



# From Jerusalem to Rome

## The Acts of the Apostles

Translation by William E. Paul

Comments by Charles Dailey

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# ACTS

## I. Why a commentary on Acts.

- A. We have a classroom commentary that allows us to cover all of Acts in the allotted 16 four-hour sessions. Previously we have covered the first 16 chapters.
- B. We have an off-campus credit course for NCB. It can be taken anywhere. We believe this is the wave of future education. It can be distributed in printed form and on CD as well as being full downloadable from the Internet. (NCBible.org)
- C. We have the course available as an online course on the Internet at NCBible.org.
- D. We have a flexible course for an Acts class at church. It can occupy 28 or 29 sessions at one chapter per week and this introduction. It can occupy 56 weeks by having one session on the Bible text followed by one session on the comments. Students should arrive with their crossword puzzles completed.

## II. Why study Acts.

- A. We will find what the Lord considers important in church life. There is so much division about matters totally foreign to the New Testament Church and issues that could even puzzle the apostles.
- B. We will be anchored in the structure and life of the original church. When we understand it, so many week-to-week problems melt away.
- C. The study of Acts is not a high priority today because it is not horizontally relational. There is much interest in the “How to . . .” classes such as how to get along with a spouse or children. Acts has little about this popular subject. But the message of Acts is very important because it shows God’s day-to-day working with His people. It does show a very strong vertical relationship.

## III. We have used William E. Paul's *An Understandable Version*.

- A. This has allowed interaction between the translator and the commentator.
  - 1. We have been able to challenge words and phrases used in the translation.
  - 2. It has been fun interacting with the congenial translator.
- B. Mr. Paul’s translation was chosen because of the notes embedded in the Biblical text, although the notes are clearly distinguishable from the sacred text. This saves many words by this writer. Part of the work had already been done before we began our notes.

## IV. Things Unusual About this Commentary.

- A. Brevity. We have refrained from detail. For those wanting more detailed information, see Gareth Reese's excellent *New Testament History: Acts* published by College Press, Joplin, MO. 1,017 Pages.

- B. We have kept the comments beside the text. This makes study time more efficient.
- C. We have provided a few Internet addresses. These are *primary* sources about places and items mentioned in the text. Use cut-and-paste to your browser to reach the sites if you are working from our CD. As revisions emerge, the Internet addresses will be replaced by a single pointer to our location NCBible.org where the ever-changing addresses can be kept current.
- D. We have provided two crossword puzzles following each chapter. The first covers what the text says or implies and the second is a test on my comments. We have been careful to keep the two separate.
- E. This commentary is distributed on CD-Rom and via the Internet. In each case, it is in Adobe Acrobat Format so it can be used on other computing platforms such as Macintosh or OS/2.
- F. For those using the CD-Rom version, the ancient documents are included and simply need to be looked up. Copies of the CD made since August 1, 1998 contain a powerful search engine that covers the historical section.

V. **Acts is the 5th book of the New Testament** in the common arrangement of the New Testament Canon.

**VI. An Accurate Title for the Book:**

- A. Not the *Acts of All of the Apostles*. Some of the Apostles are not mentioned after the first chapter, so that name is ruled out.
- B. *Some of the Acts of Peter and Paul*. That is descriptive because the early part of the book focuses on Peter while the last part is focused on Paul.

**1:15) And during this time Peter stood up to speak to a gathering . . . .**

**2:14) But Peter [responded by] standing up with the eleven [other] apostles and, lifting up his voice, began to speak.**

**2:38) And Peter replied . . . .**

**2:40) So, Peter testified and urged the crowd . . . .**

**3:1) Now Peter and John were going to the Temple . . . .**

**3:4) Peter looked directly at the man . . . .**

*Peter* drops from the story in 12:17 and surfaces only during the Jerusalem conference in Acts 15.

*Paul* (formerly Saul) is introduced in Peter's section of Acts, but does not become the main focus until Acts 13. From there he is prominent in the story.

It is largely some of the acts of *Peter* and some of the acts of *Paul*.

C. *Some of the Acts of the Holy Spirit.*

**1:1)** [Dear] **Theophilus, in my former letter** [i.e., the Gospel of Luke] **I wrote to you concerning what all Jesus did and taught since the beginning** [of His ministry], **2) up until the day He returned to heaven.** [Just before that time] **He had given** [certain] **instructions to His** [specially] **selected apostles through** [the direction of] **the Holy Spirit.**

**2:4) And they** [i.e., the apostles] **were all filled with** [the power of] **the Holy Spirit and began to speak** ["the mighty accomplishments of God," See verse 11] **in different languages, as the Holy Spirit gave them the ability.**

**4:8) Then Peter, filled with the Holy Spirit, addressed them, saying, "Rulers and elders of the people, 9) if we are being questioned today concerning how this man with a serious handicap was made completely well, 10) we want you men and all the people of Israel to know that this man was made completely well through the name of Jesus Christ from Nazareth.**

**4:31) And after they had prayed, the place where they were gathered shook, and these disciples were all filled with** [the power of] **the Holy Spirit and they were able to speak the message of God with boldness.**

**8:39) And when they came up out of the water, the Holy Spirit of the Lord** [supernaturally?] **directed Philip to go elsewhere and the eunuch did not see him anymore, as he continued on his journey rejoicing.**

**10:19) While Peter was thinking about** [the meaning of] **the vision, the Holy Spirit said to him, "Look, there are three men** [here] **looking for you.**

**10:44) While Peter was still speaking these words, the Holy Spirit descended upon all those who were listening to this message** [i.e., Cornelius and his household].

D. After examining other possibilities, we come back to the traditional title as the best available to us: *The Acts of the Apostles.*

**VII. The Author of Acts was Luke.**

- A. He was a physician. Colossians 4:14. He often used medical language in non-medical settings. For instance, he finds the sailors bandaging the ship in Acts 27:17.
- B. He is the first medical missionary. He was available to minister to Paul's injuries.
- C. He was often a traveling companion of Paul and a great personal comfort. He appears to be a seasoned traveler and very familiar with nautical terms. Some have suggested that he had been a ship's doctor at some past time.
- D. How can we tell that he wrote Acts?

Acts is addressed to the same official that received the Gospel of Luke. Compare Acts 1:1 with Luke 1:3-4.

E. The characters in Acts.

- 1. Luke always shows the believers in a good light with the exceptions of Ananias, Sapphira,

and Simon the Sorcerer.

2. Luke, writing as a Gentile, shows the extreme opposition that developed to the gospel message among the Jewish leaders. This includes their mindless opposition to all Gentiles.
3. He generally shows Roman officials to be fair-minded men. The Roman centurions are men of above-average character. The higher officials are impartial in their judging. While Felix was motivated by greed, he was replaced by fairer Festus who obeyed the Roman law and sent Paul to Rome to be tried by Caesar. Such wonderful fairness to a Roman citizen!

F. The claim for inspiration:

1. There is no claim for inspiration in Acts, but Luke made the claim in Luke 1:3, 4.
2. Paul, Luke's traveling companion once quoted something that Luke wrote and called it Scripture. 1 Timothy 5:18 with Luke 10:7. That Luke was a long-time associate of Paul the Apostle allowed the early church to affirm that both the Gospel of Luke and the Book of Acts have the marks of apostolicity.
3. Mark, writing later (A. D. 68) also provides a summary of post-resurrection preaching that agrees perfectly with Luke's account. Mark 16:15-20.
4. Luke, in Acts, quotes from Genesis, Exodus, Deuteronomy, 1 Kings, Psalms, Isaiah, Joel, Amos and Habakkuk. In quoting forty-two times, he demonstrates his agreement with the known inspired men of an earlier period.

**VIII. The Time of Writing —**

Luke concluded writing Acts when he was with Paul in Rome about A.D. 61. This is based on the abrupt ending of the book.

## Some of Luke's Available Sources for Acts

<b>Regarding:</b>	<b>Eyewitness Source:</b>	<b>Comment:</b>
Events in the early Jerusalem church.	Mary, the Mother of Jesus	She was present during this time. Acts 1:14. Luke had talked with her when preparing to write the Gospel of Luke. See Luke 2:19,51.
Selecting the seven, the events in Samaria and with the Eunuch.	Philip	Luke was at his house and could have recorded the events. 21:8 Luke probably stayed with Philip while Paul was imprisoned at Caesarea in Acts 24 - 26.
Events at Jerusalem.	James, the Lord's Brother	He wrote James. He was with Luke at Jerusalem. Acts 21:18
Events relating to Peter's life and travels.	Peter	While we lack hard evidence that Luke met with Peter, we assume that these men knew each other.
Events about Stephen, Paul's own conversion and from chapter 13 - end.	Paul	Luke was Paul's traveling companion. They were together in Rome when Acts was written.
The Second Missionary Journey.	Silas	He co-authored 1,2 Thess. See 1:1 of each. Luke was with Silas at Philippi. Acts 16.
The Second Missionary Journey.	Timothy	He co-authored 1,2 Thess. See 1:1 of each. Luke was with Timothy in Acts 20:4,5.
The Second Missionary Journey to the end of the book.	Luke's own observations	He previously wrote the Gospel of Luke.

# Acts Outlined by the Results of the Message

<i>Part</i>	<i>Results</i>	<i>Objective and Summary Statements</i>
<b>1</b>	<b>1:1 - 6:7</b>	<b>The Gospel revealed and established at Jerusalem.</b>
		<p><b>1:4</b> On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about."</p> <p><b>6:7</b> So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.</p>
<b>2</b>	<b>6:8 - 9:31</b>	<b>Extended throughout Palestine.</b>
		<p><b>9:31</b> Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord.</p>
<b>3</b>	<b>9:32 - 12:25</b>	<b>Extended to Antioch, the first major Gentile church.</b>
		<p><b>12:24</b> But the word of God continued to increase and spread. <b>25</b> When Barnabas and Saul had finished their mission, they returned from Jerusalem, taking with them John, also called Mark.</p>
<b>4</b>	<b>13:1 - 16:5</b>	<b>Extended to Asia Minor.</b>
		<p><b>13:2</b> While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."</p> <p><b>16:4</b> As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey. <b>5</b> So the churches were strengthened in the faith and grew daily in numbers.</p>
<b>5</b>	<b>16:6 - 19:20</b>	<b>Extended to eastern Europe.</b>
		<p><b>16:9</b> During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us."</p> <p><b>19:20</b> In this way the word of the Lord spread widely and grew in power.</p>

# Acts Outlined by the Results of the Message

<i>Part</i>	<i>Results</i>	<i>Objective and Summary Statements</i>
<b>6</b>	<b>19:21 - 28:31</b>	<p><b>Extended to Rome.</b></p> <p><b>19:21</b> After all this had happened, Paul decided to go to Jerusalem, passing through Macedonia and Achaia. "After I have been there," he said, "I must visit Rome also."</p> <p><b>28:30</b> For two whole years Paul stayed there in his own rented house and welcomed all who came to see him.</p> <p><b>31</b> Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ.</p>



# The Most Significant 100 Years in History

## Chronological Chart of New Testament Times

by Charles Dailey

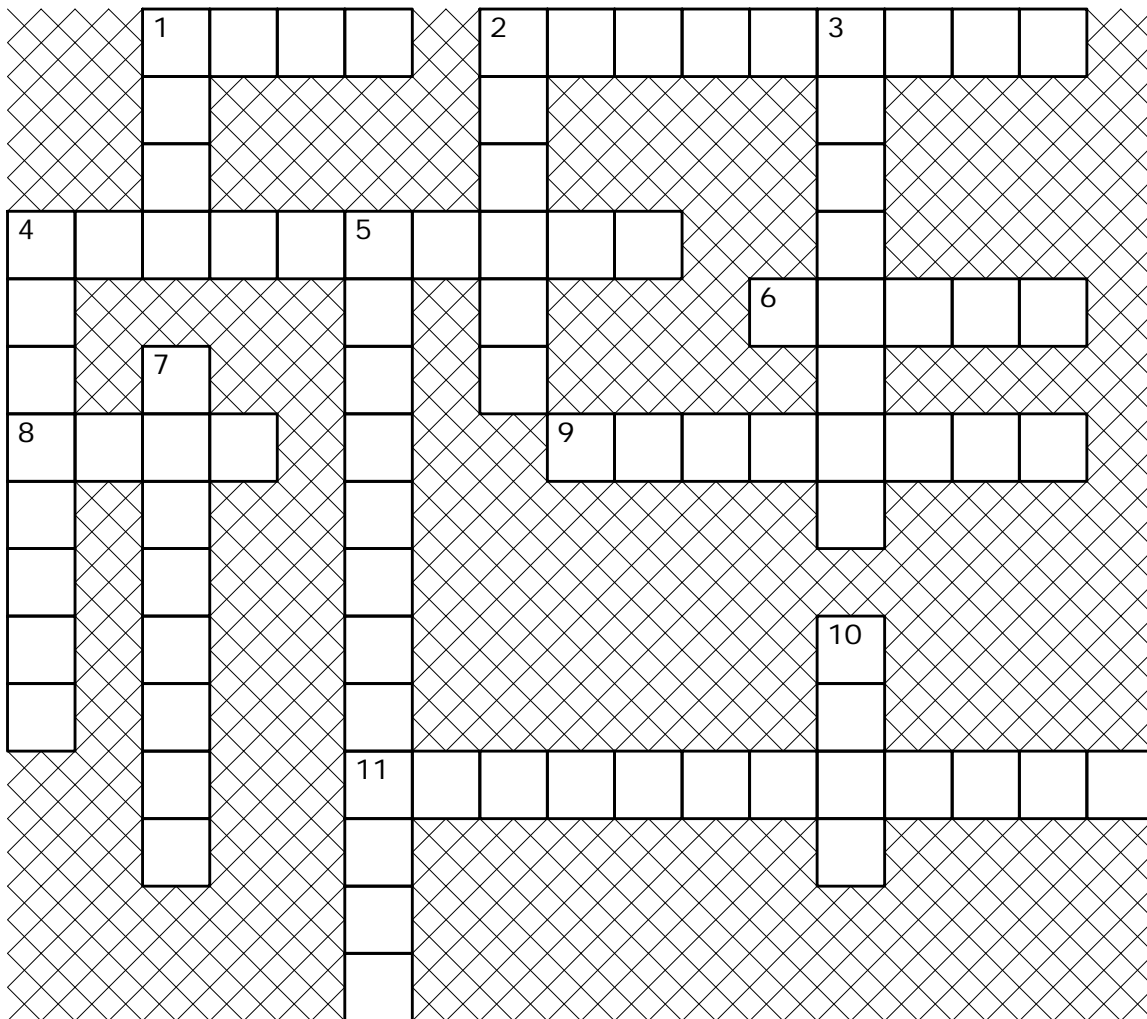
[SH]	4 BC	Death of Herod the Great
	30	<b>The life and ministry of Christ</b>
	32	<b>Resurrection of Christ</b>
	35	Gospel preaching among the Jews
	32	Conversion of Saul. Acts 9.
	35	Saul's 1st Visit to Jerusalem. Galatians 1.
	35	Peter teaches and immerses the first Gentiles. Acts 10
[SH]	44	Death of Herod Agrippa I. Acts 12. Spring.
	45	Matthew wrote Aramaic version of <i>MATTHEW</i> for Jews
	46	Saul's 2nd visit to Jerusalem. Acts 11, Galatians 2
	47	James addressed <i>JAMES</i> to Jews. James 5
	47	1st Missionary Journey among Gentiles. Acts 13-14.
	48	Paul (Saul) returned to Antioch, a multi-cultural church.
	49	Paul's 3rd visit & the Jerusalem Conference. Acts 15.
	49	Paul returned to Antioch, wrote <i>GALATIANS</i>
	50	Matthew wrote Greek version of <i>MATTHEW</i>
	50	Paul's 2nd Missionary Journey. Acts 16-18
[SH]	51	Gallio becomes proconsul at Corinth. Acts 18.
	51	Paul at Corinth: 1 <i>THESSALONIANS</i> ; 2 <i>THESSALONIANS</i>
	52	Paul's 4th visit to Jerusalem; Antioch. Acts 18:22
	53	Paul's 3rd Missionary Journey. Acts 18:23 ff.
	54	From Ephesus: 1 <i>CORINTHIANS</i>
	55	From Macedonia: 2 <i>CORINTHIANS</i>
	56	From Corinth: <i>ROMANS</i> Romans 16:1,23
	58	Paul's 5th visit to Jerusalem. Acts 21
	58	Paul imprisoned at Caesarea. Acts 24
	59	Dr. Luke researched and wrote <i>LUKE</i> while waiting for Paul.
[SH]	60	Arrival of Festus in Caesarea, Paul sent to Rome. Acts 25
	60	Paul's house imprisonment at Rome. Acts 28
	61	He wrote: <i>EPHESIANS</i> , <i>COLOSSIANS</i> , <i>PHILEMON</i>
	62	He wrote: <i>PHILIPPIANS</i> . Luke wrote <i>ACTS</i> while he waited.
	62	Paul released from house arrest at Rome.
	62	1 <i>PETER</i> written by Peter.
	64/65	Paul in Macedonia: 1 <i>TIMOTHY</i>
	65	Paul in Asia Minor: <i>TITUS</i>
	66	2 <i>PETER</i> written by Peter
	67	Paul's Final Imprisonment. 2 <i>TIMOTHY</i>
	68	John Mark wrote <i>MARK</i> from Rome.
	69	<i>HEBREWS</i>
[SH]	70	Destruction of Jerusalem by the army of Titus.
	75	Jude wrote <i>JUDE</i>
	85	John wrote <i>JOHN</i> , 1 <i>JOHN</i> from Ephesus
	90	John wrote 2 <i>JOHN</i> , 3 <i>JOHN</i>
	96	John wrote <i>REVELATION</i> from the Isle of Patmos

### ACTS

[SH] = Dates established by secular history or archeology.

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Acts Introduction  
by Charles Dailey



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Across

1. First medical missionary.
2. Luke was one.
4. Acts was addressed to him.
6. Focus of the early part of Acts.
8. Location of writing Acts.
9. After chapter one, some of the \_\_\_\_ are not mentioned.
11. The writings of Luke have this mark.

Down

1. Acts informs us about church \_\_\_\_\_.
2. One of the seven and a source for Luke.
3. Each 2nd puzzle is on the \_\_\_\_\_.
4. Paul's part begins with this chapter.
5. The study of Acts is not \_\_\_\_\_ relational.
7. Mr. Paul's translation is used because of its \_\_\_\_\_ notes.
10. Luke shows Roman officials to be \_\_\_\_\_.

1) [Dear] **Theophilus, in my former letter** [i.e., the Gospel of Luke] **I wrote to you concerning what all Jesus did and taught since the beginning** [of His ministry], **2) up until the day He returned to heaven.** [Just before that time] **He had given** [certain] **instructions to His** [specially] **selected apostles through** [the direction of] **the Holy Spirit.** **3) Now, following His death on the cross** [and resurrection], **Jesus appeared alive** [to His apostles] **for forty days, and demonstrated by many convincing proofs** [that He had been raised bodily from the dead]. [During that time] **He also spoke to them about the** [coming] **kingdom of God.** **4) [One day, as He was] gathered with these apostles, He urged them not to leave Jerusalem, but to wait there until they received what the Father had promised them. (Jesus had previously discussed this with them).** [See Luke 24:49]. **5) [Then Jesus said], “For John immersed you [men] in water but [this time] you will be immersed in the Holy Spirit, and [it will happen] in just a few more days.”** [See Matt. 3:11].

**6) When the apostles had come together, they asked [Jesus], “Lord, are you ready to restore the kingdom [of God] to [the nation of] Israel [at this time]?”** **7) Jesus replied, “You are not permitted to know the [specific] time or date [when this will happen]. For the Father has appointed it [to happen] when He determines [the right time].** **8) But, you apostles will receive power when the Holy Spirit descends on you and [then] you will become My witnesses [i.e., to tell what you know] in Jerusalem, in [the countries of] Judea and Samaria, and [even] to the distant regions of the earth.”**

**A**cts was written by the physician Luke (Col. 4:14) after he discovered the Great Physician.

1) Doctor Luke had first researched and written the Gospel of Luke to *Theophilus*, a Greek public official and friend. This Book of Acts is the sequel.

2) Jesus used his time on earth completely. He taught every day.

– Jesus’ *instructions* included taking the Gospel to the whole world. Luke 24:47. **This is the theme of Acts.**

– He had personally chosen the 12 *apostles*. Luke 6:13-16; John 15:16. His direction was from the *Spirit*.

3) For more witnesses to the resurrection, see the table following vs. 26.

– The apostles’ exposure to the proofs of the resurrection was spread over more than a month. The resurrection would become the **center** of every sermon they preached that is recorded in Acts.

– The focus of conversation was the *kingdom of God*.

4) The kingdom had been promised during the *apostles’* lifetime in Mark 9:1. It was to come with power.

– Luke had previously recorded this request for the *apostles* to stay in Jerusalem (Luke 24:49) until they “were clothed with power from on high.” The *promise* was specifically to them. Without Jesus’ urging, they would have returned home to Galilee.

5) This promise provides the focus for the broad promise of John the Baptist in Matthew 3:11.

– The *immersion in the Holy Spirit* is now only days away.

———— There is a break in events here. ————

6) They *came together* on the Mt. of Olives. Vs. 9, 12.

– This was Jesus’ final day with them.

– *Restore the kingdom* may be a reference to Luke 22:28-30 where Jesus was not speaking of physical *Israel*.

– Their view of the *kingdom* was earthly and political, but it cleared up with the coming of the Spirit.

7) God would not reveal *when*. Actually, it was about 10 days later.

– This promise is specific to the apostles.

8) *Power* had been promised in Mark 9:1.

– The promise was for the Spirit to *descend*. Luke reserves this language for the miracle-working power.

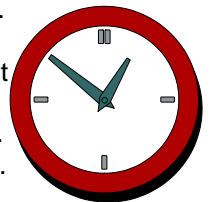
– See witness discussion below.

– **The geographical outline of Acts:**

*Jerusalem*— 2:1-8:4;

*Judea and Samaria*— 8:5-12:25;

*and the distant regions* — 13:1 to end.



Jesus had promised the 12 would be *witnesses* in John 15:27; 21:24 and Luke 24:48. They used the word in Acts 1:22; 2:32; 3:15; 4:33; 5:32; 10:39-42. It also described Paul’s work in Acts 13:31 and 22:15. They had seen the resurrected Jesus and now they would be active eyewitnesses of this earthshaking truth.

9) And when Jesus had said these things, just as the apostles were watching [Him], He was taken up by a cloud [and disappeared] out of their sight. 10) And while they gazed up into the sky as He ascended, suddenly two men wearing white clothing appeared beside them 11) and said, “You men from Galilee, why are you standing there looking up at the sky? This Jesus who was received up from your presence into the sky will return in the same way you saw Him go there.”

12) Then the apostles returned to Jerusalem from the place called “Mount of Olives,” which was about three-fourths of a mile from Jerusalem. 13) Upon arriving at the house where they were staying, they went upstairs. [Those present were]: Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James, the son of Alphaeus, Simon the Zealous [one] and Judas, the son of James. [Note: Judas Iscariot, the twelfth apostle, had already committed suicide]. 14) These men continued in united prayer [for the kingdom to come? See 1:6; Matt. 6:10] along with [certain] women, Mary the mother of Jesus and His [half-] brothers.

9) Their special discipleship ended abruptly.

– They were eyewitnesses of the ascension, too. This was an added evidence of the resurrection.

– Note the earlier account of this in Luke 24:50-52.

10) Jesus did not have an *earthly* kingdom in mind because he left earth. His kingdom has a heavenly headquarters.

– Luke also reported two *men* at the *tomb*, Luke 24:4, while John reports two *angels* at the *tomb*. John 20:12.

11) The remaining 11 apostles were from *Galilee*. Only Judas was from Judea, but he was no longer alive.

– Even without this report, we would know the ascension took place sometime because Jesus was resurrected and is not on earth now.

– Paul develops the *return of Christ* theme in 1 Thessalonians 4:16.

12) The Old Testament had predicted the word of the LORD would “go forth” from Jerusalem. Isaiah 2:3. See the note about Jerusalem below. The 11 were joyful. Luke 24:52.

– The *Mt. of Olives* is directly east of Jerusalem.

13) This may have been John Mark’s mother’s *house* because the church assembled there later. Acts 12:12.

– Luke names the apostles so imposters could not claim years later to have been in that select band. They are always listed as three groups of four each. The groups, with their leaders, are shown on a chart on page 5.

14) They were also at the temple praising God. Luke 24:53.

– These were probably the *women* who had financed the last part of Jesus’ ministry (Luke 8:1-3). They were also at the cross (Luke 23:59), and the empty tomb, (Luke 24:1,2).

– The four (Mark 6:3) unbelieving (John 7:5) *half-brothers* have been convinced of the resurrection of Jesus by his appearance to James (1 Cor. 15:7). Their presence is a powerful proof of the resurrection!

**Note:** Luke, though a Gentile, was fascinated with Jerusalem. His story opens in Jerusalem. Luke 1:9. He said that Anna was looking for its redemption. 2:38. He tells of Jesus going there when he was 12 in 2:41. Part of Jesus’ temptation happened there. 4:9. Jesus told of his ultimate departure from there in 9:41.

In 9:51 he pictures Jesus as beginning his long approach to Jerusalem. See also 9:53. In 13:22, the fateful journey continues. In 13:33,34 Jesus’ comments about Jerusalem are included. The journey continues in 17:11, 18:31 and 19:11. He is nearly there in 19:28 and 37. Jesus saw the city in 19:41 and entered it.

All of chapter 21 is about Jerusalem, as are chapters 22, 23, and 24. Note especially the Jerusalem references from 24:33 -53. Luke mentions the city name five times in Acts chapter 1. The reader is now prepared for the grand opening of the Kingdom in Acts, chapter 2.

15) And during this time Peter stood up to speak to a gathering of about one hundred twenty persons. 16) [He said], “Brothers, it was necessary that the Scriptures be fulfilled which the Holy Spirit spoke through King David about Judas, who guided the soldiers who came to arrest Jesus. 17) For he was one of our number and shared with us [in the responsibility of] this ministry.” 18) (Now this man [Judas] paid for [in a sense] a [burial] field with the reward money he had received for his sinful act [of betraying Jesus, See Matt. 27:3-10]. [Then, some time after Judas hanged himself, See Matt. 27:5] he fell down headlong, [his swollen body] bursting so that his intestines gushed out. 19) This incident became known to everyone who lived in Jerusalem so that the [burial] field purchased with the reward money became known as “Akeldama” [an Aramaic word] which means “Field of Blood.”) 20) “For it was written [about Judas] in the book of Psalms [69:25]:

‘LET THE PLACE WHERE HE LIVES  
BECOME DESERTED, WITH NO ONE  
LIVING THERE’

and [Psalm. 109:8]

‘LET SOMEONE ELSE FILL HIS  
MINISTRY.’

21) The person [to replace Judas] would have to be one of those who accompanied us [disciples] during the time the Lord traveled around with us, 22) from His immersion by John [the Immerser] until He was received up from us [in a cloud]. Of these people [we must choose] someone to become a witness with us [i.e., to tell people] of Jesus’ resurrection [from the dead].”

15) Peter was first among equals; a leader, but not a final authority.

– There were many believers besides these as shown in 1 Corinthians 15:6. Only 120 were present here.

16) Jesus had opened the mind of Peter and the other apostles to understand the Scripture in Luke 24:45.

– The Psalms (about to be quoted) are *Scripture*.

– The Psalms were spoken by the *Holy Spirit*.

– The *Holy Spirit* spoke through *David’s* writings.

17) Being an apostle was a *ministry*.

18) Luke’s own comments begin here.

– The field was purchased through the priests. They were anxious to keep their law on this point. Matt. 27:6 - 8.

– Judas was remorseful, but unrepentant. Matt. 27:3.

Peter, by contrast, repented of denying Jesus. Luke 22:62. Repentance is a change of mind that leads to a change of conduct. Judas failed to change his conduct.

– No one would touch the body during Passover Week.

19) The story of Judas (and Jesus) was well known in town. This was a rational, not thinking-impaired, suicide.

– Suicide was uncommon among the Jews.

– A “potter’s field” where the top soil had been removed to make pottery. Matt. 27:7. This fulfilled Zech. 11:13.

– *Aramaic* was normally spoken in Jerusalem. Dr. Luke is writing to the Greek Theophilus in the Greek language.

20) Peter’s presentation is continued.

– Many other verses in Psalm 69 are applied by inspired writers to Jesus Christ. 69:4, 9, 21, 22 and 23.

– Certainly no one *lives* in a burial field!

– Judas is to be replaced because the 12 will have a special role. They will receive the Holy Spirit’s power right away.

– The Psalm fits the case even if it is not a prophecy.

21) It was also necessary to have twelve apostles to complete the words of Jesus in Luke 22:30. However, when the apostle James was put to death later in Acts 12:2, he was not replaced because the preliminary work of the 12 was finished.

– It was necessary to have been with Jesus in His ministry. Jesus had stated this requirement in John 15:27.

22) Jesus’ *immersion* is recorded in Matthew 3:13ff.

– The ascension is recorded in verse 9 above.

– Evidently the apostles were in executive session with the 100 + looking on. “*We must choose . . . with us.*”

– The one selected would join the other apostles as an active *witness*. Compare verse 8 above.

**23) And so they presented two men** [for consideration]: **Joseph, called Barsabbas (and also called Justus) and Matthias. 24) Then they prayed, “Lord, you know the inner thoughts of all men, so show us which one of these two men should be selected 25) to replace Judas in this ministry and this group of apostles, from which he fell away to go to where he belonged”** [i.e., to the place of punishment for unrepentant sinners]. **26) So, they drew lots** [i.e., devices used for making random choices] **and the lot** [i.e., the choice] **favored Matthias, so he was added to the other eleven apostles.**

**23)** They chose two men from the 100 + as candidates for the smaller group of 12. The larger group included the women, but none were presented for the choice.

**24)** The Lord Jesus knew, but they must learn His choice to replace Judas. He had previously chosen the other apostles. See vs. 2.

**25)** A replacement for Judas was necessary because the 12 were about to receive the power of the Holy Spirit. If the entire 120 were slated to receive the power, no replacement for Judas would have been needed.

– There was immediate punishment for Judas — no waiting in the grave for the end of time.

**26)** See Proverbs 16:33.

– This church-related decision was swift!

– Now there are 12 apostles again. Acts 6:2.

– Inspired Luke says Matthias was an apostle.

#### POST- RESURRECTION APPEARANCES OF CHRIST

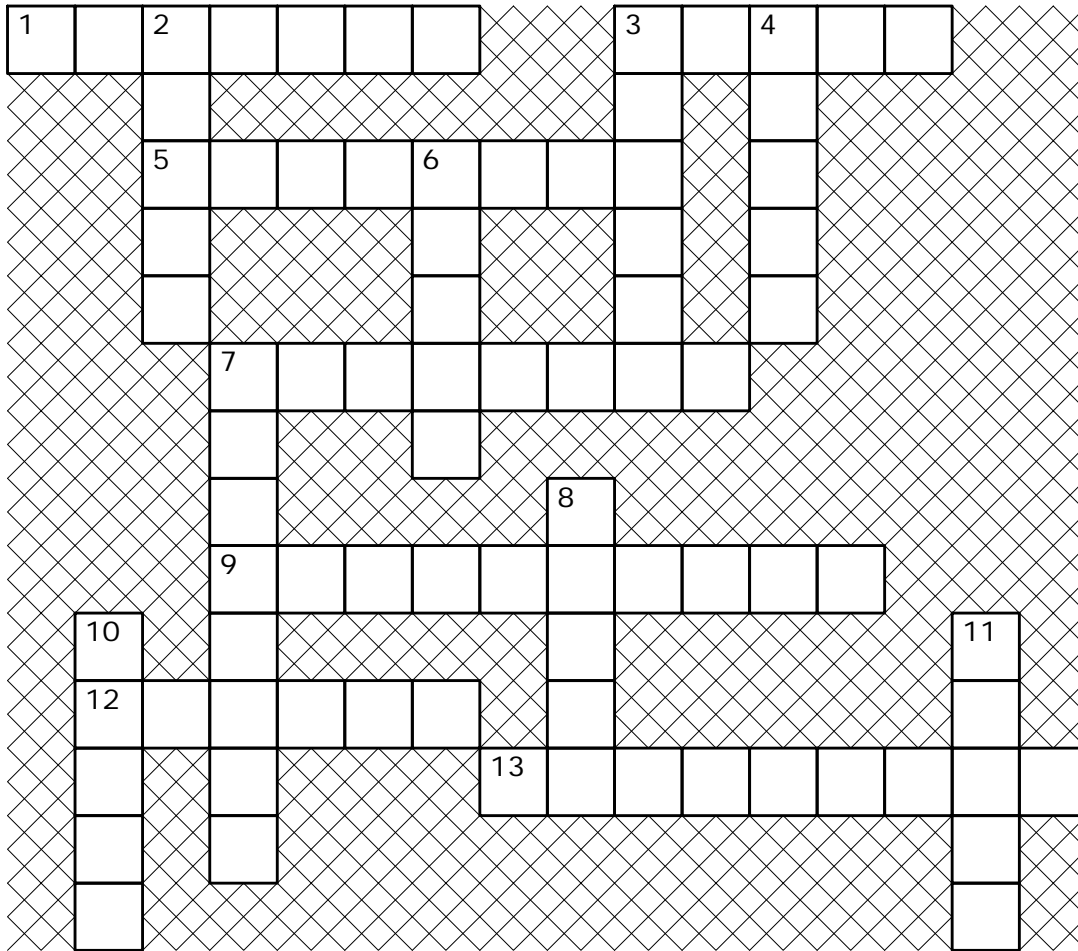
1. Very Early 1 <sup>st</sup> Day.	Mary Magdalene	Mark 16:9; John 20:16 -18
2. Early 1 <sup>st</sup> Day.	The Women	Matthew 28:5 - 10
3. Afternoon 1 <sup>st</sup> Day.	Simon Peter (Cephas)	Luke 24:34; 1 Corinthians 15:5
4. Late Afternoon	The Two on the Road to Emmaus	Luke 24:31
5. Early Evening	The Eleven	Mark 16:14; Luke 24:33-39; John 20:19
6. 1 week later	The Eleven	John 20:26
7. Exact time unknown	The seven by the Sea of Galilee	John 21:1
8. Exact time unknown	The 500 brethren	1 Corinthians 15:6
9. Exact time unknown	Half-brother James, now the family head.	1 Corinthians 15:7
10. Exact time unknown	The Eleven in Galilee	Matthew 28:16-17
11. Exact time unknown	The Eleven in Jerusalem	Mark 16:14 -15
12. Exact time unknown	Possible separate meeting of the Eleven	Luke 24:44; Acts 1:4
13. During 40 days	The 12 who would be preaching this.	Acts 1:3 - 8
14. After 40 days	The Ascension	Luke 24:50; Acts 1:9 - 12
15. Years later.	Stephen as he was being martyred.	Acts 7:55
16. Years later.	Saul (He became Paul the apostle.)	Acts 9:5; 1 Corinthians 15:8

## FOUR LISTS OF APOSTLES OF CHRIST in the order listed by the writers

Matthew 10:2-4		Mark 3:16-19	Luke 6:12-19	Acts 1:13
Simon	brothers	Simon	Simon	Peter
Andrew		James	Andrew	James
James	brothers	John	James	John
John		Andrew	John	Andrew
Philip		Philip	Philip	Philip
Bartholomew		Bartholomew	Bartholomew	Thomas
Thomas		Matthew	Matthew	Bartholomew
Matthew		Thomas	Thomas	Matthew
James son of Alphaeus		James son of Alphaeus	James son of Alphaeus	James son of Alphaeus
Thaddaeus		Thaddaeus	Simon the Zealot	Simon the Zealot
Simon the Cananaean		Simon the Cananaean	Judas, son of James	Judas, son of James
Judas Iscariot		Judas Iscariot	Judas Iscariot	

*If Matthew, Mark and Luke had copied from one another, their lists would have matched.*

ACTS - AUV, Chapter 1  
by Charles Dailey



Mar 27, 1998

Across

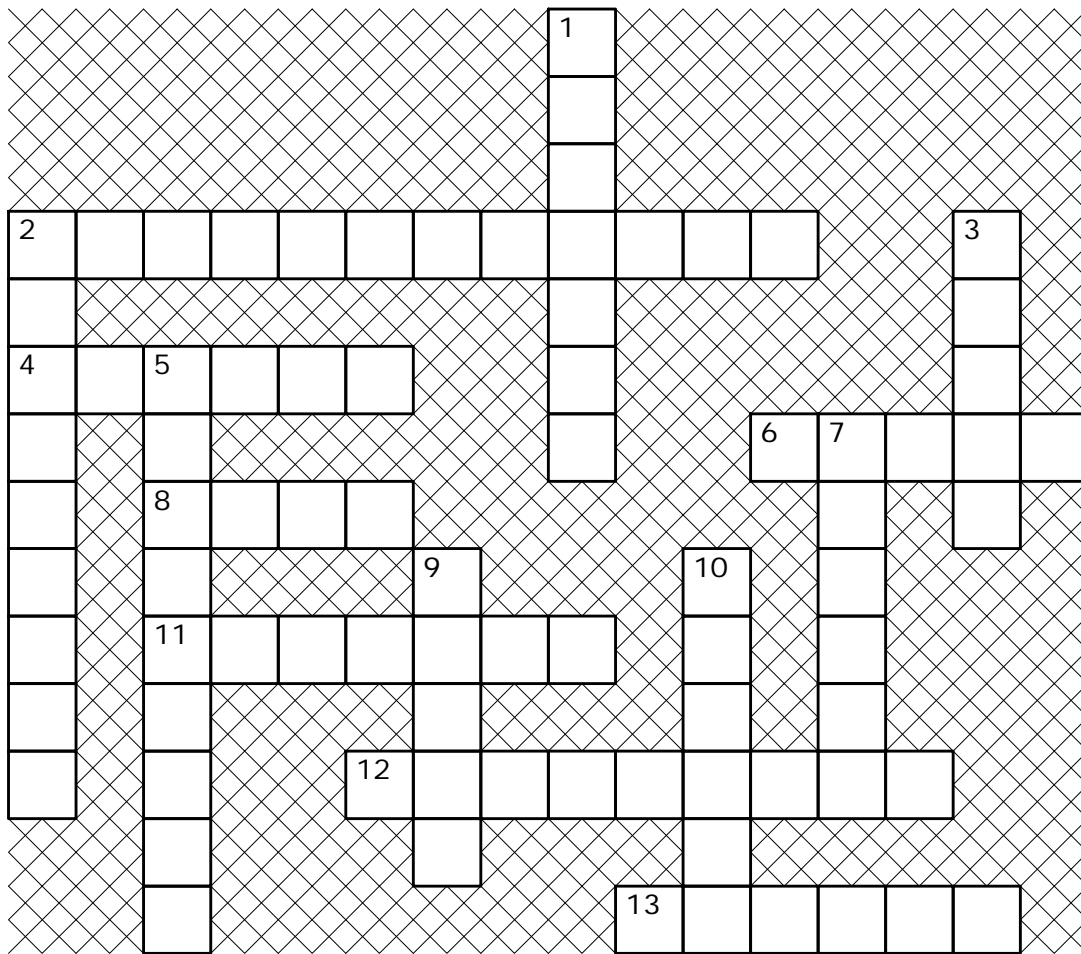
1. The eleven were from there.
3. The 12 would receive it.
5. The field.
7. Judas had shared it.
9. Received the letter.
12. The Mt. where Jesus departed.
13. The anchor city of the witnessing.

Down

2. Jesus told the 11 not to.
3. The activity in the upstairs room.
4. John's medium for baptizing.
6. The Spirit spoke through him.
7. He was selected.
8. The two men wore it.
10. Jesus appeared over this many days.
11. Judas bought one.



Acts Chapter 1 Comments  
by Charles Dailey



Apr 9, 1998

Across

2. Center of every sermon in Acts.
4. Headed team number 2.
6. Headed team number three.
8. Maybe the group was at his mother's house.
11. Word used by Luke for the miracle-working power.
12. \_\_\_\_\_, Judea & Samaria, and distant nations.
13. David's writings.

Down

1. How the 12 viewed the coming Kingdom.
2. Judas was not \_\_\_\_\_.
3. Promised only to the Twelve.
5. Punishment for Judas.
7. The replacement for Judas would be an \_\_\_\_\_ witness.
9. Headed the first team.
10. Peter was first among \_\_\_\_\_.

1) **And when the day of Pentecost came** [Note: This was a Jewish festival held fifty days following the Passover Festival. Lev. 23:15-21], **they** [i.e., the twelve apostles] **were all gathered together in one place** [i.e., their second story living quarters, 1:13?]. 2) **Suddenly a rushing sound, like a fierce wind blowing, came from the sky above them, and** [its noise] **filled the entire house where they were sitting.** 3) **Then they saw what appeared to be flames of fire shooting down and landing on each one of them.** 4) **And they** [i.e., the apostles] **were all filled with** [the power of] **the Holy Spirit and began to speak** ["the mighty accomplishments of God," See verse 11] **in different languages, as the Holy Spirit gave them the ability.**

5) **Now some devoted Jews from every nation of the world were visiting Jerusalem** [for the Pentecost festival]. 6) **And when they heard the noise** [of the blowing wind] **a large number of them assembled** [around the apostles] **and were puzzled over how they could hear them speaking in their native languages.** 7) **Being so amazed and astounded** [at something so unusual happening], **they exclaimed, "Look! are not all these men who are speaking from** [the country of] **Galilee?** 8) **How is it then, that we are hearing them speak in our own native languages:** 9) **Parthians, Medes, Elamites, people from Mesopotamia, Judea, Cappodocia, Pontus, Asia,** 10) **Phrygia, Pamphylia, Egypt and areas of Libya around Cyrene, Jewish and proselyte travelers from Rome,** 11) **Cretans and Arabians. How can it be that we hear** [these apostles] **speaking about the mighty accomplishments of God in the language of our national origin?** 12) **And they were amazed and perplexed** [over this] **and began saying to one another, "What does all this mean?"** 13) **But others made fun of them, saying, "Oh, they are just drunk** [i.e., full of new wine]."

**J**ews came to Jerusalem from the far reaches of the Roman Empire to worship God for this one-day event. – The chart on page 6 shows this Spring festival always came on Sunday. It celebrated the first-fruits of the coming grain harvest, so fitting to picture the church that would be launched on this day.

1.) Most likely in the Temple, being the 9 A.M. prayer-time, vs. 14. The large crowd, vs. 6, suggests the same.

2.) God sent an **auditory** attention-getter. Josephus called the meeting rooms at the Temple "houses." Wars 5.5. Luke's language is incredibly accurate. On the CD.

3.) God sent a **visible** attention-getter. Both sound and light came *downward*.

- Luke does not say that it was either wind or fire.

4.) This was called the "baptism of the Holy Spirit" by Peter in Acts 11:15-17, where he uses the expression "fell on" to describe this event. Jesus said that He would "descend on" them in Acts 1:8. Peter said Jesus "poured (it) out" in 2:33. This *filling* is different than the *inward presence* of the Holy Spirit received by every believer at baptism. It also fulfills Mark 9:1.

5.) The audience, though mainly *Jews*, was international, fulfilling Isaiah 2:2-3. They were *devoted* enough to travel this far for a one day feast.

6.) The *large number* is another clue favoring the Temple site rather than a private room for the event.

7.) The miracle was not to communicate but to convince. – The visitors heard their native languages spoken by men unacquainted with them.

– Learning a language is a slow process and the apostles had it instantly. Such super-human knowledge!

8.) Each Apostle spoke a new language. Mark 16:17.

– The 12 were from Galilee. Acts 1:11. They did not even have access to some of these distant languages.

– The visitors all spoke the local Aramaic language.

10.) A *proselyte* is a Gentile convert to Judaism.

11.) There were about 15 nations and 10 languages represented.

– The 12 spoke of the miracles and resurrection of Jesus.

– God intends for every person to hear the message of what He has done in their *home* language. This event pointed to the future of worldwide Scripture translation and worldwide evangelism.

12.) A rule of effective teaching is to get their attention.

13.) Each apostle would only be understood by a few people. To the other hearers, the sound seemed like drunks babbling.

- One view suggests this is humor because new wine is found in the cluster, indicating the word meant *grape juice*. Isaiah 65:8. Peter responded as if were serious in verse 15.

## Peter Leads Out

## Peter Points to the Pertinent Prophecy

The Spirit was to come without regard to race, sex, age or rank.

**14) But Peter** [responded by] **standing up with the eleven [other] apostles and, lifting up his voice, began to speak. He said, "People of Judea and all who live in Jerusalem, listen to what I am saying so you will understand this situation. 15) For these men [i.e., the twelve apostles] are not drunk as you suppose, since it is only nine o'clock in the morning.** [Note: The use of Jewish time calculations are employed in this verse]. **16) But what you see happening is simply [the fulfillment of] what was predicted by the prophet Joel [2:28ff],**

**17) GOD SAID THAT 'IN THE LAST DAYS [of the Jewish nation?] I WILL POUR OUT MY HOLY SPIRIT UPON ALL PEOPLE [i.e., both Jews and Gentiles], AND YOUR SONS AND DAUGHTERS WILL SPEAK OUT [in prophecies] AND YOUR YOUNG MEN WILL SEE [supernatural] VISIONS, AND YOUR OLD MEN WILL HAVE [supernatural] DREAMS. 18) YES, AND I WILL POUR OUT MY HOLY SPIRIT ON MY MALE AND FEMALE [spiritual] SLAVES IN THOSE DAYS SO THAT THEY WILL SPEAK OUT IN PROPHECIES. 19) AND I WILL DISPLAY MIRACLES IN THE SKY ABOVE AND [supernatural] SIGNS ON THE EARTH BELOW [consisting of] BLOOD, FIRE AND SMOKY VAPOR. 20) [In that day] THE SUN WILL BECOME DARK AND THE MOON WILL [appear] AS BLOOD. [This will all happen] BEFORE THE GREAT AND WONDERFUL DAY WHEN THE LORD COMES.** [Note: Some view these last two verses as a reference to events occurring at the end of time. See Matt. 24:29-30]. **21) AND THE TIME WILL COME WHEN EVERY PERSON WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED'** [i.e., whoever appeals to God through obedient faith in Christ].

**14.)** Peter is using his keys to open the door of the Kingdom for these devout Jews. Matthew 16:19.  
 – Peter is usually the spokesman for the apostles.  
 – The message was restricted to Jews and Jewish proselytes for about 10 years.

**15.)** Peter answers the question that has been raised.  
 - Being drunk does not increase language skills and usually social drinkers are not drunk in the A.M.  
 - The first church service was at 9:00 A.M.!

**16.)** Joel 2:28-32. Joel spoke for God over 800 years before Peter repeated it here.

**17.)** Since the prophecy was being fulfilled before their eyes, the very time Peter was speaking was the "last days."  
 – Usually only one or two prophets of each generation had the Holy Spirit. Here 12 Jewish **sons** were prophesying. Some **daughters** had already spoken out and Luke had reported their cases in Luke 1:41;2:36-38. (The fulfillment was not confined to Pentecost Day.)

- Joseph had dreams from God: Matt. 1:20; 2:13,19; 2:22.

**18.)** Males prophesied: Luke 1:57; Acts 11:28; 19:6.  
 – Females prophesied: Luke 1:41; Acts 21:9.  
 – also see the Prophetess chart on page 8.

**19.)** As to *miracles in the sky*, residents at Jerusalem had experienced darkness at mid-day. Matthew 27:45. As to *signs on the earth*, the apostles performed miracles that very day. Vs. 43.

**20.)** The sun and moon probably stand for the government. This was a well-understood figure of speech seen in the story of Joseph. Genesis 37:9-10. Jerusalem only lasted 40 more years after Peter's sermon, so these were indeed the "last days" of Jerusalem.

**21.)** Joel says salvation was to become available to every person who "calls on the name of the Lord." Peter went on to tell them **how** to call on the name of the Lord and to be saved. Being "saved" was a new idea. The "calling" would be defined a few sentences later.  
 - In the Psalm, the LORD is Jehovah or Yahweh.

22) "You people of Israel, listen to this message: Jesus from Nazareth was a man whom God [demonstrated] His approval of by powerful deeds, miracles and [supernatural] signs which He accomplished through Jesus in your very presence --- and you all know this! 23) Yet, He was handed over to you so that, by lawless men [i.e., the Romans], He was put to death by crucifixion. Now this was all done in harmony with God's full pre-knowledge and [divine] purpose. 24) But God raised Him up, having released Him from the sharp pains [He experienced when dying], because it was not possible that He could be held in death's grip. 25) King David said this about Jesus [Psa. 16:8ff],

'I ALWAYS SEE THE LORD IN FRONT OF ME, HE IS AT MY RIGHT SIDE FOR PROTECTION; 26) THEREFORE, I WAS GLAD IN MY HEART, AND MY MOUTH EXPRESSED THIS [joy]. IN ADDITION, MY BODY WILL LIVE IN HOPE [of being raised] 27) BECAUSE YOU [i.e., God] WILL NOT ALLOW MY SOUL [i.e., this is a reference to Jesus] TO REMAIN IN HADES [i.e., the unseen place of the departed spirits], NEITHER WILL YOU ALLOW [the body of] YOUR HOLY ONE TO DECAY. 28) YOU HAVE MADE KNOWN TO ME WHAT LIFE IS ALL ABOUT. YOU WILL MAKE ME COMPLETELY HAPPY BY YOUR VERY PRESENCE.'

22.) Jesus fulfilled the Nazarene (Branch) prophecies of Scripture. See Fred Miller's discussion on my CD.  
- God has been active among them by approving Jesus.  
- Joel had promised *miracles* (vs. 19) and they came through Jesus as in Luke 19:37. Joel had promised *signs* and they came through Jesus as in John 2:11. God's approval of Jesus had been a public matter.

23.) God allowed Jesus to be handed over to the people of Israel by Judas. They, in turn, handed him over to the Romans. It was part of a plan.

24.) God also raised Jesus.

25.) Not only Joel about 800 B.C., but King David about 1,000 B.C., had foreseen these events. David was not speaking of himself, but the coming Christ *Jesus*.

- Here LORD is Jehovah or Yahweh.

26.) The Christ was to find both joy and *hope* in death.

27.) Lazarus was *decaying* on the fourth day. John 11:39. Jesus was raised on the third day.

28.) After death, there is *life* and happiness.

29) Brothers, I would like to speak very plainly about the patriarch David [Note: A patriarch was the ruling father of the family]. He died and was buried and his grave can be seen today. 30) Since he was a prophet and knew that God had pledged His word that one of his [i.e., David's] descendants would sit on his throne [as king]; 31) David, foreseeing this, spoke of Christ being raised from the dead. [He said Jesus' spirit] would not be left in the unseen place of departed spirits, nor would His body decay. 32) So, God raised this Jesus up [from the dead] and we [apostles] are all witnesses [of it]. 33) Jesus is [now] exalted at the right side of God, and having received the promised Holy Spirit from His Father, He has poured out what you have seen and heard [here this day]. 34) Now David is not the one who ascended into heaven for he [spoke of Jesus when he] said [Psa. 110:1],

'THE LORD [i.e., God] SAID TO MY [i.e., David's] LORD [i.e., Jesus], SIT AT MY RIGHT SIDE 35) UNTIL I PUT YOUR ENEMIES [in subjection] BENEATH YOUR FEET.'

36) Therefore, let all those who make up the household of Israel [i.e., God's people] know with certainty that God has made this Jesus, whom you have crucified, both Lord and Christ."

37) Now when the people heard this message [of Peter and the other apostles, See verse 14], they were convicted [of its truth] in their hearts and said to Peter and the other apostles, "Brothers, what shall we do [about our condemned condition]?"

29.) The Psalm quotation is complete. Peter continues.

- David's tomb is still revered today after nearly 3,000 years.

30.) Besides being a King and poet, David was a prophet, but not primarily a prophet.

- The pledge is in 2 Samuel 7:12-13.

31.) *not left* corresponds to vs. 27; *body* corresponds to vs. 26; *decay* corresponds to vs. 27.

32.) "God raised Jesus and we saw him."

33.) Jesus had asked to be restored to his former glory. John 17:5. Daniel 7:13-14 shows a vision of this.

- *right side* corresponds to vs. 25; *poured out* corresponds with vs. 17;

- Joel had said, "I will *pour out* my Holy Spirit. . . " Vs. 17.

- *Heard* relates back to verse 6.

34.) Jesus now reigns over the willing.

35.) There is an "enemies list." Let's get off of it if we haven't.

36.) Peter has a new level of courage. He is no longer frightened by a young girl's question.

- The *certainty* was anchored in prophecy, miracles and the resurrection of Jesus.

- Jesus was *Lord* or Master and *Christ* or Messiah.

37.) These listeners knew that action was required. Doing something to obey God is different than earning salvation.

Do These Things:

3,000 Obeyed Peter

Joy and Fellowship Followed

**38) And Peter replied, "Every one of you must repent [i.e., change your hearts and lives] and be immersed in the name of Jesus Christ [i.e., by His authority] so that your sins will be forgiven [by God] and then you will receive the gift of the Holy Spirit [to live in your hearts]. 39) For the promise [of forgiveness and the Holy Spirit] is being given to you [Jews] and to your descendants and [also] to all those who are far away [i.e., Gentiles. See Eph. 2:17]. [This promise is] to as many as [respond to] the Lord, our God's call [through the Gospel, See II Thess. 2:14]."**

**40) So, Peter testified and urged the crowd with many additional words, saying, "Save yourselves from [the condemnation coming on] this sinful generation [by responding to this message]." 41) Then those who responded [by faith] to the words [spoken by Peter and the apostles] were immersed, and about three thousand persons were added to them [i.e., the apostles] on that day.**

**42) And these [new converts] continued regularly [to listen] to the teaching of the apostles and to share with them; they broke bread [in memory of Jesus] and continued praying.**

**43) Everyone [who saw this happen] was filled with awe at the many miracles and [supernatural] signs performed by the apostles. 44) And all the believers [in Jesus] were together and shared everything. 45) They sold their belongings and property and divided [the money] among all [the believers] according to each one's need. 46) And every day they continued to meet together in the Temple [i.e., for teaching and worship]. They were enjoying their meals and the close fellowship they shared in the various homes, and were 47) praising God and enjoying favor with all the people [of the area]. And every day the Lord added to their number [i.e., to the church] those who were being saved [i.e., upon their obedience to the Gospel].**

**38.)** Each person must repent. Some things can be done as a family or community, but not repentance.  
 - Immersion related the believer to the resurrection and was not optional. Romans 6:4. This is the first time immersion in the name of Jesus has been preached.  
 - *will be forgiven*, not "have been forgiven."  
 - Forgiveness (which takes place in the mind of God) and the gift of the Spirit (who dwells within us) are the result.  
 - This fulfilled Jesus' prayer "Father forgive them . . ."  
**39.)** During its first few years, the church was exclusively Jewish. Note that a Gentile was writing this.  
 - In the light of the special vision to Peter in Acts 10 telling him to go to Cornelius, he did not understand what his own words meant here.

**40.)** This word *saved* had been introduced from the Joel quotation in verse 21.  
 - This generation was scheduled for destruction. Luke 21:20.  
**41.)** Response could not be separated from *immersion*.

- They were also obeying Jesus' commands in Matthew 28:18 and Mark 16:16.  
 - *Three thousand*: the great Ingathering was underway.  
 - 3,000 died when the Law was launched. Exodus 32:28.  
**42.)** The spoken word of the *apostles* was the voice of God to these believers. Ephesians 2:20. Later, their word became the written Word.  
 - The four pillars of the Christian life were (and still are) the *apostles' teaching*, the *sharing*, the Lord's Supper (where Jesus' death is affirmed) and *prayer*, both public and private.  
**43.)** The *apostles* were the teachers and verified their message with *miracles*. Teaching was so vital to these new believers.  
**44.)** A remarkable unity arose spontaneously. The travelers to Pentecost ran low on funds because they stayed for the apostles' teaching.  
**45.)** The local Christians sold goods and real-estate to meet the needs. Obviously they didn't sell the houses where they lived or all of them would have been out in the street.  
**46.)** Their *joy* reflects the joy of Christ. Vs. 26. There is no reluctance to attend when joy is present. Their unity was based on their faith in Jesus, not doctrinal agreement.  
**47.)** The believers were popular in Jerusalem. This would change as the story unfolds.

