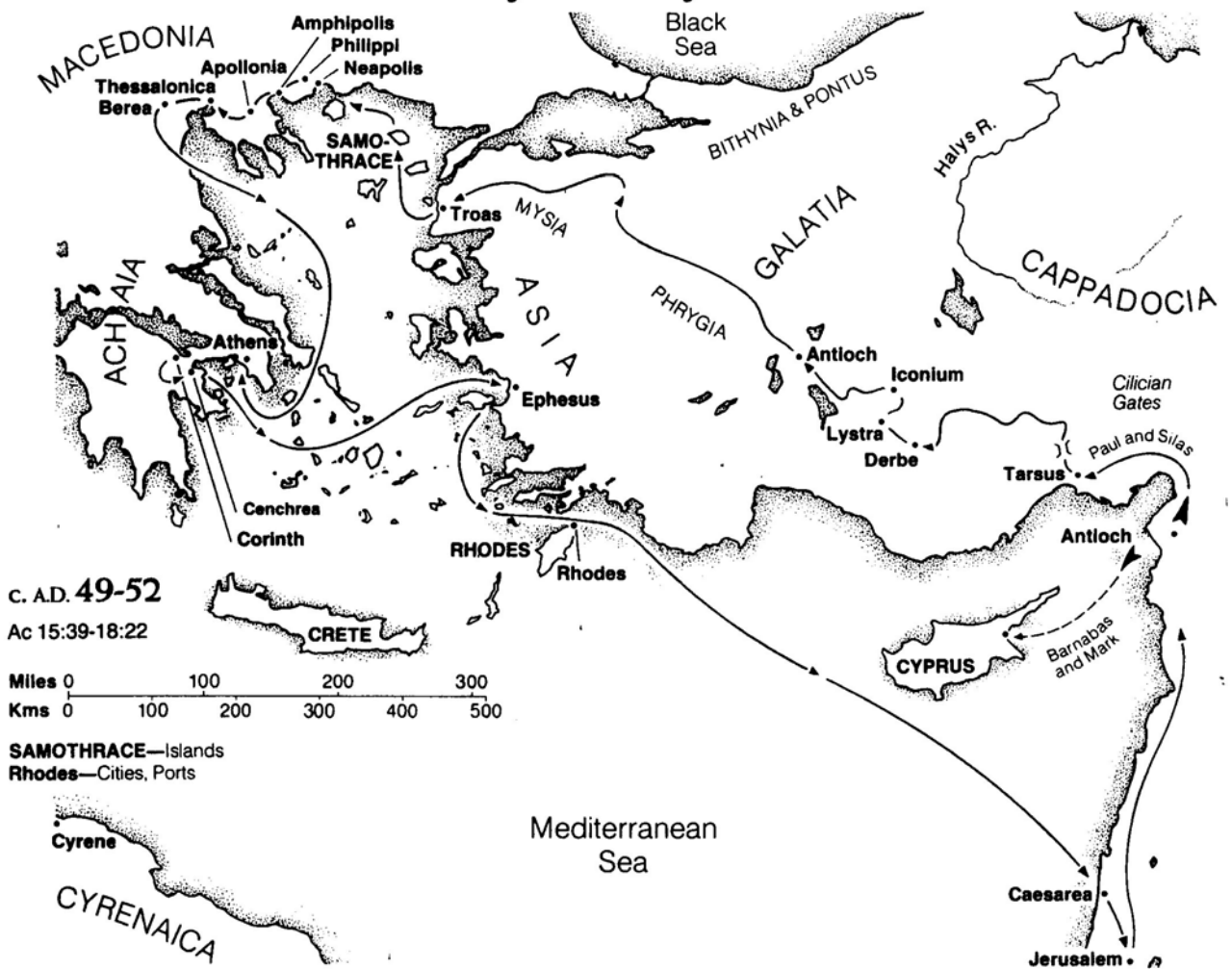
The Spread of the Gospel



Paul's First Missionary Journey

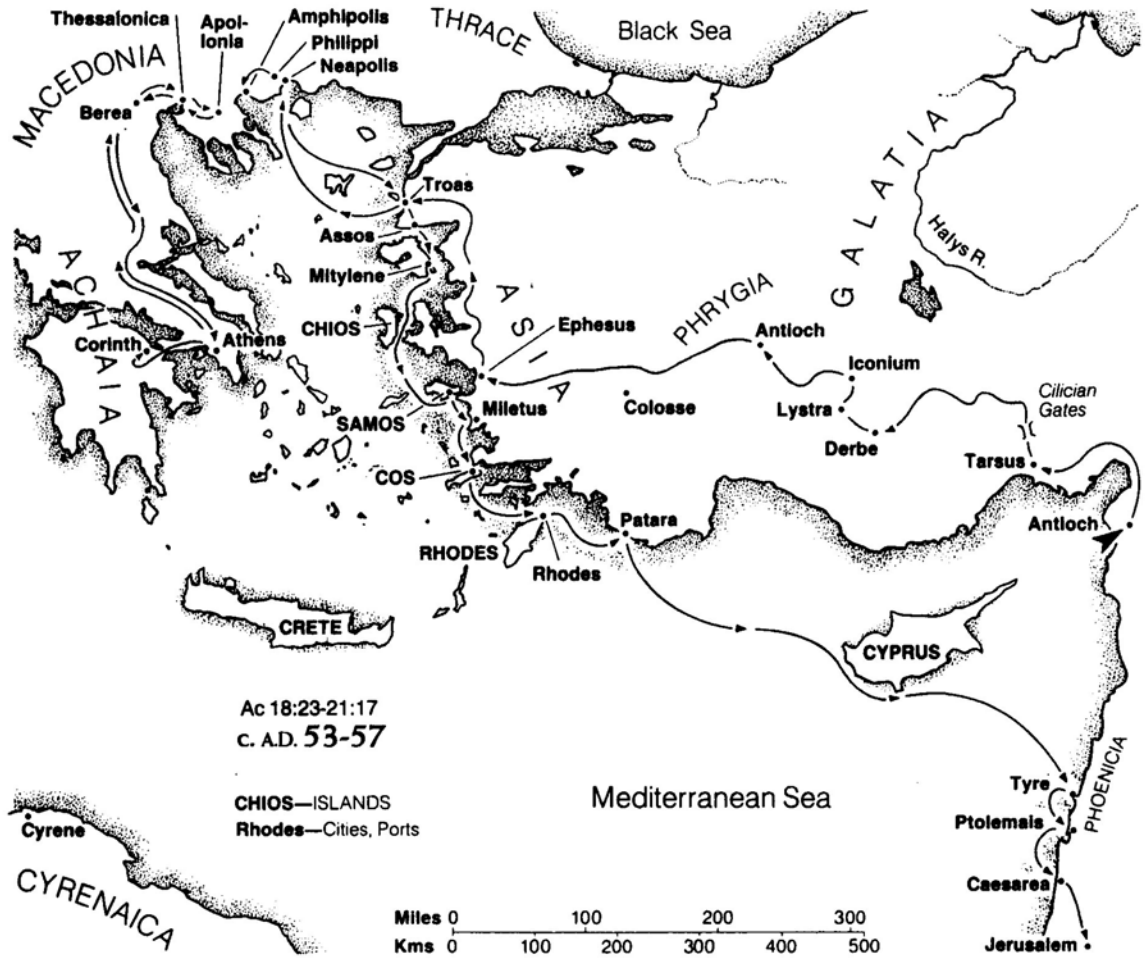


Paul's Second Missionary Journey