- Luke shows the *Lord* was active among the *saved*.

## This chart demonstrates that the Jewish Feast Day of Pentecost always fell on Sunday.

1. Jesus was crucified on the day before the Sabbath. Mark 15:42.
2. The reckoning of Pentecost required that the 50 day count begin following the Sabbath. Leviticus 23:15-16.
3. Since they were to count "seven sabbaths complete," we know that a special sabbath in the middle of the week could not have occurred during this time span. This would be impossible mathematically. Pentecost was the "day after the seventh sabbath." The historian Josephus presents the same view in Antiquities XIII, Chapter 8.
4. Jesus arose on the first day of the week and Pentecost came on the first day of the week.
5. Since the church began on Pentecost, it began on the first day of the week.

	Sunday	Monday	Tues.	Wed.	Thu.	Jesus was crucified on Friday	Passover on Saturday
Resurrection							Sabbath 1
8							Sabbath 2
15							Sabbath 3
22							Sabbath 4
29							Sabbath 5
36							Sabbath 6
43							Sabbath 7
50 Pentecost							

# THE POWER OF THE HOLY SPIRIT

CHART ARRANGED BY CHARLES DAILEY

<p><b>IN CHRIST HIMSELF</b></p>	<p><b>Power given at baptism</b>  <b>Without limitations</b>  <i>To confirm His authority</i></p>	<p>Matthew 3:16-17          John 3:34          Luke 4:18</p>
<p><b>THE BAPTISM OF THE SPIRIT</b></p> <p><b>THE TWELVE</b></p> <p><b>THE 1ST GENTILES</b></p>	<p><b>Power promised generally</b>  <b>Power promised specifically</b>  <b>Fulfilled specifically</b>  <b>Verified as the twelve</b>  <b>Paul later included</b>  <i>To confirm the spoken Word</i></p>	<p>Mark 9:1          Acts 1:4-5,8          Acts 2:1-4          Acts 2:43          2 Corinthians 12:11-13          Mark 16:20</p>
	<p><b>Identified as Spirit Baptism</b>  <b>Not a proof of salvation</b>  <b>So they could be immersed</b>  <i>To confirm the spoken Word</i></p>	<p>Acts 11:15          Acts 11:14          Acts 10:47          Acts 10:45-46</p>
<p><b>THE SECOND GENERATION GIFTS</b></p>	<p><b>One or two gifts possible</b>  <b>Through the Apostles' hands</b>  <i>To confirm the spoken Word</i></p>	<p>1 Corinthians 12:8-11          Acts 8:18-19          Acts 8:6,13</p>
<p><b>EVERY CHRISTIAN'S MEASURE OF THE SPIRIT</b></p>	<p><b>Promised to all the immersed</b>  <b>Purpose - inward power</b>  <b>Power can be diminished</b>  <b>Power can be increased</b>  <i>To confirm salvation</i></p>	<p>Acts 2:38          Ephesians 3:16          1 Thessalonians 5:19          Ephesians 5:18          Romans 8:9</p>



# The Message of Jesus in Acts - 10 Cases

	Case in chapter:	Predicted in the OT	Crucified by men	Raised by God	Enthroned with God	Signs to verify	Response required	Spirit Given
1.	2, Peter	Psalms, 25 - 28	23	24	33	43	38	38
2.	3, Peter	18	15	15	13	16	19	
3.	4, Peter	11	10	10		10, 16	12	
4.	5, Peter		30	30	31		31	32
5.	7, Stephen	37	52	implied in 56	56	6:6	Speaker killed	55
6.	10, Peter	43	39	40		44	43, 48	"Poured out"
7.	13, Paul	22 - 23, 32	28 - 29	30	33, "raised"	31, appearance	39	52
8.	17, Paul	Paul quoted their poet, 28		18, 31	31, implied	31 via resurrection	30, 34	
9.	22, Paul	14		Implied in 8		13	16	21. See 13:2
10.	26, Paul	6 - 7, 22	23	23	Implied in 15	Implied in 14	20	Implied in 22

- / These seven points are common to most of the accounts. Some preaching was interrupted and so the right-most boxes are not complete.
- / Notice that the Raised, Signs and Response columns are filled in each of the 10 cases.
- / In Acts, the Resurrection of Jesus was much more prominent than his death on the cross. Today's Evangelical preaching says little about the Resurrection and emphasizes the death of Jesus.

# Prophetesses in Scripture

BY CHARLES DAILEY

	Inspired Speaking	Inspired Singing
<b>Miriam Exodus 15:20</b>	NO. She opposed Moses and was punished for it. Numbers 21:1	YES, led ladies singing. Exodus 15:20 - 21
<b>Deborah. Judges 4:4</b>	To individuals. Judges 4:6	YES. Judges 5:1
<b>Huldah. 2 Kings 22:14</b>	To individuals. 2 Kings 22:15	NO. Not recorded.
<b>Anna Luke 2:36</b>	To individuals. Luke 2:38	"Ministered." She was not viewed like John the Baptist. A singing ministry? Luke 2:37; Compare 1 Chron. 9:33.
<b>Philip's four daughters. Acts 21:9</b>	Not even to individuals because of Acts 21:10,11	If not speaking, then they sang.
<b>Prophetesses of Corinth. 1 Corinthians.11:5</b>	"Not permitted to speak" 1 Corinthians 14:34	If not speaking, then they sang.
<b>"Jezebel" Revelation. 2:20</b>	"Teaches and leads my bondservants astray."	NO

**All types of prophecy will be done away. 1 Corinthians 13:8**

# THE FIVE BAPTISMS OF THE NEW TESTAMENT

The basic meaning of baptism is *to immerse in water* or *to overwhelm*

PREPARED BY CHARLES DAILEY

<b>Designation:</b>	<b>John the Baptist's Baptism</b> Acts 19:3	<b>Baptism of Fire</b> (overwhelmed) Luke 3:16	<b>Baptism of Suffering</b> (overwhelmed) Mark 10:38-39	<b>Christ's Baptism</b> Acts 2:38	<b>Baptism of the Holy Spirit</b> Acts 1:4-5; 11:15-17 (See separate chart)
<b>Purpose:</b>	<b>To prepare for the Messiah</b> Acts 19:4	<b>To Punish</b> Luke 3:17	<b>To enable our salvation</b>	<b>Part of the salvation process</b> Mark 16:15-16	<b>To launch the Gospel among Jews, Acts 2, then Gentiles, Acts 10</b>
<b>Target:</b>	<b>Mainly Israel</b> Luke 3:7-16	<b>The wicked</b>	<b>Jesus and the apostles</b>	<b>All of mankind</b> Matthew 28:19	<b>1. The Apostles 2. Cornelius' family</b>
<b>Duration:</b>	<b>Replaced after the cross</b> Acts 19:5	<b>Without end</b> Revelation 20:10	<b>Ended at their deaths</b>	<b>Until the end of time</b> Matthew 28:20	<b>1. One event 2. One day event</b>

# THE CENTRAL LINK IN THE GOSPEL CHAIN

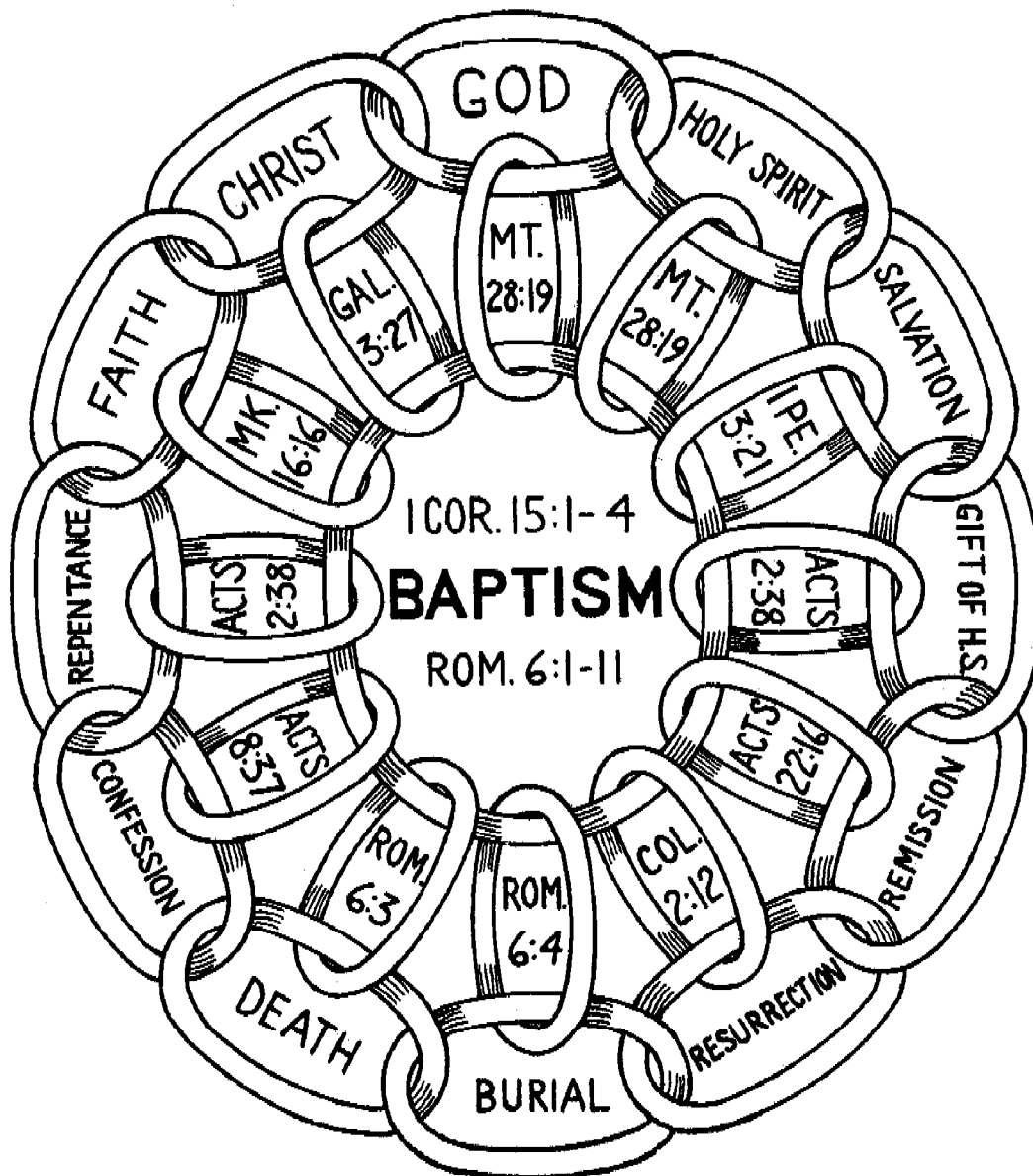
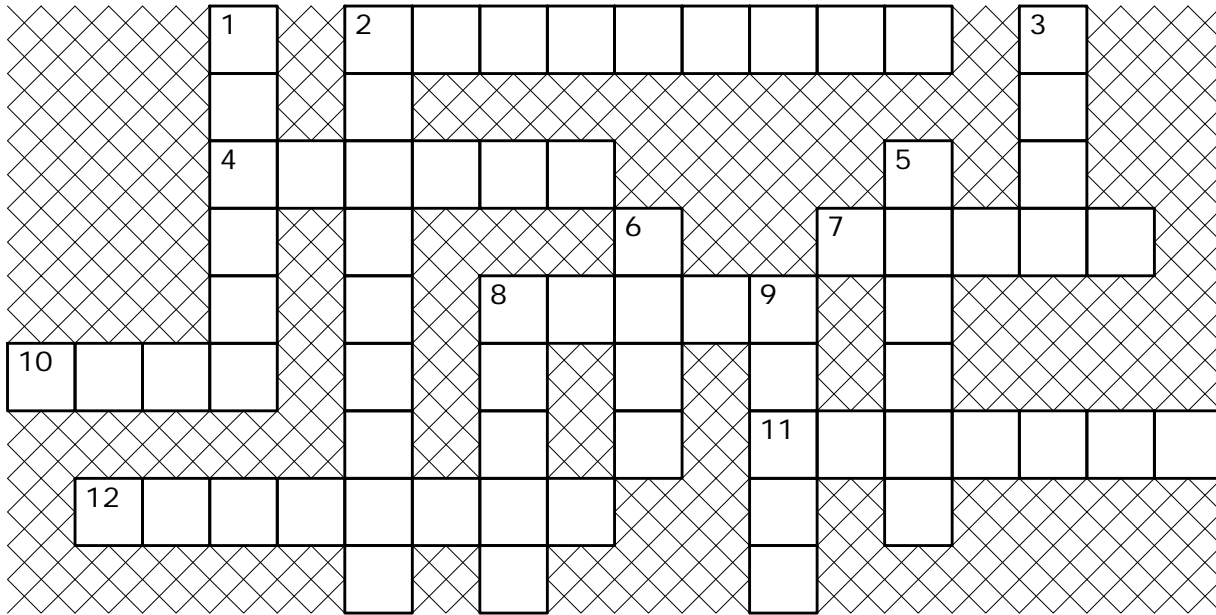


Chart by J.D. HOUSTON  
Arranged by Charles Dailey

ACTS - AUV, Chapter 2  
by Charles Dailey



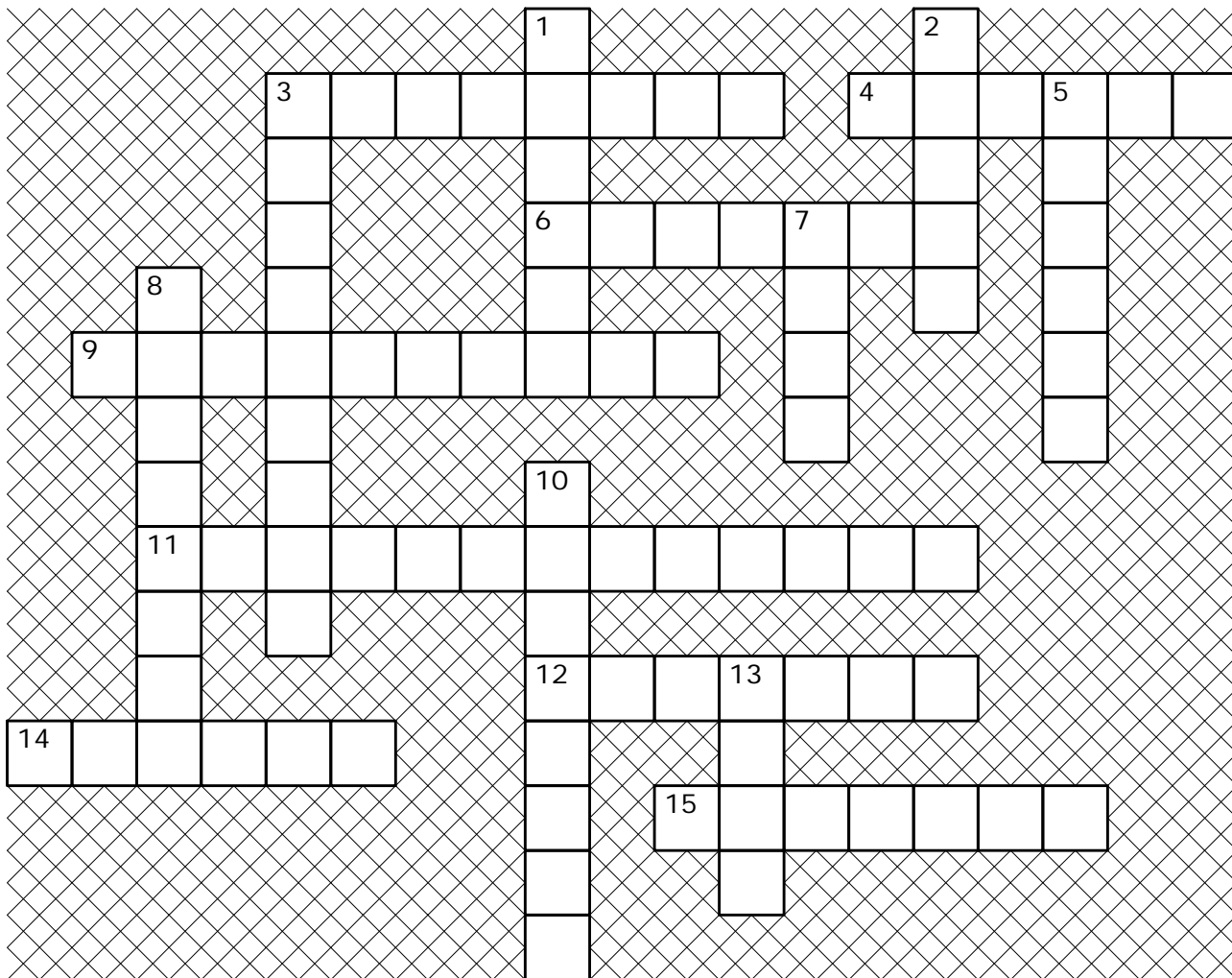
Jun 3, 1998

Across

2. Devoted Jews were in Jerusalem because of it.
4. Visitors could hear in their \_\_\_\_\_ language.
7. Jesus was approved by them.
8. God released Jesus from sharp ones.
10. The prophet with the longest quotation.
11. The men speaking were all from there.
12. Jesus was approved by them.

Down

1. Peter described the generation this way.
2. David was one.
3. The sound was like a \_\_\_\_\_.
5. The believers met there.
6. The sight was like a \_\_\_\_\_.
8. The leading spokesman.
9. Jesus was approved by them.



Jun 3, 1998

**Across**

3. The filling of the Spirit is different than the inward \_\_\_\_\_.
4. Josephus called the Temple meeting rooms \_\_\_\_\_.
6. David was not primarily a \_\_\_\_\_.
9. The sun and moon may represent a \_\_\_\_\_.
11. The Jewish audience was \_\_\_\_\_.
12. Peter opened the \_\_\_\_\_ to those devout Jews.
14. The number of men prophesying.
15. The local language.

**Down**

1. The auditory and visible coming of the Spirit was most likely in the \_\_\_\_\_.
2. The number of years until Jerusalem would be destroyed.
3. A convert to Judiasm.
5. Pentecost always came on \_\_\_\_\_.
7. God intends for everyone to hear about Christ in their \_\_\_\_\_ language.
8. The gift of tongues was to \_\_\_\_\_.
10. A miracle in the sky.
13. Peter was no longer frightened by one.

1) Now Peter and John were going to the Temple at three o'clock one afternoon [Note: Jewish time calculations are employed here], during the regular [Jewish] prayer hour. 2) [On their way] they met a certain man who had been crippled from birth. Every day he had been carried [by friends] and placed at the "Beautiful Gate" [as it was called] of the Temple [enclosure] where he begged for money from those entering the Temple. 3) When he saw Peter and John about to enter the Temple he asked them [also] for money. 4) Peter looked directly at the man and, together with John, said [to him], "Look [at me]." 5) And the man responded, expecting to receive some coins from them. 6) But instead, Peter said, "I do not have any money [i.e., silver or gold], but I will give you what I do have. In the name of Jesus from Nazareth [i.e., by His authority], get up and walk." 7) And Peter took him by his right hand and lifted him up. Immediately the man's feet and ankles became strong [enough to walk on]. 8) He [then] jumped up, stood on his feet and began to walk. And [as] he entered the Temple with Peter and John he was able to walk and [even] jump, while praising God [for his complete healing]. 9) And all the people [there in the Temple area] saw him walking and [heard him] praising God. 10) And they recognized him as the same person who had sat at the "Beautiful Gate" of the Temple begging for money, and they were filled with wonder and amazement over what had happened to him.

11) And as this [former] crippled man stayed close beside Peter and John, all the people rushed toward them at "Solomon's Portico" [Note: This was a large covered area, with rows of columns, on the side of the Temple enclosure], completely astonished [at what had happened]. 12) And when Peter saw [the crowd assembling] he gave this explanation: "Men of Israel, why are you so shocked at [what happened to] this man? And why are you gazing at us, as though it were by our power or godly

Now we have an example of Acts 2:43 that led to a confrontation with authorities.

1.) Luke's focus is on the two leading apostles.  
- They kept the regular Jewish *hours of prayer* and had a ready-made audience.

2.) This man that was to be healed was a well-known, local man and *crippled from birth*. There could be no question about the authenticity of his condition.  
- for an eye-witness description of the *Beautiful Gate*, read Josephus' *Wars* 5.3. (On Original Collection CD.)  
- *Begging* from those going to worship was probably more productive than begging on a street corner.

4.) Peter asked for his undivided attention. Probably most passers-by didn't want to look at the beggar.  
5.) He expected money, not a healing.

6.) If he could *walk*, he could provide his own living.

7.) Notice the specific physical detail. A doctor is recording this: *right hand, feet, ankles, jumped, stood, walk*. Peter took his hand and pulled him up.

8.) The healing was not gradual. These muscles had never functioned to allow *walking*, let alone *jumping*.

- The healed man credited God.  
- He was noisy in a normally quiet place.

9.) There was a very large number of witnesses that both saw and heard him.

10.) This is another fulfillment of Joel as recorded in Acts 2:19.

11.) See the drawing on page 4 to locate *Solomon's Portico*.  
- This *portico* had been built with material left from the days of *Solomon's Temple*. Hence, the name.

12.) Peter is always courteous in addressing his countryman.  
- *shocked*. See verse 10 above.

qualities that we caused him to walk? 13) **The God of Abraham, Isaac, and Jacob --- the God of our forefathers --- has highly honored His servant Jesus, whom you people turned over** [to the Roman authorities] **and denied** [Him freedom] **in the presence of** [governor] **Pilate, who had already decided to release Him.** 14) **But you denied the Holy and Righteous One** [His rightful freedom] **and asked for a murderer to be released to you** [instead]. 15) [Then, at the hands of the Roman authorities] **you killed the Prince of** [never-ending] **life, but God raised Him from the dead, and we** [apostles] **were** [reliable] **witnesses of it.** 16) **And by** [means of] **the name** [of Jesus], **that is, by faith in the** [power of His] **name, this** [crippled] **man, whom you now see and know, was healed. Yes, it is the faith that comes through Jesus that is responsible for this man's perfect health, as you now all see.**

17) **"And now brothers, I know that** [both] **you and your** [Jewish] **rulers acted in ignorance** [of what you were really doing]. 18) **But this is the way God fulfilled the things which He had predicted through the prophets about the suffering of Christ.** 19) **Therefore, you people** [must] **repent** [i.e., change your hearts and lives] **and turn** [back] **again** [to God] **so that your sins will be blotted out and so that you may enjoy times of** [spiritual] **refreshment from the presence of the Lord** [i.e., through the indwelling of the Holy Spirit]. 20) **And** [also] **that God may send Christ** [to you], **the One whom He has appointed for your** [benefit]. **This** [is] **Jesus, 21) who must be received into heaven until** [God's appointed] **times when everything will be restored** [to its intended purpose]. **God had spoken about this through the proclamations of His holy prophets of long ago.** 22) **Moses** [expressed it when he] **said** [Deut. 18:15],

**'THE LORD GOD WILL RAISE UP A  
PROPHET FOR YOU FROM AMONG**

13.) Peter, too, gave credit to God and refused it for himself. His presentation was about as specific as it could be. The *God* involved is carefully specified. - *servant*. For the titles for Jesus, see the chart on page 5.

**YOU** *turned him over* to be killed. Note the other **YOU**'s below.

- The rulers alone were not to blame.

**YOU** denied God's *Holy One*.

**YOU** released a murderer in His place.

**YOU** killed the Prince of life

- The resurrection is in every sermon.

- Jesus is the fountain-head of life.

- See the *witnesses* discussion with the Acts 1:8 notes.

16.) The healers had the *faith*.

- This was done by faith in Jesus, not simply invoking his name like magic.

- The age of healing and other miracles lasted about 30 more years -- until the Scriptures were nearly completed. See chart on page 6 for a timeline on miracles.

**YOU** acted in ignorance.

- Ignorance was no excuse, even though these were the most religious people in Jerusalem.

18.) There is a chart on page 7 showing the suffering of Jesus as predicted in Isaiah chapter 53.

19.) **YOU** must repent.

- While neither faith nor baptism is mentioned, accepting the resurrection of Christ (vs. 15) implies obedience to it by baptism. Those who now believed in the resurrection would be baptized with reference to it. Peter had discussed it in Acts 2:38.

- *blotted out* - as entries in a creditor's record book.

- Peter and John had themselves been enjoying a time of refreshment from the Lord. See Acts 2:44-47.

20.) This may refer to the Lord's presence in the Spirit or to his second coming as in Acts 1:11.

21.) Jesus is seated by the Father. Acts 2:34.

22.) *Moses* was unique as a prophet because he gave the law while later prophets only reinforced what he had taught.



**YOUR BROTHERS; HE WILL BE LIKE ME [in some ways] AND YOU MUST ALL PAY ATTENTION TO HIM IN EVERYTHING HE SAYS TO YOU.' 23)** [Deut. 18:19 says], '**AND IT WILL BE [at that time] THAT EVERY PERSON WHO DOES NOT LISTEN TO THAT PROPHET WILL BE COMPLETELY DESTROYED [spiritually] FROM AMONG [God's] PEOPLE.'**

**24) Yes, and all the prophets from Samuel on down, who have spoken, have predicted these days. 25) You people are descendants of these prophets and [recipients] of the Agreement God made with your forefathers when He said to Abraham [Gen. 12:3],**

**'AND THROUGH YOUR SEED [i.e., your descendant Jesus] ALL THE PEOPLE OF THE EARTH WILL RECEIVE THE BLESSINGS [of God].'**

**26) You [Jews] were the first ones to receive this blessing when God raised up [i.e., selected ] His Servant [i.e., Jesus] and sent Him to turn all of you [away] from your sins."**

**YOU** must listen, according to Moses.

**23.)** The wording in our Deuteronomy differs some with this.

**24.)** To reject Jesus is to reject the prophets' messages.

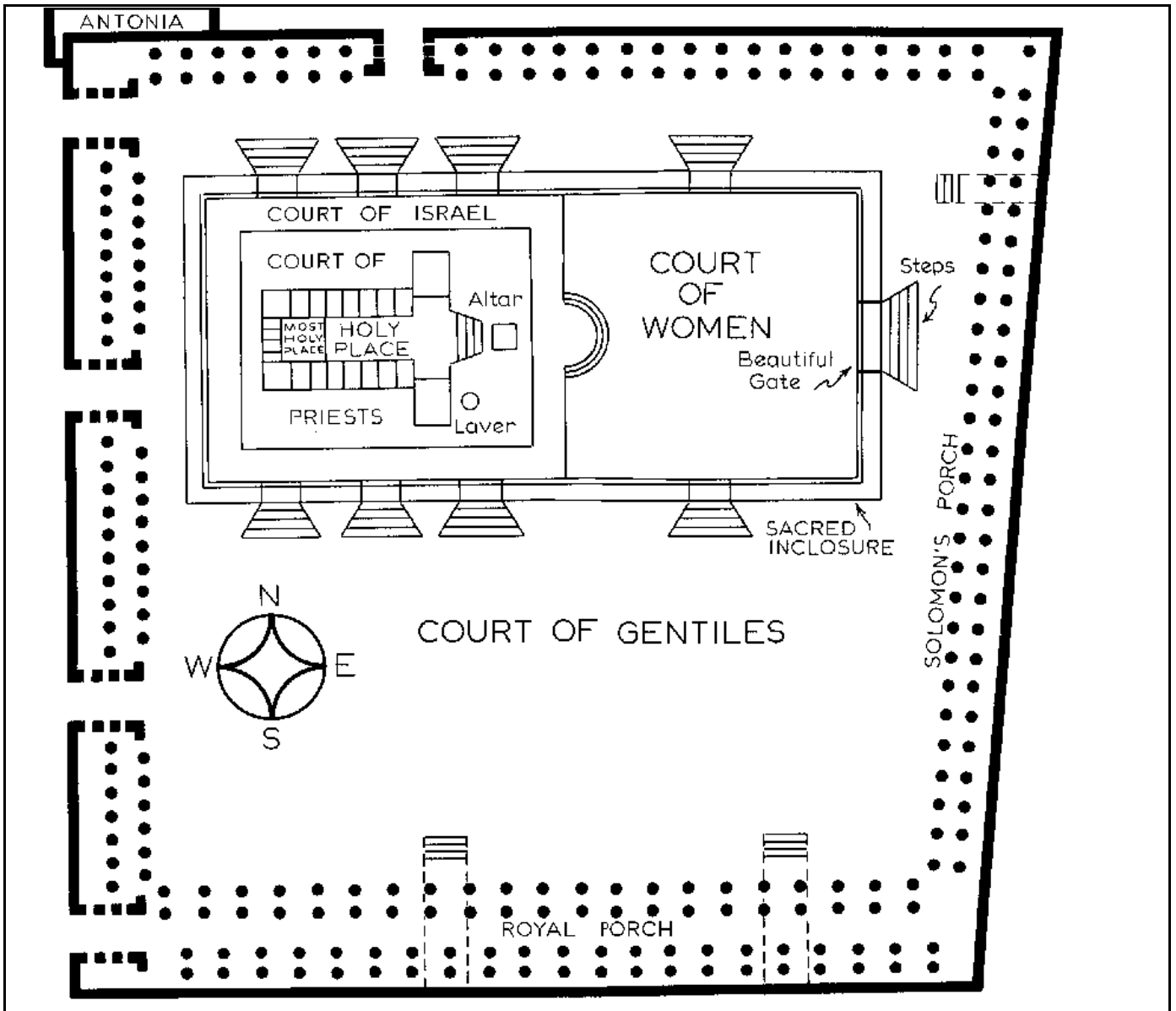
**YOU** are heirs of the prophets.

**25.)** The conversion of the Gentiles is implied. The Gentile Dr. Luke picks up on those promises.

**YOU** must turn from your sins.

**26.)** Israel had the first opportunity. Later others will have the forgiveness of sins, too.

- *raised up* - in the sense of *to bring before the public* or *to stand up* such as used in Judges 2:16, 18; 3:9, 15; Luke 1:69. God arranged for the appearance of Jesus and sent him to Israel.



Solomon's porch or portico is on the right.

## OLD TESTAMENT TITLES USED TO DESCRIBE JESUS IN ACTS 3

6, 20	<b>Christ</b>	Psalm 2:2 "The kings of the earth take their stand and the rulers gather together against the Lord and against his <u>Anointed One.</u> " (Christ)
6	<b>Nazarene</b>	Zechariah 3:8 ". . . I am going to bring my servant, the <u>Branch.</u> " (Some authorities believe that Nazareth means <i>branch</i> . If you are reading this from a CD, see under N.T., Gospels, Nazarene.pdf.)
13, 25	<b>Servant</b>	Isaiah 42:1 "Here is my servant, whom I uphold, my chosen one in whom I delight; I will <u>put my Spirit</u> on him and he will bring justice to the nations."
14	<b>Holy One</b>	Isaiah 47:4 "Our Redeemer-- the Lord Almighty is his name-- is the <u>Holy One</u> of Israel."
14	<b>Righteous One</b>	Isaiah 24:16 "From the ends of the earth we hear singing: 'Glory to the <u>Righteous One.</u> '"
15	<b>Prince of Life</b>	Isaiah 9:6 "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called <u>Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.</u> "
22	<b>Prophet</b>	Deuteronomy 18:15 "The Lord your God will raise up for you a <u>prophet like me</u> from among your own brothers. You must listen to him."
25	<b>Seed</b>	Genesis 22:18 ". . . and through your <u>offspring</u> all nations on earth will be blessed, because you have obeyed me."  Galatians 3:16 "The promises were spoken to Abraham and to his seed. The Scripture does not say 'and to seeds,' meaning many people, but 'and to your <u>seed,</u> ' meaning one person, who is Christ."

## MIRACLES IN THE NEW TESTAMENT BOOKS

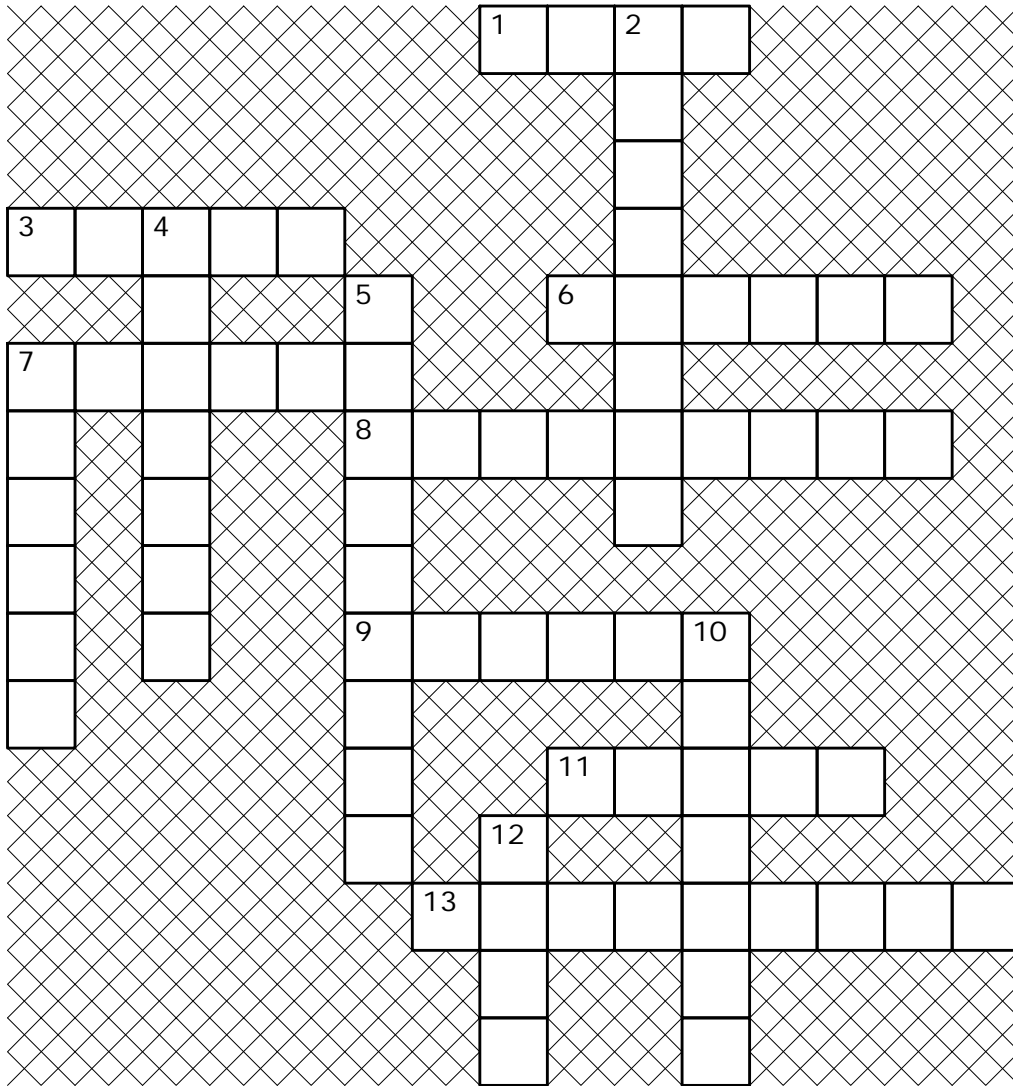
Arranged by Charles Dailey

Book	Date	Miracles?	Comments
James	47	Yes	James 5:14-16 discusses miraculous healing by the elders. Cp. Mark 6:13.
Galatians	49	No	Two miracles are mentioned as past. 1:15,16; 2:2.
Matthew	50	No	Only as past events during Jesus' Ministry.
1 Thessalonians	51	Yes	Past, as in 1:5. Present as in 5:20
2 Thessalonians	51	No	But Satan's representatives will work miracles. 2:9-10.
1 Corinthians	54	Yes	They were current in this church. 1 Corinthians 1:5,6; 12:7,29,30; 14:26
2 Corinthians	55	No	But 1 Corinthians shows that they had them. Also 12:2 and 12 speak of past ones.
Romans	56	Yes	Several of the gifts listed in 12:3-6 are miraculous and current. Past: 15:18-19.
Luke	59	No	But Luke carefully details Jesus' miracles of 30 years before.
Colossians	60	No	
Ephesians	60	No	In 3:3 and 4:6 Paul speaks of past miracles.
Philemon	60	No	
Philippians	61	No	Notice that Epaphroditus was sick and <i>was not healed</i> by a miracle. 2:25-27.
Acts	61	No	Luke told of those that had happened during events in Acts.
1 Peter	62	No	
1 Timothy	64	No	The gift of 1 Timothy 4:14 was probably the gift of the evangelistic office. Ephesians 4:7 - 12.
Titus	65	No	
2 Peter	66	No	
2 Timothy	67	No	1:6 probably refers to Ephesians 4:7 + 12; 4:20 reveals another sick preacher.
Mark	68	No	16:19-20 speaks of the confirming miracles as <i>past</i> .
Hebrews	69	No	2:3 - 4 speaks of the confirming miracles as <i>past</i> .
Jude	75	No	
John	85	No	But John carefully details Jesus' miracles of 55 years before.
1 John	85	No	The anointing of 2:20 is received by each believer. Compare 2 Corinthians 2:21; Acts 2:38.
2 & 3 John	90	No	
Revelation	96	No	

**Miracles are not recorded as happening after A. D. 60**

<b>Prophecies about Jesus:</b> These were made 700 years before Jesus' time.	<b>Given in Isaiah 53</b>	<b>Fulfilled in New Testament</b>
He would not be widely believed.	1	John 1:10 - 12
He would not have the look of Majesty	2	Luke 2:7
He would be despised and suffer.	3	Matthew 26:67-68; 27:39-43.
He would be concerned about health needs. He would die for our sins.	4	Matthew 8:17 1 Peter 2:24
His pain and punishment would be for us.	5	Matt. 28:20; Romans 4:25
All of us have sinned.	6	Romans 3:10-18
He would not respond to charges.	7	Matthew 26:63
He was to be oppressed and killed.	8	Matthew 26:65- 68
He was associated with criminals and the rich at death.	9	Matthew 27:38 Matthew 27:57-60
He will be crushed, suffer and die - and yet live.	10	Luke 23:44-48 Luke 24:36-44
He will be the sin bearer.	11	1 Peter 2:24
As a result, He will have a portion with the great.	12	Philippians 2:8 - 11

ACTS - AUV, Chapter 3  
by Charles Dailey



Jun 4, 1998

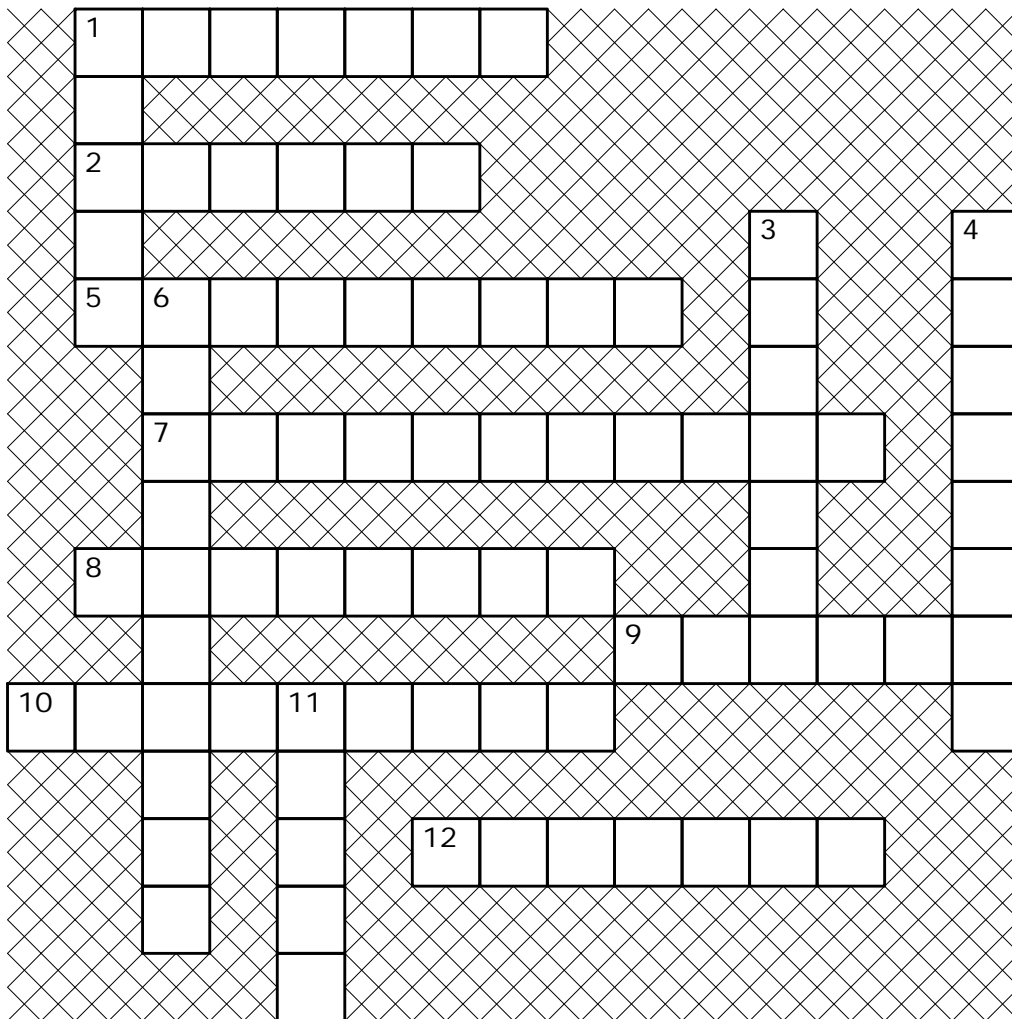
Across

1. The beggar could \_\_\_\_\_ without therapy.
3. The first prophet on Peter's list.
6. The beggar now had perfect \_\_\_\_\_.
7. He planned to release Jesus.
8. The onlookers were filled with \_\_\_\_\_.
9. A prophet that foresaw a Servant. (chart)
11. The beggar asked Peter and John for \_\_\_\_\_.
13. Those who do not listen to Moses will be \_\_\_\_\_.

Down

2. The crowd had one released.
4. The portico was named for him.
5. At what gate did the beggar beg?
7. Jesus is called the \_\_\_\_\_ of life.
10. God \_\_\_\_\_ Jesus.
12. Christ is the \_\_\_\_\_ of Abraham.

Acts chapter 3 comments  
by Charles Dailey



Jun 4, 1998

Across

1. The \_\_\_\_\_ had faith.
2. The suffering of Jesus was predicted by \_\_\_\_\_.
5. The God of the healing is carefully \_\_\_\_\_.
7. Israel had the first \_\_\_\_\_ at salvation.
8. You released a \_\_\_\_\_.
9. The material to build the Portico had come from Solomon's \_\_\_\_\_.
10. Peter asked for the beggar's \_\_\_\_\_.
12. The healing was not \_\_\_\_\_.

Down

1. Peter's listeners were \_\_\_\_\_ of the prophets.
3. Accepting the resurrection implies \_\_\_\_\_.
4. Miracles are not \_\_\_\_\_ as happening beyond A.D. 60.
6. Begging was probably more \_\_\_\_\_ at the Temple.
11. The beggar was \_\_\_\_\_ in a normally quiet place.

Peter and John are Arrested

1) As they were speaking to the [crowd of] people, the [Jewish] priests, the captain of the Temple [guard] and the Sadducees [i.e., a sect of the Jewish religion] approached them 2) and were greatly disturbed because they were teaching the people and proclaiming that Jesus had been raised from the dead. 3) So, these [Jewish] leaders arrested Peter and John and put them in jail until the next day because it was [already] evening. 4) But many of the people who heard the message [of God] believed [in Jesus] and the number of men [alone] came to be about five thousand.

"By Whose Authority?"

5) And the next day the [Jewish] rulers, elders and teachers of the law of Moses gathered together in Jerusalem. 6) [They were]: Annas, the head priest, Caiaphas, John, Alexander, and all the head priest's family [members]. 7) And when these men had Peter and John brought before them, they asked, "By whose authority or in what name have you done this thing [i.e., healed the crippled man]?"

The Inspired Response

8) Then Peter, filled with the Holy Spirit, addressed them, saying, "Rulers and elders of the people, 9) if we are being questioned today concerning how this man with a serious handicap was made completely well, 10) we want you men and all the people of Israel to know that this man was made completely well through the name of Jesus Christ from Nazareth. [He is the One] whom you people put to death on the cross, but God raised from the dead. 11) He is that [Psa. 118:22],

There is One Name

'STONE THAT WAS REJECTED BY YOU BUILDERS BUT WAS MADE THE PRINCIPAL STONE BY WHICH THE ENTIRE BUILDING IS ALIGNED.'

12) And there is salvation in no other One [than Jesus] for there is no other Name in the whole world, proclaimed by men, by which [a person] can be saved."

1.) The *priests'* authority was being threatened, the *captain of the Temple* did not want attention centered on these men within his jurisdiction and the *Sadducees'* theology about no life beyond the grave was being contradicted. Luke 20:27. The *captain* - 1 Chronicles 9:11 - was second only to the High Priest in authority.  
2.) With the message of Christ in conflict with so many leaders, no wonder they *were greatly disturbed*.  
3.) *Jailing* was probably in the Temple itself. Their system of justice was swift and the arraignment was to be the *next* morning. The Jews did not operate long-term jails, although others did.  
4.) Like a good reporter, Luke shows the conflict that was developing between the leaders and the people. - 5,000 males represent many households and quite a force in the streets.

5.) The Council traditionally met in the morning. Jeremiah 21:12. An artist's drawing of the Council is on page four. This group of 70 (the artist shows 72) traces to Exodus 24:1, but they had not always ruled Israel. Under the Romans, they tried many offenses, but could not legally put a person to death. John 18:31.  
6.) During this time, *Annas* was the lawful *head priest*, but *Caiaphas* was recognized as *head priest* by the Romans.  
7.) The question is not about whether the miracle happened, but where these two fishermen received the *authority* to do it.  
- The charge was vague, but not Peter's answer.

8.) Jesus had pledged help for this moment in Luke 12:11.  
- Peter is standing where Jesus stood a short time back. Luke 22:66.

10.) Peter carefully spells out the authority (name) that healed the handicapped beggar. The healing happened originally in chapter 3:6.  
- Peter also shows how their authoritative Council clashed with the God of Heaven and was responsible for a corrupt death sentence. Accusing the court is a bold move inspired by the Holy Spirit.

11.) They have *rejected* the Cornerstone or Capstone that God sent to build His Kingdom. It's like King David had spoken to them across ten centuries! Jesus had quoted this same verse within their earshot a few months before and they responded with anger. Luke 20:17-19.  
12.) Personal *salvation* is a new theme recently announced. Mark 16:16 and Acts 2:38.



13) Now when these men saw how boldly Peter and John spoke, and perceived that they were uneducated and [even] ignorant men, they were quite surprised; then they recognized that they had been with Jesus. 14) And when they saw the healed man standing there with Peter and John, there was nothing they could say [to refute the obvious miracle]. 15) But when the Council [of Jewish leaders] made Peter and John leave [the meeting], they discussed the matter among themselves, 16) saying, "What should we do to these men? For we cannot deny that a significant miracle was performed by them, and everybody living in Jerusalem knows it. 17) But we do not want this [teaching] to spread any further so let us threaten them [and demand] that they do not speak to anyone about Jesus anymore."

18) And so they called Peter and John in and warned them not to speak or teach at all in the name of Jesus [anymore]. 19) But Peter and John replied, "You decide whether it is right before God to listen to you men or to Him; 20) we cannot help but speak about the things we have seen and heard."

21) And when the Council had threatened them some more, they [finally] released them because they could not find any reason to punish them. [Actually] they were worried about how the people felt [about the matter], since everybody was giving honor to God for the miracle that had been performed. 22) Now the man who was healed was over forty years old.

13.) Peter and John, being from Galilee, had not been *educated* in their Rabbinical schools. However, the Council knew enough about Jesus to recognize his character and teachings in these men.  
- They has spent nearly three years as Jesus' disciples.

14.) This healed defense witness was irrefutable, just as the empty tomb was indisputable.  
- It is hard to visualize 70 political types with nothing to say!

15.) We call this "closed executive session."  
- Was Saul / Paul present and later reported it to Luke?

16.) They could neither *deny* it nor explain it. Attempting to discredit the miracle would simply discredit themselves with the people.

17.) These elitists know what is best for their nation! They were neither the first nor the last government officials to hold this view.  
- They were like ants conferring on how to stop a raging river.

18.) This was a new law that had to be obeyed.

19.) Here was a conflict between *God's* law and the newly-minted civil law. The believer must always choose *God over men*.

20.) The two apostles promised civil disobedience. Notice that John *spoke* as well. They are being witnesses, just as the Lord had requested. Acts 1:8.

21.) The *Council's* blatant rejection of the truth was reinforced with added threats of *punishments* if Peter and John didn't keep this under wraps.

- The *Council* was concerned about the opinion polls.

- Peter and John were popular with the ordinary *people* in Jerusalem. *God* was receiving the credit for the *miracle*.

They Prayed for Boldness

Psalm 2 is Being Fulfilled

23) So, after Peter and John were released, they went [back to the other disciples] and reported everything the leading priests and elders [of the Jews] had said to them. 24) And when the disciples heard this report they united their voices to God in prayer [saying]: "O, Lord, You made the heaven, the earth, the sea and everything in them. 25) [You] said, through the Holy Spirit and by means of [the inspired writings of] our forefather David, your servant, [Psa. 2:1-2],

'WHY DID THE [unconverted] GENTILES RAGE [at the Messiah], AND THE PEOPLE [of Israel] DEVISE USELESS PLANS [for opposing Christ]? 26) THE KINGS OF THE EARTH [i.e., Herod and Pilate] TOOK THEIR STAND [against Jesus], AND THE RULERS [of the Jews] GATHERED AGAINST THE LORD AND AGAINST HIS ANOINTED ONE [i.e., Christ].'

27) For [truly] it was both Herod and Pontius Pilate, together with the Gentiles and the people of Israel, who gathered together in this city [of Jerusalem] against your Holy Servant Jesus 28) to do what your plan and wisdom predetermined should happen. 29) So, now Lord, take account of the threats [of these Jewish leaders] and give your servants all the boldness [we need] to speak your message, 30) while you perform [miraculous] healings and signs and wonders through the name [i.e., by the authority] of your Holy Servant Jesus."

31) And after they had prayed, the place where they were gathered shook, and these disciples were all filled with [the power of] the Holy Spirit and they were able to speak the message of God with boldness.

23.) The two went back and reported to the rest of the apostles what had happened including the new law of verse 18.

24.) Evidently one led in prayer and the others said the "Amen." 1 Corinthians 14:16.

- They acknowledged God's sovereignty and creative power.

25.) King David's inspiration is affirmed.

- *Gentiles*, particularly the Romans that occupied the land.

- *People*, a common term for average Abe Israel.

- God had foreseen here the way the Messiah would be treated. The prophecy has no other fulfillment than in the first century.

26.) This prayer embodies quoted Scripture.

- The word *Anointed One* or Messiah (Greek: Christ) appears only in Psalm 2 and Daniel 9.

27.) Herod and Pontius Pilate correspond to GENTILES in verse 25. Herod was an Idumean rather than a full-blooded son of Abraham.

28.) God had written the script. The gang mentioned in verse 27 chose to play the parts.

29.) These men needed a special measure of *boldness* from the Lord.

30.) The only ones speaking publicly for the Lord and performing miracles, sign and wonders were the 12 apostles. Therefore, we believe this section describes a prayer meeting in that group. See that Luke refocuses in verse 32.

31.) The Twelve had prayed for, and promptly received, *boldness* even though further public speaking was against the newly-made law of the Council.

- The God that can bring darkness at noon can *shake* the earth when he chooses. Matthew 27:51; 28:2. See case in Acts 16:25,26.

Esprit de corps

32) So, the large number of believers were united in heart and soul [i.e., mind and spirit] and not one of them said that anything he owned [really] belonged to him, but they shared all things in common. 33) And the apostles testified concerning the resurrection of the Lord Jesus with great power, and the favor [of God] was upon all of them. 34) And no one lacked anything, for all who owned property or houses sold [some of] them and brought the money 35) and gave it to the apostles, who distributed it to each person who had a need.

Meet Barnabas

36) And Joseph, who was called by the apostles, Barnabas (which means "son of encouragement"), was a descendant of the Jewish tribe of Levi, whose family originated from [the island of] Cyprus. 37) He owned a field, but [due to the great need] sold it and brought the money and gave it to the apostles [for distribution].

32.) Luke now describes the astonishing oneness of the entire church. The camaraderie of Acts 2:44 is continuing. The group is all Jewish, but with different ethnic backgrounds. Differences were set aside because of their new-found faith in the resurrected Jesus. This is an answer to Jesus' prayer of John 17:20-21.

33.) The *resurrection* story was recited repeatedly and the miracles also continued. This was in direct violation of the new law forbidding speaking or teaching in the name of *Jesus*.

- God blessed their preaching.

34.) They sold their long-term investments to meet this immediate need.

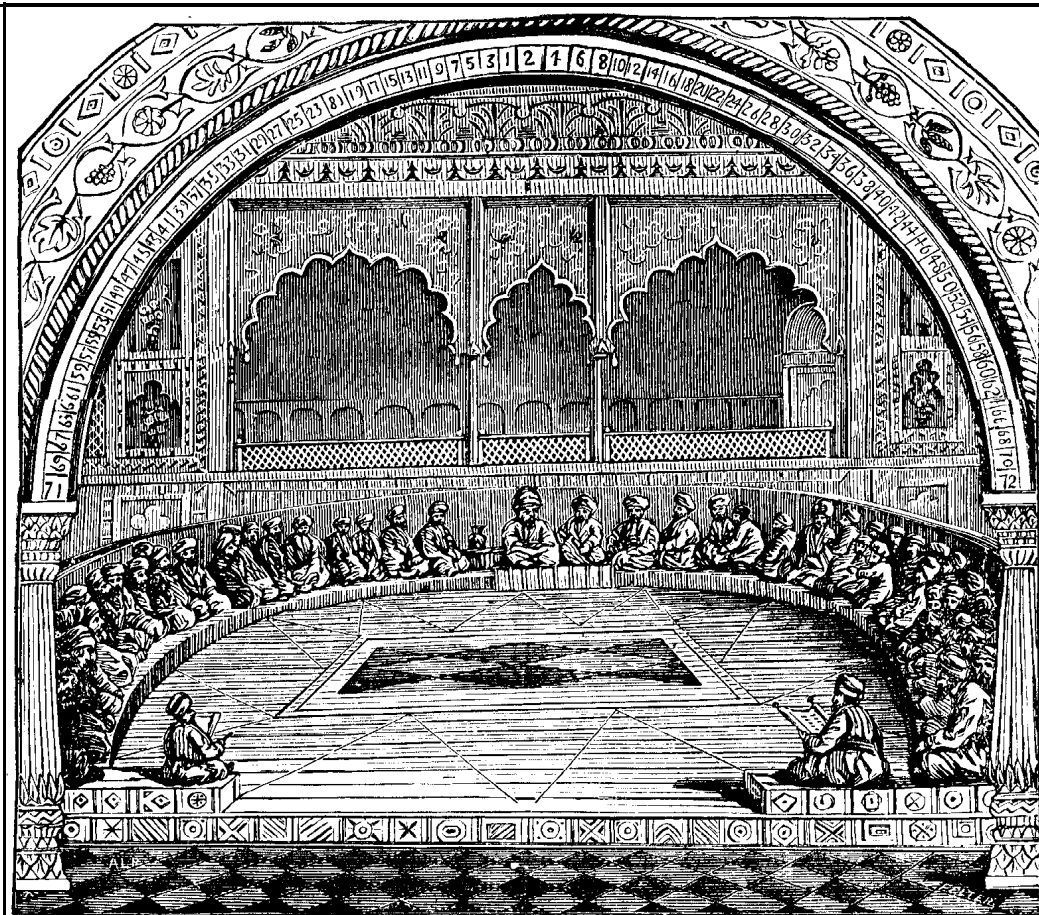
35.) The money was brought to the *apostles* for *redistribution*. This shows a high level of trust in their leaders.

36.) Luke introduces *Barnabas*. We will follow his story later in Acts. Luke nearly always introduces his characters prior to focusing on their lives.

- *son of* means it is his leading trait.

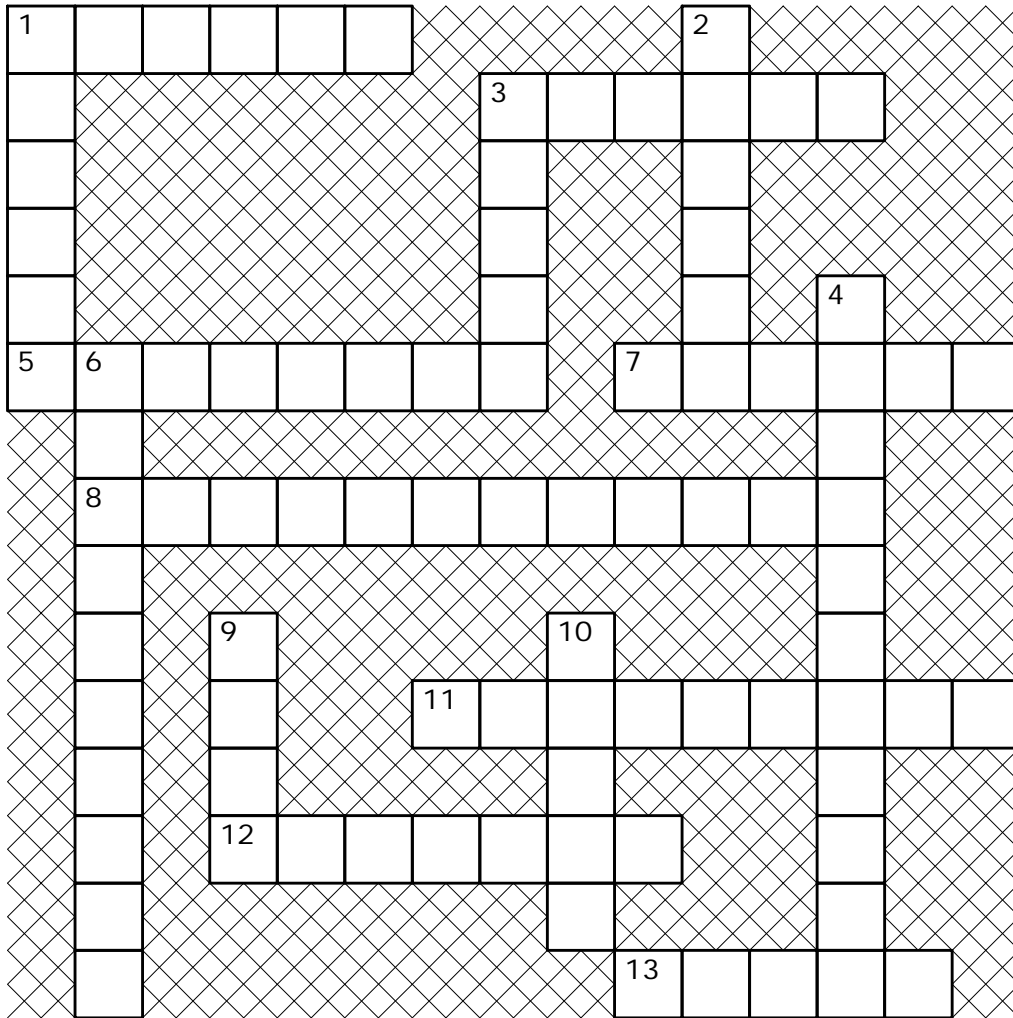
- Later *Barnabas* would return to his homeland on Cyprus with the Gospel story. Acts 13:4.

37.) Generous, people-loving Barnabas illustrates the sharing that was in progress.



The Sanhedrin in Council.

ACTS - AUV, Chapter 4  
by Charles Dailey



Jun 9, 1998

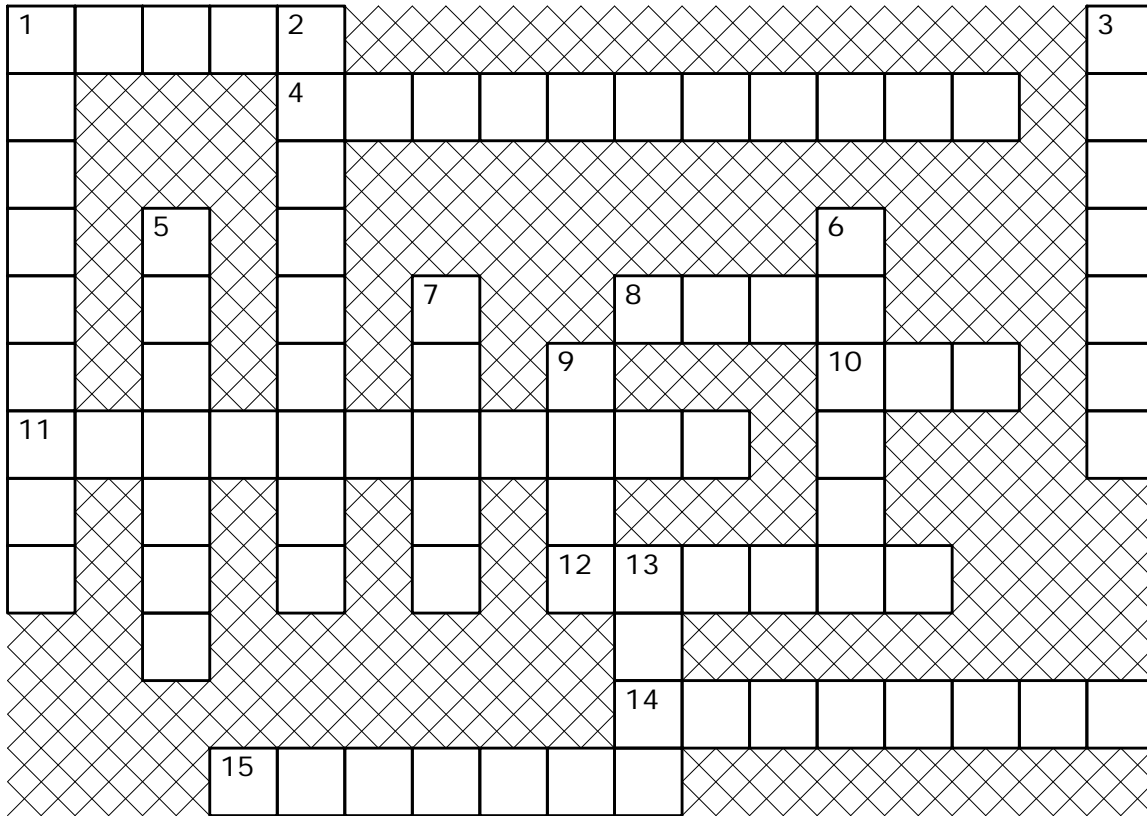
Across

1. The Council was concerned about how the \_\_\_\_\_ felt.
3. The Council said the preachers could not speak to \_\_\_\_\_.
5. The men in prayer requested power to continue \_\_\_\_\_.
7. Peter preach that Jesus was the \_\_\_\_\_.
8. The cental message of the apostles.
11. The priests challenged the preachers' \_\_\_\_\_.
12. The preachers were arrested in the \_\_\_\_\_.
13. The healed man was more than \_\_\_\_\_.

Down

1. The Council could not find a reason to \_\_\_\_\_.
2. The given name of Barnabas.
3. Head priest.
4. What size miracle did the leaders privately acknowledge?
6. One response to the group's prayer.
9. The number of men was about \_\_\_\_\_ thousand.
10. God made Jesus the principal \_\_\_\_\_.

Acts chapter 4 comments  
by Charles Dailey



Jun 9, 1998

Across

1. The Council was concerned about the opinion \_\_\_\_.
4. The oneness of the church was \_\_\_\_\_.
8. Only \_\_\_\_\_ brings Herod into the Gospel narrative.
10. The believer must always choose God over \_\_\_\_.
11. An alternate name for Principal Stone is \_\_\_\_\_.
12. The word Messiah appears only in Psalms and \_\_\_\_\_.
14. These \_\_\_\_\_ knew what was best for their people.
15. Second only to the Head Priest.

Down

1. It is hard to visualize 70 \_\_\_\_\_ types with nothing to say.
2. Did not believe there was life beyond death.
3. Peter and John were from there.
5. The Council was responsible for a \_\_\_\_\_ corrupt death sentence.
6. The jail was probably in the \_\_\_\_\_.
7. Psalm 118:22 had also been quoted by \_\_\_\_\_.
9. Accusing the court is a \_\_\_\_\_ move.
13. Evidently one apostle led in prayer and the others said \_\_\_\_\_.

## Two Liars Are Introduced

1) Now a certain married couple named Ananias and Sapphira sold a piece of property 2) and brought [only] a part of the selling price and gave it to the apostles; but the man and his wife had kept this a secret. 3) But Peter said to Ananias, "Why has Satan filled your heart [causing you] to deceive the Holy Spirit by keeping back part of the selling price of the land [while representing it as the full price]? 4) While you owned it, was it not yours? Then after you sold it, did you not [still] have control over [what you did with] the money? Why did you decide in your heart to do such a thing? You [really] have not lied to men, but to God [about this matter]."

## The First Death

5) When Ananias heard these words he fell dead [instantly] and his spirit left his body, [causing] everyone who heard [about it] to be gripped with fear. 6) Then young men wrapped up his body and took him out and buried him.

## The Second Death

7) About three hours later Sapphira came in, not knowing what had happened [to her husband]. 8) And Peter said to her, "Tell me, did you sell the land for such and such a price?" She answered, "Yes, we did." 9) Then Peter said to her, "Why did you agree together [with your husband] to put the Holy Spirit of the Lord to the test? Look, the ones who buried your husband are at the door, and they will carry you out [to bury you, too]." 10) And instantly she fell dead right in front of him, and her spirit left her body. [Just then the] young men came in and found her dead. They carried her out and buried her with her husband. 11) So, the whole church and everyone else who heard about these things were filled with great fear.

The church was enjoying a time of harmony and a sense of sharing seldom equaled on earth. Barnabas had shared generously and others knew it. One couple wanted a short-cut to participate in his good reputation.

1.) This Christian couple were equally involved in selling their *property*. Notice the lady's involvement in business.

2.) Ananias knew the correct procedure. 4:35,37.

3.) Peter had the discerning of spirits, and detected that he was *filled* with the wrong spirit. 1 Cor. 12:10. The other brethren were filled with the *Holy Spirit*. Eph. 5:18.

- Asking *why* shows that *Ananias* was in final control of what was in his own heart.

- The *Holy Spirit* is clearly a personality, not a force.

4.) This was voluntary giving.

- The believers had private property and private capital.

This was not an ancient form of communism.

- He could have kept part or all of the *money*.

- The overriding sin is that he *lied* to God by *lying* to God's man about the gift so he could be admired.

5.) The last words he heard was that he was a liar. Such a send-off to enter eternity!

- There was much soul-searching going on.

6.) Did they *bury* him near Judas in the Potter's Field?

- The next of kin was not notified.

- The usual tears and mourning are absent.

7.) Her name meant *beautiful* or *jewel*, but she lacked the inner beauty of honesty.

8.) Though as a Christian wife, she was expected to obey her husband, yet not to agree in sin.

9.) She could have saved her husband's life if she had refused to participate in this lie. He would not have been able to do it without her agreement.

- Lying *tested the Lord* and He passed with flying colors.

- Perhaps the *young men* were just returning from *burying* Ananias.

10.) Peter was not charged with any crime.

- There was no funeral, no mourning.

11.) This first church discipline case was very public.

- This is the first time Luke uses the word *church* to describe this highly-regarded group of believers. (The *King James* version usage in Acts 2:47 is not correct.)

- The *fear* of verse 5 was also spreading to the community.

12) And many [miraculous] signs and wonders were performed through the apostles' hands in front of the people. And all [the disciples] were united together in "Solomon's Portico" [See 3:11]. 13) But none [of the outsiders] dared to associate with the disciples, yet the [majority of the] people commended them. 14) And more and more believers in the Lord, both men and women, were [being] added to the [people of the] Lord. 15) [One of the miracles performed was that] sick people were even carried into the streets on beds and couches so that, as he passed them, Peter's shadow would fall on someone [in hope of it producing a miraculous healing]. 16) Large crowds also came from the towns surrounding Jerusalem, bringing people who were sick and those troubled by evil spirits, and all of them were [miraculously] healed.

17) But the head priest and the Jewish sect of the Sadducees became very jealous, 18) and arrested the apostles and put them in jail. 19) But an angel from the Lord one night [miraculously] opened the jail doors and released them, saying, 20) "You men, go and stand in the Temple and speak to all the people words about this Life [i.e., about Jesus]." [See John 14:6].

21) And when the apostles heard this, they entered the Temple about dawn and began teaching [about Jesus]. [A little later] the head priest and the Sadducees [see verse 17] called the Council [i.e., the Sanhedrin] and all of the ruling body of Jewish leaders together and sent to the jail to have the apostles brought in to them [for further questioning]. 22) But when the officers arrived at the jail the apostles were gone, so they returned to the Council and reported, 23) "We found the jail securely locked, with guards on duty at the doors, but when we went inside there was no one there!" 24) Now when the captain of the Temple [guard] and the leading priests heard about this, they became frustrated over how far this [teaching] would [eventually] spread.

12.) Only the *apostles* were performing *signs* and *wonders*. A *wonder* refers to the way a *sign* is received by the observer. Some *signs* are ignored and did not create *wonder*.

- The heartwarming harmony lingered on.

13.) The church was still well-liked by the common Israelite in the streets of Jerusalem, but no one just pretended to be a member. The distinction was clear.

14.) The case of Church discipline may have actually accelerated growth. Their decisions added them to the Body of the *Lord*. Ephesians 1:22-23.

- *women* were added. Luke is preparing his readers for a problem involving women in Chapter 6.

15.) The town's people were especially attracted to the healing aspect of the new Faith.

- They had some level of faith in Peter's healing power.

16.) *Crowds* came from neighboring *towns*.

- Besides the sick being *healed*, *evil spirits* fled.

- The doctor reports that all were *healed* and there were no failures. This fulfills Mark 16:17.

17.) The leaders had felt *jealousy* before. Matthew 27:18.

18.) This time they *jailed* all of the officials of the dynamic group of believers. Based on verse 26, this *arrest* came when others were not around.

19.) The Sadducees deny that *angels* exist. Acts 23:8.

20.) God wanted the momentum to continue, so He intervened and endorsed civil disobedience in this case.

- This was a tremendous sign directed to the Council.

21.) There were always worshipers coming before *dawn* for the ceremonies at the beginning of the day.

- While *the Council* included a number of Pharisees, it was the *Sadducean* head priest and his colleagues that took the lead in trying to silence the apostles.

22.) The *officials'* defiance of God had taken an eerie turn.

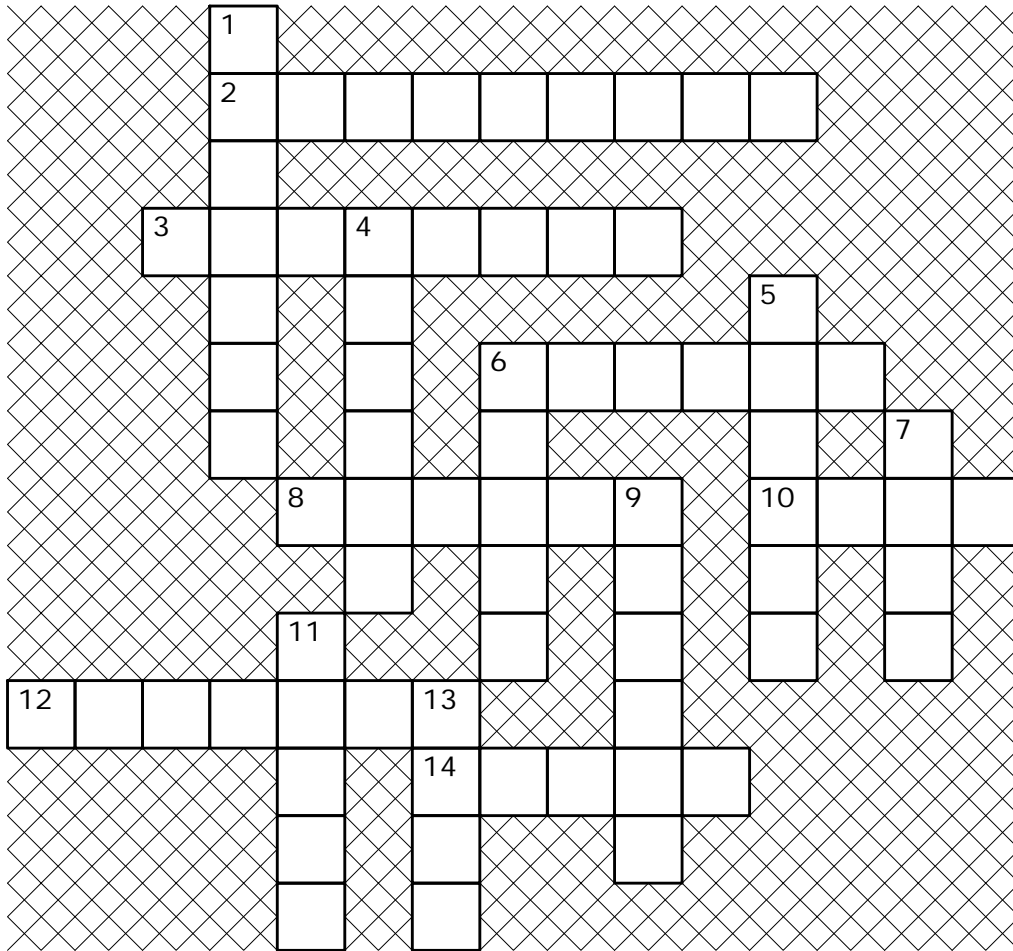
24.) These leaders are clearly out of control. They cannot hold the prisoners despite their best efforts.





5	<i>An Understandable Version of ACTS</i> by William E. Paul	<i>Concise PRESENTATION NOTES</i> by Charles Dailey
<b>Gamaliel Cools Their Rage</b>	<p>33) <b>But when the Jewish officials heard this, they were deeply convicted in their hearts and determined to kill the apostles.</b></p> <p>34) <b>But [then] Gamaliel, a Council member, who was a Pharisee [i.e., a strict sect of the Jewish religion], and an expert in the law of Moses and highly regarded by all the people, stood up and ordered the apostles to step outside [of the Council meeting] briefly.</b></p> <p>35) <b>And he said [to the Council members], "Men of Israel, be careful how you deal with these men.</b></p> <p>36) <b>For [remember that] some time ago Theudas appeared, claiming to be someone [important], and that about four hundred people rallied [to his cause], but he was killed and all his men left him and nothing ever came of it.</b></p> <p>37) <b>Later on another man, named Judas of Galilee, appeared during the census [Note: The time and circumstances of this census were probably known to the original readers], and led [a group of] people away after him, but he also was killed and all of his followers were scattered.</b></p> <p>38) <b>And so now I say, hold off your accusations and let these men alone, for if their planning and effort is [merely] of human origin, it will be defeated,</b></p> <p>39) <b>but if [it happens to be] of God, you will not be able to defeat them. And [if you try to], you may [actually] be fighting against [the work of] God."</b></p>	<p>33.) <i>Conviction</i> is an emotion and their emotions were ratcheting upward into pure rage.</p> <ul style="list-style-type: none"> <li>- Not having the Holy Spirit, they were angry enough to <i>kill</i>.</li> </ul> <p>34.) <i>Gamaliel</i> was popular with the multitudes in the streets. Many on the <i>Council</i> were not. He was from the opposition party and many young men came from abroad to study under him. Acts 22:3.</p> <p>35.) Paul may have been present to report this executive session to Luke at a later time.</p> <p>36.) This event is not recorded in surviving history.</p> <p>37.) The historian Josephus records this in <i>Antiquities</i> XVII, 10.5 and XX, 5.2. See the CD.</p> <p>38.) Gamaliel counseled them to give this Christian movement time.</p> <ul style="list-style-type: none"> <li>- Not all bad movements have self-destructed.</li> </ul>
<b>Unbridled Preaching</b>	<p>40) <b>And so the Council agreed [with Gamaliel's advice] and when they called the apostles back in, they had them beaten and ordered them never to speak in the name of Jesus [again]; then they released them.</b></p> <p>41) <b>When the apostles left the Council meeting, they were rejoicing over being considered worthy to suffer [such] shame for the name [of Jesus].</b></p> <p>42) <b>So, every day, they never stopped teaching and preaching that Jesus was the Christ [i.e., God's specially chosen one], in the Temple and in private homes.</b></p>	<p>40.) Though Gamaliel's advice does not pass the test of usage, yet God used him to preserve his <i>apostles</i>.</p> <ul style="list-style-type: none"> <li>- They were probably <i>beaten</i> with the maximum 39 lashes. 2 Corinthians 11:24.</li> </ul> <p>41.) There is <i>joy</i> through <i>suffering</i>. Matthew 5:11,12.</p> <ul style="list-style-type: none"> <li>- There was <i>shame</i> in a public beating.</li> </ul> <p>42.) The apostles hardly "missed a lick" in <i>preaching</i> that <i>Jesus</i> of Nazareth was the Messiah of Israel.</p> <ul style="list-style-type: none"> <li>- They conducted both large group and small group <i>teaching</i>. They taught right where the guards could see them.</li> </ul>

ACTS - AUV, Chapter 5  
by Charles Dailey



Jun 9, 1998

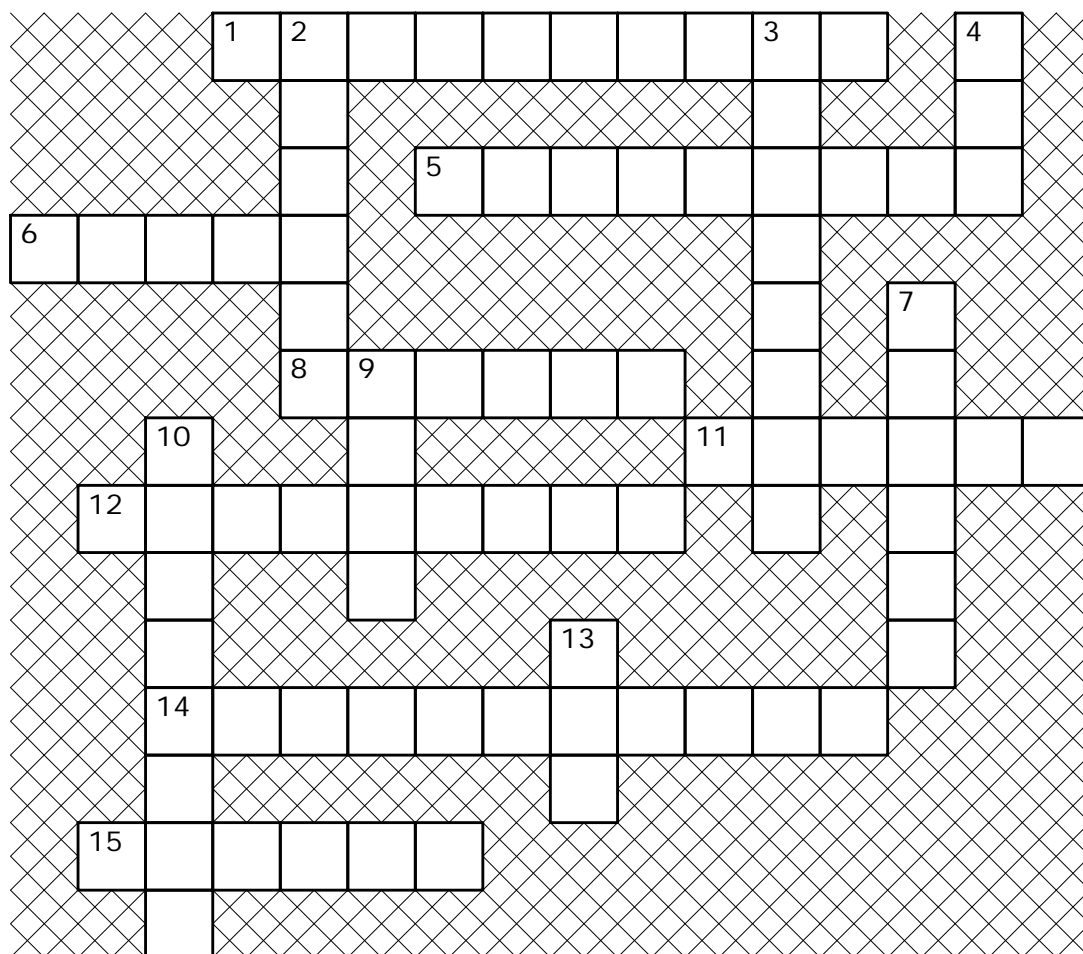
Across

2. The Apostles' response to the beatings.
3. Signs and wonders were done by the \_\_\_\_\_.
6. Ananias and Sapphira \_\_\_\_\_ the Lord.
8. The officials were convicted in their \_\_\_\_\_.
10. Ananias had \_\_\_\_\_.
12. Sapphira was buried with her \_\_\_\_\_.
14. Opened the jail doors.

Down

1. Ananias' body was simply \_\_\_\_\_.
4. Something kept by Ananias and Sapphira.
5. Luke says that all who came were \_\_\_\_\_.
6. Sapphira lived \_\_\_\_\_ hours longer than Ananias.
7. The death of Ananias caused \_\_\_\_\_.
9. The Temple Captain was afraid of being \_\_\_\_\_.
11. Filled the heart of Ananias.
13. After jail, the next sermon began at \_\_\_\_\_.

Acts chapter 5 comments  
by Charles Dailey



Jun 9, 1998

Across

1. Official emotions were \_\_\_\_\_ upward.
5. Giving here was \_\_\_\_\_.
6. Defiance of God had taken an \_\_\_\_\_ turn.
8. Ananias was filled with the wrong \_\_\_\_\_.
11. Sapphira lacked inner \_\_\_\_\_.
12. Fear spread even to the \_\_\_\_\_.
14. The Holy Spirit is clearly a \_\_\_\_\_.
15. The Apostles taught right where the \_\_\_\_ could see them.

Down

2. The Sadducees deny that \_\_\_\_\_ exist.
3. At the death of Ananias, the next of kin was not \_\_\_\_.
4. The key word showing Ananias was not overpowered by Satan.
7. The word first used in Acts 5:11.
9. He may have reported the closed-door session.
10. He reported the story of Judas of Galilee.
13. Ananias lied to God by lying to God's \_\_\_\_\_.



A Discrimination Issue Surfaced

Seven Men were Assigned

The Church Grew More

1) Now during the days when the disciples were multiplying in number [in Jerusalem. See verse 7], some Greek-[speaking] Jews began to complain to the Hebrews that their widows were being neglected in the daily distribution [of food]. 2) So, the twelve apostles called the whole group of disciples together and said to them, "It is not right that we should neglect preaching the word of God in order to serve meals [to people]. 3) Brothers, select from among you seven men with good reputations, who are full of the Holy Spirit and wisdom, whom we can appoint to take care of this matter. 4) But we will continue earnestly in prayer and the preaching of God's word."

5) This arrangement pleased the whole group, so they selected Stephen, a man full of faith and the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolaus, a proselyte [i.e., convert to the Jewish religion] from Antioch. 6) [Then] they presented these men to the apostles, who prayed for them while placing their hands on them [to signify their appointment].

7) So, the message of God increased [in its influence] and the disciples multiplied in number greatly in Jerusalem, [so that even] a large number of [Jewish] priests became obedient to [the message of] the faith.

Luke brings us to the first wide-spread **internal** problem that faced the church. Unless it was confronted and cleared up, the church could not survive with its marvelous unity. Luke had reported women specifically being converted (5:14), and now he addresses a related problem.

1.) Growth has been happening and the official opposition has been ignored. 2:41,47;4:4;5:14,28. The *multiplying in number* period Luke refers to was nearing an end.

- The *Greek-speaking Jews* had been raised outside of Palestine in such major centers as Alexandria and Antioch. The tension in the story is between two sub-cultures. The locals considered others inferior.

- *Widows* had formerly been cared for through the synagogue system, and now the church was doing the same from their group treasury. Isaiah 1:17; James 1:27.

2.) Providing assistance to the widows was taking time away from the *apostles'* main assignment of *preaching the word*. They acted immediately and decisively.

3.) Even with their special gifts, the apostles told the church to *select* qualified *men* for them to *appoint*. The church was in a good position to know each *man's reputation*, whereas the twelve were from Galilee.

- Both godliness and problem-solving skills were needed and the presence of one does not guarantee the presence of the other.

5.) With thousands of members involved, there was some kind of temporary sub-structure such as committees to get these decisions made so agreeably.

- Luke introduces *Stephen* and *Philip* and tells about them later. He also introduces the city of *Antioch* for later development.

- *Nicolaus* must have been a pagan, then a Jew and then became a Christian.

6.) Luke frequently uses the *placing on of hands* to signify conveying miraculous powers. We believe that is true here because in verse eight Stephen immediately uses such power. See footnote.

7.) Each man selected has a Greek name, so some (or all) of them were from the complaining segment of the church. This peaceful solution caused the number of converts to soar.

- The conversion of these *priests* is a remarkable evidence of the Faith. These priests were willing to surrender their inherited careers to follow Jesus. Perhaps they knew the story of Zacharias now recorded in Luke 1.

Luke uses the friendly *placing of hands* in most cases to indicate that miraculous power or healing was conveyed. Other passages where this is true are Acts 5:12; 8:17, 18, 19; 9:12, 17; 14:3; 19:6, 11; 18:8.

For an interesting analysis of the trouble in Acts 6, see *Great Church Fights* by Leslie B. Flynn. It was published by Victor Books in 1977. This subject is discussed in chapter two and entitled **Friction Frays the Fellowship**.

8) **And Stephen** [i.e., one of the seven men chosen to minister to widows, verse 5], **who was full of [God's] favor and power, performed great wonders and [miraculous] signs in front of the [Jewish] people.** 9) **But several men from the synagogue, made up of freed slaves from Cyrene, Alexandria, Cilicia and Asia, began arguing with Stephen.** 10) **But they could not stand up to the wisdom and [power of] the Holy Spirit by which Stephen spoke.**

11) **Then they enlisted men to say** [i.e., to testify falsely against Stephen, verse 13], **"We heard him criticizing Moses and [even] God."** 12) **And they stirred up the people, the elders and the teachers of the law of Moses and searched for him, seized him and brought him before the Council.** 13) **They had arranged for the false witnesses to say, "This man will not stop speaking against the Temple and the law of Moses,** 14) **for we [ourselves] heard him saying that this Jesus from Nazareth would destroy the Temple and change the customs handed down to us by Moses."** 15) **Then, as all the Council members stared at Stephen, his face appeared to them like an angel's.**

8.) We met *Stephen* in verse 5. He went beyond the serving of widows, serving up new evidence that God was with this new message.

9.) The opposition now moves from the Sanhedrin down to the *synagogue* level and the impetus came from the Grecian-Jewish group.

- Saul was from Tarsus in *Cilicia*. Though he was not a *freed slave*, that's where his countrymen attended the *synagogue*.

10.) Truth, when properly presented, will win. These opponents would do anything to silence *Stephen*.

11.) *They enlisted*, vs. 11; *they stirred*, vs.12, *They had arranged*, vs. 13.

- When men are determined, lying is not a problem to them. This was a classic smear campaign.

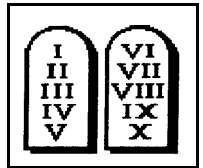
12.) The council has a new case!

- The fear and awe of the townspeople toward the Christians (5:11,13) was giving away to anger and hostility.

- Similar to the treatment Jesus received. Matt. 26:59-61.

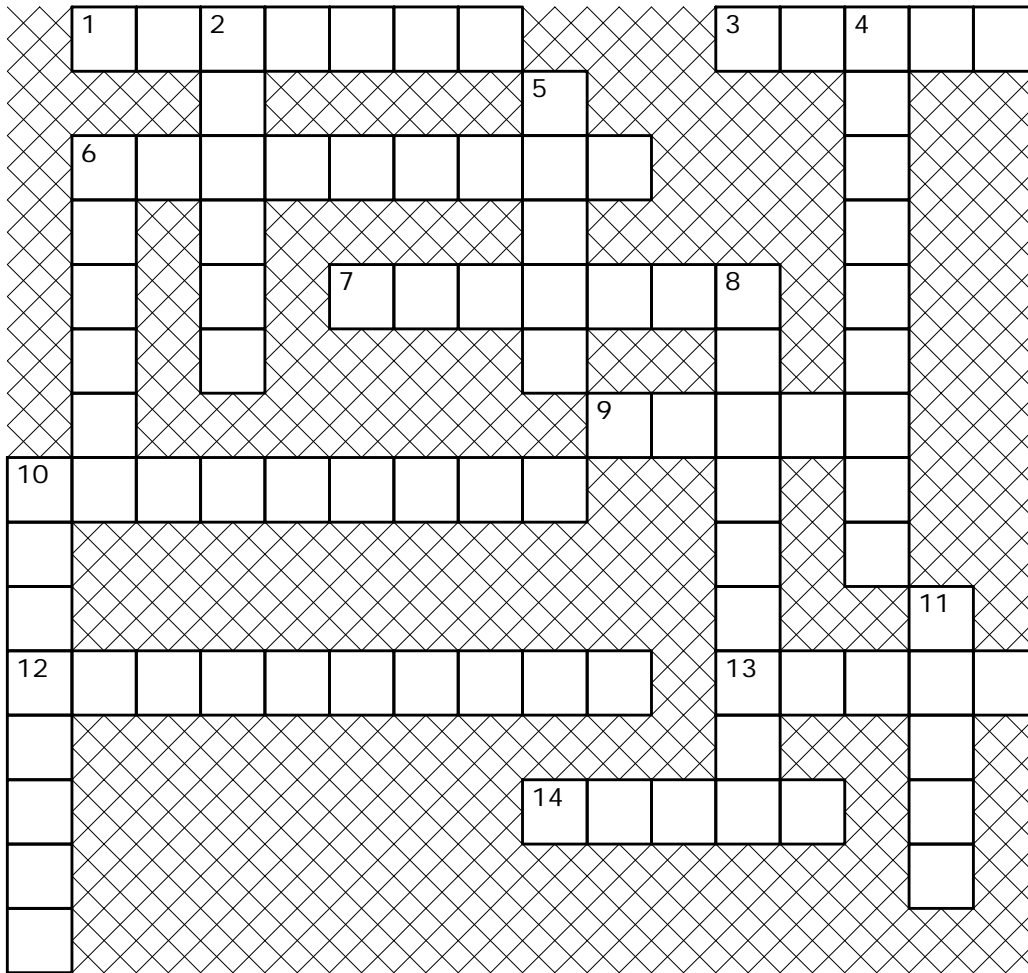
14.) Stephen no doubt warned about the end of the Temple as told by Jesus in Matthew 24 and also how Jesus fulfilled the Law. Luke 24:44.

15.) Luke could have learned this from Saul, who was there. Acts 8:1. Luke was with Paul in Rome when he wrote Acts. By that time, Paul had seen an *angel* and knew what one's *face* was like. Acts 27:23.



Acts - AUV, Chapter 6

by Charles Dailey



Jun 15, 1998

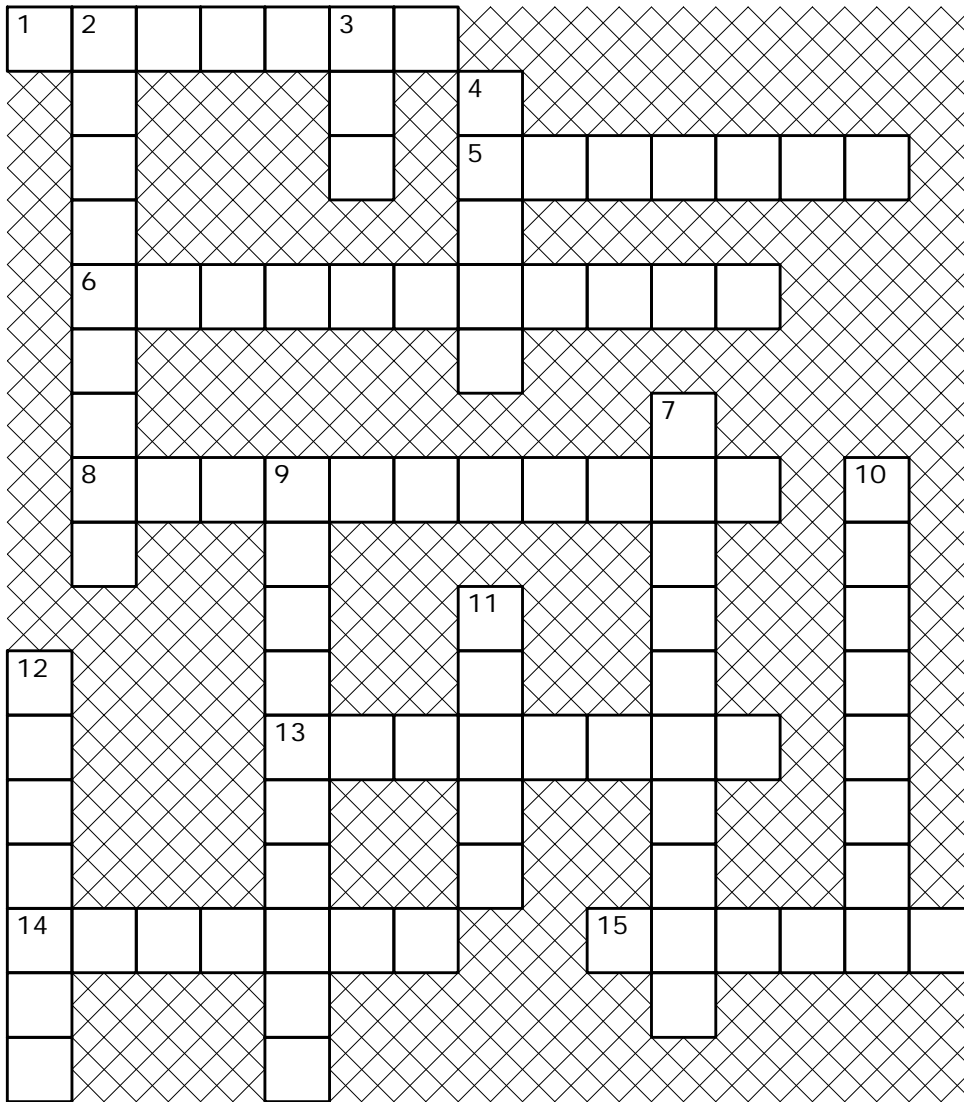
Across

1. Nicolaus came from there.
3. The widows were neglected in the \_\_\_ distribution.
6. The twelve did not want to neglect it.
7. A number of them obeyed the Faith.
9. The apostles placed them on the seven.
10. A convert from another religion.
12. The disciples \_\_\_\_\_.
13. The complaints came from the \_\_\_\_\_ speaking Jews.
14. False witnesses said they heard Stephen criticize him.

Down

2. The number of apostles remained at \_\_\_\_\_.
4. The message of God \_\_\_\_\_.
5. Stephen's face was like one.
6. Besides preaching, the 12 wanted time for \_\_\_\_\_.
8. Opposition to Stephen came first from the \_\_\_\_\_.
10. Man selected.
11. The number of men selected.

Acts chapter 6 comments  
by Charles Dailey



Jun 15, 1998

Across

1. The official opposition to the faith had been \_\_\_\_\_.
5. The city Luke introduced into the narrative.
6. The apostles acted \_\_\_\_\_.
8. The tension was between two of them.
13. Acts six describes the first widespread \_\_\_\_\_ problem.
14. The priests that became believers surrendered their \_\_\_\_\_.
15. The number of converts \_\_\_\_\_.

Down

2. A candidate needed both problem-solving skills and \_\_\_\_\_.
3. The period of multiplying was near an \_\_\_\_\_.
4. Nicolaus must have been a \_\_\_\_\_ at first.
7. The church knew each man's \_\_\_\_\_.
9. There may have been some \_\_\_\_\_ to help pick the seven.
10. Stephen went from serving widows to serving \_\_\_\_\_.
11. Each of the seven had a \_\_\_\_\_ name.
12. Saul was from there.

1) Then the head priest asked [Stephen], "Are these charges true?" 2) And he answered, "Brothers and fathers, listen to me: Our glorious God appeared to our forefather Abraham when he was in Mesopotamia, [even] before he lived in Haran 3) and told him,

'LEAVE YOUR COUNTRY AND RELATIVES AND GO TO THE COUNTRY WHERE I WILL LEAD YOU.'

4) "So, he left Chaldea [Note: This was another name for Mesopotamia], and lived in Haran, and after his father died he was sent [by God] to this country where you people now live. 5) But God gave him no inheritance [here at that time], no, not even a place [of his own] to stand on. Yet God promised that He would [someday] give it to him and to his descendants after him [i.e., the Israelites], as a [permanent] possession, even though [at that time] he had no child yet. 6) And God had spoken about this [beforehand] by saying that Abraham's descendants would live in a foreign country and that they would [eventually] be ill-treated as slaves for four hundred years. 7) And God said,

'I WILL JUDGE THE NATION [i.e., Egypt] THAT ENSLAVES THEM AND [then] AFTER MY PEOPLE ARE LIBERATED, THEY WILL SERVE ME IN THIS PLACE [i.e., Palestine].'

8) And God gave Abraham the Agreement which required circumcision [as an identifying mark] so when Abraham fathered Isaac he circumcised him when he was eight days old. Then Isaac had a son, Jacob; and Jacob had [as sons] the twelve patriarchs [i.e., ruling fathers of families].

As the last chapter closed, Stephen had been accused of speaking against the Temple and the Law (6:13). To Jewish leaders, the Temple was where God lived. As Stephen stands before the Council, he demonstrates from their history that God lives outside of the Temple.

1.) In Acts 4:6 Luke had called Annas the *head priest* and that is probably still the case here.

2.) God was in *Mesopotamia* and appeared to Abraham. - This *appearance* is not mentioned in the Old Testament but is implied in Genesis 15:7 and Nehemiah 9:7

3.) "Leave security and break your social ties." This required faith in God. Hebrews 11:8

- Quotes Genesis 12:1. Stephen generally quoted the Greek Septuagint version (LXX). We have relied on *Old Testament Quotations in the New Testament* by Robert Bratcher and published by the United Bible Societies for decisions about Stephen's Old Testament sources.

4.) Reported in Genesis 11:27-31.

**God was in Haran.**

5.) Abraham became a tent dweller, moving about regularly. Hebrews 11:9.

- The *promises* are located in Genesis 12:7; 13:15; 15:18; 17:8. Stephen is probably paraphrasing Genesis 17:8.

- Believing that he would have descendants required even more faith on Abraham and Sarah's part. Hebrews 11:11-12.

6.) A paraphrase of Genesis 15:13

- For a discussion of the 400 year problem and other problems in chapter 7, see *Acts* by Gareth Reese, study #13. It is published by College Press, Joplin, Missouri. Also see J.W. McGarvey in his *Commentary on Acts of Apostles*. If you are reading this from a CD, the entire text is available to you.

- Josephus used both 400 and 430 years. *Antiquities* 2.9.1 and 2.15.2. (On the CD.)

7.) God was in *Canaan* before they moved to Egypt.

- The Egyptians were judged (punished) by the plagues.

- This is a paraphrase of Genesis 15:14 and Exodus 3:12.

- Even through trials, God had promised liberation.

8.) Recorded in Genesis 17:10

- Recorded in Genesis 21:4.



God Rescued Joseph

9) "[And when] **these patriarchs**, [still living in Canaan as young men], **became jealous of** [their brother] **Joseph, they sold him** [as a slave to traveling merchants who took him] **to Egypt. But God was with him** [during all that time], **10) and rescued him from all his troubles and granted him favor and wisdom in the sight of Pharaoh, king of Egypt, who made him a governor over Egypt and his** [i.e., the king's] household.

God Used Joseph to Sustain Israel

11) "Now a great famine occurred all over Egypt and Canaan, causing extreme hardships, and our forefathers did not have enough to live on. 12) But when Jacob heard that there was grain in Egypt, he sent his sons [down there] on their first trip. 13) On their second trip Joseph identified himself to his brothers, and Pharaoh was made aware of his origins. 14) Joseph then sent [to Canaan] for his father Jacob and all seventy-five of his relatives. 15) So, Jacob went down to Egypt and died there, along with our forefathers. 16) Their bodies were carried back [from Egypt] to Shechem and buried in the tomb that Abraham had purchased in Shechem from the sons of Hamor for a sum of silver. [Note: "Shechem" was a town in Israel, in the country which in New Testament times was known as Samaria].

An Unfriendly King Arose

17) "But as the time when [the fulfillment of] the promise [God had made] to Abraham approached, the number of people [i.e., Hebrews] in Egypt grew 18) until a new king, who had not known Joseph, began to rule. 19) This king exploited the Hebrews and mistreated our forefathers, even requiring that they abandon their [small] babies, leaving them to die [See Exodus 1:22].

9.) Our fathers (*patriarchs*) rejected Joseph, the man whom God raised up. But **God was with Joseph in Canaan.**

- Recorded in Genesis 37:3 -11.

- Recorded in Genesis 37:28

- **God was with Joseph in Egypt** and controlled the events.

10.) *Pharaoh* is a title like President.

- Recorded in Genesis 41:39 - 41.

11.) Recorded in Genesis 41:54.

- Out of hardship, God fulfilled his promises.

12.) Recorded in Genesis 42.

13.) Recorded in Genesis 45:4.

- Joseph considered all of this as the working of God. Genesis 45:1-8.

14.) The Septuagint Version that Stephen was quoting from memory says 75 rather than 70. This critical crowd did not challenge the count. Because Stephen is speaking by inspiration, this may be the correct number rather than the Hebrew text. Genesis 46:27.

16.) Recorded in Genesis 33:19

17.) *The promise* refers back to verse 7.

18.) Recorded in Exodus 1:8

- Josephus discusses this in *Antiquities* 2. 9.1

20) "It was at that time that Moses was born, and he was a very handsome child. He was cared for in his father's home for three months 21) and then, when he was abandoned [as the Egyptians required], the daughter of Pharaoh took him in and cared for him as her own son. 22) Now Moses was educated according to all the wisdom of the Egyptians and became an accomplished speaker and an effective leader. 23) But when he was about forty years old he felt led to visit his relatives, the Israelites [i.e., called Hebrews at that time]. 24) And when Moses observed one [of his relatives] being mistreated, he came to his defense by hitting the Egyptian, 25) assuming his relatives would understand that God was using him to rescue them [from such abuse], but they did not [seem to] understand. 26) The next day Moses came across a couple of his relatives who were fighting and tried to settle their dispute by saying,

'BROTHERS, SINCE YOU ARE FELLOW-COUNTRYMEN, WHY ARE YOU HURTING EACH OTHER?'

27) But the one who was trying to harm his neighbor pushed Moses away saying, 'Who gave you the right to act as a ruler and judge over us? 28) Are you going to kill me like you did that Egyptian yesterday?' 29) When Moses heard this, he ran away and traveled to the country of Midian where he settled down and had two sons.

20.) Recorded in Exodus 2:2 ff.

- *Josephus* says Moses' name is made of two parts: *Mo*, the Egyptian word for water and *Uses*, meaning saved out of the water. *Antiquities* 2. 9. 6. Moses saved Israel though water.

21.) Notice how God uses people not acquainted with him for his purposes. The timing of her arrival especially shows the hand of God.

- Being raised as the Pharaoh's daughter's son qualified Moses to eventually become King of Egypt.

22.) God's future leader was trained in the finest school of government on earth.

23.) The number *forty* here is not in the Old Testament record and *Josephus*, who wrote later than Stephen's speech, did not use it. It is new information.

- *visit* is in the sense of visiting with a view to helping.

25.) God was with Moses.

- These Israelites did not understand and neither did those listening to Stephen.

26.) God's man tried to be a peacemaker.

- From Exodus 2:13.

- An interesting discussion is: Where did Moses learn his godliness and his role as God's man?

27.) God's man Moses was rejected by those he was sent to help.

- This is a paraphrase of Exodus 2:13-15 in the LXX.

28.) Moses realized that the killing of the Egyptian was known in the country.

29.) Moses' sons were Gershom and Eliezer. Exodus 18:3,4.

30) "Then after [another] forty years passed, an angel appeared to him [one day] out of a flaming bush in the wilderness near Mt. Sinai. 31) Moses marveled at the sight [of the burning bush] and, as he went to look at it more closely, the voice of the Lord spoke out, 32)

**'I AM THE GOD OF YOUR FORE-FATHERS ABRAHAM, ISAAC AND JACOB.'**

Moses shook with fear, not [even] wanting to look [at the bush]. 33) And the Lord said to him, 'Take off your shoes, [Moses], for the place you are standing on is holy ground. 34) I have surely seen the mistreatment of my people there in Egypt and I have heard their groaning and I have determined to rescue them. Now [get ready], I will send you to Egypt [to lead out in their rescue].' 35) But the Hebrews refused [to acknowledge Moses as their leader], saying, 'Who made you a ruler and judge [over us]?' [Nevertheless], God sent him [to Egypt] to be both a ruler and liberator [of the people] through the direction of [His] angel who appeared [to Moses] from the bush. 36) This man led them out [of Egypt], performing wonders and [miraculous] signs in Egypt, at the Red Sea and in the wilderness for forty years.

**30.) God appeared**, as the Angel of Jehovah, in the *flaming bush* near *Mt. Sinai*. Exodus 3:2.

**31.)** Probably Moses marveled because the bush was not destroyed.

- Where had Moses learned to honor God?

**32.)** Quoted from Exodus 3:6.

- Jesus identified with *I AM* in John 8:58.

- Some members of the court had heard this same passage directly from Jesus as recorded earlier by Luke in Luke 20:37, 38.

- Those who fear God the most are most shaken by His demonstrations.

**33.)** This paraphrases Exodus 3:5, 7, 8a, 10a.

- Removing shoes was an act of reverence, like removing a hat is in the west.

**34.** See Exodus 1:11-14.

**35.)** God's man is rejected in Egypt by Israel.

- They would not accept Moses as a ruler or liberator, just as the present generation would not accept Jesus.

**36.)** Jesus was like Moses in performing *wonders and signs* and they knew it.

- See Exodus 3:20.

37) "This is the Moses who had said to the Israelites [Deut. 18:15],

'GOD WILL RAISE UP A PROPHET FROM AMONG YOUR COUNTRYMEN WHO WILL BE LIKE ME [in some ways].'

38) This is the man who was with our forefathers and with the assembly [of Hebrews] in the wilderness [after] the angel had spoken to him at Mt. Sinai. He [is the one] who received the living messages [from God at Mt. Sinai] and gave them to us. 39) [And yet] our forefathers refused to obey him, but rejected [his leadership] and turned back to Egypt in their hearts. 40) They said to Aaron [i.e., Moses' brother],

'MAKE GODS TO LEAD US, BECAUSE WE DO NOT KNOW WHAT HAPPENED TO THIS MOSES WHO LED US WHEN WE FIRST LEFT THE COUNTRY OF EGYPT.'

41) And so the people fashioned a calf [out of gold] and offered [an animal] sacrifice to this idol and [then] celebrated joyously over what they had done [See Exodus 32:4-6; 17-19]. 42) But God turned [away from them] and allowed them to worship heavenly bodies [i.e., stars], just as it was written in the prophet [Amos 5:25ff],

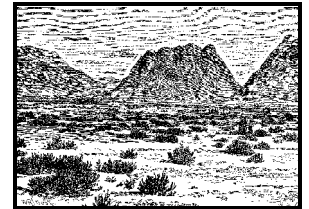
DID YOU OFFER ME SLAIN ANIMALS AS SACRIFICES FOR FORTY YEARS IN THE WILDERNESS, YOU ISRAELITES? 43) [No], YOU SET UP A TENT FOR MOLOCH [i.e., a heathen idol worshiped by the Ammonites] AND [another one for] THE STAR [representing the false god] REPHAN AND IMAGES USED IN WORSHIPING THEM. I WILL ALLOW YOU TO BE TRANSPORTED BEYOND [the country of] BABYLON.'

37.) In verses 36, 37 and 38 Stephen's sentences began with the pattern "This man . . ."

- Jesus is the *Prophet* that God *raised up* and they had been told this before by Peter in Acts 3:22,23.

- This is a quotation from the LXX.

38.) God was at Mt. Sinai



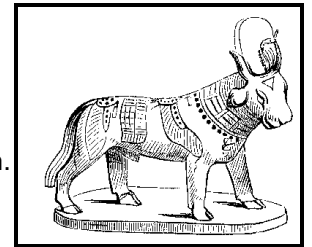
39.) God's man was *refused* and *rejected* by our forefathers at Mt. Sinai.

40.) God was rejected at the same time *Moses* was rejected.

- From Exodus 32:1. See also verse 23.

- Moses was away 40 days receiving the Testimony. Exodus 24:18.

42.) Just as Israel had *turned back in their hearts to Egypt* (vs. 39), *God turned away* from them.



- This is the LXX of Amos 5:25 - 27.

43.) *Moloch* was the sun-god also known as Baal.

- *Rephan* may be related to *the star* Saturn.

- At any rate, they chose idols over the God that had saved them from Egypt.

- Both LXX and Masoretic text say Damascus instead of *Babylon*.

44) "Our forefathers had the Tabernacle of the Testimony in the wilderness [i.e., the tent containing the ten commandments], which God instructed Moses to make according to the model he was shown. 45) Our forefathers also brought this Tabernacle with them under Joshua's leadership when they entered [Canaan] to occupy the land of these Gentile nations. God removed these nations as our forefathers advanced through the land, up until the reign of King David, 46) who found favor in God's sight and asked for permission to build a [special] house for the God of Jacob's [descendants] to live in. 47) But [eventually] it was Solomon who [actually] built this house [for God]. 48) However, the Highest [i.e., God] does not live in a house made by human beings, as the prophet said [Isaiah 66:1ff], 49)

'HEAVEN IS MY THRONE AND THE EARTH IS MY FOOTREST. WHAT KIND OF A HOUSE DO YOU PLAN TO BUILD FOR ME? THE LORD ASKED. OR WHAT SORT OF A PLACE IS SUITABLE FOR ME TO REST IN? 50) DID I NOT REALLY MAKE EVERYTHING [myself]?'

51) You people are unbending and unrepentant in your hearts and [unwilling to listen with] your ears. You are always resisting [the desires of] the Holy Spirit just like your forefathers did. 52) Which one of the prophets did your forefathers not persecute? They [even] killed those who predicted the coming of the Righteous One [i.e., Jesus], whom you people betrayed and murdered. 53) You received the law that was ordained through [the medium of] angels [See Gal. 3:19] and yet have not obeyed its requirements."

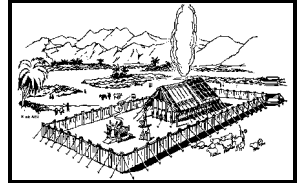
44.) The Law was housed in the *Tabernacle* in the wilderness. *Testimony* refers to Scripture. Exodus 25:16; 31:18.

- Reported in Exodus 25:40
- It is important to follow God's *model*.

- Reported in Joshua 18:1

45.) Summarized in Nehemiah 9:24.

- Summarized in Psalm 44:2.

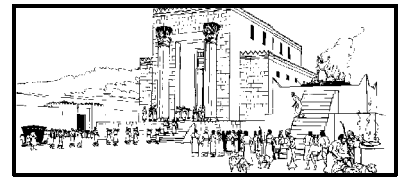


46.) Reported in 1 Kings 8:17-20.

47.) Reported in 1 Kings 6:1.

48.) It was the Law that was housed in the Temple. God put His Spirit there also, but He was not confined there as this verse clearly shows.

49.) The reader may wish to review the comments before verse one.



51.) Previous to this sentence, Stephen had identified with his listeners (our fathers). Acts 7:11, 12, 15, 19, 29. Now the tone changes to *You people*.

- Like their forebears, they are rejecting God's man.

52.) They perpetually *persecuted prophets*.