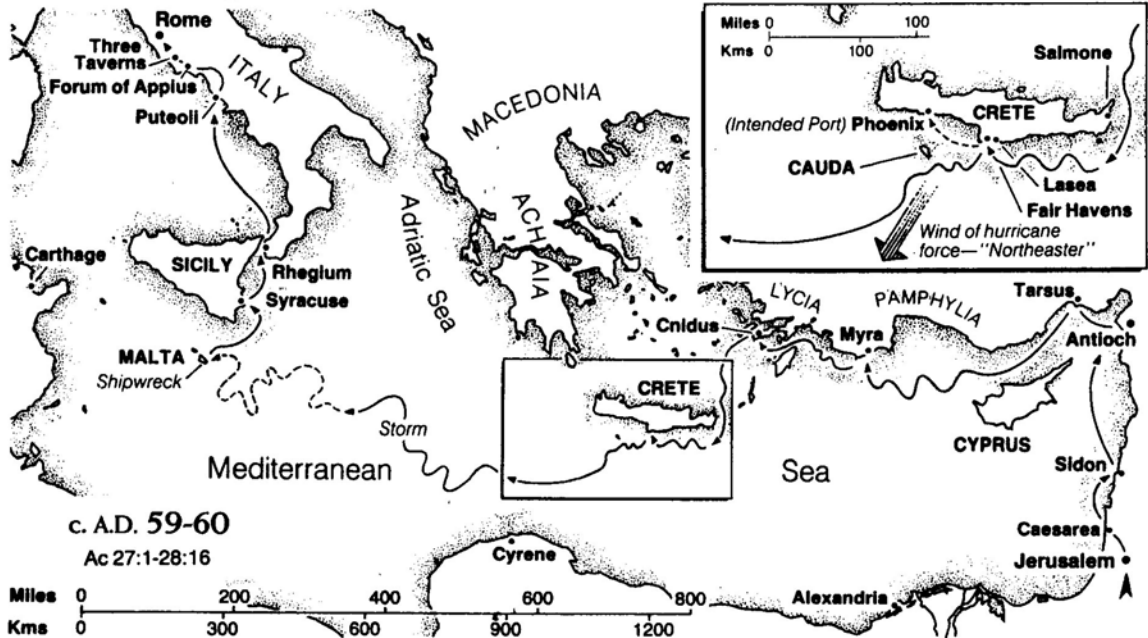


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Paul's Third Missionary Journey



Paul's Journey to Rome



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