- Stephen has not defended himself as much as he has charged the court with *betrayal* and *murder*.

53.) The Law *receivers*, Law interpreters and Law preservers are also Lawbreakers. So who is guilty here?

## They Killed the Prophet

54) Now when the Council members heard these things they were enraged and ground their teeth at him. 55) But Stephen, full of the Holy Spirit, gazed into heaven and saw God's splendor and Jesus standing at His right side. 56) He said, "Look, I see heaven opened up and the Son of man standing at the right side of God." 57) But they shouted loudly and refused to listen, and then all of them rushed at him. 58) They threw him out of the city and stoned him [to death]. Those who witnessed [the incident] placed their clothes at the feet of a young man named Saul. 59) So, they stoned Stephen [to death] as he called out to the Lord, saying, "Lord Jesus, receive my spirit [as I die]." 60) Then he kneeled down and called out in a loud voice, "Lord, do not hold them responsible for this sin [of killing me]." And when he said this he fell asleep [in death].

54) This was like their response in Acts 5:33, except worse. They have been pushed to their unrepentant limits.

55.) *Jesus* was not in the tomb, but *standing* at God's *right side*. All other places he is pictured as sitting. He must have been standing for the first martyr.

57.) This report of Stephen seeing the one they had crucified made them *shout* so they didn't have to hear another word.

58.) Following his usual plan, Luke is introducing Saul before the focus turns to him in a later chapter.

- The Spirit may have enabled Saul's memory to give Luke the contents of this chapter. Compare John 14:26. Saul never forgot this moment. Acts 22:20. It may have started him towards conversion to Jesus.

- The Council could not legally enact the death penalty. John 18:31.

59.) One more prophet is stoned. See verse 52.

- He addresses *Jesus* of Nazareth as *Lord*, the truth the Council would not accept.

60.) Stephen prayed TO Jesus, not the Father specifically.

- His prayer was similar to that of Jesus in Luke 23:34.

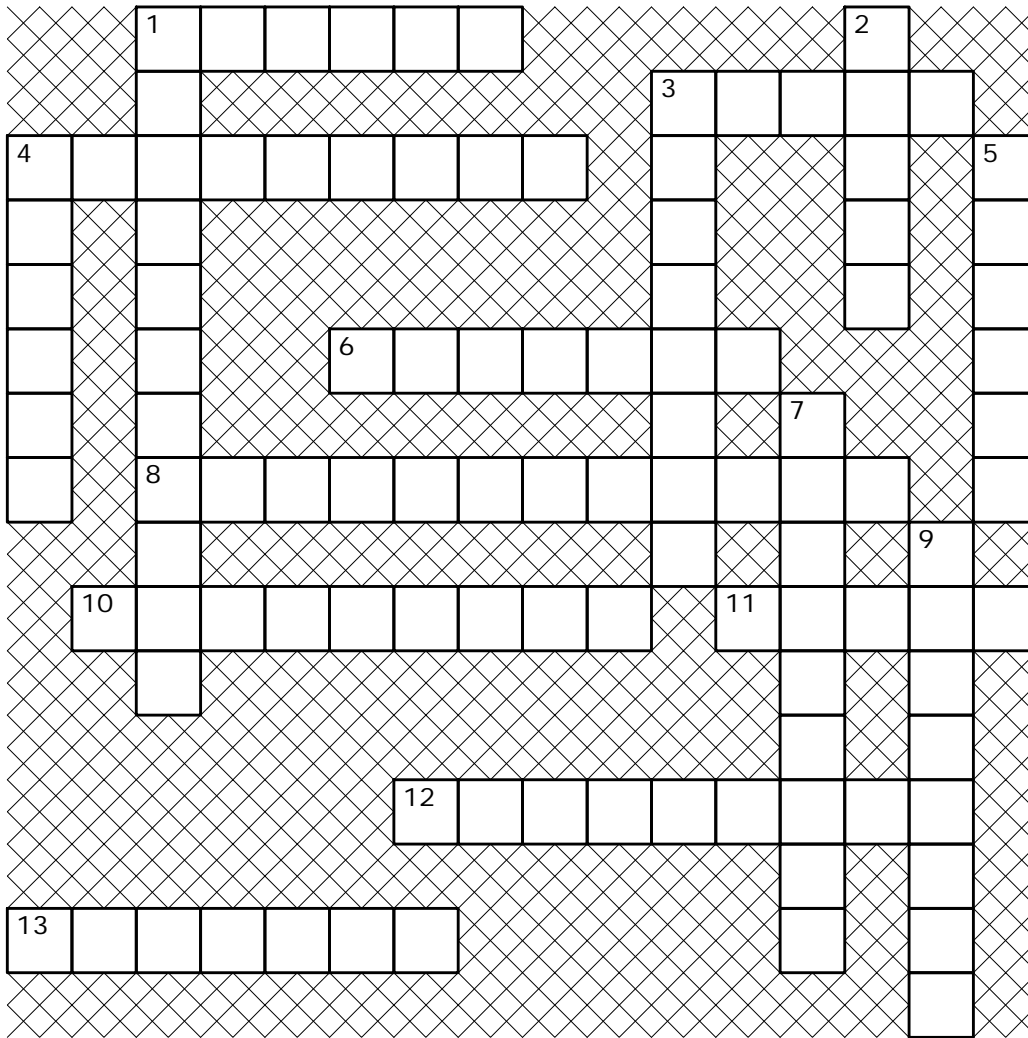


This is the longest speech recorded in Acts.

The death of Stephen is a transition point in Luke's story. The spotlight leaves Jerusalem as the preaching is forced to the outlying regions. The story of Jesus is beginning its spread around the world. Luke will first take us to Samaria; its people were unpopular with Jerusalem Jews.

This may mark the end of Daniel's 70<sup>th</sup> week because Jerusalem, through its government, has officially rejected the truth of Christ.

Acts - AUV, Chapter 7  
by Charles Dailey



Jun 17, 1998

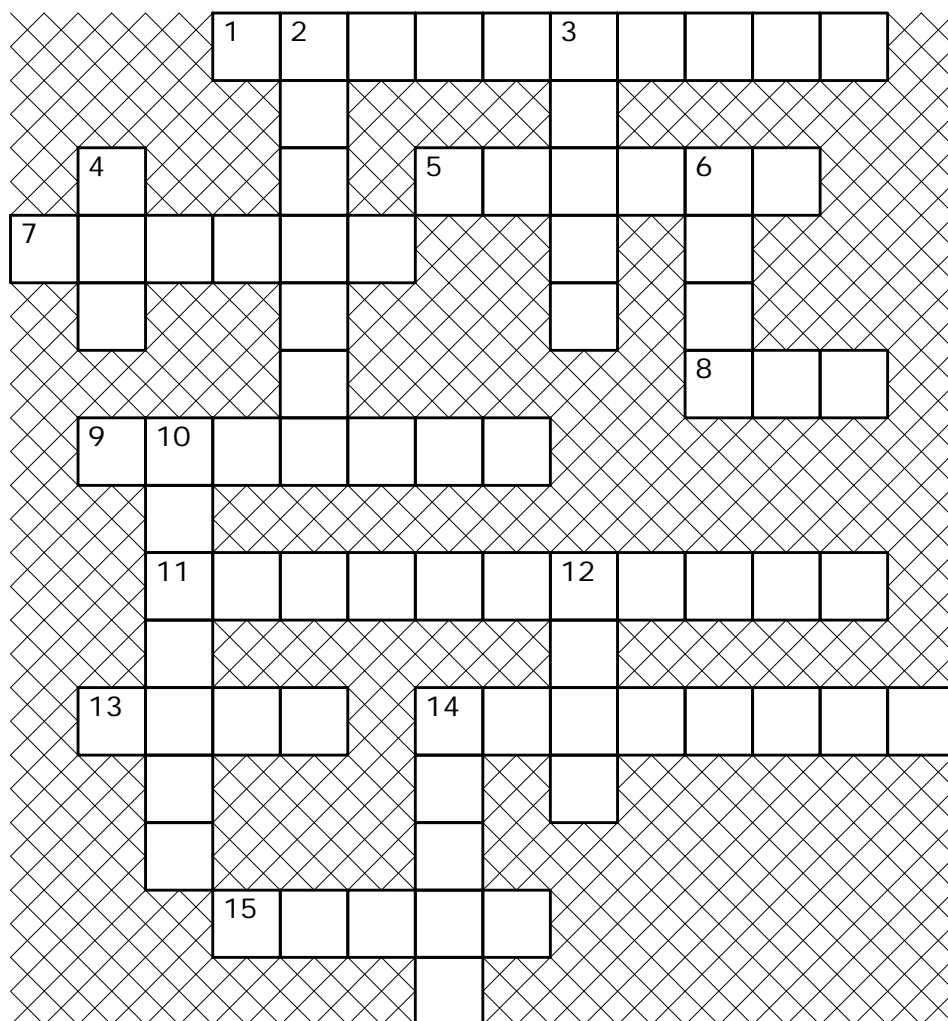
Across

1. Moses settled there after leaving Egypt.
3. Isaac's son.
4. Stephen spoke of the Tabernacle of the \_\_\_\_\_.
6. He built a temple.
8. Moses became in \_\_\_\_\_ speaker.
10. God had sent Moses as a \_\_\_\_\_ for his people.
11. Abraham lived there until his father died.
12. Abraham was to leave his \_\_\_\_\_.
13. So the Council would not have to listen.

Down

1. In the narrative, God's first appearance was there.
2. Moses fled Egypt when he was about \_\_\_\_\_.
3. The patriarchs sold Joseph out of \_\_\_\_\_.
4. Jacob had \_\_\_\_\_ sons.
5. Exchanged for a burial ground.
7. Joseph sent for his father and \_\_\_\_\_.
9. The famine caused extreme \_\_\_\_\_.

Acts chapter 7 comments  
by Charles Dailey



Jun 17, 1998

Across

1. Stephen generally quotes from the \_\_\_\_\_ version of the Old Testament.
5. In verse 7, to judge equals to \_\_\_\_\_.
7. Patriarch means \_\_\_\_\_.
8. Housed in the Tabernacle.
9. Another title for the king of Egypt.
11. The law receivers were also \_\_\_\_\_.
13. Moses was qualified to become \_\_\_\_\_ of Egypt.
14. The Israelites perpetually persecuted \_\_\_\_\_.
15. His name means 'saved from the water.'

Down

2. A son of Moses.
3. The head priest was probably \_\_\_\_\_.
4. Removing shoes is like removing a \_\_\_\_\_.
6. Luke introduced a major character named \_\_\_\_.
10. 'Visit' is used with a view to \_\_\_\_\_.
12. The statement about Moloch is from the prophet \_\_\_\_.
14. The last man to quote Deuteronomy 18:15 to the Council.



The Dispersion of the Church Begins

Philip, a Hellenist, First Takes the Message of Christ to Samaria

1) And Saul was in full agreement with Stephen being put to death.

And a great persecution broke out against the Jerusalem church, and all the disciples, except the apostles, were scattered throughout the districts of Judea and Samaria. 2) The godly men who buried Stephen's body mourned over his loss very deeply. 3) But Saul brought devastation to the church by entering everyone's house and dragging men and women off to jail.

4) Now the disciples, who had become scattered all over, went everywhere preaching the message [of God]. 5) And Philip went down to the city of Samaria and proclaimed Christ to them. 6) Great crowds of people joined together in accepting Philip's message when they heard and saw the [miraculous] signs he was able to perform. 7) Evil spirits came out, with loud shrieks, from many persons and large numbers of people were healed of their paralysis and crippled conditions. 8) And there was much rejoicing in Samaria [over the wonderful effects of Philip's ministry].

The powerful story of the resurrection has been confined to Jerusalem, except for those who carried it back to their synagogues from the first Pentecost. Now the message begins on its journey to the "uttermost parts of the earth." Luke is beginning to describe the second phase of the church's worldwide development.

It was necessary for some social and cultural lines to be crossed for the gospel to go to Samaria. John has told us "the Jews have no dealing with the Samaritans." John 4:9.

1.) Saul has been introduced and his position is clearly defined by Luke. His mindset has crystalized. Paul said it himself in Acts 22:20.

- The *church* is dispersed and the preachers stay in town.
- For the Apostles to have left this soon would have discouraged the new disciples. Anyway, the officials had agreed with Gamaliel not to bother them. Acts 5:40.
- The price of discipleship is getting higher.

2.) Unlike Ananias and Sapphira, Stephen was given a customary funeral.  
3.) Later *Saul* went *house-to-house* to teach Jesus. Acts 20:20.

- It was no longer popular to be a follower of Jesus.
- Luke frequently notes the presence of *women*.

4.) The *disciples*, the members of the church *preached*.  
- Those who had not shared their possessions lost them in this persecution. Hebrews 10:34.

5.) We met *Philip* back in Acts 6:5-6 where he received the "laying on" of the hands of the apostles and received power to perform miracles. *Samaria* is also known as Sebaste.

6.) Luke is clear that miraculous *signs* were the foundation for accepting the message that *Philip* preached. *Philip* is later called an evangelist. Acts 21:8.

7.) Luke distinguishes between *evil spirits* and *paralysis*. He had introduced *evil spirits* earlier. Acts 5:16.

- Imagine the reduced problems in many households.

8.) The *joy* must have been twofold: over healing and salvation.

- Jesus had a favorable reception among these people, too. John 4:39-41.

## A Magician is Converted to Christ

9) But a certain man named Simon, from there in Samaria, who had been amazing the people with his magical powers, was claiming to be someone great. 10) Everyone, from the least to the greatest [in importance], was being impressed by him. They were saying, "This man is being called Great [and has] power from God." 11) And people were paying attention to him because he had been amazing them with his magic for a long time. 12) When people believed the good news about God's kingdom and the name of Jesus Christ, which Philip was preaching, both men and women were immersed [in water]. 13) And [this] Simon also believed [Philip's message] and was immersed. [After that] he continued [to travel] with Philip and was amazed by the [supernatural] signs and great miracles he saw [him perform].

## Two Apostles Bring Gifts

14) Now when the apostles in Jerusalem heard that the people of Samaria had responded to the message of God, they sent Peter and John to them. 15) When these two apostles had come [to Samaria] they prayed for some [of the disciples] to receive [miraculous power from] the Holy Spirit, 16) for as yet [such power] had not fallen on any of them; they had only been immersed into the name of the Lord Jesus [i.e., with no accompanying miraculous powers]. 17) Then the apostles placed their hands on [some of] them [and prayed, see verse 15] and they received [miraculous power from] the Holy Spirit.

9.) Simon had a following as the local scam artist.

- Sorcery has been defined as the "use of supernatural power over others through the assistance of spirits; witchcraft." Simon probably specialized in "white" or "good" magic in the light of verse 10.

10.) Simon was viewed as closely connected with God.

11.) There was a spiritual vacuum in Samaria if Simon was the leading spiritual force.

12.) The kingdom of God was present and was even put before the name of Jesus by Luke. It is unpopular today to preach about the kingdom, the church. In a parody, one preacher said, "Take the church, but give me Jesus."

- Was the "Woman at the Well" immersed? John 4:29.

13.) Simon had now seen the genuine. He was convinced by Philip's authentic signs. Luke clearly said he believed and was immersed. Those who believe it is impossible to fall away from Christ find fault with this conversion.

- Simon even apprenticed himself to Philip.

- Notice that Simon did not have any gift.

14.) It appears the apostles worked by consensus. Peter may have been first among equals, but the others sent Peter and his working partner, John. Hardly suitable conduct for a pope.

15.) The top leaders of Christianity are bringing spiritual gifts to long-alienated Samaritans. The walls of prejudice are falling.

- John had an unsavory experience with these people. Luke 9:52-56.

- The apostles worked in tandem with heaven.

16.) Luke uses the miracle-working term here: fallen. They had received the personal presence of the Holy Spirit when they were immersed (Acts 2:38), but Luke is not describing that.

17.) Those receiving special gifts from the Holy Spirit to empower their leadership did not include Simon, the one-time sorcerer.

**18) Now when Simon saw that through the placing of the apostles' hands [on people] the Holy Spirit was given** [Note: The fact that Simon "saw" something happen suggests it was supernatural and therefore highly desirable by Simon], **he offered to pay them money** [for this power], **19) saying, "Give me also the ability to place my hands on people [and pray] so that they will receive [the miraculous power of] the Holy Spirit."** **20) But Peter said to him, "You and your money will both be destroyed for thinking you could buy the gift from God with money. 21) You do not have any share or involvement in this matter because your heart is not right before God. 22) So, repent [i.e., change your heart and life] of such a terrible thing and pray for the Lord to forgive you for even thinking of such a thing. Perhaps He will [if you are really sincere]. 23) For I can see that your life is as bitter gall [i.e., very evil] and you are enslaved by [your] sins." 24) And Simon answered, "[Please] pray to the Lord for me so that nothing you have said about me will [really] happen."**

**25) When Peter and John had testified [regarding the truth] and had proclaimed the message of God [to the people] they returned to Jerusalem, preaching the good news [about Jesus] in many Samaritan villages [on their way back].**

**18.)** What the *apostles* conveyed could be *seen*. It was the miracle-working measure of the *Spirit*.

- The gifts did not come through Philip because he could not pass them on the gifts that he used. Only the *Apostles* could distribute them in conjunction with the *Holy Spirit*.

- *Simon* saw an excellent marketing opportunity. He wanted to be a distributor of this power and was willing to purchase a franchise. He viewed the gifts as a commodity.

**19.)** Our English word "simony" originates here. It is the purchasing of a church office or title.

- Magical secrets were normally purchased from those who did them.

**21.)** If *Simon* believed and was immersed and continued with Philip (verse 13), then he was saved, but here he is not. This shows that salvation can be lost.

**22.)** *Simon* was a believer, but with a view not acceptable to the *Lord* of the church. *Repentance and prayer* were the only way back.

- Notice the interchangeable use of *God* and *Lord*. This is affirming the deity of *Jesus*.

**23.)** *Simon* was *enslaved* by love for money and power.

**24.)** His answer sounds contrite, but *Luke* does not choose to tell us how the story ended.

**25.)** *Peter and John* affirmed the work of *Philip* among the *Samaritans* and then *preached* in many more *Samaritan villages* on the way back to *Jerusalem*, where they were currently living.

- The church is on the move! The message is outward bound.

- *Justin Martyr* came from this area. He was born in A. D. 110. His birthplace was *Flavia Neapolis*, known as *Nabulus*. He mentioned this in his *First Apology* 1.1. On the CD, it is page 129 in the *AnteNicene Fathers*.

Philip is directed to an Ethiopian

"Who is Isaiah Talking About?"

26.) [Meanwhile] an angel [sent] from the Lord spoke to Philip and said, "Get up and travel south on the road from Jerusalem to Gaza; that is a deserted region." 27) So, he went and [eventually] came across a man who was the Ethiopian Queen Candace's treasurer. He was a high official and was also a eunuch [Note: This was a man without normal sexual activity], who had been to Jerusalem to worship [i.e., probably as a Jewish proselyte]. 28) He was returning [to his home in Ethiopia] and was sitting in his chariot [Note: Chariots were stopped on long journeys occasionally for resting, eating, reading, etc.] reading [a scroll of] the prophet Isaiah. 29) The Holy Spirit said to Philip, "Go on up close to the chariot." 30) So, Philip ran over to it and [when he got near enough] he heard the Ethiopian eunuch reading from Isaiah the prophet and asked him, "Do you understand what you are reading?" 31) And the man replied, "How can I, except with someone's guidance?" Then he urged Philip to come and sit with him [in the chariot].

32) Now the passage of Scripture he was reading said [Isa. 53:7ff],

"HE WAS LED OUT TO BE SLAUGHTERED AS A SHEEP; HE MADE NO SOUND, JUST LIKE A LAMB WHEN IT WAS BEING SHEARED. 33) HE WAS SUBJECTED TO [terrible] HUMILIATION AND DEPRIVED OF JUSTICE. WHO WILL [there be to] TRACE HIS DESCENDANTS, SINCE HIS LIFE WAS TAKEN FROM HIM, [leaving no posterity]."

34) The [Ethiopian] eunuch then asked Philip "Please tell me, is the prophet [Isaiah] writing about himself or about someone else?" 35) So, Philip opened his mouth, and beginning [his message] from this Scripture [passage], he preached to him [about] Jesus.

26.) Peter and John had equipped men of Samaria for leadership and it was time for *Philip* to extend the kingdom to yet others who were related to the Jews, but out of the main stream.

27.) This man was highly placed in Ethiopia.

- *Candace* is a title, like Pharaoh.

- Sometimes high officials were made *eunuchs* so they could not be emotionally influenced to betray their employer, or in this case, have an affair with her.

- He was not in the category of Gentiles. Their time was coming shortly.

28.) The Treasurer was obeying Deuteronomy 6:7 that teaches us to focus on God's Word as we travel.

- The artist (see page 8) pictures him with a codex or book, but he would have had a scroll. Books came a little later.

29.) The *Holy Spirit* used extra-ordinary means to get the preacher and the disciple together, but the gospel is always spoken person-to-person. God only makes the contact.

30.) Reading was customarily out loud.

- He may have purchased the scroll on this trip to Jerusalem.

- Philip's question takes his spiritual temperature.

31.) The implied "no" lets Philip know where to begin teaching him.

- This man was hungering and thirsting after righteousness and was soon satisfied. Matthew 5:6.

32.) Isaiah 53:7,8 LXX. He was *reading*, as expected, from the Greek version of the Old Testament. If you are reading this from a CD, this link is live and will take the reader to Fred Miller's exposition of Isaiah 53.

- The timing of God can be seen in both the event of meeting and the passage of Scripture that needed explaining.

- See the chart about Isaiah 53 connected to these *Concise Presentation Notes*, Acts 3, page 7.

- Jesus did not answer as in Matthew 26:63; 27:14.

33.) He was deprived of justice as in Luke 23:22.

- The Treasurer may himself have experienced rejection if he was a eunuch. They were once barred from the assembly.

- As a eunuch, he understood the heartache of not having *descendants*.

34.) The *prophets* sometimes spoke of themselves like David in Psalm 16:8 where the real object is Christ, not David.

35.) *Philip* had such a wonderful launching pad.

- *Preaching Jesus* included his death, burial and resurrection.

36) As they [i.e., Philip, the Ethiopian eunuch and his attendants] traveled along they came to a certain [body of] water. The [Ethiopian] eunuch said, "Look, here is [a body of] water, why can't I be immersed [right now]?" {Verse 37 is absent from many manuscripts.} 38) So, the eunuch ordered the chariot to be stopped; then both Philip and the [Ethiopian] eunuch went down into the water and Philip immersed the eunuch [into Christ]. 39) And when they came up out of the water, the Holy Spirit of the Lord [supernaturally?] directed Philip to go elsewhere and the eunuch did not see him anymore, as he continued on his journey rejoicing. 40) But [later on] Philip appeared at Azotus and after leaving there he preached the good news [of Jesus] to all the towns along the way until he reached Caesarea.

[Note: Caesarea was a town on the west coast of Palestine, named after the emperor Caesar].

36.) The story of Jesus (verse 35) included the teaching of *immersion* to identify with the resurrected Christ.

- He did not choose to delay his immersion to a later time.

38.) This implies there was a driver present.

- They went *down into the water* and in verse 39 they came out of the water. This was not sprinkling or pouring of water.

39.) The *Lord* has sent *Philip* to the encounter and now he removes *Philip* from the scene, *directing him elsewhere*.

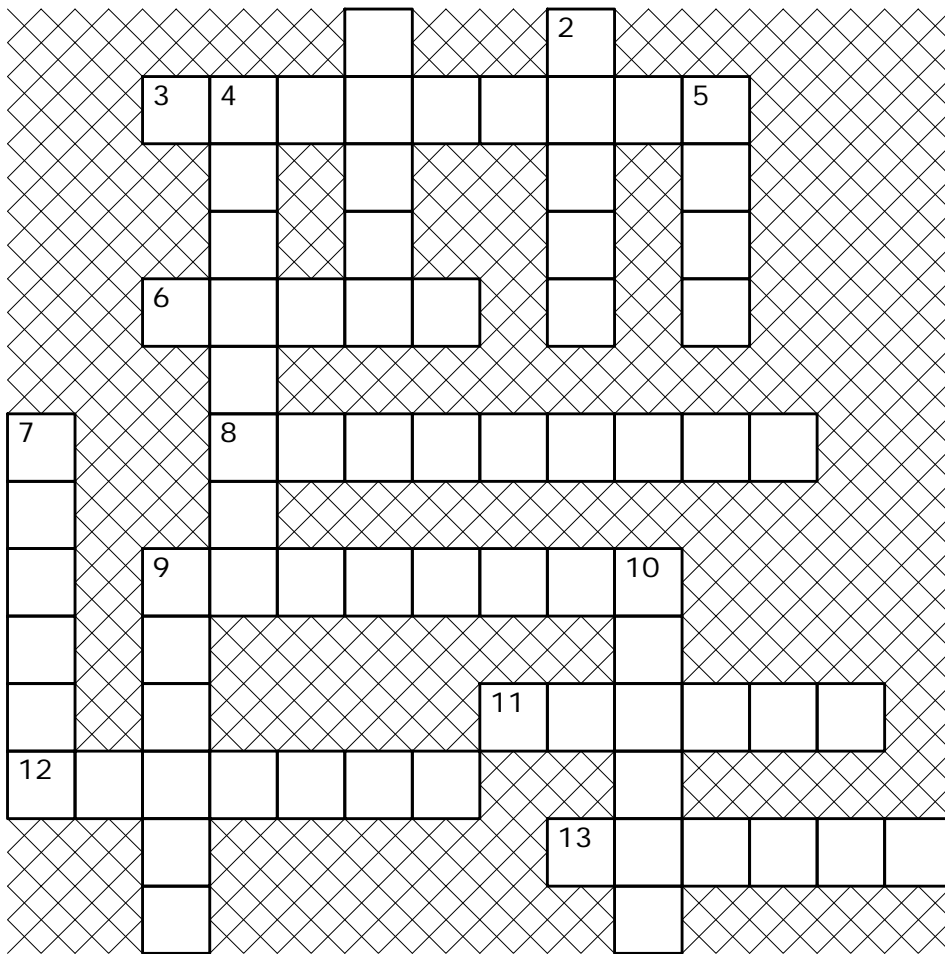
- *Philip* is sent to other people. The *eunuch* took the message back to his countrymen. He was one happy traveler.

- Among the Jews, he was looked down upon, but he was a first class citizen in the Kingdom of Christ! That's enough to make anyone happy.

40.) *Philip* settled at *Caesarea*. He shows up again years later, still living there.



Acts - AUV, Chapter 8  
by Charles Dailey

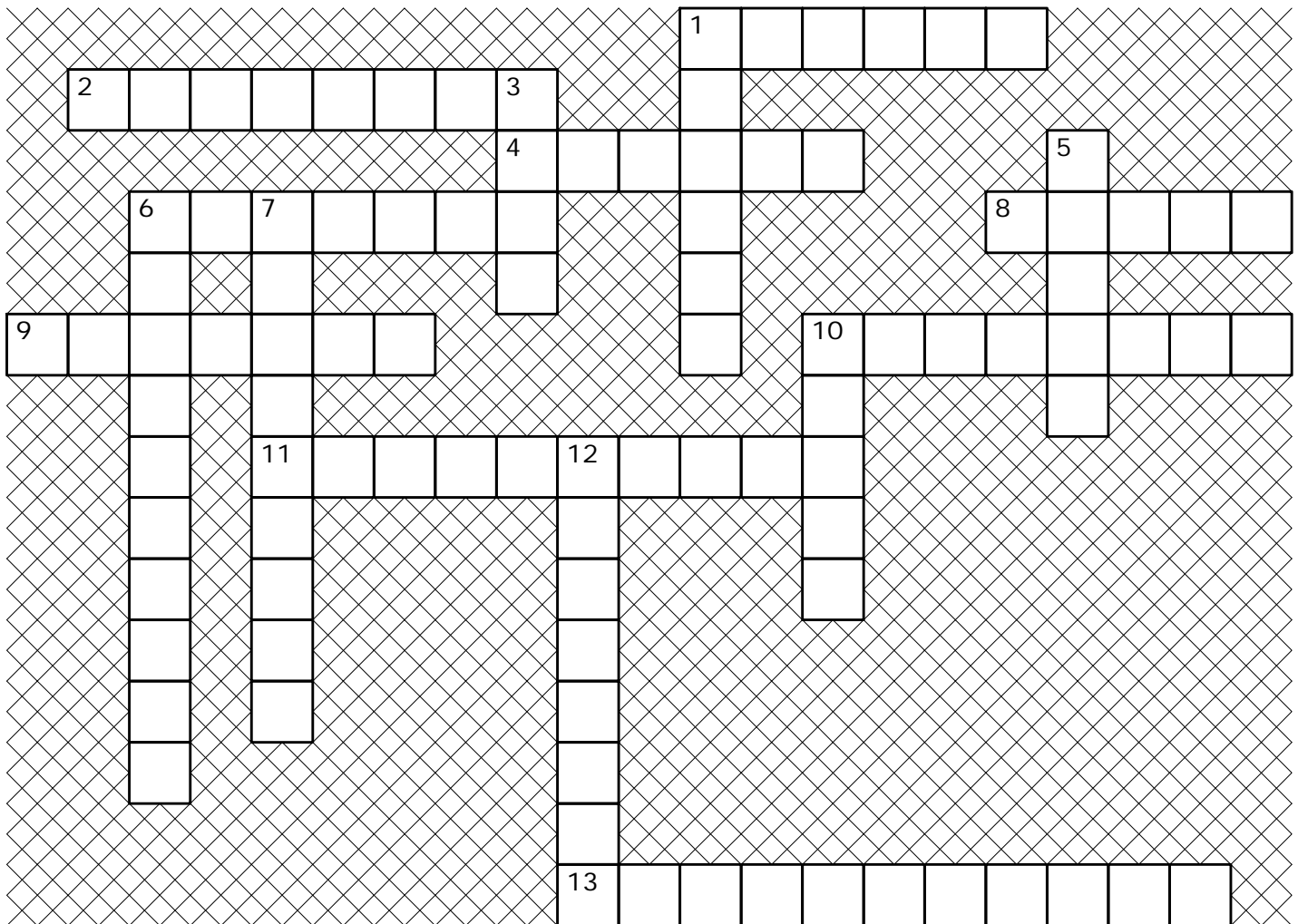


Jun 22, 1998

Across

3. Philip's preaching caused \_\_\_\_\_.
6. Philip's proof of his message in Samaria was his \_\_\_\_\_.
8. A large number were healed of \_\_\_\_.
9. Philip finally reached \_\_\_\_\_
11. The Treasurer was reading from \_\_\_\_\_.
12. The evil spirits came out with \_\_\_\_\_.
13. Simon was told to \_\_\_ of his purchase offer.

1. Saul dragged them to jail.
2. The magician.
4. The Treasurer was returning there.
5. The Treasurer was met between Jerusalem and \_\_\_\_\_.
7. Following the Treasurer, Philip was at \_\_\_\_\_.
9. The persecution was against the \_\_\_\_\_.
10. Simon was \_\_\_\_\_ by what he saw.



Jun 22, 1998

Across

1. What phase of church development is Luke presenting?
2. 'Jews have no \_\_\_\_\_ with the Samaritans.'
4. 'Take the \_\_\_\_\_ but give me Jesus.'
6. Jesus had a favorable reception there.
8. Luke frequently notes the presence of \_\_\_\_\_.
9. Stephen was given a customary \_\_\_\_\_.
10. The Treasurer was one happy \_\_\_\_\_.
11. Philip is later called one.
13. The Treasurer could relate to Christ because he could not have \_\_\_\_\_.

Down

1. The Treasurer may have purchased it at Jerusalem.
3. Simon was a local \_\_\_\_\_ artist.
5. A book is also called a \_\_\_\_\_.
6. The Gospel leaving Jerusalem at Pentecost went to \_\_\_\_\_.
7. Simon saw an excellent \_\_\_\_\_ opportunity.
10. Candace is a \_\_\_\_\_.
12. Simon was \_\_\_\_\_ by love of money.



Head Priest

An Angry Saul was Confronted while on a Rampage  
Saul was Sick at Heart

1) With every breath [it seemed], Saul [expressed his desire to] **threaten and murder the Lord's disciples and** [even] **went to the head priest** 2) **to ask for letters** [authorizing him to go] **to Damascus and to enter** [Jewish] **synagogues looking for people of "the Way"** [Note: This was a designation for Christians at that time]. **And if he found any, whether men or women, he would tie them up and take them to Jerusalem.** 3) **And when he got close to Damascus, suddenly a** [bright, See 22:6] **light from the sky shone all around him.** 4) **He fell to the ground and heard a voice saying, "Saul, Saul, why are you persecuting me?"** 5) **Saul replied, "Who are you, sir?"** **And the voice said, "It is I, Jesus, whom you are persecuting,** 6) **but get up, and enter the city** [of Damascus] **and** [there] **you will be told what you must do."**

7) **And the men who were traveling with Saul were speechless, having heard the sound, but not seeing anyone.** 8) **Saul got up from the ground and opened his eyes but could not see anything, so had to be led by the hand into Damascus.** 9) **For three days he was blind and neither ate nor drank anything.**

**T**he conversion of Saul, reported next, is one of the most important in Acts. The Spirit leads Luke to record it three times: here and in chapters 22 and 26.

Saul was an inner-circle Jew and held Roman citizenship as well. He understood both worlds. The famous Gamaliel had instructed him in Jewish law. Acts 22:3. Not only was he culturally and academically prepared for his coming role as God's international specialist, but he had irrepressible vitality. Saul threw himself into every task. Galatians 1:14.

This story also serves as further proof of the Resurrection in that a man who hated it the most became one of its most ardent proclaimers.

1.) Luke wants us to understand that *Saul* was more than a man with a mission. He was a man with an obsession. He so described himself in Acts 22:4; 26:10-11. Also consider 8:3.

2.) Saul desired to be legal in his rampage.

- This was not his first foreign trip. Acts 26:11-12.

- *Damascus* is perhaps 140 miles from Jerusalem.

- Note that Christians were still attending the *synagogue*.

- *The Way* is used six times in Acts to describe the Christians. This is the first occurrence. It is probably based on a statement of Jesus recorded years later in John 14:6.

- Note Luke's reference to *women* again.

3.) *Damascus* is among the world's oldest cities. Genesis 14:15

- The *light* was about noon. Acts 22:6.

4.) The way we treat the believers is the way we are treating Christ. Jesus closely identified with his brethren.

5.) It was not likely that *Saul* had seen Jesus during his ministry. He probably moved to Jerusalem later.

- *Saul* saw *Jesus* personally at this time. 1 Corinthians 9:1, 15:3-10. This qualified him to become an apostle. Acts 1:22.

6.) *Saul* was not saved by this appearance. He had to **do** something as in Acts 2:37.

- This was a SONstroke.

7.) *Saul's* fellow-travelers were not convinced or converted because they did not understand what happened.

8.) A much different *Saul* *got up from the ground*.

Re-evaluation time: the debates, the trials, Stephen's death, the jailings, the killings. What memories!

- All of them may have been walking because he was *led*.

9.) *Saul* was sick at heart as he realized that his life was in opposition to the God he worshiped. Food was not interesting when he saw his gigantic mistake.



10) Now [in the meantime] the Lord spoke in a vision to a certain disciple named Ananias [who lived] in Damascus. He called to him by name, "Ananias." "Yes, Lord, here I am" Ananias replied. 11) The Lord said to him, "Get up and go to Straight Street and ask for a person named Saul, from Tarsus, at the home of Judas; you will find him [there] praying." 12) (Now Saul had seen [in a vision] a man named Ananias coming in and placing his hands on him, restoring his sight). 13) But Ananias answered, "Lord, I have heard from many people about how much harm this man has done to your holy people at Jerusalem. 14) And [now] he is here with authority from the leading priests to tie up [and imprison] everyone who calls on your name." 15) But the Lord replied to him, "Go on your way, for Saul is someone I have especially chosen to carry my name to the [unconverted] Gentiles, kings and the Israelites. 16) I will show him how many things he will have to suffer for my name's sake."

17) So, Ananias left and went to Judas' house and placed his hands on Saul saying, "Brother Saul, the Lord Jesus, who appeared to you as you were traveling on the road [to Damascus] sent me so you could receive your sight [back] and be filled with the Holy Spirit." 18) And suddenly, something like scales fell from Saul's eyes and his sight was [immediately] restored. So, he got up and was immersed [See 22:16]; 19) then ate a meal and received strength.

10.) Ananias was respected at the synagogue. Acts 22:12.

11.) The Lord intervened only to get the teacher and the disciple together. The Lord needed a speaker, as in every case presented by Luke.

- We know nothing more about this Judas. We wonder what he thought of his guest and his guests's guest.

- Saul was in prayer and received a vision. Verse 12.

12.) The arrival of Ananias would authenticate Saul's vision.

- The sighted Saul was blind, but the blind Saul was seeing a whole new world and purpose for life.

- Following the Acts 6:6 pattern, Ananias would have received this power from the Apostles.

13.) Like Moses "Send someone else." Exodus 4:13.

- This indicates that he had not fled here to avoid persecution as those in Acts 8:1.

- These Christians had a fast news network and the word on Saul was bad.

14.) The letters of verse 2 served as arrest warrants.

15.) Saul was predestined for this task. Galatians 1:15.

Jeremiah was predestined to be a prophet in Jer. 1:5.

- Here is God's international apostle to take the message of Jesus to the highest levels of the Gentile world.

- Saul was a gem-casket to carry the diamond - the name of Jesus. The first Gentiles had not been converted yet.

16.) Working for God does not mean we avoid suffering or danger. Saul had caused others to suffer. Now it was his turn.

17.) Since Ananias had the gift of healing, he was probably a church leader at Damascus.

- This would be further authentication for Saul.

- Brother is a common Jewish term of address. 2:29; 3:17; 7:2. Its use does not prove that Saul was a Christian before baptism. Notice that Ananias called Jesus Lord to Saul.

- A prophet verified Saul's experience on the road.

18.) Miraculous blindness (9:8) is followed by a miraculous healing.

- In verse 17, Ananias promises sight and the Holy Spirit. Here in vs. 18 comes sight and immersion. He received the Holy Spirit when he was immersed. Acts 2:38.

19.) In his immersion, his past sins were washed away. Acts 22:16. He could eat because he was forgiven for what he had been doing to the Lord and the Lord's people.

- The doctor says he received strength.

Saul has Switched Sides  
in the Great Conflict.

And he stayed on for a number of days with the disciples at Damascus. 20) And so Saul began proclaiming that Jesus was the Son of God in the synagogues [of the Damascus area]. 21) And everyone who heard him was amazed and exclaimed, "Is this not the man who tried to destroy all the people who called on [Jesus'] name in Jerusalem and has now come here [to Damascus] for the purpose of arresting them and bringing them before the leading priests?" 22) But Saul was strengthened [spiritually] and proceeded to confound the Jews living [there] in Damascus by proving that Jesus was the Christ.

Saul is Targeted  
for Death

23) And after a number of days had passed [these] Jews conspired together to kill Saul, 24) but he found out about their plan. And so they watched the gates [of the city] day and night [looking for their chance] to kill him. 25) [However], his disciples lowered him in a basket over the [city] wall at night [and so he escaped].

- Many commentators place the three years of Galatians 1:15-17 here, others place it at verse 23. After all, it takes time to reorganize one's mind.

20.) There was a large Jewish population with more than one *synagogue*.

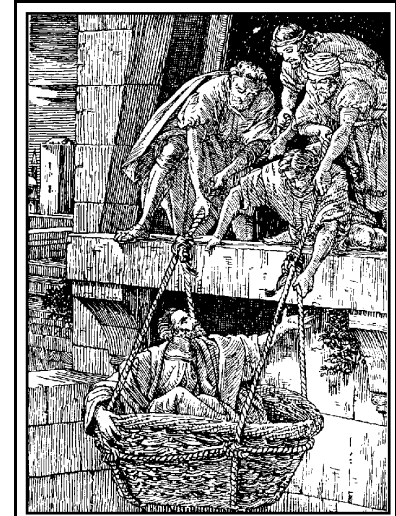
21.) Synagogue members had an information network, too.

22.) This is like the case of Stephen in 6:10.

24.) God used an informer to alert Saul.

25.) Saul was winning disciples from the synagogue and they helped him. Saul/Paul reports this at 2 Corinthians 11:32, 33.

- Some wit said that Saul was a *basket case*.



Paul's Escape From Damascus

The words of John W. McGarvey (in this location in his Acts Commentary) are so fitting:

He had not yet seen any of those who were apostles before him since he left them in Jerusalem to go on his murderous mission to Damascus. He turns his steps in that direction, resolved to go up and see Peter (Ga 1:18). We will not attempt to depict the probable emotions of the now devout apostle, as the walls of Jerusalem and the towering height of the temple came once more into view. As he approached the gate of the city, he passed by the spot where Stephen was stoned, and where he himself had stood, "consenting to his death" (Ac 8:1 22:20). He was about to meet again, on the streets, and in the synagogues, his old allies whom he had deserted, and the disciples whom he had persecuted. The tumult of emotions which the scenes about him must have excited, we leave to the imagination of the reader, and pages of more voluminous writers.

## Saul Gets a Cool Reception from the Jerusalem Church

26) And when he came [back] to Jerusalem, Saul attempted to associate himself with the disciples but they were afraid of him [because of his past], and could not believe that he was a [true] disciple. 27) So, Barnabas brought him to the [other] apostles and explained to them how he had seen the Lord [while] traveling on the road [to Damascus] and how he had boldly preached in the name of Jesus in that city. 28) Saul then traveled in and out of Jerusalem with the apostles, 29) preaching boldly in the name of the Lord [and] speaking and arguing with the Greek-[speaking] Jews, but they were out to kill him. 30) And when the brothers [in the Jerusalem church] learned about this, they brought him down to Caesarea and then sent him on to Tarsus, [his home town].

## A Healing by Peter That Led to Many Conversions

31) So, the church throughout all of Judea, Galilee and Samaria was multiplied in number, enjoyed peace, was built up [spiritually], lived in awe of the Lord and was comforted by the Holy Spirit.

32) Then after that, Peter traveled throughout the entire region until he came down to visit God's holy people who lived in Lydda. [Note: This was a town on the west coast of Palestine]. 33) And there he found a certain man named Aeneas who had been [confined to his] bed, paralyzed for eight years. 34) Peter said to him, "Aeneas, Jesus Christ is healing you, so get up and make your bed." And immediately he got up [out of his bed, completely healed]. 35) When everyone who lived in Lydda and Sharon saw him [i.e., that the man was healed], they turned [their lives over] to the Lord.

26.) It is normal to join the *disciples* when you move to a new town.

- The *disciples* thought this was a trick. Saul had killed their loved ones. Did Stephen have a widow and was she in the church at Jerusalem?

27.) *Barnabas* took Saul to the leaders and told of his encounter with *the Lord* and *preaching*. Especially the *preaching* was evidence that he was genuine.

- A little later, Barnabas and Saul would be preaching partners.

28.) He was accepted and stayed with Peter. Galatians 1:18.

29.) This is further evidence that Saul belonged to their synagogue.

- This is the second threat on his life. See verse 23.

- Remember, they had *killed* Stephen.

- This story is expanded at Acts 22:17-21

30.) The brothers that were slow to trust Saul now went to great effort to preserve his life.

31.) Here *the church* is many congregations collectively.

- This is the first mention of *churches* in *Galilee*.

- The *Spirit* enabled the prophets' messages.

- Since the chief persecutor was now a believer, there was a time of *peace*, but that would not last. Controversy was just ahead as Peter opened the door of the Kingdom for Gentiles. God is already moving him towards the right city for the encounter with Cornelius, the first Gentile to be converted.

32.) Perhaps the congregations in this region had been established by Philip during the preaching of Acts 8:40 or these were refugees from Jerusalem as per Acts 8:1.

- *Lydda* was 20 or 25 miles from Jerusalem.

33.) *Aeneas* was a Greek name. His family and friends had to care for him.

34.) This is like the language of healing the crippled man in Acts 3:6.

- Luke had reported a similar statement from Jesus in Luke 5:24.

- His *immediate* strength adds to the miracle and impressed Luke.

35.) *Sharon* is the coastal plain from Carmel on the north to Joppa on the south.

- The miracles were to authenticate the message being preached and the combination worked here very well.

**36) Now at Joppa** [Note: This was also a town on the west coast of Palestine, today called "Jaffa," and is now a part of Tel Aviv] **there was a certain disciple named Tabitha (she was also called Dorcas, which means "Gazelle"). She practiced many good deeds and always gave money to poor people.** **37) But as time went on, she became [very] sick and [eventually] died. Her body was washed [by the women attendants] and placed in an upstairs room [during the mourning process].** **38) And since Lydda was very close to Joppa, the disciples [at Joppa], hearing that Peter was at Lydda [See verse 32], sent two men there to urge him, "Do not delay your coming [here] to us."**

**39) So, Peter got up and went with them. When he arrived they took him to the upstairs room [where Dorcas' body lay]. All the widows [i.e., her friends] stood near Peter, crying and showing [him] the coats and [other] clothing which Dorcas had made when she was alive.** **40) Then Peter asked them all to leave [the room]; he knelt down and prayed over her body, saying, "Tabitha, get up." She opened her eyes, and when she saw Peter, she sat up.** **41) Peter then reached out his hand and raised her up; he called the saints [i.e., God's holy people] and the widows [back into the room] and presented her [to them] alive.** **42) And this [miracle] became known throughout all of Joppa and many people believed in [Jesus as] the Lord.** **43) And Peter lived for some time in Joppa with Simon, who was an [animal hide] tanner.**

**36.)** In keeping with Luke's way, we have the story of a lady.

- *Tabitha* is Aramaic, *Dorcas* is Greek.

- Did the ex-deacon Philip get her involved in helping the widows?

- God is always concerned about the *poor*. See also Acts 10:2.

**37.)** She may not have been married.

- That society buried their dead within a few hours.

**38.)** These disciples believed that Peter could raise the dead, especially if they had not been buried yet.

- "*Do not delay coming* or she will have to be buried."

**39.)** God was moving *Peter* to Joppa for other reasons.

- There are no paid wailers mourning in this story.

**40.)** Peter had seen the Lord handle a case like this in Luke 8:51-56.

- Peter used her Aramaic name.

**41.)** The *widows* were not all believers.

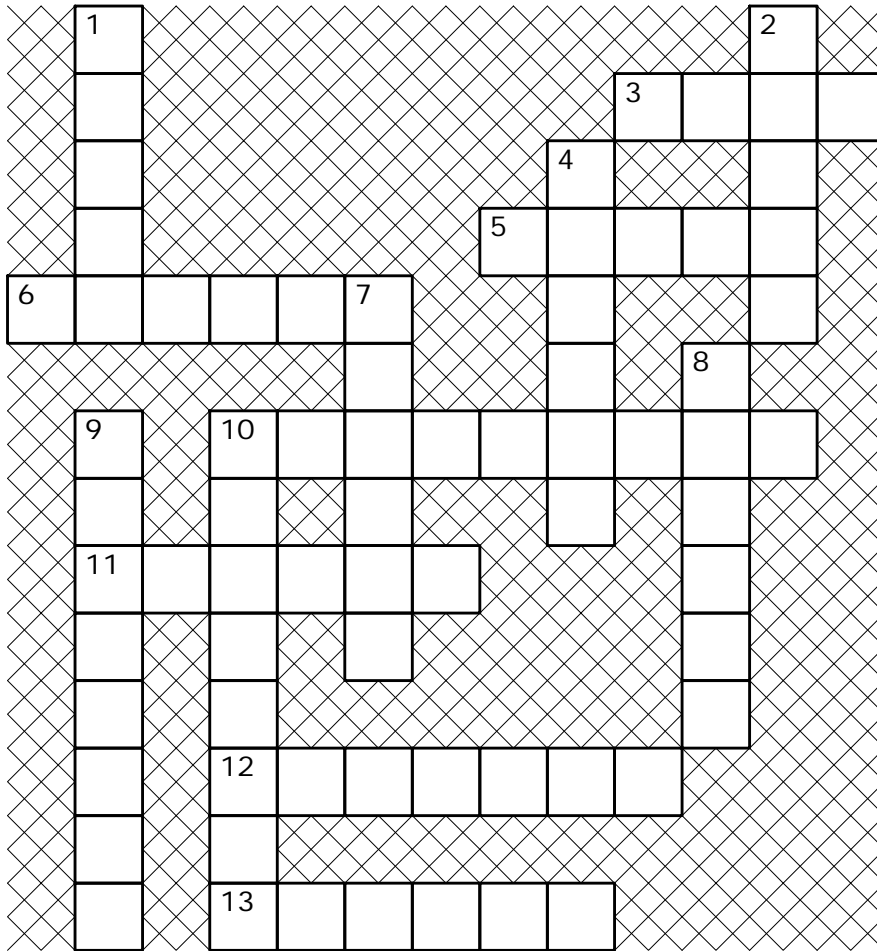
**42.)** The miracle gave Peter local credibility, something he would need shortly.

- As in verse 35 above, the miracle led to people *believing in the Lord*.

**43.)** *Peter* had been preaching among the Samaritans and now he is living with a *tanner*, no doubt a believer. This was certainly not a main-line profession. God has a purpose here.

- There are 11 *Simons* in the New Testament.

Acts - AUV, Chapter 9  
by Charles Dailey



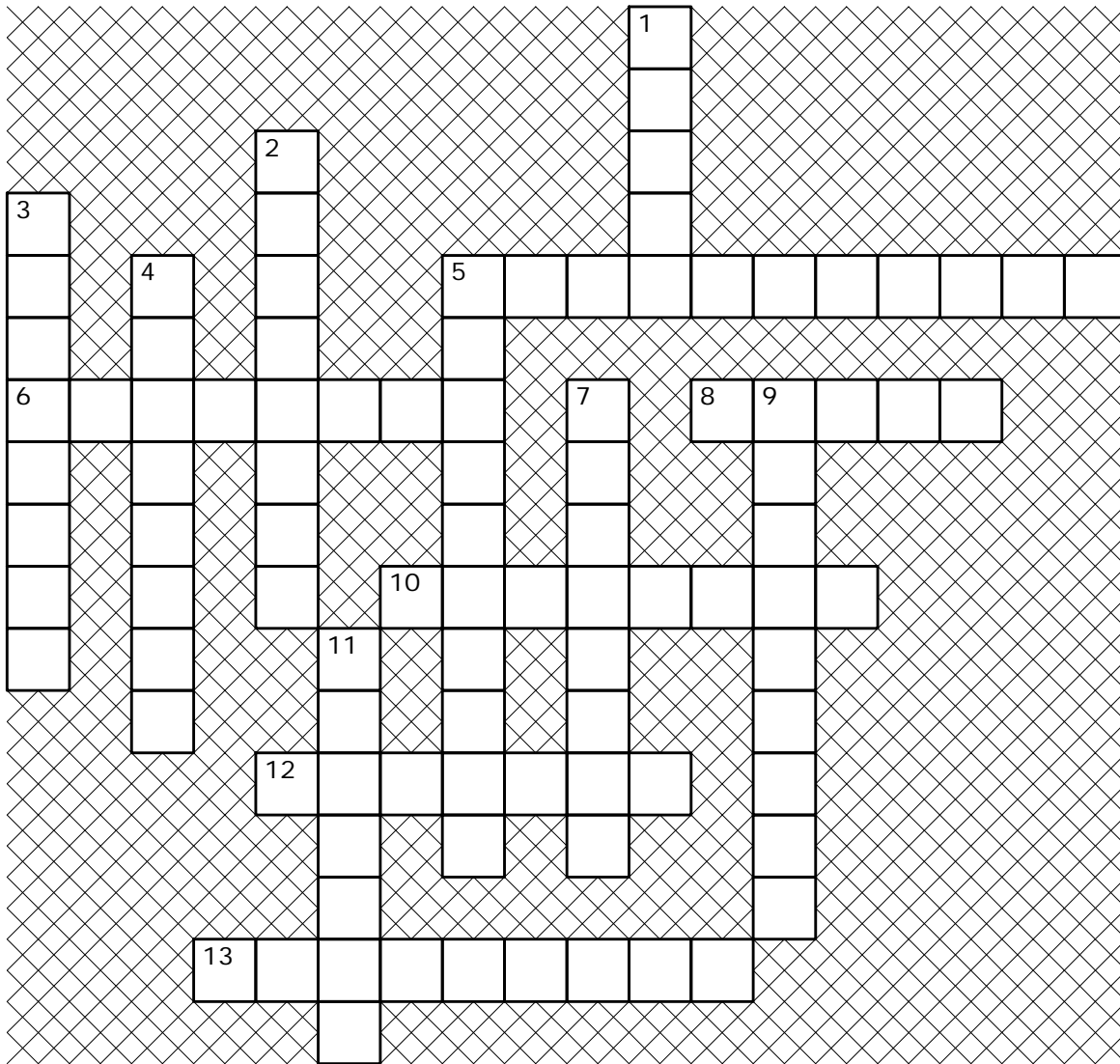
Jun 24, 1998

Across

3. Saul skipped all \_\_\_\_\_.
5. Aeneas had been paralyzed for \_\_\_\_ years.
6. Saul left Damascus in a \_\_\_\_\_.
10. Where Saul first preached Christ.
11. Saul wanted to \_\_\_\_\_ disciples.
12. Dorcas also means \_\_\_\_\_.
13. Saul finally settled at \_\_\_\_\_.

Down

1. Aeneas lived there.
2. The good works of Dorcas included \_\_\_\_\_.
4. The Lord spoke to Ananias in a \_\_\_\_\_.
7. Simon of Joppa was one.
8. God planned for Saul to \_\_\_\_\_ for the Lord.
9. One of Saul's trips was to \_\_\_\_\_.
10. The street in the story.



Jun 26, 1998

**Across**

5. The raising of Dorcas gave Peter \_\_\_\_ with local Christians.
6. Saul's famous teacher.
8. God had other reasons to move Peter to \_\_\_\_\_.
10. Jesus closely identified with his \_\_\_\_\_.
12. Absent from the story of Dorcas.
13. Not sunstroke, but \_\_\_\_\_.

**Down**

1. The sighted Saul was \_\_\_\_\_.
2. Saul's was irrepressible.
3. Saul could eat because he was \_\_\_\_\_.
4. Among the world's oldest cities.
5. Saul was \_\_\_\_\_ prepared.
7. Saul and Barnabas would someday be preaching \_\_\_\_\_.
9. Saul was a man with an \_\_\_\_\_.
11. Ananias had the gift of \_\_\_\_\_.

The good Doctor Luke has described the **beginning** of the church, the kingdom, in Jerusalem where Peter first used his keys. We have seen it **growing** there and because of persecution, begin **spreading** to adjoining areas including Galilee, Samaria and the Coast. In all of these areas, those responding are, at least loosely, connected with Judaism.

Jesus had promised the message would be to all of the nations and that was stated clearly just before he ascended. Luke 24:47. The Lord had prepared Saul, his specialist for the Gentiles, and described the coming task - to take the Gospel to them.

God has now positioned Peter, the man with the Kingdom keys (Matthew 16:19), at Joppa, a short distance from Caesarea, the Roman capital of the area. Beginning at this point, Luke devotes more words to the opening of the Kingdom for the Gentiles than he did when Peter opened the door for the Jews.

**1) Now there was a certain man in Caesarea named Cornelius. He was [a military man] in charge of one hundred soldiers and belonged to the "battalion of Italy."** **2) He was very devoted [to his religious principles] and had great respect for God, along with the members of his household. He gave [money] liberally to poor people and prayed to God regularly.** **3) About three o'clock one afternoon** [ Note: This is based on Jewish time calculations; if Roman time were employed, it would have been 9 AM ], **while he was wide awake, he had a vision in which an angel of God came to him [and spoke his name] "Cornelius."** **4) As he stared at [the angel] in fright, he asked, "What is it, Lord?"** [ Note: The word "Lord" here could also be translated "Sir," and its correct rendering depends on whether or not Cornelius understood the angel to be from God ]. **And the angel replied, "Your [continual] prayers and [generous] gifts to poor people have not gone unnoticed before God.** **5) And now send men to Joppa to get Simon Peter;** **6) he is staying with Simon, a tanner [of animal hides], whose house is close to the [Mediterranean] sea."**

**7) When the angel who spoke with him had left, Cornelius called two of his house servants and a soldier who was devoted [to God], men who worked for him regularly,** **8) and after explaining the whole situation to them, he sent them on to Joppa.**

**1.) Cornelius** is now introduced to the reader. He had a Latin name, and his troops were Latin and very loyal to the Roman government. They compare to the U.S. Marines. Many regular Roman troops were from the conquered areas.

**2.) Cornelius'** religious principles included *regular prayer* time, regular *giving to the poor* and regular instruction for his household.

- God regards those who care for the needy. Proverbs 14:31.

**3.) Cornelius** kept the Jewish time of prayer.

- The details are so vivid that it seems Luke talked to *Cornelius*. Luke later spent time in Caesarea while Paul was in prison there. Acts 24:1.

- The *angel* is called a *man* in verse 30.

**4.) God** heard this unsaved man's *prayers*. Acts 11:13.

- When the report is repeated in 11:13, the statement is added, "Send to Joppa for Simon Peter and bring him so he can speak words to you that will bring salvation to you and your household." The good works of Cornelius had gained God's attention, but he was not saved by them.

**5.) Philip** the evangelist lived right in Caesarea, but *Peter* was to open the door for the Gentiles and the coming dissension about them would need the authority of an apostle. God had moved his man Peter close to Caesarea.

**6.)** A small, flat-roofed house near the beach is still shown to tourists at Joppa.

**7.)** These God-fearing men could relate to the importance of the journey.

**8.) Cornelius** was very open about this communication from God through the angel. He was not embarrassed.

9) As they were traveling the next day, and were coming close to the city [of Joppa], Peter went up about noontime [Note: Or 6 AM if calculating by Roman time], to the top of the house to pray [Note: The roofs of houses were flat areas, often used for resting, meals, prayer, etc.]. 10) He became hungry and wanted something to eat, but while lunch was being prepared he was overcome by a "trance" [i.e., a semi-conscious, vision-like state] 11) and could see the sky open up and a huge sheet-like container being lowered to the ground by its four corners. 12) It contained all kinds of four-footed animals, crawling [reptiles] and birds. 13) A voice then directed Peter with the words, "Get up; kill and eat [one of] them." 14) But Peter answered, "No, Lord, I cannot. I have never eaten any such ordinary or [ceremonially] unfit creatures." 15) So, the voice spoke again, saying, "What God has made [ceremonially] acceptable, you must not consider ordinary [and therefore defiled]." 16) And after this was done three times, the huge sheet-like container was lifted back up into the sky.

17) Now while Peter was much perplexed over the meaning of this vision, the men sent by Cornelius, having learned where Simon [the tanner] lived, arrived at the gate [of his house], 18) and asked if Simon Peter were staying there.

9.) The messengers left promptly and *traveled* into the night hours to cover the 30 miles by *noon*.  
- The impeccable timing of God!

- The *housetop* would afford some privacy. The rooftop was flat with a short wall at the edge for safety. Deuteronomy 22:8. It would be like an elevated patio.

10.) The Lord used *hunger* to get Peter focused on the subject of food and then gave him a vision about it. We see the Lord's timing for this important revelation.

12.) While Peter was hungry, he had a vision of abundant food!

13.) Peter is invited to a smorgasbord of non-kosher meats.

14.) "I only eat Kosher food." He was disagreeing with the Lord again! He was experienced at disputing with him. Matthew 16:22; Luke 22:33.

15.) The categories of acceptable and ordinary, clean and unclean, are defined in Leviticus 11:1 and Deuteronomy 14:3 and following.

- Much food on our shelves has been marked as Kosher. The symbols are at the right. Look on packages and jars for the marks. The **K** stands for Kosher and the **®** designates approval by the *Union of Orthodox Hebrew Congregations*.

16.) *Three times* is significant for Peter. He denied Jesus *three times* and was questioned by Jesus *three times* following that. John 21:17.

17.) This command to "kill and eat" contradicted his upbringing as well as the Old Testament.

- Just as the vision concluded, three Gentiles arrived *at the gate* and inquired for Peter. The lesson from God had this little test attached.





Gentiles Stay Overnight with Jews!

19) While Peter was thinking about [the meaning of] the vision, the Holy Spirit said to him, "Look, there are three men [here] looking for you. 20) Go downstairs and [then] leave with them. Do not worry about anything because I have sent them [to you]." 21) So, Peter went down to the men and said, "I am the one you are looking for. Why have you come here?" 22) They said, "Cornelius, a [military] man in charge of one hundred soldiers, [and] a man who does what is right, [and] who respects God and who has a good reputation among all the Jews [who know him], was urged by God through a holy angel to have you come to his house so he could hear you speak [about salvation, See 11:14]." 23) So, Peter invited them to stay [for the night].

Jews travel with Gentiles!

The next day Peter got up and went with the men, [who were] accompanied by certain [Christian] brothers from Joppa. 24) The following day they arrived at Caesarea where they found Cornelius, gathered with his relatives and close friends, waiting for them. 25) When Peter entered [the house] Cornelius met him and fell down at his feet [and attempted] to worship him. 26) But Peter lifted him up, saying, "I am just a man, myself."

19.) While the messengers were knocking downstairs, Peter was being told how to respond. He had no idea they were Gentiles. Just how the *Spirit* communicated to Peter, we are not told.

20.) For all Peter knew, the men had come to take him deep-sea fishing.

- The important point is "*I have sent them,*" so go with them. When he found out who the messengers were, he certainly had to exercise his faith in God.

21.) One man at the gate is a Roman soldier! Luke is writing to a Roman official.

22.) Their boss had a good reputation among the Jewish people.

- These men also feared *God*.

- The message of God is embedded in human words. God does not communicate the message of salvation directly to men's minds.

23.) The test has begun. Gentiles are lodging at a Jewish home (albeit a marginal one because of the tannery.)

- Traveling with Gentiles was also against Jewish practice.

- Peter was now "cashing in" on the credibility he had built at *Joppa*. These six (11:12) Jewish *brothers* had enough confidence to travel with Peter and the Gentile messengers.

24.) *Cornelius* had extensive influence with his *relatives and friends*.

25.) Entering a Gentile's home was also against Jewish practice.

- Though a military leader, yet *Cornelius* was humble.

26.) Only God is to be worshiped.

27) As they talked, Peter went into the house and found many people gathered together [there]. 28) And he said to them, "You people know how unlawful it is for a Jew to associate with, or even go near a person from another [i.e., non-Jewish] country, and yet God showed me that I should not consider any person ordinary or [ceremonially] unacceptable. 29) So, I came [here] when I was sent for, without objecting. [Now,] why have you sent for me?"

30) Cornelius [then] said, "Four days ago, when I was at home, praying at the appointed hour (i.e., three o'clock in the afternoon) [See verse 3], suddenly a man in bright clothing appeared in front of me. 31) He said to me, 'Cornelius, your prayer has been heard and God has taken account of your giving money to poor people. 32) Therefore, send [men] to Joppa and ask for Simon Peter to come to you. He is staying at the house of Simon, a tanner [of animal hides] who lives close to the [Mediterranean] sea.' 33) So, I proceeded to send [my men] for you and you have done the right thing in coming [here]. Now, therefore, we are all assembled here before God, to hear everything you were commanded by the Lord [to tell us]."

28.) Peter explains this historic event in the light of his earlier vision. He understands the message of the sheet-like container.

- God had intervened to adjust Peter's practices. Now he will associate with non-Jews, but God has more steps for Peter.

29.) But Peter had *objected* to the request to eat non-kosher meat.

- Peter asked Cornelius to spell out his request.

30.) Parts of *four days* had passed. We would say three days ago. This same rule applies to Christ being in the grave three days. Verse 40. He was there parts of three days.

- An angel appeared to Cornelius while it was the Holy Spirit who spoke to Peter. Acts 10:19.

31.) God hears the prayer of the unsaved, particularly those searching for the Truth and living by the light they have.

33.) Cornelius recognized that *God* was present in a special way.

- He also acknowledged Peter's inspiration and authority.

#### Notice the involvement of God:

- 28 God showed me
- 36 He sent his message
- 38 God chose (Jesus)
- God was with (Jesus)
- 40 God raised (Jesus)
- 41 God chose the apostles
- 42 God ordained (Jesus)
- 44 The Holy Spirit descended

34) Then Peter began to speak. He said, "I perceive that God truly does not show favoritism toward anyone, 35) but that whoever respects Him and does what is right, whatever country he may be from, is acceptable to Him. 36) He sent His message [first] to the Israelites; [it involved] preaching the good news through Jesus Christ (who is Lord of all). 37) You yourselves know [all this, and] how this message was proclaimed throughout Judea, having begun from Galilee after the preaching of the immersion [taught and practiced] by John. 38) This message was about Jesus from Nazareth and how God specially chose Him [and signified it] by giving Him the Holy Spirit and power. He traveled all over doing good [for people] and healing everyone who was [being] oppressed by the devil, for God was with Him. 39) And we [apostles] are witnesses of all that He did, both in the region where Jews lived and in Jerusalem [as well]. But they killed Him by hanging Him on a tree [i.e., the cross]. 40) However, God raised Him up the third day and made it possible for Him to appear [following His resurrection], 41) not to everyone, but to us [apostles] who were specially chosen by God to be witnesses [of His resurrected body], and to eat and drink with Him after He arose from the dead. 42) And He commanded us to preach to the people and to testify that He [i.e., Jesus] is the One whom God ordained to be the Judge of people who are [now] alive and those who have [already] died. 43) All the prophets have testified [in their writings], that it is through the name of Jesus that every person who believes in Him will receive the forgiveness of sins."

34.) The great revelation through these events: Gentiles can be Christians, too.

- This new-for-Peter truth gives meaning to Acts 2:39.

36.) "To the Jew first . . . "

- He is *Lord of all*, not of Jews only.

37.) The *message* must have spread orally, as none of the four gospels had been written by this time.

- Jesus' ministry began in *Galilee*. Matthew 4:12-17.

- *John's immersion* was for a different purpose. It is not the same as Christian baptism.

38.) *Jesus* had the *Spirit* without limitations. John 3:34.

- Power over the *devil* was one of Jesus' credentials.

39.) This *witness* role stems from Acts 1:8.

- The city of *Jerusalem* is a key to Luke's Gospel. See notes below Acts 1:14.

- Peter does not excuse the *Jewish* leaders.

40.) The central fact of the faith is the *resurrection*.

41.) *Jesus* appeared to those who knew him best.

- *Jesus* was not an apparition. The Apostles had *eaten* with him.

42.) *Cornelius* could relate when he heard the word *commanded*.

- *Cornelius* may be stationed in *Caesarea* to protect the Roman *judge*. He understands the finality of judgments.

- We will be judged, dead or alive.

43.) Jewish sacred literature told of his coming and bringing forgiveness of sins. Jeremiah 31:34. This group must have known and believed the Jewish *prophets*.

- *Faith*, not birth, is the key to right standing with God.

- This is like Acts 2:38.

The Holy Spirit Verified  
the Presentation

44) While Peter was still speaking these words, the Holy Spirit descended upon all those who were listening to this message [i.e., Cornelius and his household]. 45) And the believers of Jewish descent, who had come with Peter, were amazed [when they saw] that the gift of the Holy Spirit had [now] been poured out on the Gentiles also. 46) For [as evidence of it] they heard them speaking in [other] languages [supernaturally] and lifting up God [in praise].

## Gentiles are Immersed

Peter then said, 47) "Who can keep these people [i.e., Cornelius' household] from being immersed in water now that they have received the Holy Spirit just like we [apostles] have?" [See 2:4]. 48) So, Peter commanded them to be immersed in the name of Jesus Christ. Then Cornelius and his household asked Peter to stay on for a number of days.

44.) The heavenly verification of Peter's words came immediately.

- On other occasions the Apostles conferred the gifts such as tongues, but the point here was to convince the Jewish brethren of God's will, so the gift came directly from God.

45.) The prime purpose of the gifts was accomplished: the Jewish brethren were *amazed*. This was the lynchpin evidence that Peter would need to defend his actions before his brethren back at Jerusalem.

46.) Perhaps this group of Italians (verse 1) were speaking Coptic, a *language* of Egypt that everyone present would know they could not speak. Or perhaps they were speaking Aramaic, the *language* of the Jewish brethren. The evidence of God's hand was irrefutable.

47.) The evidence had been presented directly from heaven that Gentiles were acceptable to God. The next logical step is they can be *immersed* for the forgiveness of sins. Verse 43.

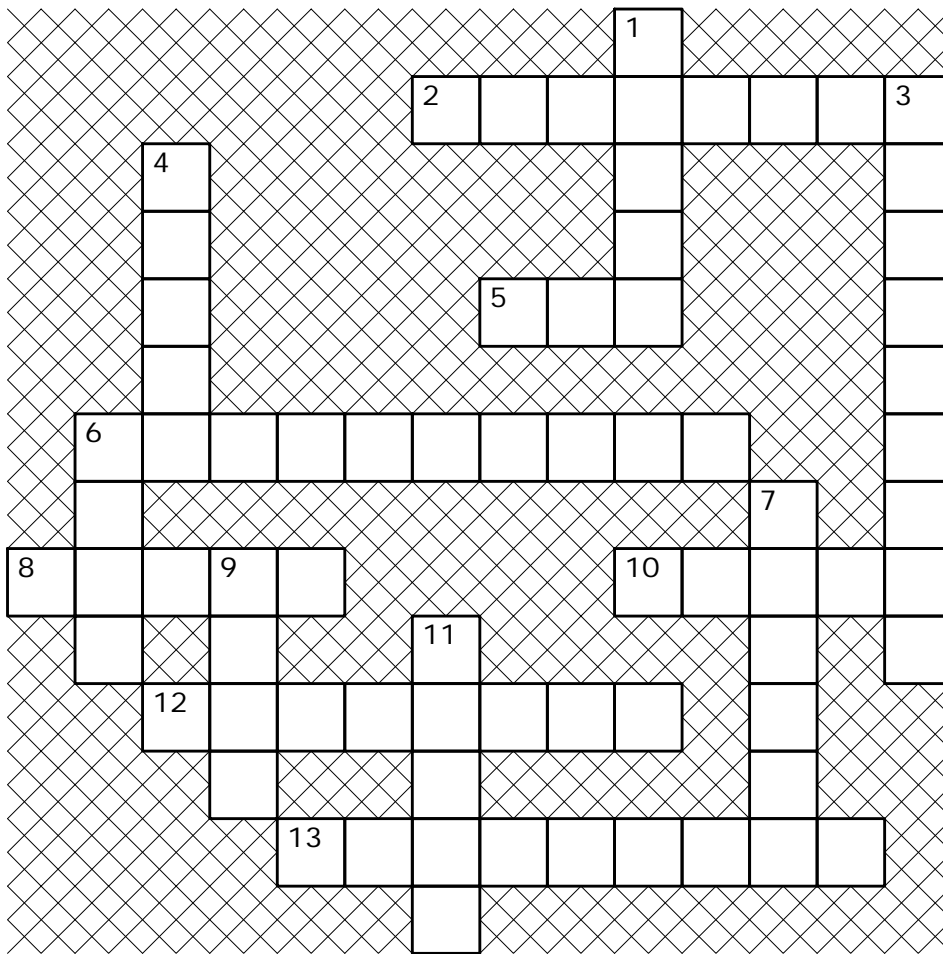
48.) It appears that Peter *commanded* the Jewish brethren to *immerse them*. They were actually participating in this momentous event.

- The Jews staying with Cornelius and eating soon caused trouble among the brethren at Jerusalem. Acts 11:2ff.

- Peter no doubt *stayed* to teach more about Christ.

Now the way has been cleared for Paul to begin his life-long ministry among Gentiles. The story begins working that direction and will occupy the last half of the Book of Acts. Peter will successfully defend his decisions made at Cornelius' house and his Jerusalem brethren will agree - at least for the time being.

Acts - AUV, Chapter 10  
by Charles Dailey



Jul 1, 1998

Across

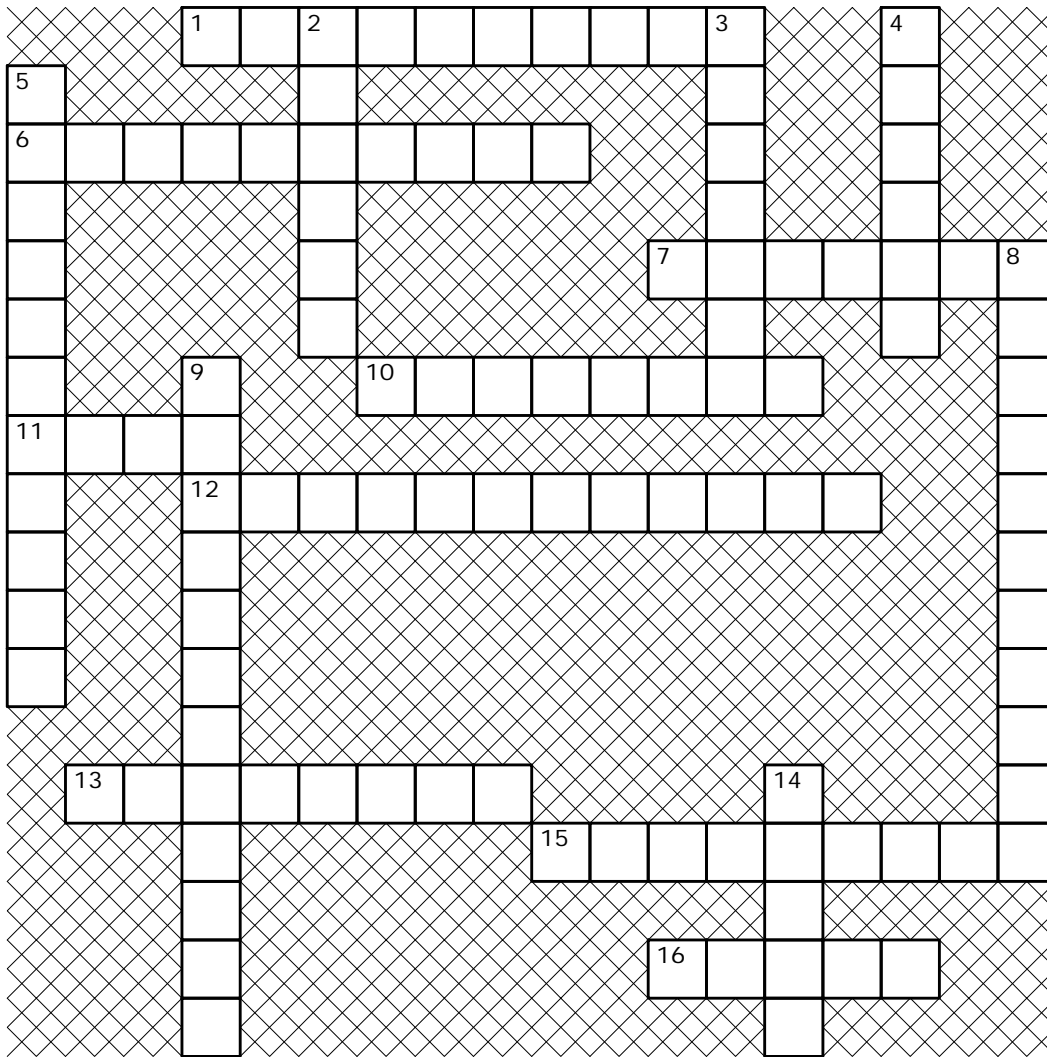
2. Peter commanded the household to be \_\_\_\_\_.
5. The tongues-speakers were lifting up \_\_\_\_\_.
6. God does not show it.
8. Cornelius was told that Jesus would be \_\_\_\_\_.
10. Peter had portions of the vision \_\_\_\_\_.
12. Peter was on the housetop at \_\_\_\_\_.
13. Cornelius was gathered with them.

Down

1. 'Cornelius, your prayer has been \_\_\_\_\_.'
3. The Holy Spirit \_\_\_\_\_ on the listeners.
4. Peter was staying first at \_\_\_\_\_.
6. How many days ago did Cornelius tell Peter that he was praying?
7. Peter was overcome by a \_\_\_\_\_.
9. Jesus traveled all over doing \_\_\_\_\_.
11. Cornelius was from there.

Acts chapter 10 comments

by Charles Dailey



Jul 1, 1998

Across

1. Cornelius exercised religious \_\_\_\_\_ in his home.
6. The messengers quickly told of the good \_\_\_\_\_ of Cornelius.
7. None of the \_\_\_\_\_ had been written yet.
10. Philip the evangelist lived there.
11. Luke spend it in Caesarea.
12. Central fact of the Faith.
13. Traveling with Gentiles was against Jewish \_\_\_\_\_.
15. Many Roman troops were from \_\_\_\_\_ areas.
16. The messengers traveled into the \_\_\_\_\_.

Down

2. The Jewish brethren were \_\_\_\_\_.
3. John's immersion was for a different \_\_\_\_\_.
4. 'K' on labels stands for it.
5. The evidence of God's hand was \_\_\_\_\_.
8. Peter is invited to one.
9. The heavenly \_\_\_\_\_ of Peter's words came quickly.
14. Cornelius' work may have included protecting one.

Peter is Questioned

1) Now the apostles and the [other] brothers in Judea heard that the Gentiles had responded to the message of God. 2) And when Peter came up to Jerusalem, those [believers] of Jewish descent began to argue with him, 3) saying, "You went in and ate with non-Jewish people, did you not?"

Peter Rehearses How the Lord Spoke to Him

4) Then Peter began to explain the whole matter to them, step by step, saying, 5) "I was in the city of Joppa and [one day], while praying, I fell into a trance [i.e., a semi-conscious, vision-like state] and saw a huge sheet-like container being lowered down from the sky by its four corners. As it came into view 6) I gazed at it and wondered [about it], as I saw [it full of] four-legged [domestic] animals, wild animals, crawling [reptiles] and birds of the sky. 7) I also heard a voice telling me to get up and kill and eat [one of them]. 8) But I said, 'O no, Lord, for I have never even tasted anything ordinary or [ceremonially] unfit [for Jews to eat].' 9) Then the voice spoke from the sky again, saying, 'Do not consider something [to be] ordinary that God has made acceptable.' 10) And this was done three times before it was all lifted back up into the sky.

The Holy Spirit Directed Peter

11) "Then, just about that time, three men sent from Caesarea to get me, walked up to the house where we were [staying]. 12) The Holy Spirit directed me to go with them, without showing any discrimination. With these six brothers accompanying me, we went into Cornelius' house 13) and he told us about seeing an angel standing in his house and saying [to him] 'Send to Joppa for Simon Peter and bring him [here] 14) so he can speak words to you that will bring salvation to you and your household.'

1.) The word was out about the conversion of *Gentiles* even before Peter returned to Jerusalem. This radical news traveled fast.

2.) The *Jerusalem Church* had a more limited view of *Peter's* inspiration and authority than we do now. His conduct was challenged. He certainly was not a pope.

3.) *Eating* may have had a wider implication than simply meals. The focus was on breaking traditional Jewish practices rather than on the immersion of the *Gentiles*.

4.) It was necessary for *Peter* to give much detail here and Luke also records it, showing the importance of this incident.

5.) If Peter had to see a vision and be told directly by the Spirit to accompany *Gentiles*, it is reasonable that without this guidance, the brothers at Jerusalem would have some questions. This was a crisis event in the development of the church.

6.) Wild beasts had not been mentioned in Acts 10.

**General Comment on 7-10:** Peter was led directly by the Spirit of God into new truth. A visual aid was employed and he "also heard a voice" directly from the *Lord*. The other Apostles did not have this information, but through Peter, they are here being led into that same truth. John 16:13.

It was not necessary for them to rely on Peter alone because the six Jewish brethren were present to see the Spirit descend and to hear the non-Jews speak in tongues.

11.) Peter saw the *timing* as significant. God's dealings with mankind frequently center on the *timing* of events.

12.) There were six independent Jewish witnesses traveling with Peter and they were present now.

14.) Cornelius' prayers and benevolence had not saved him — but they had played a part in his being selected for hearing the message.

The Holy Spirit descended on Gentiles

Approved!

More Gentiles are Converted

15) "And while I was speaking, [the power of] **the Holy Spirit descended on them** [i.e., Cornelius' Gentile household] **just like** [it fell] **on us** [Jewish apostles] **at the beginning** [i.e., the day of Pentecost, See chapter 2]. 16) **Then I remembered what the Lord had said** [See 1:4-5]: '**John immersed you** [people] **in water but you** [apostles] **will be immersed in the Holy Spirit.**' 17) [Therefore], **if God gave to them** [i.e., the Gentiles] **the same gift as He gave to us** [Jews] **when we** [apostles, See chapter 1-2] **believed in the Lord Jesus Christ, how could I stand against** [the will of] **God** [by refusing to immerse them]?"

18) **So, when the apostles and the brothers from Judea heard these things, they stopped arguing** [See verse 2] **and gave honor to God, saying,** "[This means] **that God has permitted the Gentiles also** [as well as the Jews] **to repent** [i.e., change their hearts and lives] **so they, too, could have** [the promise of never ending] **life.**"

19) **Those who were scattered everywhere as a result of the persecution** [being waged against the church] **because of Stephen's** [death], **traveled as far away as Phoenicia, Cyprus and Antioch, declaring the message to Jews only.** 20) **But when some men from Cyprus and Cyrene came to Antioch, they preached** [about] **the Lord Jesus to the Greeks** [i.e., Gentiles] **also.** 21) **The power of the Lord was upon their efforts so that a large number of people who believed** [the message] **turned to the Lord** [in faithful obedience].

15.) Peter calls attention to the timing again.

- *Descended:* the miracle-working measure is meant.

- The coming of the *Spirit* without human intervention had not happened since Pentecost. In all subsequent cases, the Apostles had laid their hands on those who received the gifts.

16.) The words of the *Lord* are recorded in Acts 1:4-5 and identified with the measure of the Spirit given to the Apostles on Pentecost.

- This event at Cornelius' house is correctly called an *immersion (baptism) in the Holy Spirit.*

17.) Peter's knowledge of God's will was progressive.

- To not proceed with immersion would have been to oppose God.

18.) Another crisis had been averted. The inspired apostles accepted the new truth from Peter and accepted the expansion of the gospel message to non-Jewish people.

- *Repentance* is the way to *life.*

19.) Luke is picking another strand from Acts 8:4 and summarizing what had been happening aside from the stories of Saul and Peter. Those scattered from Jerusalem had preached to Jews only.

- *Phoenicia* is modern Lebanon. *Antioch* was the third largest city in the Roman Empire and well-positioned on travel routes. Josephus *Wars* 3.2.4

20.) Probably at this point the news about Cornelius was being heard everywhere. Now the message of salvation was spreading to Greeks as well and this is the main focus of Luke in the rest of Acts.

- Notice they spoke of *Jesus* as *Lord*, not the Christ (Messiah) the Jews were looking for.

21.) *The Lord* gave special blessing to this.

- This church soon became the center of world evangelism. A shift is beginning from the cradle of Jerusalem to the gymnasium of Antioch.



Barnabas is Sent  
From Jerusalem

22) And the news about [what was being done by] these people reached the church in Jerusalem, so that they sent Barnabas to Antioch [in Syria]. 23) When he got there and saw how God was favoring the people [with salvation] he was very happy and [stayed on to] encourage everyone to remain close to the Lord with a heart-felt purpose. 24) [Now] Barnabas was a good man who was full of the Holy Spirit and of faith [in the Lord], and many people were added to the [church of the] Lord.

Saul is Retrieved  
from Tarsus

25) Then he went on to Tarsus to look for Saul [Note: Tarsus was the home town of Saul, who was later called Paul], 26) and when he found him, he brought him [back] to Antioch. So, for an entire year Saul and Barnabas gathered the church together and taught many people. [It was] here in Antioch that the disciples were first [divinely] called Christians.

22.) Barnabas was sent in good faith by the church in Jerusalem. They had accepted Peter's revelation.

- The Jerusalem church sent their exhorter. He had been born in Cyprus (4:36) and could easily relate to those preachers coming from there. Verse 20.

23.) Lives were being changed and observers could see it.

- Barnabas means "Son of Encouragement."

- Salvation is God's gift, but remaining saved takes effort.

24.) He showed the fruit of the Spirit in many ways. Galatians 5:22-23. His faith may have been in seeing the hand of God in events where others would see only coincidence.

- This is church growth at its best. It even exceeded the previous report in verse 21.

25.) Barnabas remembered the events of Acts 9:27 ff.

- He must have seen the task of teaching new converts as needing more manpower than he could supply alone.

26.) God had His new man Saul prepared. Acts 9:15.

- Now they are in on-the-job training for international evangelism. Reese calculates this as A.D. 43.

- These new believers may not have understood the Old Testament and so much teaching was required.

- called is "divinely called." Luke just used the term in 10:22. Probably either Barnabas or Saul had the revelation.

- The individuals were called by the new name *Christian*.

Isaiah had predicted a new name for God's people in Isaiah 56:5-6. It was connected there with the conversion of Gentiles. God did not give the new name *Christian* at Pentecost or during the time the church was evangelizing among Jewish-related people. But now Peter has ushered a Gentile family into the Kingdom and God has prepared his specialist Saul for winning Gentiles and has him doing on-the-job training at Antioch. The name *Christian* was reserved for a mission-minded church that is ready to reach out to the world.

Love is shown to  
the Judean Brethren

27) During those days some prophets came down from Jerusalem to Antioch. 28) One of them, a man named Agabus, stood up and indicated by [the direction of] the Holy Spirit that there was going to be a severe worldwide famine, which [actually] took place during the time that Claudius ruled. 29) [In response to this prediction], the disciples decided to send as much relief as they could to help the brothers living in Judea. 30) So, they sent [what was donated] to the elders [of the Judean churches] by Barnabas and Saul.

27.) This is the first mention of prophets in the church although this is not the first prophecy. A prophecy is implied in verse 26.

28.) Luke is clear that the prophet was speaking by the power of the Holy Spirit. The famine mentioned by Josephus may have been the one predicted. Josephus *Antiquities* 20.5.1.

- Luke, writing some years later, also notes that it happened.

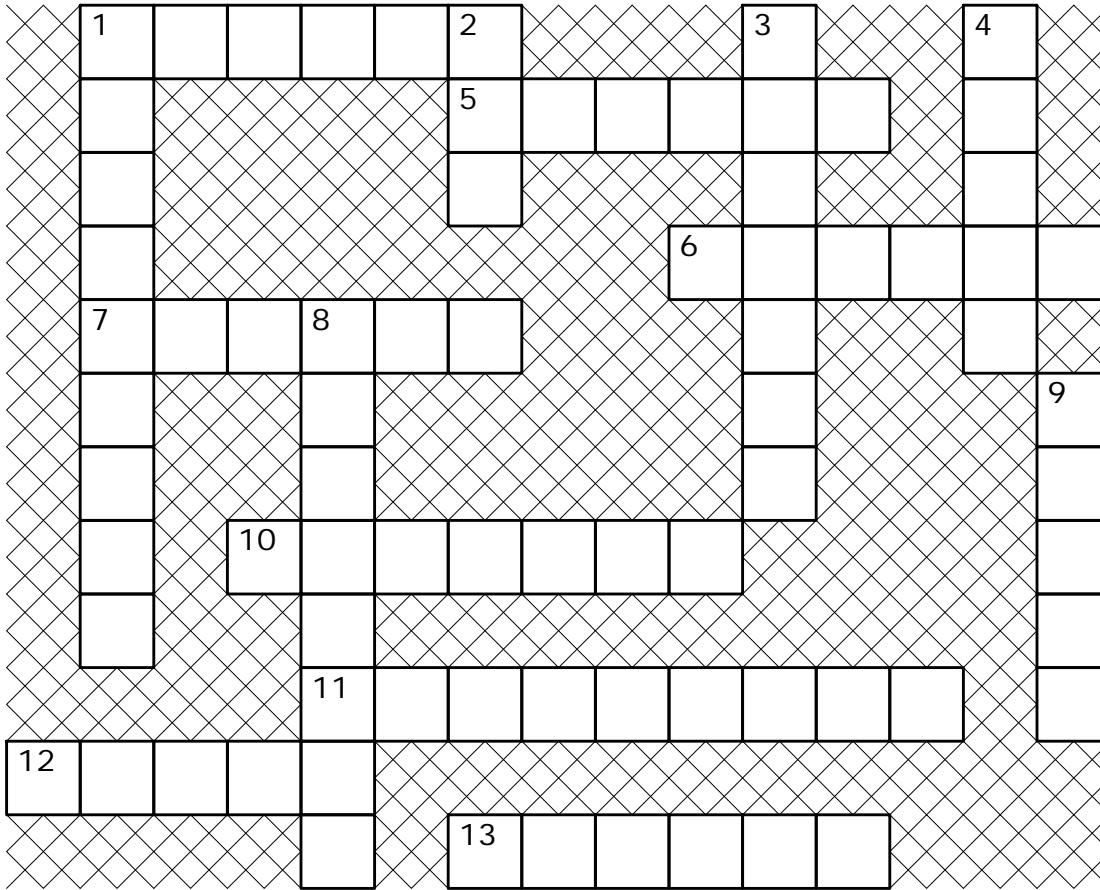
29.) The new Gentile Christians determined to help their Jewish brethren that had sent Barnabas to teach them.

- Such emerging love for unseen brethren!

- Judea was dependent on rainfall for income while these Antioch Christians depended more on international trade.

30.) This is the first mention of elders in the church.

Acts - AUV, chapter 11  
by Charles Dailey



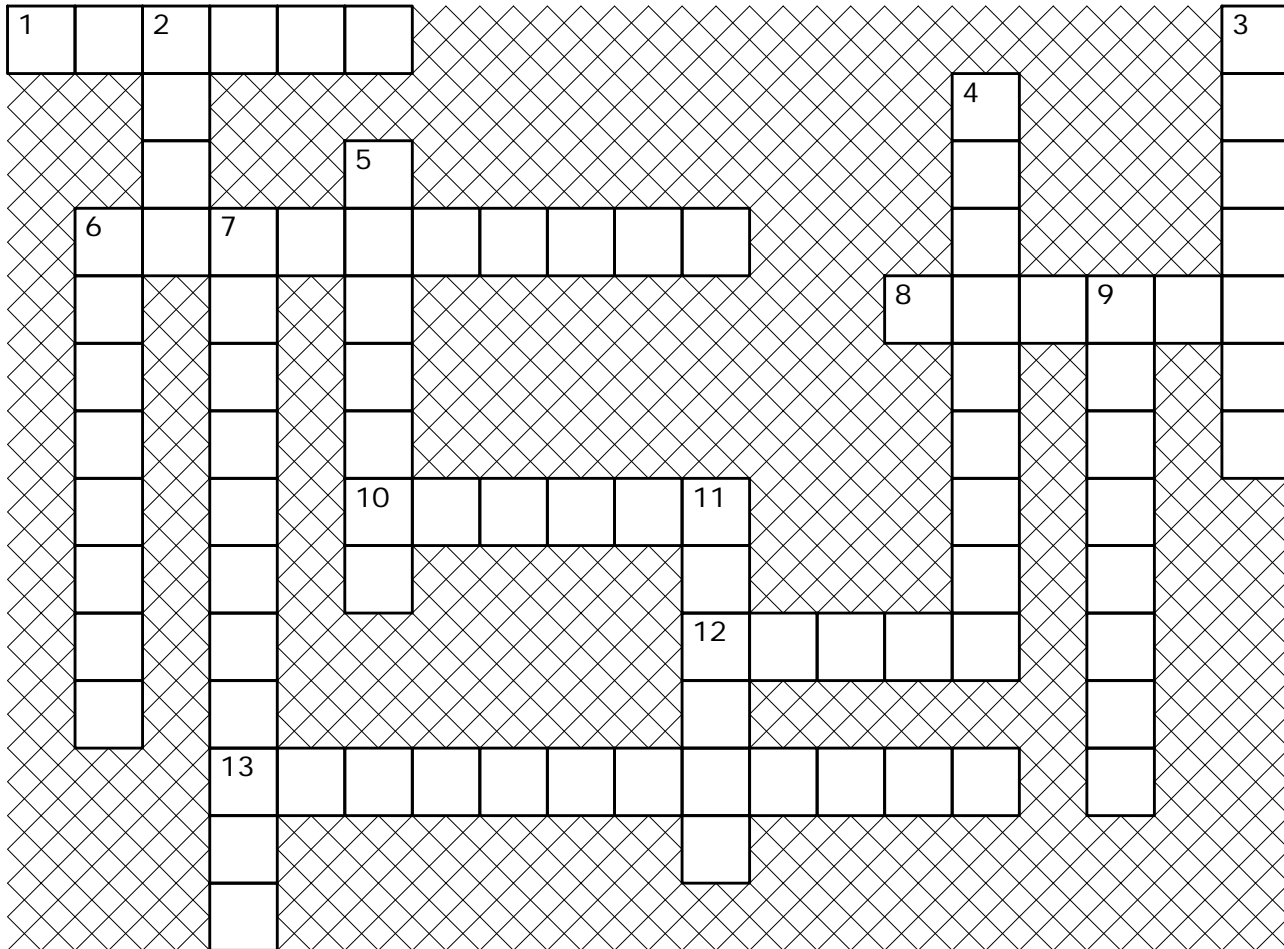
Oct 19, 1998

Across

1. Peter was directed to travel with Gentiles by the \_\_\_\_\_.
5. The Antioch church sent gifts to them.
6. Many who believed \_\_\_\_\_ to the Lord.
7. Prophet.
10. The name 'Christian' was first given here.
11. The descent of the Holy Spirit compared to the \_\_\_\_\_.
12. Peter explained that he was in \_\_\_\_\_.
13. Barnabas went there to look for Saul.

Down

1. Peter's words would bring \_\_\_\_\_ to Cornelius.
2. The number going to Caesarea.
3. After Peter's speech, the listeners stopped \_\_\_\_\_.
4. The number coming from Caesarea.
8. Sent by the Jerusalem church.
9. The Spirit descended \_\_\_\_\_ Peter was speaking.



Jul 6, 1998

Across

1. To not baptize Gentiles would be to \_\_\_\_ God.
6. It is the way to life.
8. Such emerging love for \_\_\_\_\_ brethren.
10. Those who preached to the Greeks did not speak of Jesus as the \_\_\_\_\_.
12. Eating may have meant more than just \_\_\_\_\_.

Down

2. Peter certainly was not a \_\_\_\_\_.
3. Phoenicia is modern \_\_\_\_\_.
4. There were six independent \_\_\_\_\_ that traveled with Peter.
5. The center of evangelism was shifting to the gymnasium of \_\_\_\_\_.
6. Judea was dependent on it.
7. Peter's knowledge of God's will was \_\_\_\_\_.
9. The Jerusalem church sent theirs.
11. God's dealings frequently center on the \_\_\_\_\_ of events.

## Civil Persecution Arose Against the Church in Jerusalem.

1) Now about that time King Herod began a persecution of certain people in the [Jerusalem] church. [ Note: This man was the grandson of Herod the Great. See Matt. 2:1. ] 2) He had James, the brother of John, killed with the sword. 3) When he realized that this act pleased the Jews, he proceeded to have Peter arrested also. [This happened] during the Festival of Unleavened Bread [See Exodus 12:15ff]. 4) So, Peter was arrested and put in jail with four groups of four soldiers each guarding him. Herod planned to have him brought before the people after the Passover Festival was over.

5) So, Peter was kept in jail, but the church continued to pray earnestly to God for him. [See verse 12].

6) Then on the night that Herod was planning to have him brought [before the court], Peter was asleep, chained between two soldiers, with guards stationed at the jail doors. 7) [Then it happened]: [Suddenly] an angel from the Lord stood beside Peter as a light shone into his cell. [The angel] gently struck his side, waking him up, saying, "Get up quickly." His chains fell from his hands. 8) The angel [then] said to him, "Put on your belt and sandals," so he did. Then the angel said, "Throw your [outer] robe around you and follow me." 9) So, he followed the angel out [of the jail], not fully realizing what had happened, thinking [perhaps] he had seen [all this in] a vision. 10) And when they passed the first two guards, they came to the iron gate leading out into the city, which opened by itself. So, they went out and, as they walked down the street, the angel [suddenly] left him.

## The Lord Intervened to Rescue Peter

The Book of Acts has centered on Peter with Paul being introduced to the readers. In chapter 12, we hear nearly the last of Peter and the focus will swing to Paul and his international work for the remainder of the narrative.

1.) *Herod Agrippa I* ruled an area the size of the one ruled by his grandfather.

- Notice that the membership of the *church* was identifiable. Either one was or was not a member.

2.) *James* is the first apostle to die. Saul (Paul) will bring the number of apostles back to 12. Reese calculates this as about May 1 in A.D. 44.

- A heart-warming story is relayed by Eusebius in his *Church History*, 2.9.

- Death by sword was a Roman, not a Jewish, practice.

3.) Herod was *pleasing* the crowd. The Jerusalem community had turned against the church. In the popular view, Peter is responsible for corrupting Judaism with Gentiles.

4.) Jesus was *arrested* at the *Passover* time a few year ago.

- 4 x 4 shifts = 16 guards. But *Peter* would outlive *Herod*.

- *Peter* must have been considered an escape artist by now! Acts 5:18 ff.

- Execution during the *Feast* would be inappropriate.

5.) The church kept round-the-clock *prayer* going. This was a high-profile arrest, designed to enhance Herod's popularity.

6.) Luke calls attention to God's timing. This was probably a Saturday night in our terms.

- This was a win-win situation for *Peter*. He thought he was going to be with our Lord. Such perfect peace.

7.) The *light* did not disturb *Peter* or the guards that were *chained* to him.

- The angel poked him in the ribs.

- God can remove *chains* that bind.

8.) "Dress normally. We are going outside."

9.) This seemed like the *vision* on the housetop. Acts 10:10.

10.) *By itself*: Greek: *au toma th* - automatic gate opener.

- Peter is again free to serve the Lord.

## Peter Addresses a Prayer Meeting and Then Leaves Jerusalem

11) Then when Peter realized what had actually happened, he said, "Now I know for certain that [it was] the Lord who sent His angel to rescue me from Herod's custody and from all that the Jewish people had planned [to do to me]." 12) After thinking about the matter [for awhile], he decided to go to the house of Mary, mother of John Mark, where a large gathering [of Christians] was praying. 13) When Peter knocked at the entryway door, a young woman named Rhoda answered. 14) And when she recognized Peter's voice [speaking to her from outside], she ran back in [to where the prayer group was assembled] without even opening the door, and joyously told them that it was Peter [knocking]. 15) And they said to her, "You are crazy." But she insisted that [what she reported] was true. They replied, "It is [only] his angel." 16) But Peter continued to knock and when they [finally] opened [the door] they saw that it [really] was Peter and were amazed. 17) [Upon entering the house] he held up his hand to quiet them, then went on to explain how the Lord had rescued him from jail. He said to them, "[Go] tell all this to James [the Lord's half-brother] and to [the rest of] the brothers." Then he left [them] and went elsewhere.

## The Guards are Executed

18) Now as soon as it got daylight there was a lot of commotion among the soldiers over what had become of Peter. 19) When Herod's search for him turned up nothing, he questioned the guards, then ordered them to be led away and executed. He then left Judea and went to Caesarea, where he stayed for awhile.

- 11.) Experiences with the Lord strengthen our faith in Him.
- Reality is sinking in.
  - He knew he was marked for death.
- 12.) Within a few hours, there would be a changing of the guard and Peter's absence would be detected.
- Luke identifies more closely with *Mark* than with his mother.
  - There was an all-night *prayer* meeting.
  - 13.) This was an expansive home. Probably the Last Supper was held here. Note Mark 14:17 where the New American Standard translation say, "...he came with the twelve."
    - The *door* or gate was bolted. Was this the authorities *knocking*?
  - 14.) If she could *recognize* his voice, he had been here many times before.
    - Peter was well-liked by this young lady.
    - Did she interrupt prayer?
  - 15.) Her report was not believed. They must not have been praying for Peter's release, but his courage and comfort.
    - These Christians believed that each person had a guardian *angel*. Their view makes it neither true nor false.
  - 16.) Was *Peter* watching over his shoulder, watching for temple guards to come?
- 17.) "Don't wake up the neighbors."
- Peter told the story of his deliverance from prison and death.
  - The half-brothers of the *Lord* are listed in Matthew 13:55.
  - *James* is already emerging as a leader of the church.
- 18.) The *soldiers* probably worked six hour shifts.
- 19.) This was a judicial *questioning* like a court-martial.
- They had the wrong assignment!
  - *Herod* should have seen the hand of God in this event.
  - *Caesarea* was the Roman capital and he could feel safe from these unexplainable happenings.

Herod is Angry  
with Tyre and Sidon

20) Now Herod was very angry with the people of Tyre and Sidon [Note: These were seaport cities not under his jurisdiction]. They came to him as a group, having befriended Blastus, an officer of the king [Herod], and tried to arrange a peaceful relationship [with him] because their country was dependant on him for their food supply.

20.) Tyre and Sidon were seaport and trade towns that had a certain level of political independence, but were *dependant* on inland sources for food.

- Perhaps there was bribery here.

Herod is "executed"

21) And then, on a particular day, Herod, dressed in his royal robes, delivered a speech [to the people] from his throne. 22) The people began shouting, "His is the voice of a god and not a man." 23) Suddenly, an angel from God struck him [with a terrible condition] because he refused to honor God [by what he said in his speech], so he was consumed by worms and died.

21.) Reese believes this was August 2 in A.D. 44.

- Josephus says the robes were silver. *Antiquities* 19.8.2.  
- Speakers sitting is an eastern custom.

22.) Peter had refused such honor.

- These Gentiles had no problem ascribing deity to Herod.

23.) Earlier an *angel* had released Peter. Here he sickened Herod.

- Another opponent is *dead*, but the message was alive (verse 24.)

- Intestinal round *worms*, a parasite.

24) But the [influence of the] message of God grew and [the number of disciples] multiplied.

24.) This is one of Luke's periodic summaries.

Antioch is in  
Focus Again

25) Barnabas and Saul returned [to Antioch] from Jerusalem after they had fulfilled their mission [i.e., of taking the contribution for the famine-stricken people of Judea. See 11:27-30]. They took John Mark [back to Antioch with them].

25.) *John Mark* is being introduced because he becomes significant to the story. He later wrote the *Gospel of Mark*.

- Jesus had told His men to witness in Jerusalem, Judea and Samaria and the distant regions of the earth. Acts 1:8. The first two parts have been completed and we are ready to view the third part.

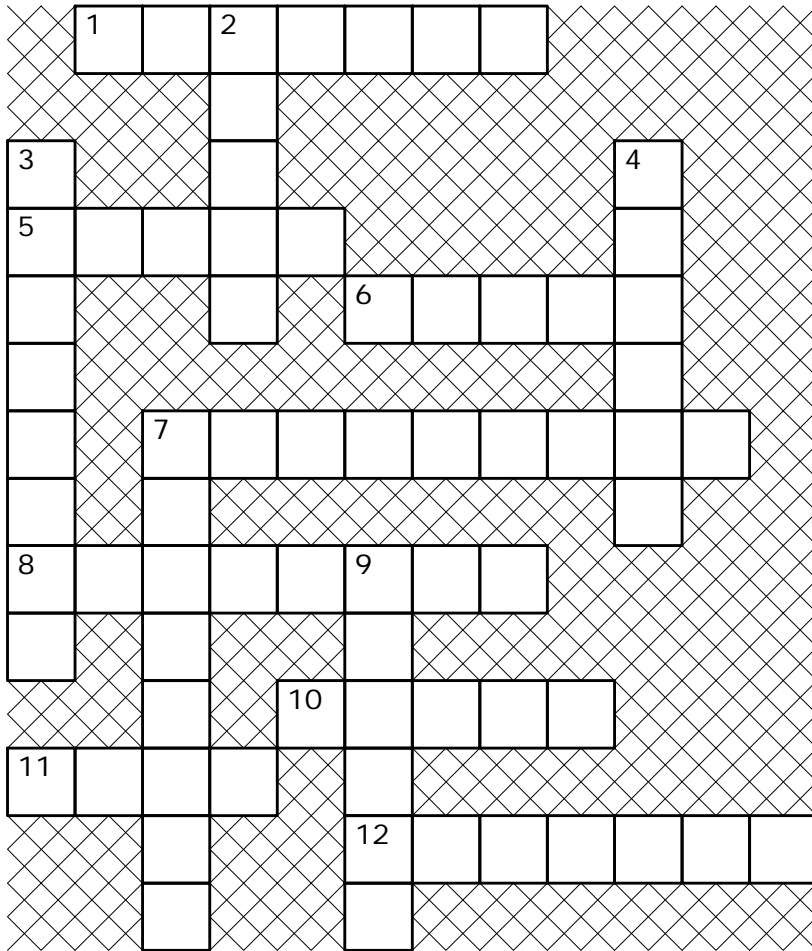
The Prophet Daniel foretold of these days. In 2:35 he wrote: "Then the iron, the clay, the bronze, the silver and the gold were crushed all at the same time, and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. **But the stone that struck the statue became a great mountain and filled the whole earth.**" (NAS)

The process is underway as we complete Acts 12 and begin 13.



The Stadium at Caesarea Where Herod Spoke

Acts - AUV, chapter 12  
by Charles Dailey



Jul 7, 1998

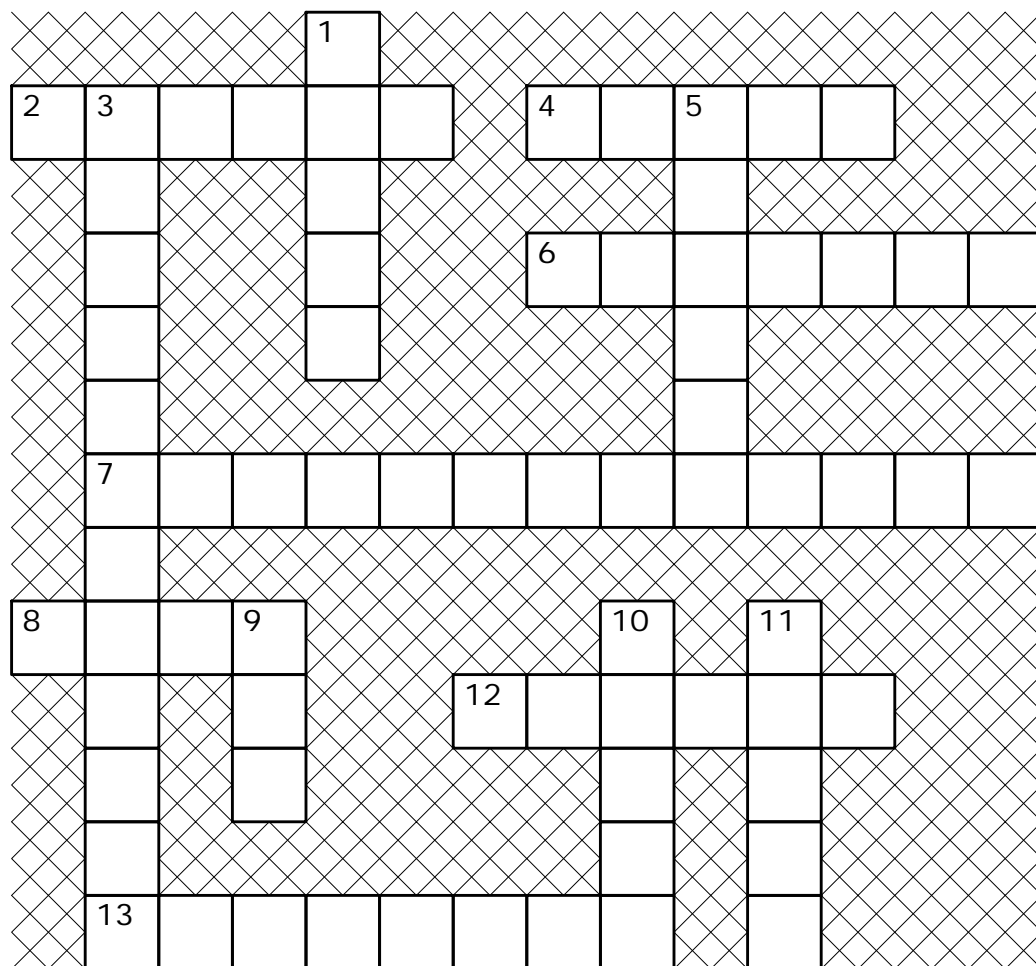
Across

1. Peter had been rescued from Herod's \_\_\_\_\_.
5. Herod's feeling toward the people of Tyre and Sidon.
6. Had dinner in Herod.
7. There was much of it among the solders.
8. How Herod punished his soldiers.
10. Those in prayer thought the girl at the door was \_\_\_\_\_.
11. John Mark's mother.
12. What Herod's search revealed.

Down

2. Used to kill James.
3. Herod planned to try Peter following \_\_\_\_\_.
4. Peter awakened, thinking that he had seen one.
7. Herod moved here from Jerusalem.
9. Herod delivered his speech from here.

Acts chapter 12 comments  
by Charles Dailey



Jul 7, 1998

Across

2. Herod's robes were probably \_\_\_\_\_.
4. Death by the sword was a \_\_\_\_\_ practice.
6. Peter would \_\_\_\_\_ Herod.
7. Execution during a feast would be \_\_\_\_\_.
8. Peter was poked in the \_\_\_\_\_.
12. James was emerging as a \_\_\_\_\_.
13. A heart-warming story is relayed by him.

Down

1. The Gentiles ascribed it to Herod.
3. Members of the church were \_\_\_\_\_.
5. Luke identified with Mark more than his \_\_\_\_\_.
9. The soldiers probably worked \_\_\_\_\_ hour shifts.
10. The first apostle to die.
11. The early part of Acts is focused on \_\_\_\_\_.



1) Now in the church at Antioch there were [these] prophets and teachers: Barnabas, Symeon, called Niger, Lucius of Cyrene, Manaen, the foster-brother of Herod the Tetrarch [i.e., governor of Galilee], and Saul. 2) As these men were ministering to the Lord [i.e., this probably means worshiping] and fasting, the Holy Spirit said [to one of them by way of inspiration]: "Set Barnabas and Saul apart for Me, [commissioning them] to do the work for which I have called them." 3) Then, as these prophets and teachers fasted and prayed [for the two men], they placed their hands on them [signifying their appointment for this ministry] and sent them away.

4) So, as they were sent out by [the direction of] the Holy Spirit, they went down to Seleucia [a seaport], and from there they sailed on to [the island of] Cyprus. 5) After arriving at Salamis [a town on the island], they proclaimed the message of God in the Jewish synagogues [there], with John [Mark] attending [to various details of their ministry].

Here is the launch point for formally taking the Gospel of Christ to the rest of the world. Saul is in Antioch of Syria, the church there is composed partly of Gentiles and is supportive to worldwide evangelism. Now begins Part Three of Acts (Acts 1:8).

1) *Prophets* spoke from inspiration, *teachers* spoke from study. Antioch of Syria had its own *prophets* now. When *prophets* were mentioned earlier, they had come from Jerusalem.

- Barnabas heads the list, indicating he was the leader.
- Lucius may have been among the men of Acts 11:20.
- Manaen was well-connected with a former official.
- Saul was the newest man on the staff.

2.) Their focus and main purpose was serving the Lord, either through prayer or service to God's people.

- Fasting is to enhance prayer. It was not continuous.
- Saul had been selected to evangelize Gentiles some years before in Acts 9:15. His preparation period is now over and the Spirit has designated the starting time.
- The impetus for this great project came directly from the Spirit.

3.) Those who stayed laid hands on those who left. No power was imparted, so it was symbolic.

- They could have spent the rest of their lives working just in Antioch, but the world would not have been evangelized. God had a church to evangelize Antioch.

4.) The controlling force was the Spirit of God. Other men went out after seeing the need as in the case of Philip.

- Seleucia was the deep water port for Antioch.
- Their first target was Cyprus, an island familiar to Barnabas.

5.) Since *synagogues* is plural, we assume there was quite a sizeable Jewish population. The team used the same priorities at each stop: "To the Jew first . . ." They began with the Jewish community if there was one.

- John Mark, who later wrote the Gospel of Mark. He must have returned with them from Jerusalem. He may have handled baggage, food, clothing and housing.

6) When they had traveled across the whole island they came to Paphos [a town on the island of Cyprus]; [there] they met a certain magician named Bar-Jesus, who was a Jewish false prophet. 7) He was with a very intelligent magistrate, [a Roman official named] Sergius Paulus. This man called for Barnabas and Saul because he wanted to hear the message of God. 8) But [another] magician, named Elymas (which means "the magician") opposed them, trying to discourage the magistrate from hearing about the faith. 9) But Saul, [now] also called Paul, being filled with [the power of] the Holy Spirit, looked at him intently 10) and said, "You child of the devil; you enemy of all that is right; you are full of deceit and every kind of evil [thing]. When will you stop perverting the right ways of the Lord? 11) Now look, the power of the Lord is coming on you to cause [such] blindness that you will not [even] be able to see the sun for awhile." And immediately a misty darkness fell on him and he kept trying to find people to lead him [around] by the hand. 12) When the magistrate saw this miracle performed, he became a believer [in Christ] and was [continually] amazed at the teaching about the Lord.

- 6.) The team must have taken some weeks on Cyprus because there were several synagogues. Eventually they reached the Roman capital of *Paphos*.  
 - His name meant *Son of Jesus* but in verse 10, Paul calls him son of the Devil.  
 - He probably espoused monotheism, but with his own twist.
- 7.) Luke has a good word for *Sergius Paulus*. Remember he is writing to a Roman official, as well.  
 - News of the *message* of Christ was sweeping Cyprus.  
 - *Magistrates* or proconsuls ruled in peaceful areas of the Roman Empire. Troublesome areas had governors.  
 - Wanting to hear the message of God may indicate that *Sergius Paulus* was monotheistic, either because of Bar-Jesus or his own native intelligence.
- 8.) Elymas could see his control of Sergius Paulus slipping if he *heard* about *faith* in Jesus.
- 9.) This is the permanent transition from "*Saul*" to "*Paul*." He was now empowered by the *Holy Spirit*. The event had probably happened before this time, but that was Paul's source of power.
- 10.) Here is confrontation's finest moment. This man was a false prophet and Paul was not conciliatory. While this man taught something about the *Lord*, he was a *child of the devil*.  
 - *Deceit* and more are the charges against Elymas.
- 11.) This may be the only destructive use of the Holy Spirit's *power* by an apostle. (Ananias was struck directly from God.)  
 - Paul had experienced temporary *blindness* himself.
- Apparently he did not have friends in the group, for there was no one to *lead him*.
- 12.) The *miracle* was evidence to Sergius Paulus.  
 - This Roman official became a *believer*. Theophilus could not help but be impressed (1:1).

The Team Reached Antioch in Pisidia

13) Now Paul and his companions sailed from Paphos and arrived at Perga [a town in the province] of Pamphylia. [It was here that] John Mark left the party [of evangelists and attendants] and returned to [his home in] Jerusalem. [See 12:12]. 14) Then they traveled on past Perga and arrived at Antioch in Pisidia where they entered the [Jewish] synagogue on the Sabbath day and sat down. 15) And after the reading of the law of Moses and [the writings of] the prophets, the rulers of the synagogue sent [word] to Paul and Barnabas, saying, "Brothers, if you [men] have any message that will exhort [or encourage] the people, you may speak."

Paul Addressed the Synagogue

16) So, Paul stood up, and motioning with his hand [to get their attention], he said, "You Israelites and those who have great respect for God, listen [to me]. 17) The God of Israel chose our forefathers [to be His people] and made them a great people when they lived in Egypt, and with His mighty power He led them out of it. 18) For about forty years He tenderly cared for them in the wilderness. 19) And then He destroyed seven nations in the country of Canaan and gave the Israelites the land as an inheritance for about four hundred and fifty years.

13.) Paul is now the team leader and the focus of Luke's narrative. Paul and Luke were working companions by the time these lines were actually penned.

- The companions included Barnabas and *John Mark*. Some have conjectured that others may have accompanied the team for short distances.

- The defection of *John Mark* was not acceptable to Paul at this time or later. Acts 15:37-38.

14.) Perga was the provincial capital.

- Antioch was about 100 miles further.

- This verse is sometimes cited to prove that Paul and his companions were *Sabbath* keepers. Rather, they went to the *synagogue* on the day the *synagogue* assembled.

15.) Standard practice was to read portions of the *Law* and the *Prophets* in the *synagogue* assembly. The Scriptures should be read in the Christian assembly, too. Colossians 4:16; 1 Thess. 5:7; 1 Timothy 4:13.

- The evangelistic team may have been dressed in Jewish regalia, indicating they were from Jerusalem.

16.) Luke records Paul's first sermon in detail.

- The non-Jews -- Gentiles -- sat in back.

**GOD HAS:**

✧ Chosen our fathers

✧ Prospered them

✧ Led them from Egypt

✧ Cared for them

✧ Overthrown their enemies

✧ Given them Canaan

17.) Chose: Gen. 12:1-3.

- great people: Ex. 1:7-9

- led them out: Deut. 4:20

18.) Forty years: Ex. 16:35

- tenderly cared: Deut. 1:31

19.) Seven nations: Deut. 7:1; Joshua 24:11.

- inheritance: Joshua 14:1

"God Gave Israel Judges, Kings and a Savior  
With a Prophet to Prepare His Way"

20) "After that He gave the people judges [i.e., local military rulers] until the time of Samuel the [first] prophet. [See 3:24]. 21) And after that the people asked for a king [to rule their nation] so God gave them Saul, the son of Kish, from the [Israelite] tribe of Benjamin, who ruled as king for forty years. 22) And when God removed him [from the throne of Israel] He raised up David to be their king. God said about him, 'I have found David, the son of Jesse, to be a man close to my heart [i.e., whom I loved very much] and he will do all that I want him to.' 23) [Now] it was this David's descendant Jesus who was sent to Israel as their Savior, just as God had promised. 24) His coming occurred after John [the Immerser] had preached to Israel that those who repented should be immersed [as evidence that they had done so]. 25) As John was completing his ministry he said [to the great crowds], 'Who do you people think I am? [No], I am not the Messiah. But look, Someone is coming [to Israel] after [I complete] my mission whose sandal straps I am not even worthy to unfasten.'

- ✧ Given them judges      **20.) Judges:** Judges 2:16  
- *Samuel:* 1 Sam. 3:20.
- ✧ Given them prophets      **21.) King:** 1 Samuel 8:5-22.
- ✧ Given them Saul as king  
- *Saul:* 1 Sam. 15:1  
- *forty years:* Josephus *Antiquities* 6.14.9.
- ✧ Replaced Saul with David      **22.) Removed him:** 1 Sam. 15.23.  
- *raised up David:* 1 Sam. 16:1.
- ✧ Endorsed David  
- This is a composite from several Scriptures rather than a direct quote from any one of them. Psalm 89:20; 1 Sam. 13:14;  
**23.) David's descendant:** 2 Samuel 7:12; Ps. 89:35-37.
- ✧ Brought a Savior to Israel from David's line.      **24.) John's preaching:** Matthew 3:1-11.
- ✧ He sent John recently
- ✧ John endorsed Jesus.      **25.)** Mark 6:16-26 discusses the end of *John's ministry*.  
- This was not a direct quotation from a written gospel because none had yet been written. Similar wording is found at Matt. 3:11; Mark 1:7; Luke 3:15 and John 1:20-27.

26) "You brothers, descendants of Abraham's family and those of you who respect God very much, this message of salvation was intended for us. 27) For the people living in Jerusalem, together with their ruling officials, did not understand [that Jesus was the Messiah] or what the message of the prophets, which is read every Sabbath day, really meant. So, [because of this] they [actually] made these Scripture predictions come true by condemning Jesus. 28) They asked Pilate to have Him put to death, even though they could not find any [legitimate] reason to execute Him. 29) And when they had done everything that was predicted about Him, they took Jesus down from the tree [i.e., the cross] and placed Him in a tomb. 30) But God raised Him up from the dead 31) so that He was seen for many days by those [apostles] who came with Him from Galilee to Jerusalem. These men are now His witnesses before the people. 32) And we bring you good news concerning the promise [God] made to our forefathers 33) and has now fulfilled to [us], their children, in raising up Jesus [to be the Messiah], just as it was written in the second Psalm [2:7]:

"YOU [i.e., Jesus] ARE MY SON;  
THIS DAY I HAVE BECOME YOUR  
FATHER."

34) [Now] in regard to God raising Him up from the dead, never to decay, He said this about it [Isa. 55:3],

"I WILL GIVE YOU THE SACRED  
AND CERTAIN BLESSINGS PROMISED TO DAVID."

35) God said in another Psalm [16:10],

"YOU WILL NOT ALLOW YOUR  
HOLY ONE TO DECAY."

36) For David died and was buried with his forefathers and [his body] decayed after he had served his generation according to the purpose of God. 37) But Jesus, whom God raised up [from the dead], never did decay.

26.) See 13:17 for the background.

- God has sent this message of salvation for all of us.

27.) The rulers in Jerusalem did not understand the message from the Scriptures.

- The rulers fulfilled the prophecies and made Jesus suffer as predicted in such passages as Isaiah 53.

28.) There is a proper place for a death sentence.

- This may have been new information because the gospel was spreading only by word of mouth at this point in time.

29.) Predicted in the Scriptures (The Old Testament.)

30.) Paul has reached the central issue of his sermon - the resurrection.

31.) The evidence: Jesus was seen by his disciples following the resurrection and they are telling of it now.

- witnesses: Acts 1:8 and related Scripture.

32.) Promises like Genesis 12:3.

33.) Psalm two is one of just two places in the Old Testament that uses the word Messiah.

- raising up Jesus. It could be used in the sense of Acts 3:22 where a prophet is to be "raised up" like Moses. It could also be that Jesus was a Son of God in two senses. He was born of Mary, making him the Son of God and later adopted by the Father as well. Kings sometimes adopted their own son so there could be no question about who was heir to the throne. The Father-son relationship is spoken of this way in 2 Samuel 7:14.

34.) Promises were made to David that were not fulfilled in King David. These actually found fulfillment in Jesus.

- Paul quotes from Isaiah, but condensed the verse.

35.) Another Psalm foretold his Resurrection.

- Peter had also used this verse in his sermon in Acts 2, but Paul had not been there to hear it.

36.) The Psalm did not fit King David. It was predictive of the coming Jesus.

There is Forgiveness Through Jesus

**38) "Brothers, you should know, therefore, that forgiveness of sins is being proclaimed [to people] through this man [Jesus], 39) and [it is] by Him that every believer is made right with God in every way that he could not have been made right by [observing the requirements of] the law of Moses. 40) Beware that what was spoken by the prophets does not happen to you: 41) [Hab. 1:5 says],**

**"LOOK, YOU PEOPLE WHO DESPISE [God], AND BE AMAZED [at what He can do] AND BE DESTROYED [for rejecting Him]; FOR I [i.e., God] WILL ACCOMPLISH SUCH A WORK DURING YOUR DAYS THAT YOU WILL NOT BELIEVE [it could happen, even] IF SOMEONE TOLD YOU ABOUT IT."**

Some Listeners Were On a Conversion Track

**42) As Paul and Barnabas left [the synagogue], the people urged them to speak [more] about this message the next Sabbath day. 43) Now when the synagogue service was over, many of the Jews and devoted proselytes [i.e., converts to the Jewish religion] followed Paul and Barnabas, who urged them to continue accepting the unearned favor of God.**

**38.)** Conclusion: *Forgiveness of sins* is available to all believers, giving us right standing with God.

**39.)** The key is *believing*, not keeping the *Law of Moses*.

**40.)** There is a very certain punishment in ignoring the *prophets*.

**41.)** Habakkuk 1:5 in the LXX.

- This was the language of a near-term prophecy in the time of Habakkuk, but the language fits Paul's time (and our time) just as forcefully.

**42.)** The preachers *left* before the service was over.

- "Come back and speak next week."

**43.)** These people wanted to know more and we can safely assume that *Paul and Barnabas* were busy answering questions and *urging* action all week long.

Some Rejected, Others Believed

The Team Departed  
Amidst Opposition

44) On the following Sabbath day almost everyone in the town [of Antioch in Pisidia] gathered to listen to the message of God. 45) But when the Jews saw the large crowds [gathered to hear the Gospel] they became very jealous and took sharp issue with the things Paul said, and [even] spoke against them. 46) But Paul and Barnabas [continued to] speak out boldly, saying, "It was necessary that the message of God be delivered to you [Jews] first. But since you have rejected it and [thereby] consider yourselves to be unworthy of [receiving] never ending life, we [i.e., Paul and Barnabas] will now begin proclaiming it to the [unconverted] Gentiles. 47) For the Lord commanded us to do this by saying,

'I HAVE APPOINTED YOU TO BE A LIGHT TO THE [unconverted] GENTILES, SO THAT YOU SHOULD BE [the occasion] FOR [bringing] SALVATION TO THE FARTHEST CORNER OF THE EARTH.'

48) And when the Gentiles heard this they were glad and gave honor to the message of God [i.e., they accepted it as true]. And all those who were appointed [by God] to receive never ending life [through faith and obedience] became believers.

49) And the Lord's message was spread far and wide over the entire region. 50) But the Jews incited the devoted [non-Jewish] women who held respected positions, and the principal men of the city, by stirring up a persecution against Paul and Barnabas, and [succeeded] in running them out of the region. 51) But they shook the dust off of their feet against them [i.e., as an expression of contempt for the people's attitude] and went on to Iconium. 52) But the [newly won] disciples [of the Lord] were filled with joy and with the Holy Spirit.

44.) The talk was in the market place and on the roadways and housetops. This message was new and basic to living.

45.) All of the visitors were Gentiles, and not even the regular Gentiles that worshiped in the synagogue. There must have been people standing outside.

- Since Paul spoke by inspiration, the Jews were *speaking* directly against the Holy Spirit.

46.) No apologies here. Both men spoke *boldly*. Remember that *Paul* had been noted for *bold* speaking following his conversion in Acts 9:27.

- The rule is: "To the Jew first, and also to the Greek"

- They had made a decision by default: they were unworthy of eternal life.

- "We will go to the pagan Gentiles and Scripture backs us."

47.) The *Lord* here is Jehovah.

- The passage is from Isaiah 49:6. It is closer to the Hebrew than the Greek LXX text.

- Paul sees in the Servant passage from Isaiah a command to be a herald of the Servant and take the message to the *farthest corner of the earth*.

48.) Some of the Gentiles left their paganism and became *believers*. Through their own choice, they received *eternal life*, but they did it in the way that *God* had *appointed*. By contrast, some of the Jews had rejected eternal life in vs. 46.

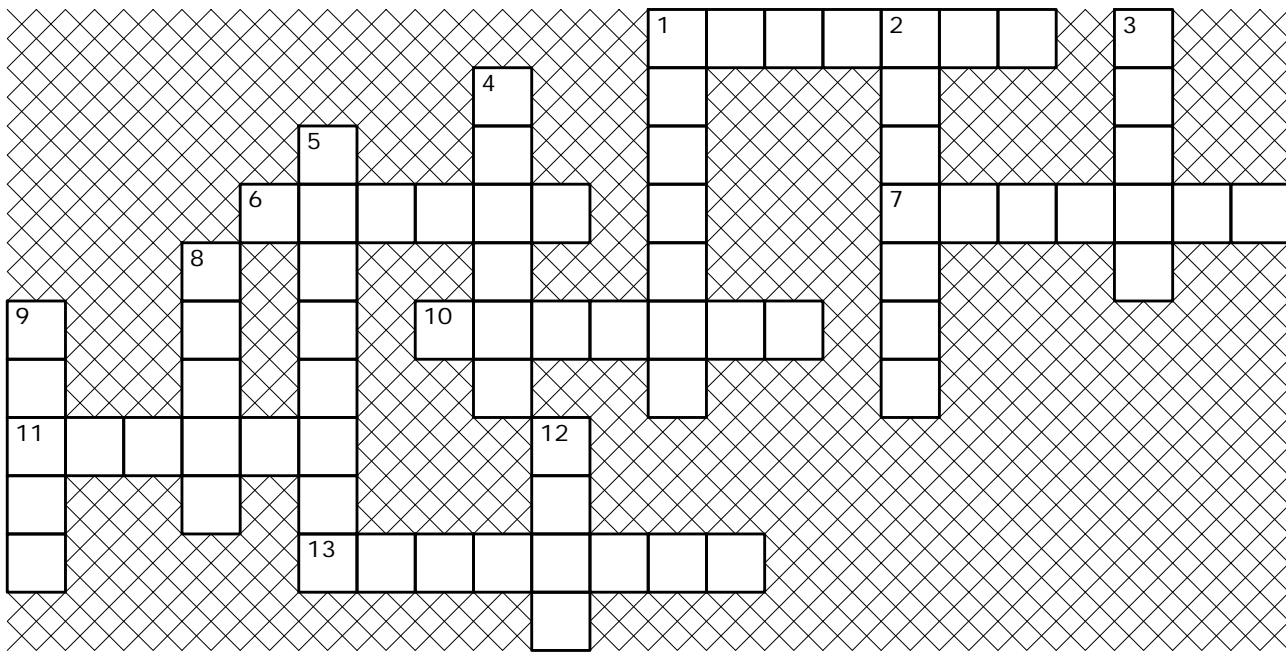
49.) God's strategy was to have the *message* preached in the main cities of a region and then let it filter out to the smaller villages. By contrast, Oregon was evangelized in the rural areas first and it took 33 years before a church of "Christians only" was established in Portland, the largest city.

50.) The *devoted women* attended the synagogue and may have influenced the *principal men*. These *women* were God-fearing, but were misled by the jealous Jewish men.

- Whatever happened to Paul at this time impressed him deeply because he spoke of it years later. 2 Timothy 3:11.

51.) The custom of *shaking dust from one's feet* or sandals is not explained in the Old Testament, but it would have been clearly understood by a Jewish observer. Jesus spoke of this in Luke 9:5, but the gospels were not written yet. These preachers were through with preaching to unreceptive people at Antioch.

52.) Joy naturally follows forgiveness. Acts 8:8, 39; 13:48; 16:34. They had a measure of the *Spirit* to accompany the measure of *joy*.



Jul 14, 1998

**Across**

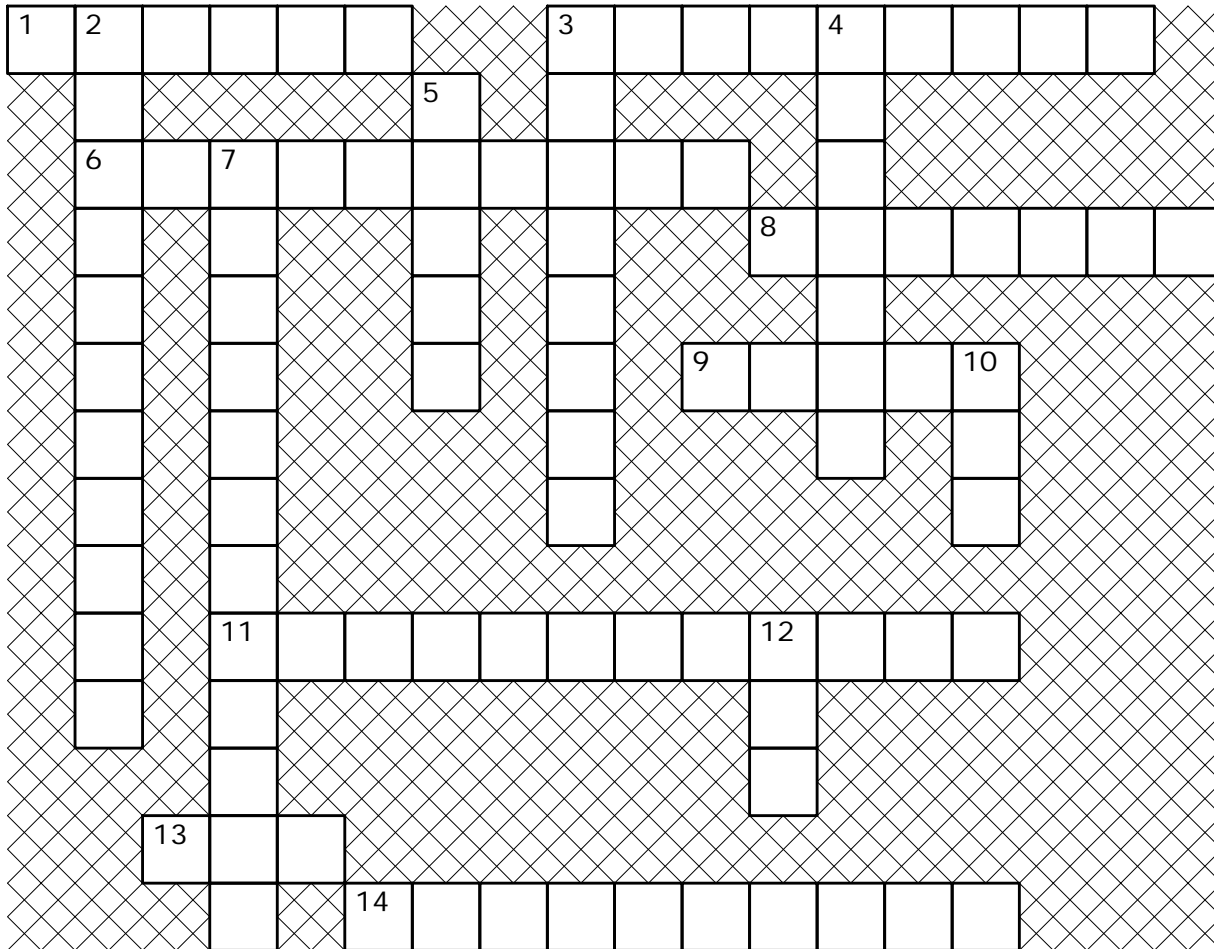
1. The synagogue met on the \_\_\_\_\_.
6. The Jews were jealous of the \_\_\_\_\_.
7. They went here after Antioch of Pisidia.
10. John was not the \_\_\_\_\_.
11. Lucius was from there.
13. The first town after leaving Antioch of Syria.

**Down**

1. The first stop on Cyprus.
2. They traveled past Perga to \_\_\_\_\_.
3. Paul called Elymas a child of the \_\_\_\_\_.
4. God gave his people \_\_\_\_\_ until Samuel.
5. The Jerusalem rulers did not understand the \_\_\_\_\_.
8. God drove out \_\_\_\_\_ nations from Canaan.
9. Jesus never did \_\_\_\_\_.
12. He was the son of Kish.



Acts Chapter 13 comments  
by Charles Dailey



Jul 14, 1998

Across

1. God had the message preached in main \_\_\_\_\_.
3. The key is \_\_\_\_\_, not law keeping.
6. Should be read publicly.
8. John Mark may have handled it.
9. Paul became the \_\_\_\_\_ of Luke's narrative.
11. Paul was not \_\_\_\_\_ with Elymas.
13. It follows forgiveness.
14. There is \_\_\_\_\_ for ignoring the prophets.

Down

2. Prophets spoke from \_\_\_\_\_.
3. He was familiar with Cyprus.
4. Fasting is to \_\_\_\_\_ prayer.
5. Teachers spoke from \_\_\_\_\_.
7. The central issue of Paul's sermon was the \_\_\_\_\_.
10. Kings sometimes adopted their own \_\_\_\_\_.
12. Psalm \_\_\_\_\_ is one place that mentions the Messiah.

1) It happened in Iconium that Paul and Barnabas [again] entered the Jewish synagogue and presented the message [so powerfully] that a large number of both Jews and Greeks [i.e., Gentiles] became believers. 2) But the Jews who did not obey [the Gospel message] incited the spirits of the [unconverted] Gentiles and poisoned their minds against the brothers. 3) Paul and Barnabas remained there a long time and spoke [the message] boldly for [or, in the power of] the Lord who gave His approval to the message of unearned favor by allowing [miraculous] signs and wonders to be performed by them. 4) But the large crowd in the city [who heard them] became divided [over how to respond to it]; some sided with the [unbelieving] Jews and some with the apostles. 5) And when the Jews, along with their rulers and [unconverted] Gentiles, all mounted an attack, intending to stone them, 6) Paul and Barnabas found out about it and escaped to the towns of Lystra and Derbe, in the province of Lycaonia, and elsewhere in the vicinity. 7) There they continued preaching the good news [about Jesus].

8) At Lystra they met a certain man sitting [on the street] who had a crippling handicap in his feet which he had suffered since birth. [It was so severe] he was never able to walk. 9) As he listened to Paul, [the apostle] looked at him intently, perceiving that he had [enough] faith to be fully healed [of his lame condition], 10) so he said loudly, "Stand straight up on your feet." And the man jumped up and began walking.

1.) The rule has now become that the message in every town is presented to the *Jewish* people first. The logical place is the *synagogue* assembly - if there is one.

- The skill level of the speaker is important. Poor preparation and delivery do not serve God's goals.

- *Belief* (faith) is a personal choice each person makes after hearing the truth about Jesus.

2.) False statements can *poison* the minds of even the open-minded. It is so important for us to get our information first-hand rather than from others.

3.) *Paul* and *Barnabas* had overcome a problem that plagues preachers everywhere - fear. They spoke out *boldly*. *The Lord* rewarded their willingness to go against popular opinion by *allowing signs and wonders* to be done by their hands.

*Paul* had the power as an Apostle of Christ and *Barnabas* could have had it through Paul or another one of the Twelve.

- Their message was one of *unearned favor* with God rather than the Law-keeping message of the synagogue. These *signs* would later be used to prove to the assembled brethren at Jerusalem that God *approved* of their work.

4.) An *apostle* is *one who is sent*. Paul and Barnabas were sent from the Antioch church. The word may be used here in that non-technical sense instead of referring to the Twelve.

5.) *Stoning* is a Jewish form of death, so we know who was leading the charge against the team.

6.) It seemed best to them to *escape* rather than be killed for their message. Death is eventual, but they could bring many others to saving faith by moving on from Iconium.

7.) Their *preaching* plans were not deterred by the brush with death.

8.) Luke notes that his handicap was from *birth*. He could not have been a "set up."

- Luke frequently notes the time span of conditions that were healed.

9.) Unlike most towns the team entered, there was no synagogue or even a Jewish group to meet with. They probably spread the message in the town market place. One man listened over time and developed faith in Jesus. Hearing of Jesus certainly included his miracles.

- *Faith* was required to even try to stand up.

10.) Paul spoke *loudly* because this miracle would be a credential for his preaching. What a marvelous response from the man with the handicap! He began *walking*.

11) And when the crowd saw what Paul had done, they shouted in the dialect of Lycaonia, "The gods have come down to us in human form." 12) So, they called Barnabas, "Zeus," and Paul "Hermes," because Paul was the principal speaker. 13) Then the priest of Zeus, whose temple was at the entrance of the city, brought bulls and wreaths of flowers to the gates [of the heathen temple], wanting to offer [animal] sacrifices on behalf of the crowds. 14) But when the apostles Barnabas and Paul heard about what they were trying to do [to them], they tore their clothes [i.e., as an expression of frustration] and rushed over to the crowd and shouted, 15) "Gentlemen, why are you doing these things? [Do you not know that] we are also human beings with the same kind of feelings that you have? And we are just bringing you the good news that you should turn away from these useless things [i.e., idol worship] and [turn] to the living God, who created the heavens, the earth, the sea, and everything in them. 16) God allowed all nations to go their own way in past generations, 17) and yet He did not leave them without evidence about Himself. He gave you good [things], brought rain from the sky, [provided] fruitful harvests and filled [your bodies] with food and your hearts with joy." 18) And [even though] they said these things, it was difficult to restrain the crowds from offering [animal] sacrifices to them.

11.) The crowd connected the preachers with their own local deities. It was a day for *shouting* when the gods visited. But the apostles would soon be shouting, too. (Verse 14)

12.) *Zeus* and *Hermes* are Greek gods. *Zeus* is known elsewhere as Jupiter, Ammon, Belus and Osiris.

- *Hermes*, known elsewhere as Mercury, was the messenger of the gods.

13.) The pagan worship was dynamic. They intended to DO something. This is probably the most honor the preaching team would encounter anywhere.

14.) Luke speaks of Barnabas first, probably because he was viewed as the chief god Zeus. Paul, the lead preacher, was thought to be a servant of Zeus.

- Tearing the clothes was a Jewish custom showing extreme displeasure. Although there was a language barrier (verse 11), the crowd must have understood this gesture.

- Now the preachers were *shouting*.

15.) The crowd was multi-lingual and understood Greek, although the statements of verse 11 were spoken in the local dialect and the team did not understand them.

- The ability to speak in tongues was not the same as understanding other tongues.

- The mythological gods did not share human feelings, but these preachers had them.

- They didn't build a month-long foundation. They did not do the politically correct thing. The preachers immediately called the local deities *useless* and pointed towards the *living God*, the *Creator* of everything they touched.

17.) Paul pointed to evidence of God in nature. He is seen in the *rain*, *harvests* and ultimately their own *joy*.

- It would have been pointless to quote from the Old Testament for these people who lacked this heritage of the revelation of God.

18.) These sentences were not very convincing to people that were certain their god was with them. But this is all about to change in the next sentence.

Paul Was Stoned

**19) But Jews came to [Lystra] from Antioch [in Pisidia] and Iconium. When they persuaded the crowds [to reject Paul's message] they stoned him and dragged him out of town, assuming he was dead. 20) But as the disciples stood around [Paul's apparently lifeless body], he [surprisingly] stood up [fully restored to health] and entered the town. On the following day he went with Barnabas to Derbe.**

**19.)** We have met these angry people before in chapter 13:50 and 14:5. The team stayed in Lystra long enough for news to reach these distant cities. These troublemakers came immediately.

- The instigators were from the synagogue because of the form of punishment.

**20.)** The team had converts because there are *disciples*. Evidently both those who threw the stones and the believers believed Paul was dead.

- Luke did not claim a resurrection for Paul, but some miracle must have been involved because he went walking the next day.

- Was this the same as 2 Corinthians 11:25?

The Team Retraced Their Steps

**21) When they had preached the good news to that town, and had led many to become disciples, they returned to Lystra, [then] to Derbe, and [then on] to Antioch [in Pisidia]. 22) [Along the way] they strengthened the hearts of the disciples, urging them to continue [to believe and practice] the faith and [explaining] that entering God's [heavenly] kingdom [See II Tim. 4:18] requires enduring many trials. 23) And when Paul and Barnabas had appointed elders [for the churches] in every congregation and had prayed and fasted [over these elders], they committed them to [the care of] the Lord, in whom they had come to trust. 24) Then they traveled through [the rest of] Pisidia until they came to [the province of] Pamphylia. 25) After they had proclaimed the message in [the town of] Perga [in the province of Pamphylia], they went down to Attalia [a seaport of Pamphylia].**

**21.)** The preacher's courage continued. And their results continued. *Many were led to become disciples*.

- Speaking of courage, they returned to the lion's den.

- They probably avoided preaching in public places as they retraced their steps and focused on the new disciples.

**22.)** Not "Once saved, always saved." Falling away is a genuine possibility and idolatry had its allurements and social pressures from friends and neighbors.

- There is an eternal or inheriting phase to the Kingdom of God. Galatians 5:21 with Colossians 1:12-13; 4:11. We are citizens now, but we inherit later just as those leaving Egypt were counted among Israel after crossing the Red Sea, but they did not inherit their land until they crossed the Jordan.

**23.)** A plurality of *elders* was appointed. The church in this regard is somewhat like the Jewish synagogue where each congregation is self-governed by elders. Many of these men could have been Jewish synagogue elders and would have quickly qualified to be elders in the emerging churches.

- *Appointed*: From the Greek "To stretch out the hand." It was probably Paul and Barnabas laying hands on the newly appointed elders.

- Acts 6 makes clear how local leaders were chosen. It included the approval of those being led.

- The church was already on its own! The preachers had done their part. Sustaining the group was up to the *Lord*.

**25.)** No results are mentioned at Perga. Even the inspired men did not have success in every place.

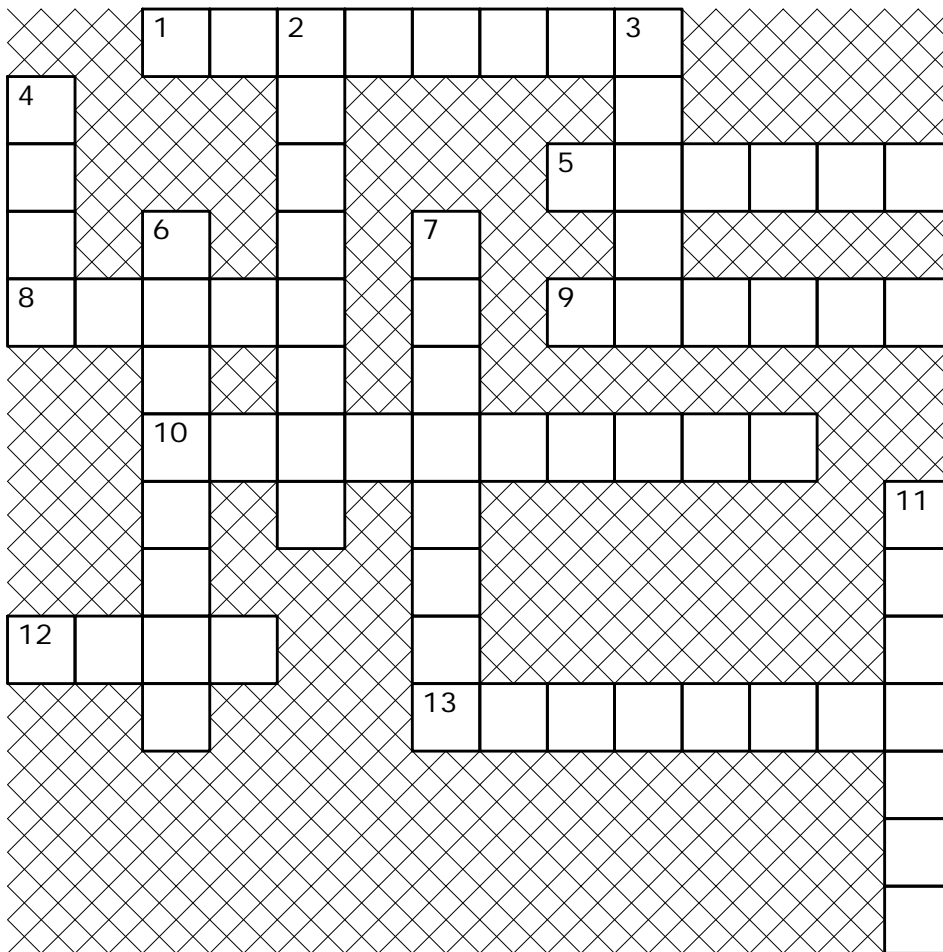
- There are photos of Perga and Attalia on the Internet at:

<http://www.exploreturkey.com/perge.htm>

<http://www.exploreturkey.com/antalya.htm>

<p><b>14</b></p>	<p><i>An Understandable Version of ACTS</i> by William E. Paul</p>	<p><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
<p><b>The Team Returned to Antioch and Reported</b></p>	<p><b>26) And from there they sailed to Antioch [in Syria], from where they had [originally] been committed to God's favor for [carrying out] the work which they had just completed. 27) And when they arrived [in Antioch of Syria], they gathered the church together and reported everything that God had done through them and how He had opened a door [of opportunity] for the [unconverted] Gentiles to [enter] the faith. 28) And they stayed with the disciples [there at Antioch] for quite some time.</b></p>	<p><b>26.)</b> The team could identify when the assignment had been completed. Their task was to plant churches in major cities. Local men and women would carry the message to the countryside. Paul makes a clear statement about this strategy in 1 Thessalonians 1:8.</p> <ul style="list-style-type: none"> <li>- The Spirit had called the men, the church committed them to the work.</li> </ul> <p><b>27.)</b> The <i>gathering</i> shows that this was not a normal Lord's Day meeting.</p> <ul style="list-style-type: none"> <li>- They described God's direct support for their work.</li> <li>- Reporting is a worthy purpose for a church <i>gathering</i>.</li> </ul> <p>The <i>Gentiles</i> had entered the door of <i>faith</i>, not the door of a legal library.</p> <p><b>28.)</b> This brings to a formal close what we generally call Paul's First Missionary Journey.</p>

Acts - AUC, Chapter 14  
by Charles Dailey



Jul 21, 1998

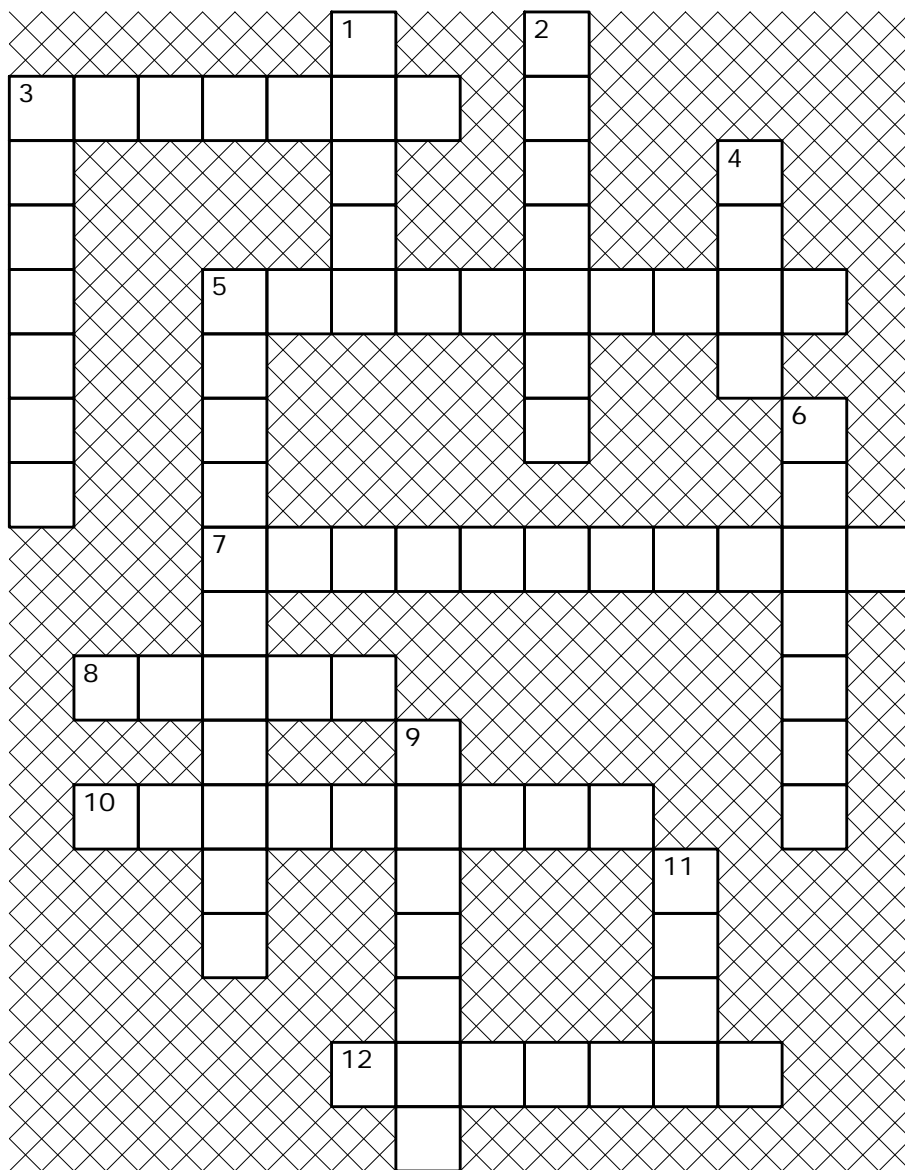
Across

1. Our favor with God is \_\_\_\_\_.
5. Entering God's kingdom requires \_\_\_\_\_.
8. The people from Iconium intended to \_\_\_\_\_ Paul and Barnabas.
9. Paul was mistaken for \_\_\_\_\_.
10. Bulls were brought as \_\_\_\_\_.
12. The handicapped man at Lystra could not use his \_\_\_\_\_.
13. The people of Lystra spoke in the dialect of \_\_\_\_\_.

Down

2. God did not leave the nations without \_\_\_\_\_.
3. The next stop following Lystra.
4. The people of Lystra thought Barnabas was \_\_\_\_\_.
6. Evil men \_\_\_\_\_ minds against the brethren.
7. The kind of harvests God had brought to the people of Lystra.
11. The last port before Antioch.

Acts Chapter 14 comments  
by Charles Dailey



Jul 21, 1998

Across

3. The pagan worship was \_\_\_\_\_.
5. There is an \_\_\_\_\_ phase to the Kingdom of God.
7. Tearing clothes shows \_\_\_\_\_.
8. The preachers had a brush with \_\_\_\_\_.
10. Idolatry has its social \_\_\_\_\_.
12. Another name for Hermes.

Down

1. Luke notes the healed man's handicap was from \_\_\_\_\_.
2. After being left for dead, Paul went \_\_\_\_\_.
3. The crowd connected Paul and Barnabas with their local \_\_\_\_\_.
4. An apostle is one who is \_\_\_\_\_.
5. The troublemakers came from Antioch and Iconium \_\_\_\_\_.
6. Reporting is a worthy \_\_\_\_\_ for a church meeting.
9. Another name for Zeus.
11. A problem that plagues preachers.

1) Certain men [i.e., believers, see verse 5] came down from Judea [to Antioch of Syria] and began teaching the brothers this: You cannot be saved unless you are circumcised according to the custom [required] by Moses. 2) After Paul and Barnabas had a heated debate and argued with these men [over this issue], the brothers [of the Antioch church] decided that Paul and Barnabas, along with certain others, should go up to Jerusalem and discuss the question with the apostles and elders there. 3) So, they were sent on their way with the backing of the [Antioch] church and traveled through both Phoenicia and Samaria, telling them about the conversion of the Gentiles. This brought great rejoicing to all the brothers [who heard about it]. 4) When they arrived in Jerusalem they were welcomed by the church, together with the apostles and elders, and then reported everything that God had done through their ministry.

5) But certain believers, [who had been] members of the sect called Pharisees [i.e., a strict sect of the Jewish religion], began saying, "It is necessary to circumcise people [see verse 1] and require them to keep [the ordinances of] the law of Moses."

A new threat to the future of the church came from its place of birth. Men that came to be called Judaizers could not accept the core value of salvation by faith. They taught that Faith + *circumcision* = *salvation*. This would have made the church a Jewish sect that believed in Jesus as the Christ.

- They claimed authority, but lacked it. 15:24.

2.) There is a time to *debate*. Many of the things that get the emotion today aren't worth the effort, but the very nature of Christianity was at stake in this case.

- The Antioch Church did not regard Paul's status as an inspired Apostle as highly as we do today.

- The two preachers, recently returned from a God-blest preaching tour, were sent to *Jerusalem* to confer with other inspired *apostles and elders*.

3.) This was an expenses-paid trip for the delegation from Antioch. There must have been four or more.

- Paul and Barnabas told the stories of God working with them on their trip into Asia.

- These reports were made among Jewish and Samaritan brethren, but not Gentiles, because the report of conversions among the Gentiles brought rejoicing.

4.) Paul had returned to Jerusalem, the location of his graduate schooling in the Jewish Law, but his message had become one of salvation by faith in Christ for men of every race.

- They made it clear that **God** had been working with them.

- This was a general church meeting.

5.) The leaders gave the dissenters a chance to be heard. They were not ostracized or banned in some manner.

- It appears that some in the heart of Judaism said, "If you can't lick 'em, join 'em." So some had indeed confessed Jesus as the Christ, but Jesus was not Lord to them. The Law of Moses remained supreme. See note below.

- It is clear there were no Gentile Christians in the Jerusalem church or the question would have been settled before.

"One should understand that circumcision was viewed by these Jewish teachers as a pledge to keep the entirety of the Law of Moses. Thus did a group of pious, moral, and conscientious Jewish teachers — who had been taught all their lives that the Law of Moses embodies the requirements of holiness to Yahweh — take it upon themselves both to protect the integrity of biblical revelation and to make a sincere effort to elevate the spiritual lives of the new Gentile believers at Antioch. There is no indication that these men had a sinister motive of wanting to keep the Christians at Antioch from their Messiah. To the contrary, they wanted them to receive Jesus as the Messiah but assumed that could only be done via the same perspective that had allowed them to know him."

- Rubel Shelley in *Falling in Love with Jesus' People*, page 164. Published by College Press, 1998.



6) So, the apostles and elders [of the Jerusalem church] met together to discuss this problem. 7) And after many questions were asked [about it] Peter stood up and addressed the assembly [including the former Pharisees who were now brothers]:

"Brothers, you are aware that some time ago God decided that, from among your number, it would be through my ministry that the Gentiles would hear and believe the Gospel message. 8) And God, who knows [all people's] hearts, gave His testimony [to their acceptance] by giving them the Holy Spirit just as He did to us [See 11:15-17]. 9) And He did not discriminate between us [i.e., Jews] and them [i.e., Gentiles], cleansing their hearts [also] by faith [in Jesus]. 10) Why are you putting God on trial by trying to harness the disciples with a burden [i.e., compliance with the law of Moses], which neither our forefathers nor we could possibly bear? 11) For we believe that [both] we [Jews] and they [Gentiles] will be saved in the same way, through the unearned favor of the Lord Jesus."

6.) Rather than have a great open meeting of the church, the leaders met in executive session to discuss the problem.

7.) There were questions. This was a potentially severe change from the customs they had known and practiced.

- The Christians in the Jerusalem congregation were still observing the Law. The vital question was "Is it required for salvation?"

- Luke records Peter's words in some detail. He was the man who had opened the door for the Gentiles through faith and without circumcision and Law-keeping. Peter was first among the Twelve.

- Accepting the doctrine of salvation by grace would only be consistent with decisions some of them had reached some years back and are recorded in Acts 11:18.

8.) The evidence of God's view is that He gave the Gentile household of Cornelius the Holy Spirit.

- None of the speakers here relied on direct revelation for authority, but cited past events. This was also being led by the Holy Spirit.

9.) Faith is the operative word.

- Peter remembered the sheet event on Simon's roof.

- God gave Gentiles cleansed hearts without obedience to the Law of Moses.

10.) The Judaizers wanted to burden the disciples with keeping the Law. One example is the extensive dietary rules of the Law.

11.) Peter gives his conclusion: Salvation is not through the works of the Law, but through the grace of God and applies equally to Jews and Gentiles.

- On this note of grace, Peter drops from Luke's narration and we do not hear from him again in Acts.

Barnabas and Saul: God Has Worked Through Us

12) The whole crowd remained quiet as they listened to Barnabas and Paul reporting on the [miraculous] signs and wonders God had performed among the Gentiles through them. 13) Then, after they finished speaking, James [the Lord's half-brother, See 12:17] spoke up and said,

"Brothers, listen to me. 14) Symeon [i.e., Peter] reported how God first sent [someone to preach] to the Gentiles in order to reach a group of them [with the Gospel message] for His name. 15) And this was predicted by the message of the prophets when they wrote [Amos 9:11ff],

16) 'AFTER THESE THINGS [have transpired], I WILL RETURN [to my people] AND WILL REBUILD THE TABERNACLE [i.e., the Temple] OF DAVID, WHICH HAS BEEN DESTROYED. I WILL REBUILD IT FROM ITS RUINS AND REESTABLISH IT, 17) SO THAT THE REST OF MANKIND, INCLUDING ALL THE GENTILES [or nations], MAY SEEK AFTER THE LORD AND BE CALLED BY MY NAME. 18) THIS IS WHAT THE LORD SAID WHEN HE PREDICTED THESE THINGS LONG AGO.'

19) So, my advice is not to make it difficult for those who turn to God from among the Gentiles, 20) but to write [urging] them to avoid [eating] what is contaminated by [its association with] idol worship, from sexual immorality, from [eating] strangled animals and from [drinking] blood. 21) [For] every city has had for many generations people who proclaim [the teaching of] Moses, reading [his writings] in the synagogues every Sabbath day."

James: The Prophets Pointed to the Salvation of Gentiles

12.) The second speaker or speakers were *Barnabas* and *Paul* reporting what God had been doing with them. The *miracles* were God's certification of their teaching and work.  
- Luke has already detailed these *signs and wonders* in chapters 13 and 14.

13.) The third speaker, James, was not an Apostle, but highly respected elder in the Jerusalem Church. Acts 12:17.  
- The others speakers had not appealed to their personal authority, but to God's visible and measurably dealings through them.

14.) James does not cite personal experience as the previous speakers had, but the authority of the Scripture. Remember, if anyone represents the "old guard" of devout Israelites, it is James.

15.) Accepting Gentiles is not a repudiation of the Law of Moses, but a fulfillment of the *prophet* Amos. His words are also inspired and from the same Scripture that contains the Law.

16.) This quotation follows the LXX version, with variations.  
- *After these things*: After Israel's return from Babylon.  
- Probably the *tabernacle* refers to the tent or house of David. It was *rebuilt* when Jesus came to David's Throne. Luke 1:32. Christ now reigns on David's Throne over the church. Matthew 28:18-20.

17.) The *Gentiles* did not have to become Jews, be circumcised and keep the Law of Moses. They would no longer be Gentiles.

- *Name*: The *name* Christian was first give to the multi-cultural church at Antioch. Acts 11:26.

18.) Perhaps Genesis 12:3 is predicting the conversion of Gentiles as well as the children of Abraham.

19.) James says to grant Gentiles liberty.  
- He appears to be chairing the meeting.

20.) However, there were three or four ancient issues of purity that demanded immediate conformity. There were no written Christian documents - epistles - as yet to clarify these:  
- Avoid meats sacrificed to *idols* and so avoid idolatry. Since Genesis 1, God has not tolerated competition.

- Sex outside of marriage is a moral issue as established in Genesis 2:24. In the pagan world it was not a *moral* issue and sometimes even an act of worship.

- *Drinking blood* was forbidden to God's people long before the Law of Moses. Genesis 9:4.

21.) "We will write to the Gentile brethren. Jewish brethren still learn these truths in the synagogues."

22) Then it seemed wise to the apostles and the elders, [along] with the entire church, to select men from their number and send them with Paul and Barnabas to Antioch. So, they chose Judas, who was [also] called Barsabbas, and Silas, [who were] principal men among the brothers.

23) This is what they wrote [in the letter]:

"[This is] from your brothers, the apostles and elders [of the Jerusalem church]: Greetings to [our] Gentile brothers in Antioch, Syria and Cilicia. 24) We have heard that certain [men] who left here have been upsetting you people and [even] undermining [some people's] spiritual lives by what they have been teaching. This was done without our authorization [or approval]. 25) So, after we came to full agreement, it seemed wise to us to choose [two] men [See verse 22] to accompany our dear Barnabas and Paul, 26) who have risked their lives for the name of our Lord Jesus Christ. 27) Therefore, we are sending Judas and Silas [with them] to tell you [these same] things in person. 28) For it was the judgment of the Holy Spirit, and we agreed, that no greater burden be placed on you people than the following necessary things: 29) Avoid [eating] things sacrificed to idols; avoid [drinking] blood; avoid [eating] things [that were] strangled [to death] and avoid sexual immorality. If you avoid [all] these things, you will be doing well. Goodbye."

22.) There was a uniform agreement that salvation was by faith in Jesus and included the Gentiles.

- The *Apostles* had universal authority from Christ; the *elders* held authority at Jerusalem.
- This must be a second PUBLIC meeting.

- Sending *Judas* and *Silas* rules out the possibility of creating a forged or altered document.

23.) This is the first *written*, inspired document of the church.

- The answer is in the first sentence. They are *brothers* without circumcision and the Law.
- *Greetings*: Used only in James 1:1. This hints that the letter was penned by James.
- Again it is affirmed that *Gentiles* are *brothers*.

24.) They had *heard* from the delegation coming from Antioch.

\* The letter opens with a disclaimer: "We did not send . . . ."

- This false teaching had raised the question with many: "Am I a Christian?" "Am I saved?"
- They were members of the Jerusalem Church, but spoke without *authority*.

25.) There was unanimity among the leaders. The Antioch Church needed to hear this.

- Barnabas was better known in Jerusalem than Paul and so his name appears first while the team is there.

26.) Here is a strong commendation of Barnabas and Paul.

- *risk* as in 13:50; 14:5, 19.

27.) Not only will there be a written document, but two respected prophets (verse 32) to verify this verbally.

28.) They could determine the *Holy Spirit's* view by the things that had been happening as well as by Scripture.

- The Law of Moses has many burdensome rules. See example in Exodus 34:20, 25, 26.

29.) This probably implies staying out the idols' temples as well as not eating the meat sacrificed to them.

- These items are discussed in the notes of verse 20.

30) So, when Paul, Barnabas, Judas and Silas left [the meeting] they went down to Antioch and, after gathering a large group [of the church] together, they presented the letter to them. 31) And when they had read it, the people [of the Antioch church] rejoiced over the encouragement it gave them. 32) And Judas and Silas, who also were prophets, exhorted and strengthened the brothers with many [other] words. 33) After they [Judas and Silas] had spent some time [there in Antioch], the brothers [in Antioch] sent them [back to Jerusalem]. A peaceful spirit prevailed [among all of them]. {{Some manuscripts add verse 34) But Silas decided to stay on [at Antioch]}}. 35) But Paul and Barnabas remained in Antioch and, along with a number of other [brothers], taught and proclaimed the message of the Lord [there].

36) Then after some days Paul suggested to Barnabas, "Let us go back and visit the brothers in all the towns where we proclaimed the message of the Lord, to see how they are doing." 37) Barnabas [agreed, and] wanted to take John Mark [his cousin, See Col. 4:10] with them. 38) But Paul was not at all in favor of taking someone who had left them and refused to continue on in the work [of preaching the Gospel] when they were in Pamphylia. [See 13:13]. 39) A heated discussion developed [over this matter] so that Paul and Barnabas went their separate ways [over it], with Barnabas sailing for Cyprus and taking [John] Mark with him. 40) But Paul chose Silas and, after being commended to the [care and] favor of the Lord by the brothers, he left, 41) traveling through Syria and Cilicia, strengthening the churches [along the way].

30.) Now Paul is again mentioned first. Away from Jerusalem, he is the acknowledged leader.

- This was not a standard Lord's Day meeting, but one that was specially called so the travelers could report.

31.) The church needs to be encouraged, especially following periods of uncertainty and controversy.

32.) Here are two things *prophets* do: *exhort* and *strengthen the brothers*. In this respect, they are like many preachers today. Their work was not limited to foretelling the future.

33.) There was clearly peace and harmony between the two influence centers. One theory has it that the Jerusalem leaders were continually critical of the Gentile *brethren*, but there is no hint of anything less than full acceptance in these words.

- *Peace* is appreciated against a background of troubling issues in the church. One value in having trouble is the heightened awareness of peace when it passes.

35.) Paul and Barnabas *taught* the church and *proclaimed* the message of the Lord - perhaps in the market places.

- Life was normal again in the Antioch church.

36.) Taking the message of the Lord to non-Jews was Paul's special calling (Acts 9:15). He aggressively planned his next moves.

- *visit* in the sense of helping, looking after.

37.) *Barnabas* liked to help the underdog. He did it for Paul (Acts 9:27) and now he will do it for *John Mark*.

38.) Paul stoutly disagreed. The wording here sounds like there was something in the task ahead that had caused John Mark to retreat to Jerusalem.

- Paul later changed his mind about John Mark. 2 Timothy 4:11.

39.) Both of these men were leaders and insisted on their own views.

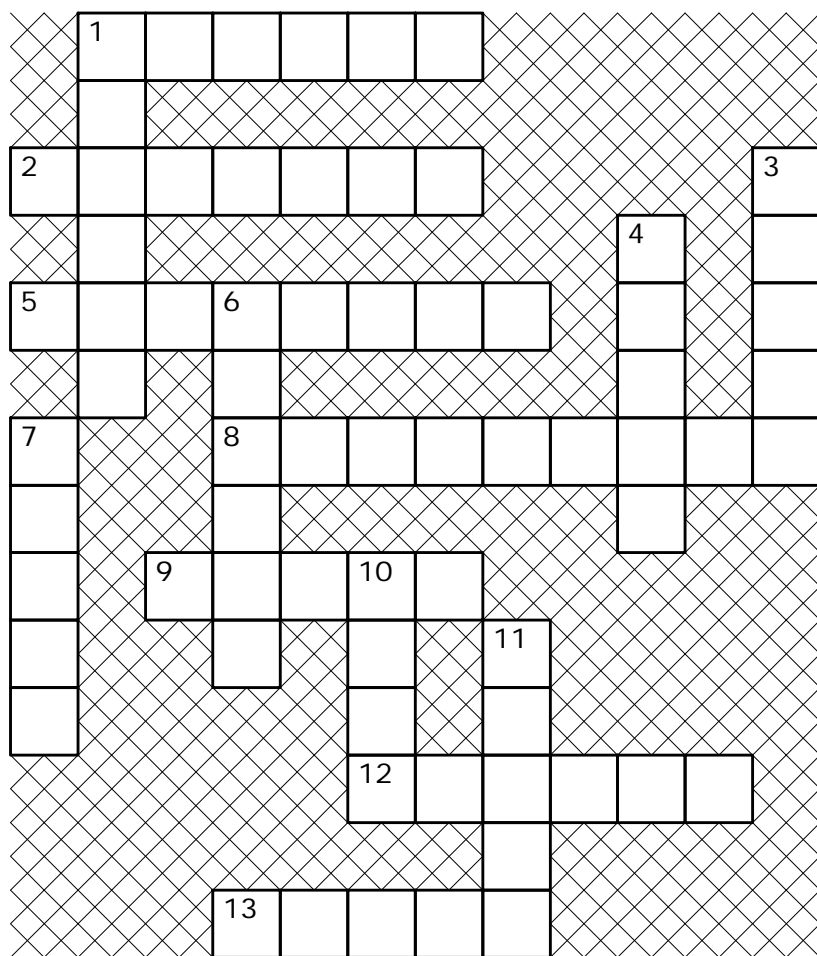
- Two teams were formed and God's work benefitted from the difference in viewpoint.

- Barnabas went back to his homeland.

40.) The church sent Paul and Silas out with prayer. No such mention is made of sending Barnabas.

41.) We have not heard of some of these churches before. This shows that more evangelism and church planting was going on than Luke records for posterity.

Acts - AUV, Chapter 15  
by Charles Dailey



Jul 22, 1998

Across

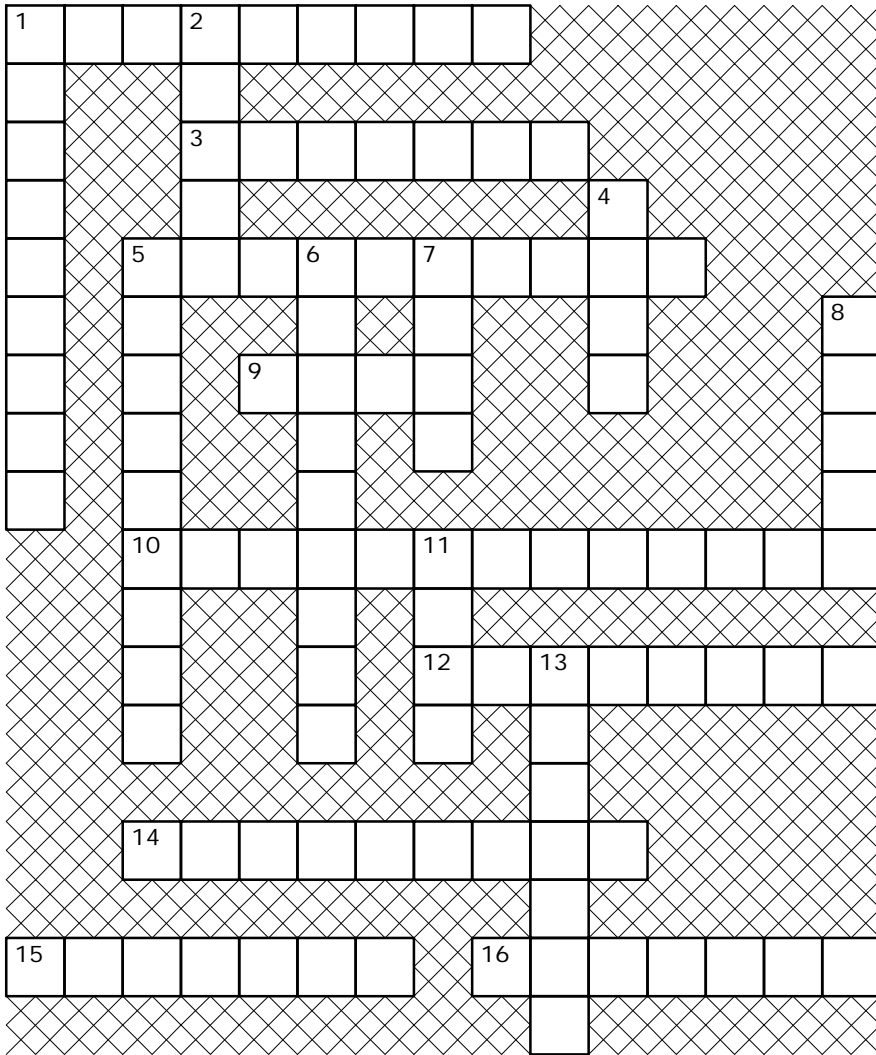
1. The debate in verse 2.
2. The men went to Jerusalem with the \_\_\_\_\_ of the Antioch Church.
5. At Jerusalem, the delegation was \_\_\_\_\_.
8. A minority of believers were from the sect of the \_\_\_\_\_.
9. Sent from Jerusalem to Antioch.
12. Alternate name for Peter.
13. Paul chose him rather than Barnabas.

Down

1. The discussion between Paul and Barnabas.
3. Sent from Jerusalem to Antioch.
4. The first speaker at Jerusalem.
6. Barnabas sailed for there.
7. Hearts are cleansed by it.
10. James quoted from this prophet.
11. The third speaker at the assembly.

Acts Chapter 15 comments

by Charles Dailey



Jul 23, 1998

Across

1. James appealed to the authority of \_\_\_\_\_.
3. For the Judiazers, the Law of Moses remained \_\_\_\_\_.
5. None of the speakers relied on direct \_\_\_\_\_.
9. The Judiazers would have reduced Christianity to a Jewish \_\_\_\_\_.
10. The miracles of Paul and Barnabas were their \_\_\_\_\_ from God.
12. Barnabas liked to help the \_\_\_\_\_.
14. The Judiazers spoke at Antioch without \_\_\_\_\_ from Jerusalem.
15. Paul had a special \_\_\_\_\_ to work with Gentiles.
16. Amos was a \_\_\_\_\_.

Down

1. The vital question: Is Law keeping required for \_\_\_\_\_.
2. Sex outside of marriage is a moral \_\_\_\_\_.
4. Judaizers could not accept the \_\_\_\_\_ value of salvation by faith.
5. Report of conversions about the Gentiles brought \_\_\_\_\_ from the Jews and Samaritans.
6. The apostles and elders met in \_\_\_\_\_ session.
7. We do not hear from Peter again in \_\_\_\_\_.
8. Barnabas was better \_\_\_\_\_ in Jerusalem than Paul.
11. There must have been at least \_\_\_\_\_ men going to Jerusalem.
13. The Law was burdensome in its \_\_\_\_\_ rules.

## Timothy Joins the Team

1) When Paul came to Derbe and [then] to Lystra, he met a certain disciple named Timothy, whose mother was a Jewish believer, but his father was a Greek [i.e., Gentile]. 2) This young man had a very good reputation among the brothers at Lystra and Iconium. 3) Paul wanted him to travel with him [on a preaching mission] so he had him circumcised in order to avoid prejudice by the Jews in that area, for everyone knew that his father was a Greek. 4) And as they traveled through the towns [of Asia Minor] they presented [to each church] the requirements they were to observe that had been decided on by the apostles and elders of the Jerusalem church. 5) So, the churches [of the region] were being [spiritually] strengthened in the faith and grew in number daily.

Luke now introduces us to a man who would become a major player — *Timothy*. His mother was Eunice and his grandmother was Lois. That is an excellent name. 2 Timothy 1:5 (The name of this scribe's wife.)  
 - *Timothy* means "Honoring God."  
 - His mother was a spiritually single *believer*. *Timothy's father* was not only a *Greek*, but Luke implies that he was not a Christian either.  
 2.) Having a good reputation is always important in Christian circles. Eccl 7:1 - "A good name is better than a good ointment . . ."  
 3.) Paul probably wanted him to *travel* and serve in a role like John Mark at first.  
 - Shelley remarks that "Pointless offense of others is not in keeping with the nature of love for one's fellows." So Timothy was circumcised. They were adapting to the *prejudices*, not requiring circumcision for salvation.  
 4.) They delivered the list of four items. Acts 15:23-29.  
 5.) The *churches* experienced *daily* growth, not weekly or monthly.

6) And then Paul, Silas, Timothy [and perhaps others by now] traveled through the districts of Phrygia and Galatia [i.e., provinces of central Asia Minor] because [an inspired message from] the Holy Spirit would not permit them to proclaim the message in Asia [i.e., the westernmost province of Asia Minor]. 7) When they came near Mysia [i.e., a northwestern province of Asia Minor] they attempted to travel into Bythia [i.e., a northern province of Asia Minor] but [an inspired message from] the Holy Spirit of Jesus would not allow them to, 8) so they went on through Mysia and came down to Troas, [i.e., a seaport on the Aegean Sea, from which they sailed over to Europe]. 9) Then one night [while asleep] Paul had a vision [i.e., an inspired dream] in which a man from Macedonia [i.e., northern Greece] stood in front of him begging, "Come over to Macedonia to help us." 10) After seeing [the man in] the vision, we immediately made every effort to go to Macedonia, concluding that God had called us to proclaim the good news [about Jesus] to the people there. [Note: This is first use of "we" and "us" in the book of Acts and indicates that Luke, the writer of Acts, joined the party at this point. See 1:1 with Luke 1:1-3].

11) After setting sail from Troas we headed straight for Samothrace [i.e., an island in the Aegean Sea] and the next day we went on to Neapolis [i.e., a seaport in Macedonia], 12) and from there to Philippi, a city of the principal district of Macedonia, [which was] a Roman colony. We stayed in this city for a number of days.

6.) The team made their own decision on where to go, not waiting for the Spirit's "guidance." God expects us to plan carefully and then carry out the plan.

- The Spirit would not *permit them* certain choices. Those options were closed. This would have been puzzling to all of the team members.

7.) Their next plan was not allowed either. This must have puzzled them more. Rather than providing a positive guidance, the *Spirit* kept them from executing their plans, but Paul returned later to this area.

- We do not know how the Spirit communicated with them, whether dream or vision or by circumstances.

8.) Was Paul sick and needed to see a doctor? Galatians 4:12-14.

- At this point, Paul met Dr. Luke, the author of Acts, in Troas. They may have known each other before. *Eusebius* says Luke was of "Antiochian parentage" (Book 3, Chapter 4, third paragraph) and Paul may have known him there.

9.) The group was still puzzled on where they were to be going. God had his special timing and they did not know his timetable before the vision.

- The *vision* WAS the Spirit's leading, a big step into the heart of Greece. Aside from a church at Rome, we do not know of the message of the Lord having been preached in Europe before this.

10.) Luke begins a "we" section of the book.

- "The King's business requires haste." They began looking for transportation *immediately*.

- *us*: Luke may have been a proclaimer before this call. He took the leadership of the first church that was established — Philippi.

11.) They traveled on small coastal vessels that generally were in a port at night.

- Neapolis is the port city of Philippi.

- Photos are at: <http://www.vacation.net.gr/p/kavala.html>

12.) Philippi was a *colony* of retired Roman soldiers. It may have been an active outpost, too. The town was named after Philip of Macedon and was considered an extension of the city of Rome.

- The *Greek Ministry of Culture* maintains a Web-site dedicated to Philippi at:

<http://www.culture.gr/2/21/211/21118a/e211ra01.html>



13) On a [particular] Sabbath day we went outside the city gate to a place beside a river where we thought people gathered for prayer. We sat down and began speaking [about the Lord] to some women who had gathered there. 14) A certain woman named Lydia, from the town of Thyatira, who sold purple cloth [for a living], was there. She was a worshiper of God and when she heard us [telling about salvation through Christ], the Lord opened her heart to respond to the message being spoken by Paul. 15) And when she was immersed [into Christ], along with her household [i.e., possibly relatives and/or employees] she urged us, saying, "If you consider me to be a faithful disciple of the Lord, come and stay at my house." And she insisted that we go [to her house].

16) At a later time, when we were going to that [same] place of prayer, we met a certain young woman who was dominated by an [evil] spirit, [claiming to be] able to tell people's fortunes. This [claimed] power was the source of considerable income for the girl's slave-owner. 17) She followed Paul and us, shouting, "These men are servants of the Supreme God and they are proclaiming to you the way to be saved." 18) And she kept this up for a number of days. But Paul was very disturbed [over what she was doing] and [finally] turned [to her] and said to the spirit [in the girl], "I command you in the name of Jesus Christ to come out of her." And the evil spirit did come out [of her] immediately.

13.) Worshipers of God without a synagogue always gathered by the nearest body of water.

- This was probably the River Gangites, a small body of water about one mile from town.
- We included Luke, Paul, Silas and Timothy.
- No men are mentioned and it took 10 located family men to form a synagogue.
- The "Man from Macedonia" turned out to be a group of women!

14.) Lydia was a saleslady and owned a business extensive enough that she had a large home and other women on her staff.

- Lydia was not a Jewess, but a proselyte to Judaism.
- Much to her credit, she heard and responded as Paul told her about the Hope of Israel.

15.) Immersion was a part of the message. It was not a ritualistic option added weeks or months after the decision was made to respond to the Lord.

- The message had been discussed in their household gatherings and all of the members agreed that it was right.
- Her business was persuading men to act. Now she used her skills on the reluctant evangelistic team. She urged them to stay at her house. One translator said, "She just made us come." Hospitality is a godly virtue.

16.) While walking out to the river (verse 13) the team met a young lady possessed by an evil spirit. She was not out of control like some demon-possessed people in the Gospels. She told fortunes with her powers and her proprietors pocketed the profits from her prophecies.

- Note that Doctor Luke acknowledged control by a spirit.

17.) This is the last of the "we/us" statements for a while. The team will leave Luke behind when they leave Philippi.

- Her fortune-telling skills were accurate in this case and she served to get the attention of townspeople.
- A key ingredient in her shouting was that the team was proclaiming the way to be saved. The ideas of being lost and saved may have been entirely new here.

18.) Jesus had stopped the mouths of demons because He did not want the reputation of being in a coalition with them. Mark 1:24-25. Paul chose the same course here.

- It sounds like the group met more than weekly because Luke says she kept this up for a number of days.
- As an add-on Apostle of Christ, Paul had the power to cast out evil spirits. Mark 16:17.

19) But when the girl's slave-owners saw that their prospects for income [from her activities] were [now] gone, they grabbed Paul and Silas and dragged them to the open shopping market, in front of the authorities. 20) And when they brought them before the city officials, they made this charge [against them]: "These Jewish men are causing too much trouble in our city, 21) and they are teaching people to observe customs which we Romans are not permitted to accept or practice." 22) Then the large crowd began attacking them, and the city officials had their clothes ripped off and ordered them to be beaten. 23) After beating them severely, they threw them in jail and ordered the jailor to have them securely guarded. 24) After receiving these orders, the jailor threw them into the maximum security cell and had their feet securely fastened in wooden restraints.

19.) Paul had annihilated the prospects for these pimps and they were provoked.

- Using a citizens' arrest, they dragged *Paul and Silas* into the *shopping* mall where city *authorities* conducted official business each day.

- This is a rare case of Gentiles opposing the team, but the issue was cash and not convictions.

20.) In this Roman colony, saying "*These Jewish men . . .*" was an anti-Semitic statement. The truth was they were also Romans citizens, regardless of their race, and were protected by the laws of Rome.

21.) These pocket-book provoked pretenders did not care about what the team *taught*, but they were seeking revenge.

- "Vengeance has no foresight." --*Napoleon Bonaparte*

- These slave-owners are suddenly civic-minded.

22.) Emotions were running high. Justice has no input where the *crowd* is out of control.

- The beatings were not the restricted ones delivered by the Jews. There was no legal stopping point to a Roman beating.

23.) Luke mentions the beating twice. These men were beaten like Christ was beaten - without a cause. Paul recalled this incident years later. 1 Thessalonians 2:2

24.) It was business as usual for the jailor. The word *threw* is used in both 23 and 24. This does not sound gentle.

- Additionally, their feet were placed in stocks, boards with holes cut for their feet. Like gigantic ancient foot-cuffs.

**25) But about midnight Paul and Silas were praying and singing hymns to God while the [other] prisoners listened. 26) Suddenly there was a terrible earthquake which violently shook the foundation of the jail. Immediately all the [cell] doors swung open and everyone's chains fell off. 27) The jailor, who was awakened from sleep [by the commotion] saw the jail doors open so drew his [short] sword and prepared to kill himself, assuming that all the prisoners had escaped.**  
[Note: He would have faced a humiliating execution himself if he had allowed capital offense criminals to escape. With that prospect in view, it was considered honorable by the Romans for a person to commit suicide]. **28) But Paul shouted out, "Do not hurt yourself, for everyone is [still] here." 29) The jailor called for torches [to be brought], then rushed in [to the cell block], shaking with fear, and fell down [on his knees] before Paul and Silas. 30) After bringing them out [of the jail area] he said, "Sirs, what do I have to do to be saved?" 31) Paul and Silas said, "You and your family can be saved if you [all] believe in the Lord Jesus." 32) Then they [continued to] speak the message of the Lord to him and everyone [else] in his household. 33) The jailor immediately took Paul and Silas, and cleansed [and soothed] their wounded [backs] and then he and his [believing] household were immersed [into Christ]. 34) Then he brought them up into his house and prepared a meal for them. So, he and everyone in his household, who had believed in God [and were immersed], rejoiced greatly.**

**25.)** Pain during the day is one thing, but the same pain at night can keep us awake. No doubt Paul and Silas experienced great pain from both the beating and the throwing into jail. Their response was to pray and sing. The other prisoners had never heard the likes of this. These "new guys" had hope.  
 - *Hymns* were very unusual sounds from within a prison. This clearly defines *hymn* as vocal-only singing. The psalm is accompanied by an instrument.

**26.)** Some wit called this the jailor's New Birthday *quake*.  
 - While *earthquakes* were common here, we note God's marvelous timing with a few special *earthquake* features added.  
 - This is the third *jail* break in Acts. Even though the stocks were opened (implied in verse 30), no one left.

**27.)** Paul must have been able to see the *jailor*. He both knew the Roman custom that the *jailor* would kill *himself* and that he was about to do so.

**28.)** More *shouting*. It is a miracle that all of the prisoners stayed in jail.  
 - *Paul* the prisoner was now in power.

**29.)** Such a role reversal! The *jailor* is *afraid* of the jailed.  
 - This *jailor* knew that something much larger than he had ever encountered was going on. These two itinerant preachers were jailed and that triggered an earthquake that loosed the prisoners. But they did not leave.  
 - Probably there had been lots of laughter among the officials and the jailor about their message of being "saved." No one had saved the preachers from a harsh Roman beating.

**30.)** The prisoners were secure and so the jailor's life was not at risk. Yet he asked "*what do I have to do to be saved?*" This implied a knowledge of God and a life hereafter.

**31.)** *Faith in the Lord Jesus* was the essential ingredient. Note the word "Christ" is missing because that is a message to Israelites and this family was either Greek or Roman.

**33.)** Repentance is a change of mind that leads to a change of conduct. This *jailor soothed the wounds* of the wounded.  
 - "Those who argue that the jailor obtained pardon by faith alone, leave the jail too soon. If they would remain one hour longer, they would see him immersed for the remission of his sins, and rejoicing in the knowledge of pardon after his immersion, not before it" - *J. W. McGarvey*  
 - *Immersion* was for salvation, not mainly for the public, so it was done immediately. Had it been for the public, it would have been scheduled so the public could attend.

City Officials Plan to  
Release Paul and Silas

35) The next morning the city officials sent their officers [to the jailor] with the message, "Release those men." 36) The jailor then informed Paul [of the officials' decision], saying, "The city officials have decided to release you so you may leave the jail [if] you go peacefully." 37) But Paul responded to the officials, "These city officials had us innocent Roman citizens publicly beaten and thrown in jail. Are they now trying to release us privately? No indeed! Let the officials themselves come and [publicly] release us."

Paul and Silas Leave Philippi

38) So, the officers reported what Paul had said and the city officials became fearful when they learned that Paul and Silas were Roman citizens. 39) So, they came and appealed to them [to leave peacefully]. Then the authorities themselves accompanied them out [of the jail] and asked them to leave the city. 40) When Paul and Silas left the jail they went to Lydia's house and, after seeing the brothers [and sisters gathered there] and encouraging them, they went on their way.

35.) Perhaps the earthquake and its timing bothered the *city officials*, too. They sent *officers* to have the *men released*.

36.) It is clear the prisoners were back in *jail*. After the back treatment from the *jailor* and a meal, Paul and Silas returned to their cell.

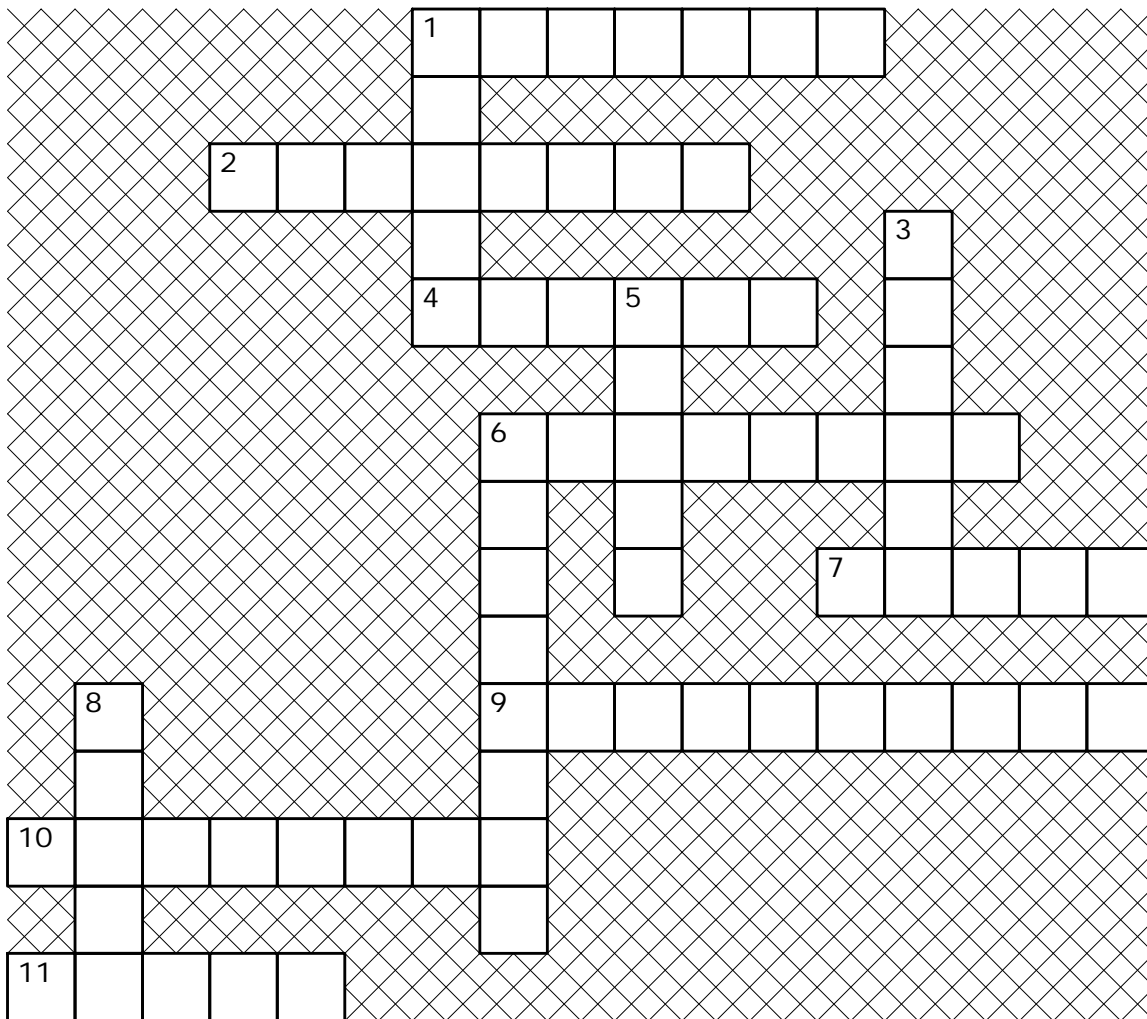
37.) This is followed by another earthquake of a different sort. The *city officials* had arrested, *beaten* and *jailed* two *Roman citizens*. Their very jobs were in jeopardy if this violation of *Roman* rights came to the ears of Roman rulers above them. - This arrest had no-doubt stigmatized some new believers. What had they gotten into? A public apology by the *officials* would put this *jailing* in a much better light. Paul held out for an apology.

38.) The earthquake continued. *The city officials* now learned they had been deceived by the covetous slaver-holders and the crowd. - Justice had miscarried completely.

39.) As Romans citizens, they had a right to remain, but the top-brass wanted this whole event off of their site and out of their sight. - Paul is still in charge. First it was the jailor who appealed to him, now it was the *city authorities*.

40.) *Paul* did agree, met with those assembled at *Lydia's house* and put the whole event in perspective for them, showing the Lord was in charge. Then *Paul and Silas* left, leaving Luke and Timothy. Luke remained in Philippi five years.

Acts - AUV, Chapter 16  
by Charles Dailey



Oct 28,2000

Across

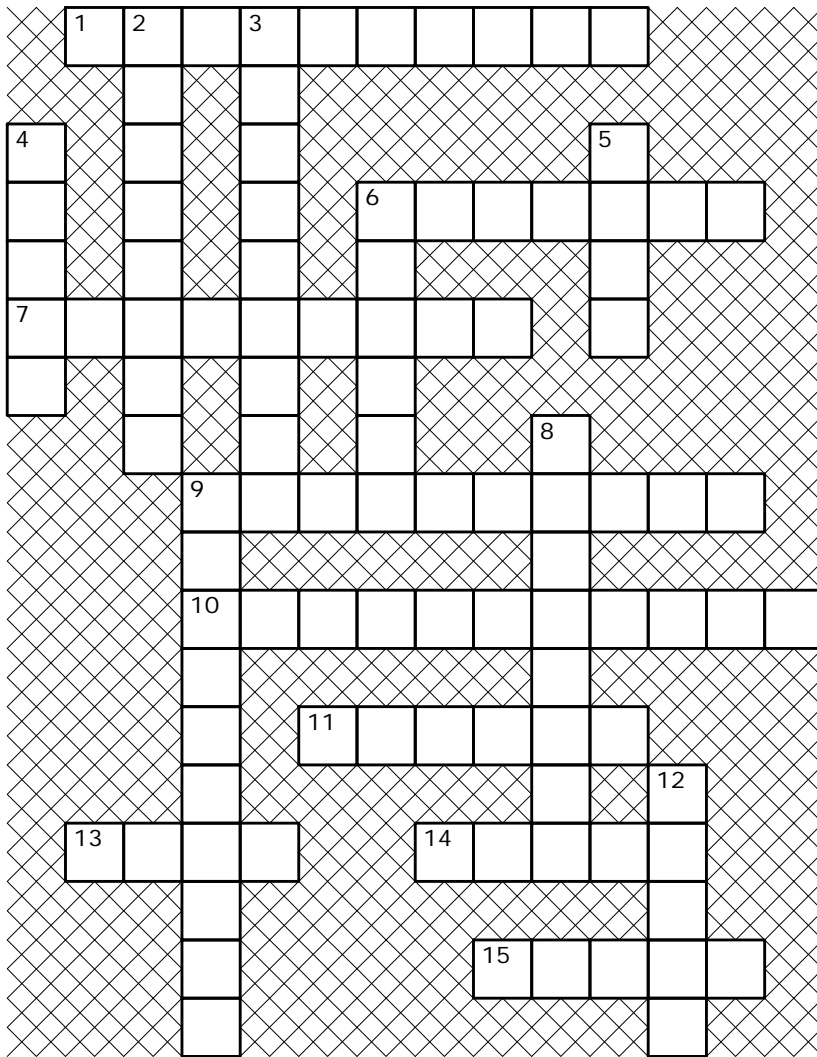
1. Day of worship.
2. Roman Colony
4. Overseeing the traveler's route.
6. Preachers were beaten \_\_\_\_\_.
7. Timothy's father.
9. Timothy had a good one.
10. Hymn time.
11. She insisted.

Down

1. Traveled with Paul.
3. On his knees.
5. Meeting place.
6. Paul and Silas were in maximum \_\_\_\_\_.
8. Churches grew \_\_\_\_\_.

Acts Chapter 16 comments

by Charles Dailey



Aug 3, 1998

Across

1. Eusebius writes that Luke was of \_\_\_\_\_ parentage.
6. 'Her proprietors pocketed the \_\_\_\_\_.'
7. Lydia was a \_\_\_\_\_.
9. Faith was the essential \_\_\_\_\_ for the jailor.
10. Some of the new believers at Philippi no doubt felt \_\_\_\_\_.
11. 'The jailor is afraid of the \_\_\_\_\_.'
13. Philippi was like an extension of \_\_\_\_\_.
14. Worshippers of God gathered by the nearest body of \_\_\_\_\_.
15. 'Paul the prisoner was now in \_\_\_\_\_.'

Down

2. Is the port city of Philippi.
3. \_\_\_\_\_ was a part of the message.
4. The Roman beating was \_\_\_\_\_.
5. Luke remained at Philippi for \_\_\_\_\_ years.
6. Timothy would become a major \_\_\_\_\_.
8. 'A good name is better than a good \_\_\_\_\_.'
9. The psalm is accompanied by an \_\_\_\_\_.
12. Lydia \_\_\_\_\_ the preaches to stay at her house.

1) **Now when they** [Note: A change from the use of "we" to "they" suggests that the writer Luke remained behind in Philippi at this point ] **had traveled through the [Macedonian] towns of Amphipolis and Apollonia, they came to [the city of] Thessalonica where there was a Jewish synagogue.** 2) **As his custom was, Paul went into the synagogue, [and] for three Sabbath days [in a row] he taught them from the Scriptures, 3) explaining and declaring that it was necessary for Christ to suffer and [then] rise again from the dead. Paul was saying, "This Jesus, whom I am proclaiming to you, is the Christ."** 4) **Some of the Jews were convinced [that Jesus was the Messiah] and so joined with Paul and Silas. Also, a large number of devoted Greeks [i.e., Gentiles] and leading women [joined their group].**

5) **But [other] Jews became jealous and, recruiting certain ungodly riffraff, they gathered a mob and brought the city to near-riot conditions. They [even] attacked Jason's house and attempted to bring Paul and Silas before the [assembly of] people.** 6) **When they could not find them, they dragged Jason and some other brothers before the city officials and shouted, "These men have turned the world upside down [i.e., disrupted society by their preaching] and have [now] come here also [i.e., to do the same thing in our community].** 7) **Jason has welcomed them and [now] all of them [i.e., Paul, Silas, Jason and the others] are going against the [Roman] laws of Caesar by saying that someone else is [our] king; that Jesus is [king]!"** 8) **When they heard [these charges], the crowds and [even] the city officials became very disturbed [by the situation stirred up by the Jews].** 9) **They made Jason and the others post bail, then released them.**

1.) The team of Paul and Silas left Philippi and journeyed west on the Egnatian Way, the major East-West highway across northern Greece. It was 33 miles to *Amphipolis*; 30 to *Apollonia*; 37 miles to *Thessalonica*. Evidently *synagogues* were not located in the first two cities. *Thessalonica* was the largest city on the highway and the principal city in Macedonia at that time. It was and is (Salonica) a seaport.  
- Walking shortly after a brutal beating must have been painful.

2.) Jesus had a *custom* of going to the *synagogue*. Luke 4:15. We need make church attendance such a priority that others could say that it is our *custom*.

- *Scripture* here is the Old Testament. The New had only begun to emerge.

3.) Faith is based on the reasonable evidence that Paul and Silas were presenting. Psalm 16 is an example.

- Jesus is the *Christ* (Messiah) of Israel. Only Jews and proselytes would care about this claim.

4.) There were *some* Jews and a larger number of *Greeks* (who sat in the back of the synagogue and worshiped) that were convinced. They set up their own church meeting. Families were leaving the synagogue.

- *Women* had political freedom.

5.) While Paul's synagogue presentations covered three Saturdays, yet the team stayed in Thessalonica much longer as implied in Philippians 4:16.

- *Jealousy* may have come because families were forming bonds with Paul and Silas and were meeting with them. Also because the majority of this new group were devout Gentiles.

- Any seaport town has its *riffraff*, men who meander from one port to another with no purpose. They were easy to *recruit* into a mob.

6.) The team must have been quartered at *Jason's* house.

- More *shouting*, more *dragging*. The reputation of the team was making its way around the Empire. It is a compliment to be charged with *turning the world upside down*. If only we could have this much impact!

7.) Perhaps the new church was even meeting at *Jason's* house.

- The charge was that these men preached the *kingship* of *Jesus*. They were wrong in applying it to the Roman Empire. But the charge sounded loyal and sounded good in court.

- Note that Jesus IS king of His Kingdom, the church, now. It is not solely a future kingdom and it is not a political kingdom.  
- Jesus was now King and Lord to *Jason*.

8.) The *charge* against the team was that it was disrupting, but *the Jews were* causing the turmoil.

9.) While the purpose of the *bail* is not recorded, it is supposed that no more trouble would come from Jason's house or he would forfeit *bail*.

10) The brothers [then] immediately sent Paul and Silas away at night to Berea [i.e., a town in Macedonia]. When they got there they went into the Jewish synagogue. 11) Now these people [in Berea] had more character than those in Thessalonica because they [not only] received the message with an open mind but [also] examined the [Old Testament] Scriptures every day to see if what they had heard was really true. 12) Many people therefore became believers [in Christ], including a number of leading Greek women and also a number of men.

13) But when the Jews of Thessalonica learned that Paul was proclaiming the message of God at Berea also, they went there too, and incited and upset the crowds. 14) So, immediately the brothers sent Paul clear over to the coast, while Silas and Timothy remained there [at Berea]. 15) But those who escorted Paul took him to Athens [i.e., in Greece] and, after being directed to have Silas and Timothy join him there as soon as possible, they left.

10.) In the time *Paul and Silas* had worked in Thessalonica, people came to believe the message of the risen Lord and had become *brothers*. Now these *brothers* assist them to leave town under cover of *night* to avoid unnecessary trouble.

- It was 50 miles to Berea.

- Paul's plan: "To the Jew first." So they went to the first synagogue service.

11.) Listening to God's man is a matter of *character*.

- We need to *examine the Scriptures every day*.

- Paul's word was believed, yet tested against *Scripture*.

- Either they had copies of the *Scriptures* at their homes or there was a library at the Synagogue. We think they had them at home. Every Christian home needs to have basic Bible study tools.

12.) *Many Jews and Greeks believed*.

- Following his usual pattern, Luke notes the special role of *women* in the development of this new group.

13.) "Zeal is fit only for wise men but is found mostly in fools." --*Ancient Proverb*. If only the people of God had as much zeal as those opposing the message!

- We have seen this kind of opposition in past locations.

14.) Since *Paul* was the leader in preaching, he was the target of the jealous Jews. He was spirited away before a confrontation this time.

- *Timothy* had been left at Philippi, but had now rejoined the team. He would remain there for a while to assist with the newly formed church.

15.) *Athens* was some 250 miles south. Whether the group walked or went by sea is uncertain.

- Paul made it clear the other team members were to join him.



16) Now while Paul was waiting for them [to arrive] in Athens, he was deeply stirred in his spirit when he saw the city so full of idols. 17) So, he debated in the synagogue with the Jews and the God-fearing people [i.e., Gentile proselytes], as well as in the open shopping market with others who met with him there. 18) Also certain Epicurean and Stoic philosophers approached him for discussion. Some asked, "What will this know-it-all have to say?" Others said, "He seems to be advocating [a belief in] some different gods." [They said this] because he was proclaiming Jesus and the resurrection [of the dead]. 19) So, they led him to the Areopagus [i.e., an elevated assembly place called "the Hill of Mars"] and asked him, "Could we learn [more] about this new teaching you are speaking of? 20) You are telling us some very unusual things and we would like to know what they mean." 21) (Now the local people of Athens, along with foreigners who lived there, spent [about] all their time telling about or listening to some new idea.)

16.) Paul was left alone in the cultural, philosophical and intellectual capital of the world. But this was no vacation. Some background on *Athens* is available on the Internet at:

<http://www.indiana.edu/~kglowack/athens/>

- The rampant *idolatry stirred* him *deeply*.

17.) As usual, Paul began with the *synagogue*. These people were looking for the Messiah. The problem was they were not looking for one like Jesus of Nazareth.

- He worked weekdays, too. The *shopping* malls were the logical place to see large numbers of pagan people.

18.) Luke calls attention to two dominant philosophies. The *Epicureans* said, "Pleasure is the chief end of life; everything happens by chance; death ends it all." The Stoics were "Pantheistic; all is fated by god; we must be independent of externals." They did not believe in life after death, either.

- Paul had clearly stated teaching and this does not go well with philosopher types.

- Some called him a *know-it-all*, a seedpicker, a loafer who gathered information and repeated it to those who would listen.

- As always, the *resurrection* of Jesus was central to Paul's presentation. Any *resurrection* contradicted the dominant philosophies as neither believed in an afterlife.

19.) While they asked more about Paul's teaching, it was against a backdrop of their many competing systems of belief.

20.) Some have suggested this was a first step toward a full-scale trial because Paul was proposing a new deity and that was illegal. Paul easily worked around this charge if the charge existed.

21.) Personal stability is sacrificed when we constantly chase *new ideas*. With some, the satisfaction is in something *new*.

- The town was a center for *foreign* students and tourists.

22) Then Paul stood up in the Areopagus and said, "You men of Athens, I noticed that you are an extremely religious people in all your ways. [See verse 16] 23) For as I traveled along [your streets] and observed what you are worshiping, I saw an altar with the inscription: [DEDICATED] TO AN UNKNOWN GOD. So, what you are worshiping ignorantly is what I am telling you about. 24) The God who made the world and everything in it, who is Lord of heaven and earth, does not live in hand-made temples. 25) Neither is He waited on by men's hands as though He needed anything, since it is He who gives to all people their life and breath and everything [they need]. 26) He made every race of people living throughout the earth from one [family] and determined when [they would rise in history] and where they would live. 27) He wanted these people to search for God in hope that, by groping for Him, they might [eventually] find Him, even though He is not [really] very far from [any of] us. 28) For in [the strength of] God we [all] live, move around and have our [personal] identity, just as a certain one of your [Athenian] poets [once] said, 'For we too are His children.' 29) Since therefore we are God's children, we should not think that the Deity is like gold, silver or stone, to be carved [into an idol] by the design and skill of men. 30) Now God made allowance for the times when people were still uninformed [about His complete will], but now [in the Gospel age] He requires all people everywhere to repent [i.e., change their hearts and lives]. 31) For He has appointed a [certain] day when He will judge the people of the world according to [a standard of] true justice by the man [i.e., Jesus] whom He has appointed [as Judge, See II Tim. 4:8]. [And] He has given assurance to all people [that He will do this] by raising Jesus from the dead."

22.) The *Areopagus* was both the court and the lecture center. It is doubtful this was a court session because Luke does not even hint of it.

- Paul was courteous to these pagans. He even complimented them for their interest in *religion*.

23.) He had examined their pagan temples, altars, shrines and statues. The number exceeded 2,000.

- Rather than introduce a new *God* to them, he tells them about the one they have sought after, but have not found.

- This answers the "seedpicker" charge made against him earlier. He was not just piecing together what he had been hearing in the streets but was bringing all-new information.

24.) Their deities *lived* in *temples* that were located all over Athens. The Unknown God is above Jupiter and all of the gods because He *made* the world and is too great to *live* in a *temple made* by his creatures.

25.) While their gods had priests that provided food and other *needs* for the deities, the Unknown God is a **giver** that continually provides for all people. The provisions include *life* and *breath* and everything else *people* have.

26.) The God of heaven created one family — Adam and Eve — and all *races* have come from them. The implication is that Greeks are not superior to others, as they believed.

- Who rules and at what times is set by God, not the superior abilities of the Greeks.

27.) The Epicureans were *searching* for pleasure and the Stoics were focused on apathy. God wants mankind to *search* for and *find Him*. THIS is the great overarching purpose of life.

28.) The *God* that Paul is proclaiming is both the giver and sustainer of *life*.

- With synagogue audiences, Paul could meaningfully quote from Scripture, but this audience does not have that background. Instead he quotes from *Phaenomena* by Aratus of Cilicia about 270 BC.

- Note that Paul could quote one of their poets from memory.

29.) If we are in any sense *children of God*, then *God* cannot be made of *gold, silver or stone*. We are descended from the living *God*, not *God* being designed and created by *men*.

30.) There was a time when *God* was more lenient with the *uninformed* because they did not have a written revelation, but now, with new information that we have, *God* requires universal *repentance*.

- The teaching of *repentance* contradicted the philosophers and is still a major stumbling block for humanity. Many love to hear about Jesus as long as *repentance* is omitted.

31.) There is a *judgment day* coming. This flatly contradicts the philosophers of the Epicureans and Stoics, none of whom even believed in life following death.

- The *Judge* for the case has been selected and there will be true justice, not the favoritism they knew so well.

- There is proof that *Resurrection* and *Judgment* are coming because the first resurrection has already happened.

- The *resurrection* was another serious stumbling block for this audience because their belief was that death released them from the body. Paul's teaching was that they returned to the body following the resurrection.

**Most Rejected,  
A Few Believed**

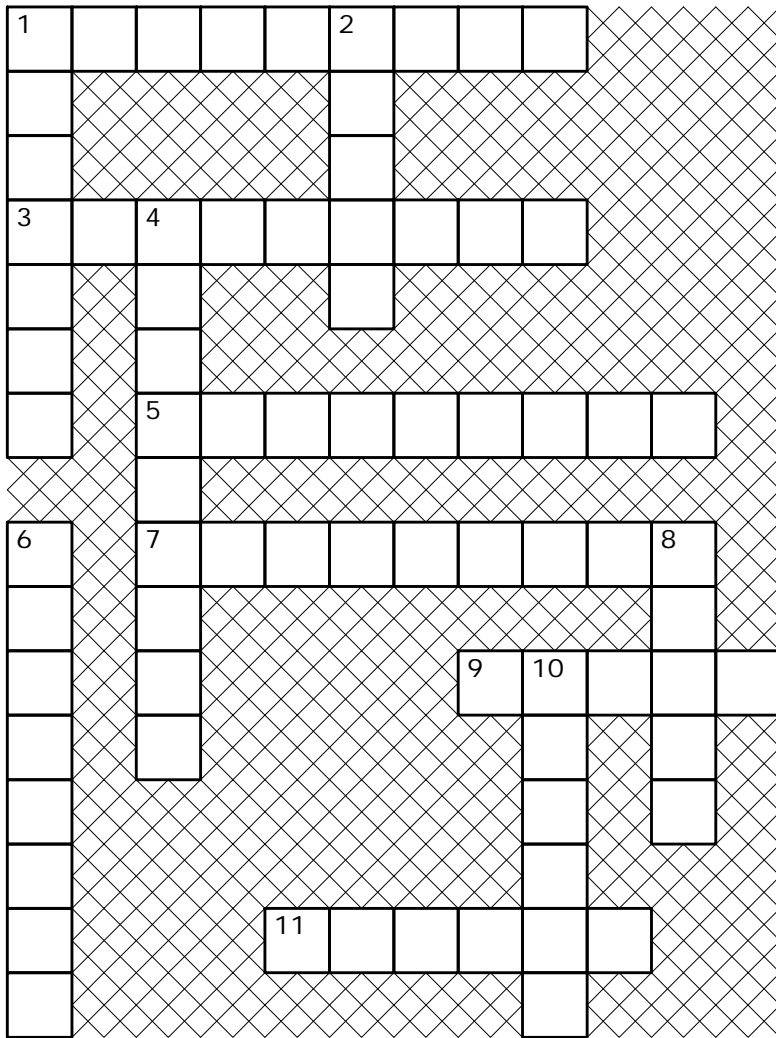
**32) Now when the people heard about the resurrection from the dead, some of them made fun of it, but others said, "We would like to hear [more] from you about this again." 33) So, Paul left [the Areopagus]. 34) But certain men continued to listen to him and became believers [in Jesus]. Among them was Dionysius, [an official] of the Areopagus, a woman named Damaris and others with them.**

**32.)** Some rejected; others procrastinated; some believed. (Verse 34).

- Paul was effective here at Athens. His previous synagogue audiences had a background in the Old Testament, they understood that God is and what He is like. Here Paul is speaking to those without that mental preparation. He cannot appeal to Scripture because it does not carry any weight with the listeners.

**34.)** The evidence stood further examination. In a forum of notions, the message of the Risen Savior gained a few adherents. One of the judges believed. Luke frequently points to the involvement of women: Damaris believed.

Acts - AUV, Chapter 17  
by Charles Dailey



Aug 3, 1998

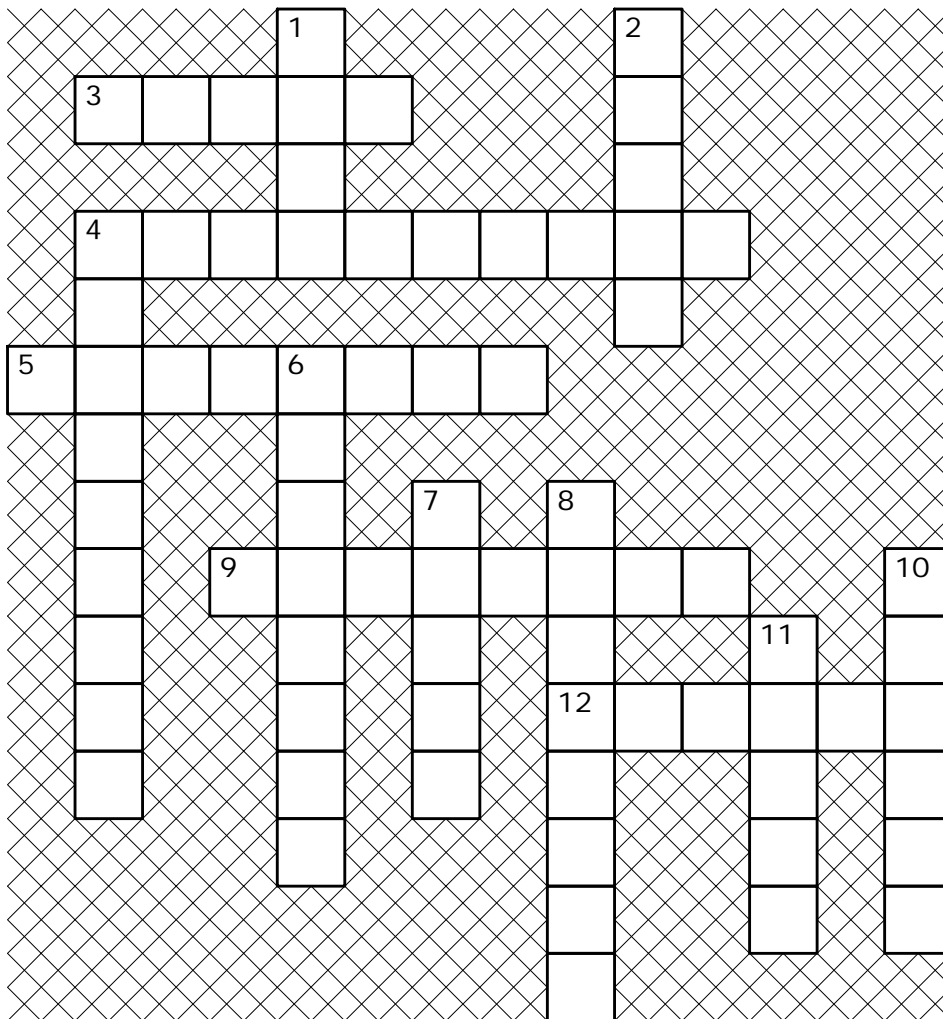
Across

1. An official of the Areopagus.
3. Also called Mars Hill.
5. Those in Berea had more \_\_\_\_\_ than those in Thessalonica.
7. Paul said the people of Athens were very \_\_\_\_\_.
9. Was dragged before the officials at Thessalonica.
11. God requires people everywhere to \_\_\_\_\_.

Down

1. A woman converted in Athens.
2. Remained at Berea.
4. Philosophers.
6. Recruits for a mob.
8. Philosophers.
10. Paul was escorted there and left alone.

Acts Chapter 17 comments  
by Charles Dailey



Aug 3, 1998

Across

3. Jesus was now Lord to \_\_\_\_\_.
4. An alternate word for know-it-all.
5. The first case of a resurrection had already \_\_\_\_\_.
9. The modern name for Thessalonica.
12. \_\_\_\_\_ are not superior to other races.

Down

1. The pagan priests provided \_\_\_\_\_ for their deities.
2. Luke notes the special role of \_\_\_\_\_.
4. \_\_\_\_\_ is sacrificed when we constantly chase new ideas.
6. Paul and Silas reached Thessalonica on the \_\_\_\_\_ Way.
7. Every Christian home needs to have basic Bible study \_\_\_\_\_.
8. The charge at Thessalonica was that Paul and Silas proclaimed the \_\_\_\_\_ of Jesus.
10. Jesus had a \_\_\_\_\_ of going to the synagogue.
11. The philosophers did not believe in life following \_\_\_\_\_.

Paul Settles With Aquila and Priscilla at Corinth

1) After this happened Paul left Athens and went to Corinth [i.e., a principal city of Greece]. 2) There he met a certain Jewish man named Aquila, a native of Pontus, [in northern Asia Minor] who, with his wife Priscilla, had recently come from Rome, because Claudius [the Roman Emperor] had ordered all Jews out of that city. Paul met this couple 3) and, because they followed the same trade of tentmaking, he stayed with them and went to work [for them]. 4) Every Sabbath day Paul held discussions in the synagogues, trying to convince [both] Jews and Greeks [i.e., Gentiles, that Jesus was the Messiah].

Paul Picked up Pace of Proclamation, pointed to Gentiles

5) But when Silas and Timothy arrived from Macedonia [i.e., from the town of Berea], Paul began devoting his full time to declaring the message to Jews that Jesus was the Christ. 6) When the Jews resisted [Paul's efforts] and spoke against him and his message, he shook out his clothing [i.e., an expression of rejection and contempt] and said to them "Let your blood be on your own heads [i.e., you are responsible for whatever harm comes from your action]; I am not responsible. From now on I will go [and preach] to the Gentiles [only]."

A Church Is Established Next to the Synagogue

7) So, he left [this assembly of Jews] and went to the house of a certain man named Titius Justus, a worshiper of God, whose house was right next door to the synagogue. 8) Crispus, the leader of the synagogue, and all of his family became believers in the Lord. [And] many of the Corinthians who heard [Paul's message] believed [in the Lord] and were immersed [into Christ].

1.) Paul peaceably left the cultural capital of Athens for the commercial capital of Corinth. Because he was low on funds, he probably walked the 50 miles to Corinth.

2.) Alone again, the Lord provided new co-workers who appear to have been Christians already. Travelers from Pontus had been at Pentecost according to Acts 2:9.

- Aquila and Priscilla were among those forced to leave Rome about 50 A.D. The unrest there may have been caused by the Jews reacting to the preaching of Christ.

- Aquila and Priscilla, like Paul, were also new in Corinth.

3.) Every Jewish youth was required to learn a trade, even if he did not use it later in life. Paul's trade was making tents and he drew an illustration from that skill. 2 Corinthians 5:1-4. Tentmaking may have included leather working.

4.) Paul's Saturdays were devoted to trying to convince his countrymen that Jesus of Nazareth was the Messiah of Israel. See verse 5 below.

- If this is described in 1 Corinthians 2:3, then he was not self-assured and confident.

5.) When Silas and Timothy came (fulfilling Acts 17:15), they brought an offering from some churches and made it unnecessary for Paul to continue tentmaking. 2 Cor. 11:9.

- He could not have devoted full time to the synagogue assembly as they only met weekly, so he must have gone from house-to-house among the synagogue members.

6.) The pattern of other towns is repeated. Jewish opposition mounted, for they spoke against the man and his message. - Paul's response at the Jewish synagogue was dramatic: he shook out his clothes and declared that he would focus on the Gentiles.

- This was not a declaration that would affect the rest of his life, but the rest of his time in Corinth.

- Until this point, Paul felt a sense of responsibility.

- 1 and 2 Thessalonians were written about this time.

- Silas drops from view in the story of Acts. Luke does not refer to him again.

7.) After his formal and public break with the synagogue, he took his teaching next door to the house of Titius Justus, a man who appears to have been a synagogue attender.

- This man is a Roman and some have identified him as the Gaius of Paul's letters. 1 Cor. 1:14; Romans 16:23. This seems to be very reasonable.

8.) A surprising turn was that the leader of the synagogue - plus his entire family - became believers. 1 Corinthians 1:14.

- The pace of growth is quickening.

- Probably both within the synagogue and outside, there were men and women who became believers and were immersed.

The Lord Bolsters  
Paul in a Vision

9) Then the Lord spoke to Paul in a night vision [i.e., a divinely given dream]: "Do not be afraid, but speak up and do not hold [anything] back, 10) for I will be with you [See Matt. 28:20] and no one will attack you or hurt you, for I have many people in this city [i.e., who will be converted]." 11) So, Paul lived there [in Corinth] for eighteen months, teaching God's message among the inhabitants [of the city].

Paul is Tried, but His Case is Thrown out of Court

12) But when Gallio was magistrate of Achaia [i.e., the southern province of Greece] the Jews joined forces to attack Paul and brought him before the court of justice, 13) and said [about him], "This man is persuading people to worship God contrary to the law [of Moses]." 14) When Paul was about to respond [to this charge], Gallio said to the Jews, "[My] Jewish [constituents], if it were a simple case of wrongdoing or some serious crime, there would be good reason for me to consider your charge [against this man]. 15) But if it is only a dispute over words, titles and your [religious] law, tend to it yourselves; I refuse to pass judgment on such [trivial] matters." 16) And he had them thrown out of the courtroom. 17) Then, all of them [ Note: This "all" could refer to the Greeks, the Jews or the Roman officers. Since the text does not specify, it seems most reasonable to suggest it was the Romans] grabbed Sosthenes, the leader of the synagogue, and beat him in front of the court of justice. But Gallio showed no interest in the whole affair.

9.) Here is more encouragement directly from the *Lord*. See Acts 26:16.

- At this point, it would have been easy for Paul to quiet down and avoid another confrontation with the synagogue leaders.

10.) While not promised immunity from harassment, he was promised providential protection from physical persecution.

- The church was just forming, but God had many potential *people* there. When they heard, they would obey.

11.) There is much debate about the *18 months*. This writer believes that Paul stayed in Corinth that period. Other views add the *18 months* to other events that are reported.

12.) *Gallio* was the brother of the Roman philosopher and statesman Seneca and was at Corinth in A.D. 52.

- As at other times, something similar to a citizen's arrest is used and Paul was brought to *court*.

- This *court* had greater jurisdiction than previous courts where Paul had been tried.

13.) The charges are Jewish in nature. Paul's view, presented later in Acts, is that Christianity is the fulfillment of the *Law of Moses* and not something new and different.

14.) Paul had responded to like charges before. But he was not allowed to continue here.

- The magistrate could see no *wrongdoing* or *crime*.

Considering cases of that nature was his field of expertise and he would listen to the charges such as robbery, fraud or murder.

- The decision here carried weight, not only in Achaia, but by precedent, throughout the Empire, for at least a decade.

15.) The dispute was an internal synagogue matter and not a matter for this court.

- Such *words* as resurrection, Messiah and the like were not his field of expertise or even interest.

16.) Officers standing nearby put the Jews out in the street.

17.) Someone, perhaps the *Roman officers*, gave the new *leader of the synagogue* a public *beating*, probably for dragging a religious case before the *court*.

- Is this the same *Sosthenes* that became a believer? 1 Corinthians 1:1. Perhaps he moved from Corinth and joined Paul in writing back to those who knew him so well.

## Paul Raises Interest at Ephesus

18) After this [incident] Paul remained [in Corinth] for some time before leaving the brothers and sailing for Syria with Priscilla and Aquila. Paul shaved his head while in Cenchrea as part of a vow he had taken. 19) When they arrived at Ephesus, Paul left Priscilla and Aquila there. He then went into the [Jewish] synagogue and held discussions with the Jews. 20) When they asked him to stay [and continue the discussions] longer, he declined. 21) So, he left them, saying, "I will come back to you if it is God's will." Then He sailed from Ephesus.

## Paul's Extended Trip Described

22) And when he landed at Caesarea, he went up [Note: This would mean either up to Caesarea or up to Jerusalem] and greeted the church [there], then went down to Antioch [in Syria]. 23) After spending some time there, he left and traveled through the district of Galatia, [and] then through Phrygia, strengthening [spiritually] all the disciples [along the way].

18.) Because of the favorable court decision in the previous verses, Paul could *remain in Corinth* as long as he pleased rather than being driven out at the whim of the synagogue leaders.

- Paul followed a Jewish practice. While we do not know his reason for taking the *vow*, this demonstrates that Christians have freedom in their worship of God rather than only doing what is authorized. The *vow* was not authorized.

19.) - *Priscilla and Aquila* must have moved with a view toward planting a church in Ephesus. This they accomplished.

- Following his usual pattern, Paul went to the *synagogue* service but was well-received.

21.) For the Christian, the controlling factor is always *God's will*. It **was** *God's will* and he returned and remained in Ephesus for three years. Acts 20:31.

- Paul had some other immediate purpose in mind when he postponed such a wonderful opportunity.

22.) This writer thinks that *up* here means *up* to Jerusalem. *Caesarea* does not have any hills where the *church* could be located. Luke uses *up to Jerusalem* seven times in his writings.

- The words *down to Antioch* were used in Acts 15:30 where the point of origin was Jerusalem.

23.) Paul *spent time* with the brethren he felt closest to - those at Antioch. He reported on his travels.

- Following his report, he continued *traveling* back through Asia and encouraging the *disciples*.

- This was A.D. 54.



24) Now a certain Jew named Apollos, a native of Alexandria [Egypt] and an effective speaker, who was well-grounded in the [Old Testament] Scriptures, came to Ephesus. 25) He was a man who had learned the way of the Lord, and with spiritual fervor, taught accurately [what he knew] about Jesus, although he knew [and had received] only the immersion [taught and practiced] by John. 26) He began speaking boldly in the synagogue and when Priscilla and Aquila heard him, they invited him to their home and proceeded to explain to him God's way more accurately [than he had known]. 27) And when he desired to travel over into Achaia, he was encouraged [to do so] by the brothers, who wrote to the disciples [in Achaia and urged them] to welcome him. When he arrived [in Achaia] he was a great help to those who had become believers through the unearned favor of God. [Note: An alternate meaning is, "he was a great help, through God's unearned favor on him to those who had become believers"]. 28) For Apollos effectively refuted [the position of] the Jews, publicly proving, by using the [Old Testament] Scriptures, that Jesus was the Christ.

24.) Our attention is now turned to *Apollos*. His skills included *effective speaking* and a thorough knowledge of the Old Testament.

- God had Priscilla and Aquila located in Ephesus to meet and teach him.

25.) Apollos was a man of vigor who knew about *Jesus* word-of-mouth from *John* the Baptist or one of his disciples. So his knowledge of *Jesus* was outdated.

- What he knew, he *taught accurately*.

- This is further evidence that John's *immersion* was for a different purpose than that of Jesus. Christian *immersion* is to identify with the resurrection of Jesus. Romans 6:4.

26.) In the Ephesus *synagogue*, Apollos built on the work that Paul had begun in Acts 18:19.

- *Priscilla and Aquila* were still attending the synagogue and heard him. Why is her name first sometimes? Perhaps because she was more articulate and took the lead in some of these private discussions. Normally the man's name is first.

- They avoided embarrassing Apollos in public.

27.) Since Apollos had known only John's immersion, he was not aware of the work being done by Paul and his team.

- He was given a "church letter" to confirm his faithfulness.

- We see that Aquila and Priscilla had been active in quietly getting a church started because now there are *brothers* who commend Apollos on his way.

- Apollos desired to travel to *Achaia*. This is where Corinth was located.

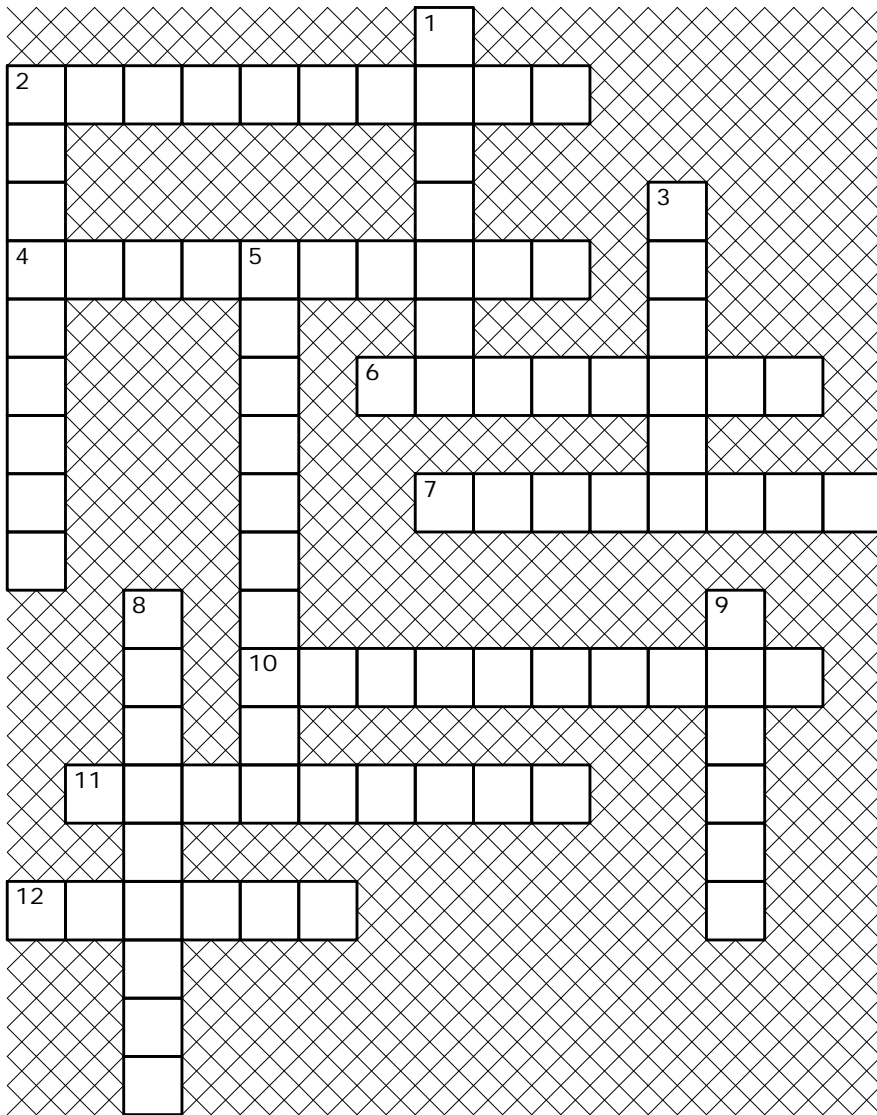
- Apollos had just learned about *the unearned favor of God* himself. He had many lessons to learn very quickly.

28.) With the church meeting next to the synagogue in Corinth, encounters were more common than in most places, even if they met on different days of the week.

- This is the last mention of *Apollos* in Acts. Some have speculated that he is the writer of Hebrews.

Acts - AUV, Chapter 18

by Charles Dailey



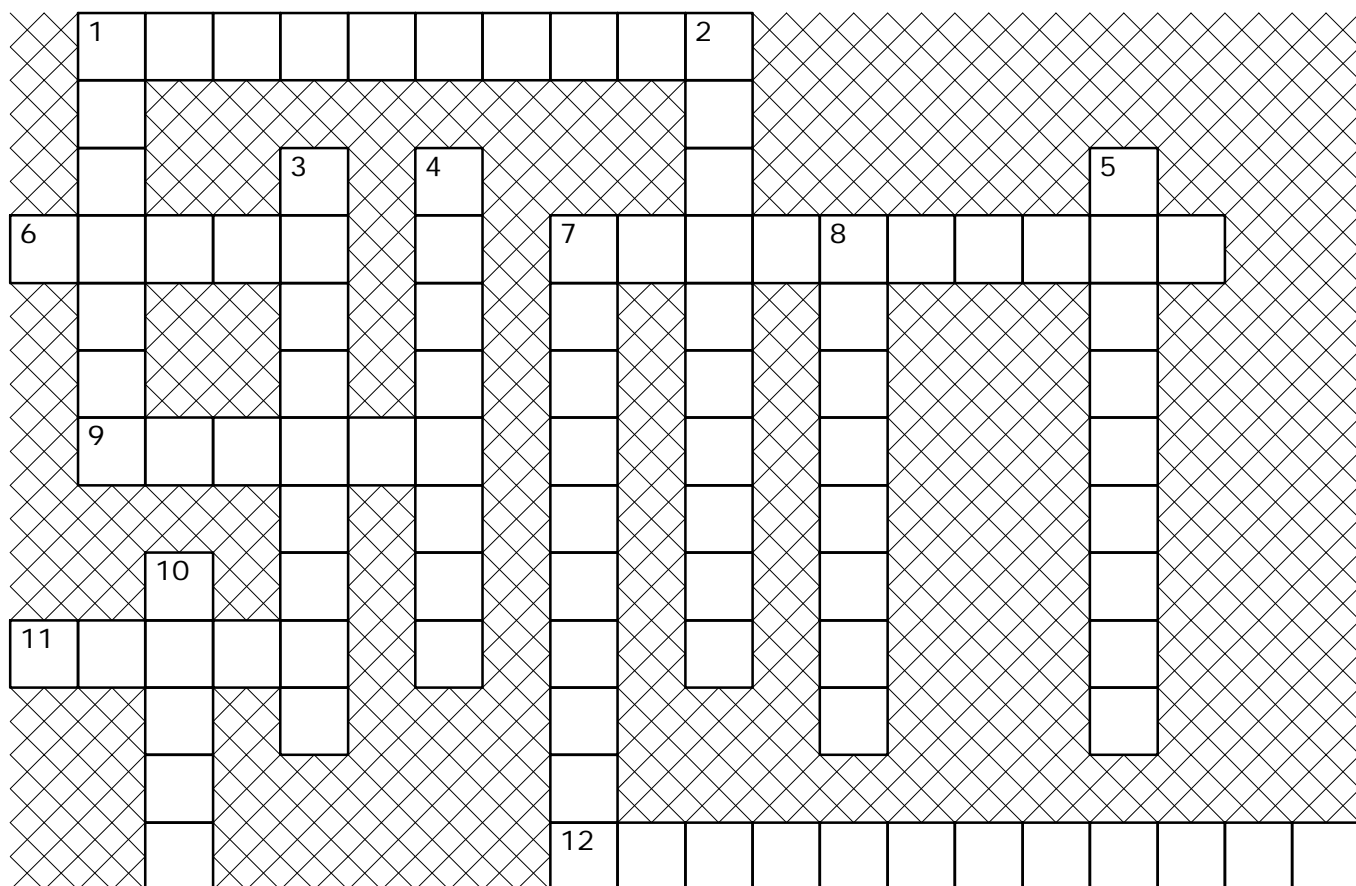
Aug 4, 1998

Across

2. Apollos effectively used them.
4. The trade of Aquila.
6. He ordered the Jews out of Rome.
7. Paul shaved his head while there.
10. Birthplace of Apollos.
11. Silas and Timothy arrived from there.
12. The Lord said, 'I have many \_\_\_\_\_ in this city.'

Down

1. Gallio refused to rule on such \_\_\_\_\_ matters.
2. The new ruler of the synagogue.
3. The race of Aquila.
5. The title of Gallio.
8. The new church formed next to the \_\_\_\_\_.
9. The Lord spoke to Paul in a \_\_\_\_\_.



Dec 13, 1998

### Across

1. The Lord did not promise Paul immunity from \_\_\_\_\_.
6. Jewish boys were required to learn a \_\_\_\_\_.
7. The vow was not \_\_\_\_\_ in the New Testament.
9. Gallio's famous brother.
11. Titius Justus may also be known as \_\_\_\_\_.
12. Aquilla and Priscilla avoided \_\_\_\_\_ Apollos.

### Down

1. Apollos may have written Hebrews.
2. Leather work may have been included in \_\_\_\_\_.
3. Travelers from Pontus were present at \_\_\_\_\_.
4. Apollos' knowledge of Christ was \_\_\_\_\_.
5. 'Going up' probably means to \_\_\_\_\_.
7. Priscilla may have been more \_\_\_\_\_ than Aquilla.
8. Silas and Timothy brought an \_\_\_\_\_ for Paul.
10. Caesarea does not have any \_\_\_\_\_.

1) Then, while Apollos was [still] at Corinth, Paul traveled through the [western] districts and came to Ephesus where he found some disciples. 2) He asked them, "Did [any of] you receive the [indwelling] Holy Spirit when you became believers [in Jesus]?" They answered him, "No, we have never [even] heard that there was a Holy Spirit." 3) Paul [again] asked, "Into what were you immersed then?" They answered him, "Into John's immersion." 4) Paul [then] said, "John immersed people who [demonstrated their] repentance, telling them they must believe in Jesus, the One who would come after him." 5) When they heard this they were immersed into the name of the Lord Jesus. 6) Then Paul placed his hands on them and [the supernatural power of] the Holy Spirit came on them and they [began to] speak in [other] languages and prophesy [i.e., speak God's message]. 7) The total number [of those immersed] was twelve men.

8) Paul went into the Jewish synagogue and spoke boldly for three months, discussing and convincing people about matters regarding the kingdom of God. 9) But some became stubborn and refused to obey [the message], saying false things about "the Way" [ Note: This was a term used to designate the early church ] in front of the large crowds. So, Paul left [the synagogue] and took the disciples and began holding discussions every day at Tyrannus' school [house]. 10) This continued for two years so that all the Jews and Greeks [i.e., Gentiles] who lived in [the province of] Asia heard the message of the Lord.

11) And God performed special miracles through the hands of Paul, 12) such as sick people, who were given hand towels or [leather] aprons that had touched Paul's body, being healed from diseases and delivered from evil spirits.

- 1.) Apollos had entered Luke's story at *Ephesus* and then moved on to *Corinth*. He may have made some *disciples* here before being taught by Priscilla and Aquila.  
- Luke returns to his main narration.
- 2.) Paul detected a shortcoming in their *belief* in Jesus, so he asked about the *Holy Spirit*.  
- They knew nothing about the *Holy Spirit*. This answer signaled a serious shortcoming in their comprehension of the Faith.
- 3.) Since the indwelling of the Spirit comes as part of the *immersion* package (Acts 2:38-39), the next question was about their *immersion*.
- 4.) They learned the difference between the two *immersions*. *John's immersion* merely pointed to *Jesus*.  
- *John's* entire ministry was to point Israel to *Jesus* as the *One who would come after him*.
- 5.) They were *immersed* by the authority of the *Lord Jesus* this time. The *immersion* of Jesus is to identify with his death, burial and resurrection. Romans 6:4.
- 6.) Additionally, because *Paul* was an Apostle of Christ and could pass along the supernatural gifts, he conveyed at least two to them: *languages* and prophecy. The gift of *languages* is always accompanied by another gift.  
- The method of delivery was through the laying on of *his hands*.
- 7.) Did these *twelve men* evangelize Asia? See verse 10.
- 8.) Paul next picked up where he left off in Acts 18:19-20.  
- His second evangelistic tour has been completed and he is ready again for local action.  
- The *Kingdom* is the church rather than the Israel the *synagogue* members had in mind. Philip had preached it in Acts 8:12 and Paul in Acts 14:22.
- 9.) The usual opposition arose, but it was slower in coming than in previous towns.  
- False charges just come naturally from those refusing the truth. See Matthew 26:59, 60; Acts 6:13; 24:1-13.  
- Paul had a backup plan in case he had to go elsewhere.  
- Their meetings were *everyday*, rather than weekly.  
- Paul combined teaching with tentmaking. Acts 20:34-35.
- 10.) Paul trained men and they established other churches such as Colossae and Laodicea, Hierapolis, Pergamum, Smyrna, Thyatira, Sardis and Philadelphia.  
- Tourists, business travelers and worshipers all came to Ephesus as well as Christians going out with the *message*.
- 11.) "Out of the usual pattern" *miracles* were being performed by *Paul*. Peter had something like this in Acts 5:15.  
- The unusual thing was that *Paul* was not present when the *healing* occurred.  
- Luke the doctor distinguishes between *disease* and *evil spirits*.  
- Speaking of *evil spirits*, Luke is reminded of a story —

Exorcists Fail

13) But certain traveling Jews, who practiced exorcism, decided that they too would attempt to speak the name of the Lord over people dominated of evil spirits while saying, "I command you [evil spirits to come out] by [the authority of] Jesus whom Paul preaches." 14) [Now] the seven sons of a Jewish leading priest named Sceva were doing this. 15) [On one occasion] the evil spirit replied, "I know Jesus and I know Paul, but who are you?" 16) The man with the evil spirit then jumped on all of them, took control, then overpowered them so that they ran out of the house with their clothes torn off and badly beaten.

The Lord's Message Spreads Widely

17) When this incident became known to all of the Jews and Greeks [i.e., Gentiles] who lived in Ephesus, they became fearful and the name of the Lord Jesus was regarded with honor. 18) Many of the believers also came confessing their sins and describing what they had [previously] done. 19) And a large number of them, who had been involved in occultic practices, brought their books [on the occult] and began burning them publicly. When they calculated the cost [of the books] it came to fifty thousand pieces of silver. [ Note: The actual amount was approximately 150 years of a farm laborer's pay, or over more than 3 million dollars in 1994 ]. 20) So, the message of the Lord spread widely and had a great influence [over people].

Paul Planned Passage, Positions Personnel

21) After these things happened Paul decided to travel through Macedonia and Achaia on his way to Jerusalem. He said, "Then, after I have been there I want to visit Rome also." 22) After sending his two associates Timothy and Erastus on to Macedonia [ Note: These were men who cared for various needs of his ministry ], Paul remained in [the province of] Asia for a while.

13.) These were probably not *Jews* who attended the synagogue, but may have moved from city to city with their magic show. They had heard about *Paul* casting out demons in the name of *Jesus*. (Verse 12.)

- Josephus tells of Jewish exorcists in Antiquities 8.2.5.
- *Exorcism* was very ancient and those who practiced it were looking for powerful means to cast out the evil spirits.

14.) This *priest* had trouble with his *sons*. This priest may not have been personally involved.

15.) Their use of the name of *Jesus* may have even worked for a while until they found a resistant *evil spirit*.

- The *evil spirit* was not looking for information, but credentials.

16.) Those who were demon-controlled could possess great strength as in the case of Luke 8:29. Here one of them beat-up seven exorcists. And it wasn't kept private, either.

17.) Word of the beating got around, frightening people.

- The name of the *Lord Jesus* came to be highly esteemed.

- Satan had overplayed his hand.

18.) These *believers* had not made a total break with the old ways.

- *describing*: Disclosure removes the mystery of the spirit world.

19.) Some believers had kept their *books and practices*. This is common where the message of the Lord comes to people without a background in God's way such as those from the synagogue would have had.

- *burning them*: They didn't sell them in a garage sale.

- Here are sound steps to breaking with one's past:

*Confessing, describing* (vs. 18), gathering and destroying materials used in that way of life.

20.) The working of the devil (vs. 13) triggered a remarkable growth for the *message of the Lord*.

- Luke makes one of his periodic progress summaries.

21.) *Paul* decided to revisit Philippi, Thessalonica, Berea, Athens, Corinth and Cenchrea.

- Paul was going to *Jerusalem* with the collection for the poor in Judea. This collection was both to relieve a need and to assist with the feelings of the Jerusalem brethren toward the Gentiles. More can be learned about the offering in Romans 15:25; 1 Corinthians 16:1-3; 2 Corinthians 8 and 9.

22.) *Timothy* had come to Ephesus and *Paul* is sending him back to Macedonia.

- *Erastus* may have been the City Treasurer of Corinth and would bring money-handling skills to the collection process. Romans 16:23.

## The Silversmiths Lead a Mob to the Amphitheater

23) About that time a large disturbance arose [in Ephesus] concerning "the Way." 24) [Here is what happened]: A certain manufacturer of silver objects named Demetrius, who made silver replicas of the temple of Artemis [i.e., a Greek goddess], brought much business to his workmen. 25) He called a meeting of his men and others involved in the same work and said to them, "Fellows, you know that we have made a good living from this work [of making temple replicas]. 26) And now you have seen and heard, not only here in Ephesus, but throughout almost all of [the province of] Asia, that this Paul has been convincing people, [even] to the point of turning many away [from idol worship]. [He is] saying that handmade gods [like we make] are not real [gods at all]. 27) And not only is there a [real] danger that our trade will be discredited but also that the temple of our great goddess Artemis will be considered worthless and that even she [herself] will be dethroned from her magnificent place of being adored by all [in the province of] Asia and the world." 28) When they heard this they became extremely angry and shouted out, "Great is [the goddess] Artemis, of the Ephesians." 29) The city became full of confusion; they grabbed Gaius and Aristarchus, Paul's Macedonian traveling companions, and everyone together rushed into the amphitheater. 30) And when Paul decided to go before the crowd [to talk with them], the disciples would not allow him. 31) Some of his friends, who were officers in the province of Asia, sent word urging him not to take a chance by entering the amphitheater.

23.) Paul's teaching about Jesus and avoiding idolatry was having an impact on the whole area.

24.) A businessman saw the trend and raised a question about the economic impact on his idol-making business.

- The Latin version of *Artemis* is *Diana*.  
- In Ephesus, she was the many-breasted goddess of fertility. *Artemis* was described differently in other localities. There were more than 30 other temples to *Artemis*.

25.) There is a large shopping mall at Ephesus and this may have been the place where the meeting was held.

26.) The *idols* were supplied to devotees and tourists from all over Asia Minor. The replicas allowed devotees to worship wherever they were.

- Luke tells us of the *convincing* nature of *Paul's* preaching through the words of a "competitor."

- Evidently so many *people* were turning to Jesus as Lord that the sales by these silversmiths were dropping.

27.) Demetrius was concerned about finances first, then the community values and tourism, and finally his religion.

- The prediction of Demetrius was on target. See the last paragraph in *Pliny's Letter to Trajan*. (On the CD.)

- The *temple* was one of the Seven Wonders of the World. Travelers of the time rated this marble temple as the best. It has been dismantled and only the depression where it stood remains. More can be learned on the Internet at:

<http://pharos.bu.edu/Egypt/Wonders/artemis.html>

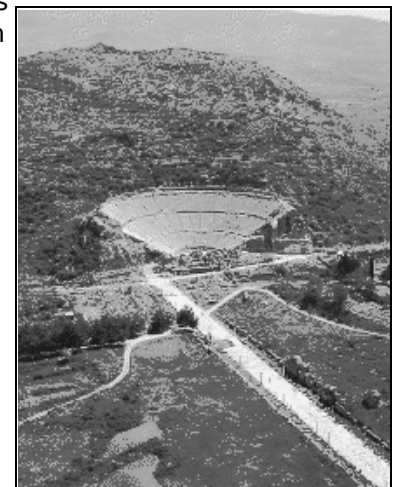
28.) The personal income loss touched their emotions. Again there is *shouting*.

- *Great is . . .* was a prayer to their goddess.

29.) Some in the crowd grabbed Paul's known companions.

- The *amphitheater* is a marvel of acoustics. This writer once stood on the top row listening while a friend whispered clearly down on stage. It seats 24,000.

31.) Paul had *friends* in government. Most preachers today do not make the effort.



Ephesus Amphitheater

32) Some [in the crowd] were shouting one thing and some another; there was mass confusion, with most of the people not [even] knowing why they had assembled. 33) [It appears that] Alexander was appointed out of the crowd by the Jews [i.e., to be their spokesman in defending them from the charges being made against Paul]. He motioned with his hand [to get attention] and attempted to speak to the assembly in defense [of the Jewish viewpoint]. 34) But when the crowd realized that he was a Jew, they all joined together for about two hours shouting, "Great is [the goddess] Artemis, of the Ephesians." 35) When the town clerk had quieted down the crowd, he said, "You people of Ephesus, who among you does not know that the city of Ephesus is caretaker of the temple of the great Artemis and of her image, which fell down from the sky? 36) Since no one can [really] say anything against these things, just calm down and do not do anything foolish. 37) For you have brought these men here --- [men] who have neither desecrated our temple nor defamed our goddess. 38) If therefore Demetrius, and the workmen associated with him, have a charge against anyone, the courts are open and there are magistrates [to judge such cases]; let them file their charges against each other. 39) But if you want to address other matters, they can be settled in the regular, scheduled assembly. 40) For we are truly in danger of being accused of inciting a riot here today when there is [really] no reason for it to happen. Then concerning this problem, we will not be able to explain how it all came about." 41) And after the town clerk had said all this, he dismissed the assembly.

32.) As with mobs, the issues were not clear.

- Some present may have thought this was just a legal, hastily called city meeting.

- This segment could have been reported to Luke by Aristarchus.

33.) God-fearing Jews would have been opposed to idols as well as Paul, but they did not want to be painted with the same brush.

- *Alexander* may have been a good speaker and was hastily appointed to defend the *Jewish* community.

- *Motioning with the hand* is always a good way to get a crowd's attention. He was experienced at speaking.

34.) Anti-Semitism is very old. This outburst may have been prompted because it was widely known the *Jews* worshiped the God of Heaven rather than *Artemis*.

- After arriving at the amphitheater, the prayer/chant continues for *two hours*. (Try repeating **any** six words for two hours and see what it does to the brain!)

35) The *town clerk* held a position similar to a city-manager in a U.S. city. He was the bureaucrat and technician that kept the city running properly.

- There may have been a meteorite that hit nearby and that looked something like *Artemis*.

36.) His first instruction is to *calm down*. This is appropriate in light of the previous two hours.

- They may have already done something so *foolish* the Roman Government could come investigating.

37.) *These men* refers to Gaius and Aristarchus from verse 29.

- No criminal laws have been broken. They have not spoken against the *temple* or *Artemis*. (They had taught that idols are not real gods and that was not against the law.)

38.) If *Demetrius* has a civil charge against anyone, the *courts are open* and are the proper forum.

- *Charges* and countercharges were allowed.

39.) Here is a secular use of the word generally translated "church" when it has a religious context. It means *assembly*.

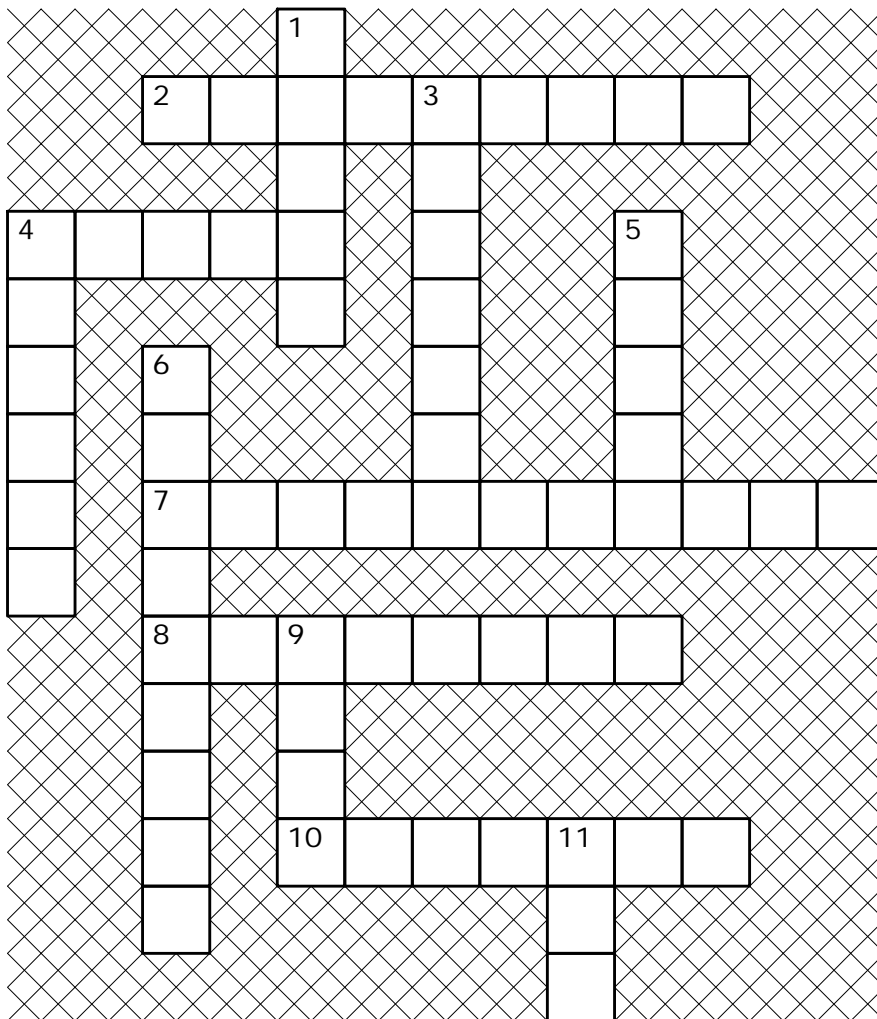
- Bring *other matters* to the regularly-scheduled town meeting. This is not one.

40.) The one doing the *accusing* would be the Roman Government.

- It is thought that they were a Roman free city and could govern themselves without the "Federal" government interfering. They could even lose their status as a free city.

41.) The wise town clerk *dismissed the assembly* using the same formula as a regular meeting.

Acts - AUV, Chapter 19  
by Charles Dailey



Aug 5, 1998

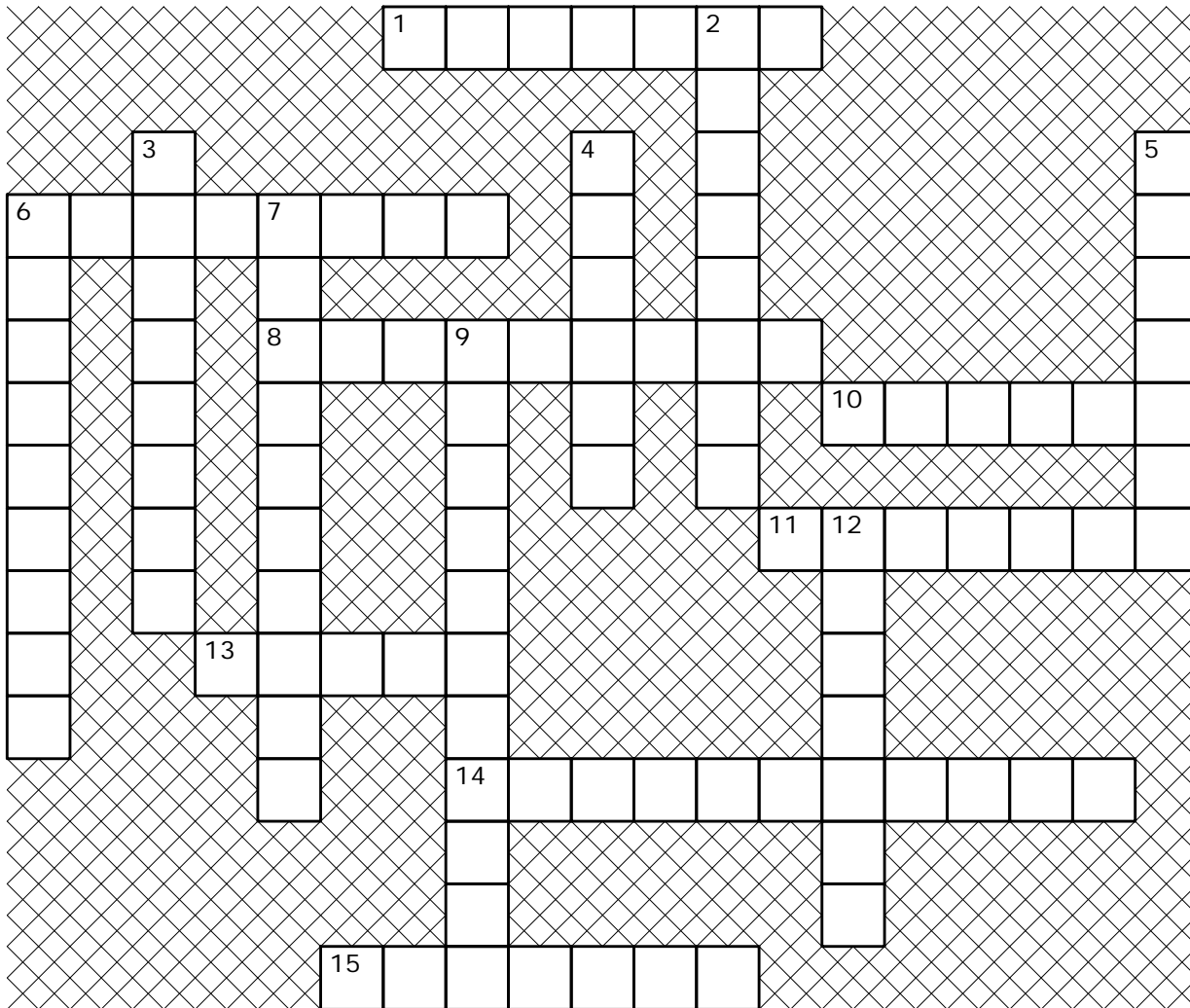
Across

2. Jewish spokesman in the amphitheater.
4. The number of months Paul spoke at the synagogue.
7. Alternate name for judges.
8. Paul used his school.
10. Sent to Macedonia.

Down

3. It was her temple.
4. The number of men immersed as a group.
5. A Jewish leading priest.
6. Ephesian businessman.
9. Paul extended his goal to \_\_\_\_\_.
11. The number of years Paul worked out of the schoolhouse.





Aug 9, 1998

**Across**

1. Paul had \_\_\_\_\_ in government.
6. 'Church' means \_\_\_\_\_.
8. Erastus may have been \_\_\_\_\_ at Corinth.
10. The books were not sold in a \_\_\_\_\_ sale.
11. Had entered Luke's story at Ephesus.
13. Latin version of Artemis.
14. The evil spirit was looking for \_\_\_\_\_.
15. Disclosure removes the \_\_\_\_\_ from the spirit world.

**Down**

2. Replicas allowed the \_\_\_\_\_ to worship any place.
3. The name of the Lord came to be highly \_\_\_\_\_.
4. In a mob, \_\_\_\_\_ are seldom clear.
5. The temple of Artemis was among the Seven \_\_\_\_\_ of the ancient world.
6. The amphitheater is a marvel of \_\_\_\_\_.
7. What may have fallen in the vicinity of Ephesus?
9. May have reported events within the amphitheater to Luke.
12. John's immersion merely \_\_\_\_\_ to Jesus.

## Paul's Entourage Assembles at Troas

1) After the commotion died down, Paul sent for the [Ephesian] disciples and encouraged them before he left, [heading west] for Macedonia. 2) And when he had traveled through those districts and had delivered many messages of encouragement, he went on [south] into Greece, 3) where he spent three months. Then, just as he was about to set sail for Syria, Paul discovered that a plot was being laid against him by the Jews, so he decided to return through Macedonia. 4) The following men accompanied Paul as far as [the province of] Asia [where Troas was located]: Sopater, the son of Pyrrhus, of Berea; Aristarchus and Secundus of Thessalonica; Gaius of Derbe; Timothy, Tychicus and Trophimus from [the province of] Asia, [seven in all]. 5) These [men] had gone ahead and were waiting for us [when we arrived] in Troas [i.e., a seaport town across the Aegean Sea from Philippi]. [Note: The use of "us" begins here again, suggesting that the writer Luke rejoins the party at Philippi. See next verse]. 6) And we [ourselves] sailed away from Philippi after the Festival of Unleavened Bread [Note: This was the Jewish feast commemorating deliverance from Egyptian bondage], and five days later [we] joined them at Troas [i.e., the seven men mentioned in verses 4 and 5], where we remained for seven days.

Ephesus is Paul's final church plant. He had in mind to revisit northern and southern Greece (Macedonia and Achaia) and then go on to Jerusalem and Rome. (Acts 19:21) This he eventually did, but under far different circumstances than he had dreamed about. First, he leaves Ephesus, reaches Troas and moves on to Greece.

- 1.) The *commotion died down* at the amphitheater in Ephesus.
  - Paul *sent for the disciples* because he was staying out of sight.
- 2.) *Encouragement* is a Divine part of the assembly time. Those leaders that skip it are not following the Scriptures.
  - Paul may have visited Philippi, Thessalonica and Berea.
  - 2 Corinthians was written at this time.
  - *Greece* here is generally believed to describe Corinth.
- 3.) The plan evidently was to return to Antioch of *Syria*, his "sending" church.
  - *Plots* were a part of Paul's life. Luke has reported at least one before (Acts 9:24) and will report yet others. Paul lists these *plots* along with other opposition in 2 Cor. 11:26.
  - The plan was probably to throw Paul overboard at sea, so he traveled by land to avoid trouble.
- 4.) While there are some differences among translations, it appears the group accompanied Paul to Philippi, then took a ship for Troas before Paul, Luke and Titus embarked for the same port. See the discussion below the text on this page.
  - *Trophimus* was from Ephesus. A Gentile, his presence sparked trouble at Jerusalem. Acts 21:29.
- 5.) Luke is rejoining the traveling team. Note the "us." Luke has lived at Philippi for five or six years and is now ready to travel with Paul again. This he does, all the way to Rome. His notes and experiences enable Acts to be completed with eyewitness detail.
- 6.) Since the *Festival of Unleavened Bread* is Luke's comment and he is a Gentile, it is probably only mentioned to denote the time of the year. It is reading into the text to claim that the church or its leaders made a special occasion of the event.
  - The group must have arrived on Monday and had to wait for the church to meet on the following Sunday. By calculating the trip in reverse, we conclude that Paul and his company had embarked from Philippi (Neapolis) on Thursday.

Before dismissing these verses, we must note some uncertainties for the reader. Did the group of seven men travel by ship from Corinth (Cenchrea was the port) directly to Troas or go overland with Paul to Philippi?

The land route through Philippi was in the range of 300 miles and would require about 12 days if they walked. Aristarchus and Secundus would have traveled through their hometown. If Paul were traveling with gold or silver for the Jerusalem church, there would be greater protection if the group were present.

On the other hand, if the seven men traveled by ship directly to Troas, they would have had to wait more than two weeks for Paul and Luke even if the two left promptly from Philippi. Verse six shows they did not leave immediately. It seems unlikely to this writer that seven men would be willing to wait so long in Troas without word from the head of the team.

While Luke gives us a simple travelog, reading in 2 Corinthians will give us Paul's feelings during this time. See J. W. McGarvey on Acts 20:1-6. (It is on the CD.)

7) **And on the first day of the week** [i.e., Sunday], **when we** [disciples] **had gathered together to break bread** --- [i.e., the Lord's Supper. See I Cor. 11:20-24], **Paul delivered a message that lasted until midnight**, [since] **he was planning to leave** [Troas] **the next day.**

8) **Now there were many lamps in the upstairs room where we were meeting.**

9) **A certain young man, named Eutychus, fell sound asleep while sitting on an** [open] **window ledge** [during the message]. **Since Paul's message continued** [until nearly midnight] **Eutychus was overcome by sleep and fell from the third floor to his death.**

10) **Paul hurried downstairs and placed himself on the young man and held him closely, saying** [to the people gathered around], **"Do not be upset, he is alive."**

11) **After that Paul went upstairs, broke bread and ate** [a common meal]. [Following the meal] **Paul talked with them for a long time, even until it got daylight, and then he left.**

12) [In the meantime] **they brought the young fellow** [back upstairs] **alive, and were greatly comforted.**

7.) This is the first direct statement saying the church met on the *first day of the week*. See the discussion on Ch. 20 Pg. 3.

- A primary purpose of the gathering was to *break bread*.
- Time was calculated our way - from midnight to midnight. Luke was living in a Roman world, writing to a Greek official and there is no reason to believe they used the Jewish system of calculating a day from sunset to sunset.
- Was this an all day service? Since Sunday was an ordinary workday, it was probably an evening meeting.
- It was Paul's last presentation here. Vs. 38.

8.) These are plainly the words of an eyewitness. Compare the detail here to the brevity of verses 2 and 3.

9.) The room may have had some smoke from the lamps, or the oxygen level may have been affected by the burning lamps and the breathing people and the room may have been quite warm. Whatever contributed to it, Eutychus was overcome and fell asleep.

- He fell at least 20 feet, allowing eight feet per floor and four feet to the sill of the window.
- Luke could verify death as a doctor.

10.) *Paul* took charge and restored Eutychus to life — clearly a miracle.

11.) *Paul ate*. This language is not used of the Lord's Supper in Scripture. This was the common meal.

- Following the meal, Paul entered into a question and answer time until dawn and time for the 10 men to get on the ship.

12.) The young man had stayed. The people were comforted by the confirming nature of the miracle as well as their love for one of the young men of the church.

Each of these references are from our CD.

**The Church Of the First Century met on Sunday:**

If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the **Lord's Day**, on which also our life has sprung up again by Him and by His death . . . . *1 Clement to the Corinthians, IX*

And after the observance of the Sabbath, let every friend of Christ keep the **Lord's Day** as a festival, the resurrection-day, the queen and chief of all the days [of the week]. *Ignatius in his Epistle to the Magnesians, IX*

But **Sunday** is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration. *Justin Martyr in First Apology of Justin, LXVII*

**The Lord's Supper was a part of each Sunday assembly:**

Then we all rise together and pray, and, as we before said, when our prayer is ended, **bread and wine and water are brought**, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. *1 Clement to the Corinthians, LXVII* (We think the water was because the wine was boiled down to a musk, then diluted back to normal at the time of use.)

But on the Lord's day, after that ye have assembled together, **break bread and give thanks**, having in addition confessed your sins, that your sacrifice may be pure. *Didache 14:1*

**How does this affect us?**

In following the example of the church as they were guided by the inspired men, we conclude that the church of today is to meet on the Lord's Day and observe the Lord's Supper. Some reject this example of the Lord's Supper as not being authoritative for today's church. The actual meeting on the Lord's Day itself stands on the same ground, so it is not reasonable to reject the weekly meeting for the Lord's Supper and still insist the Church is to meet on a prescribed day.

The author now has a comprehensive work on this subject posted at <http://worldaccessnet.com/~cdailey/sabbath.html>

There Were Ports of Call

Paul Met With the Elders From Ephesus

13) But we went on ahead to the ship and sailed for Assos [i.e., a seaport town near Troas], where we expected to take Paul on board. This is how Paul had planned it, intending to go there himself by land. 14) When he met us at Assos, we took him on board, then [together] we went to Mitylene [i.e., a town on a nearby island]. 15) And after leaving there, the next day we sailed past Chios [i.e., another small island on the way], and the next day past Samos [i.e., another small island], until [finally] on the following day we arrived at Miletus [i.e., another seaport town near Ephesus]. 16) For Paul had decided to sail on past Ephesus so he would not have to spend any time in [the province of] Asia, because he was hurrying to get to Jerusalem in time for the Day of Pentecost, if at all possible.

17) And from Miletus Paul sent to Ephesus, requesting that the elders of the church [there] come to him. 18) And when they arrived, he said to them, "You [men] know the kind of life I lived when I was with you, from the [very] first day I set foot in [the province of] Asia. 19) [You know that] I served the Lord with humility, with tears and with trials that I experienced as the result of plots by the Jews. 20) [You know] how I held back nothing in declaring to you whatever was profitable, and taught you in public [meetings] and in your homes. 21) [You know how] I testified to both Jews and Greeks [i.e., Gentiles], that they must repent [i.e., change their attitudes and behavior] toward God, and have faith toward our Lord Jesus Christ.

13.) Paul walked without sleep. Was it for prayer and meditation as he walked alone? Living with a group of men - especially when he was their leader - made it difficult to find time to pray and ponder.

14.) This was about a 20 mile walk.

- Paul was taken *on board* the ship with his fellow-travelers on Monday afternoon. This coastal ship anchored in harbors at night rather than remain at sea. This time the choice was *Mitylene* on the Island of Lesbos.

15.) This writer remembers the nice people and the nice lunch on the island of Chios.

- Miletus was becoming more important as a seaport because of the continual silting of the harbor at Ephesus.

16.) *Paul's* friends in *Ephesus* would want to visit. To avoid this delay, he decided to send for the leaders to come to him.

- He may have wanted to be at *Jerusalem for the Day of Pentecost* because he could contact more of his dispersed countrymen.

17.) *Ephesus* was 28 miles. Day one for the messenger.

- *Elders* at Ephesus were not mentioned before.

18.) Day two for return trip with the elders.

- This is the only recorded speech that Paul delivered to Christians. Luke samples several kinds of presentations for his readers.

- They were the first fruits if they can remember back to the *first day*. They must have been some of John's disciples.

19.) *Paul* was emotionally involved. Planting churches had not just been his hobby and pastime for the last few years. He had a heart involvement.

20.) *He held nothing back*: Literally, he did not lower the sail. A great test of our own preaching is to ask, "Am I refraining from saying something that I should be saying?" While there is proper timing to consider, we should get the entire message presented over time.

- *public*: In the synagogue and school of Tyrannus.

- Paul had Acts 20:20 vision.

21.) The message was the same for both *Jews and Greeks*.

- For men and women to move toward Christ, they must first change their attitude towards any message from heaven.

Then they can develop *faith in our Lord Jesus Christ*.

22) "And now, look, I am going to Jerusalem, impelled by the Holy Spirit, not knowing what will happen to me [when I get] there, 23) except that the Holy Spirit reveals to me in every city [I visit] that chains and persecutions await me there. 24) But I do not consider my life to be of value, as precious to me, [when compared to the importance of] accomplishing my task and the mission I received from the Lord Jesus to declare the good news of God's unearned favor [through Christ]. 25) Now look, I know that none of you, among whom I traveled on preaching missions, will ever see my face again. 26) Therefore, I [must] declare to you today that I am not responsible for what happens to any of you. 27) For I held nothing back in declaring to you the entire message of God. 28) So, pay close attention to your [own] lives, and to all [members] of the flock [i.e., the congregation] of which the Holy Spirit has made you overseers [i.e., elders, shepherds or pastors]. Provide [spiritual] food for the church of the Lord which He purchased by [shedding] His own blood. 29) [Because] I know that after I am gone [from here] there will be vicious wolves [i.e., ravaging false teachers] who will come in among you, and they will not spare the flock [i.e., the congregation]. 30) [Indeed, even] from among your own selves [i.e., the body of elders there in Ephesus] some men will arise and, by speaking false things, they will lead away the disciples, [influencing them] to follow them. 31) So, be very watchful, and remember that for three years I never stopped warning every one of you [about such matters] both night and day with tears [in my eyes].

22.) Paul had been adequately warned of God's plans for him. He should not be puzzled or discouraged.  
- Paul is facing unknown dangers.

23.) Prophets everywhere had warned Paul such as in 21:11. The earlier warnings are not recorded for the reader.

24.) Paul's ties to this life are weak. He does not have a family or family responsibilities. He has focused on the grand task of planting churches and extending the Kingdom of God on earth.

- The task was given in Acts 9:13-17.

- He has savored deeply of God's favor and wants to share that superb message with everyone who will listen.

25.) He is certain because of his own prophetic powers.

Paul has been preaching the presence of the kingdom.

- It is usually understood that Paul would not return here, but he did. Perhaps he is saying that THESE MEN would not be present.

26.) They are on their own before God.

27.) This is like verse 20.

28.) Elders are to watch over themselves as well as the church. Their leadership role does not allow them an exemption from God's will.

- *Made overseers*: The Spirit gave the pattern and the gifts.

- They are more than overseers, they are to shepherd. This requires a plan. Many of today's elders see themselves as corporate executives fine tuning the business life of the congregation. These men were to teach and shepherd the church as their primary responsibility, not hire someone else to act on their behalf.

29.) *Wolves*: like Judiazers, Gnostics. Paul instructed Timothy to remain at Ephesus to cope with the expected onslaught of falsehood. 1 Timothy 1:3.

- There must have been a number of elders.

30.) Power is the motive.

- Even the best of churches will have trouble.

- All who were in Asia turned away from Paul. 2 Tim. 1:15

- Paul has an inkling of what awaits him at Jerusalem and also an inkling of what awaits these elders when they return to Ephesus.

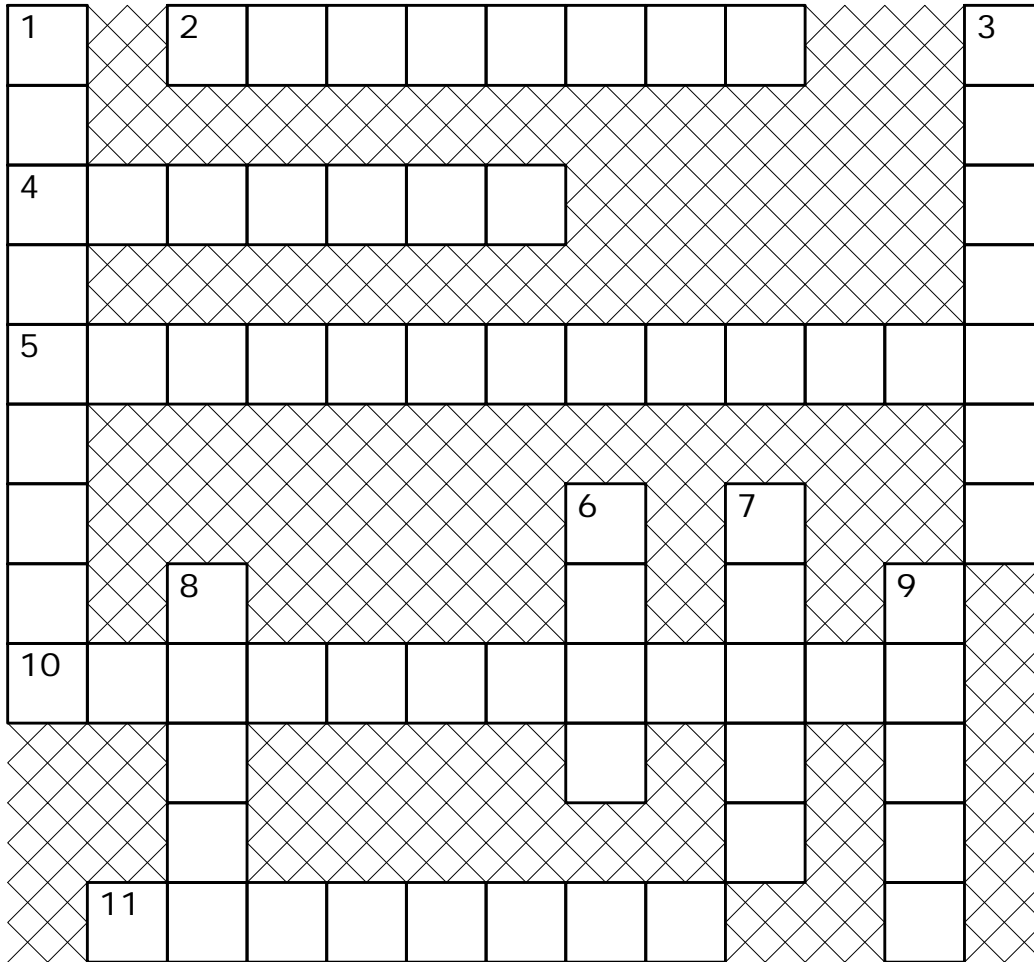
31.) Paul was not Mr. Positive.

- he *warned* by *night* and warned by *day*. He does not mean that he warned non-stop. Only Paul uses this word in the New Testament literature.

- A congregation may have trouble remaining faithful through even one generation.



Acts - AUV, Chapter 20  
by Charles Dailey



Aug 12, 1998

Across

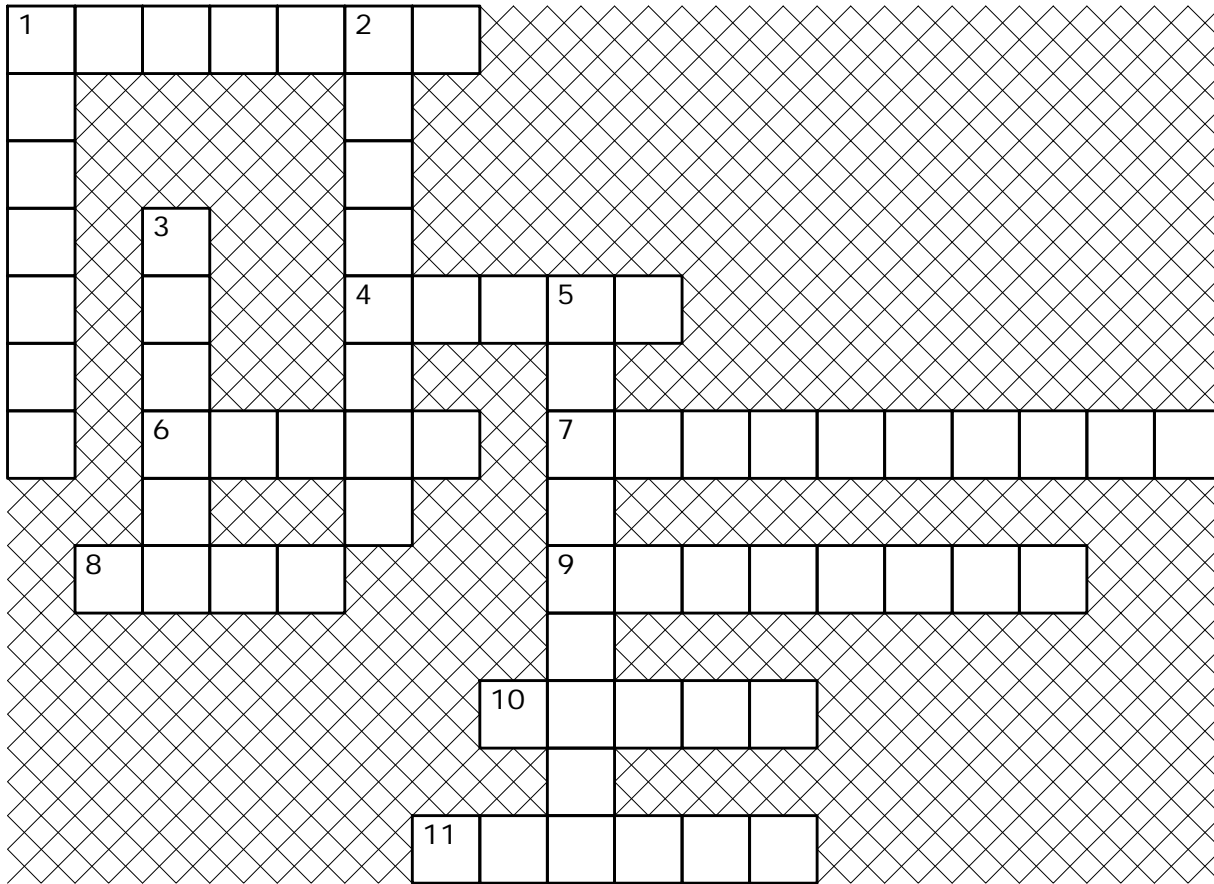
2. Paul did not have a greedy desire for it.
4. What Paul held back while teaching.
5. A strong component of Paul's presentations on tour.
10. A church in Macedonia.
11. The time of day Paul ended his talk at Troas.

Down

1. Paul was hurrying to Jerusalem for it.
3. From here Paul sent for the elders of Ephesus.
6. The elders were to provide spritual \_\_\_\_\_.
7. The Troas church met on this floor.
8. A church in Europe.
9. Paul did not consider his life to be of \_\_\_\_\_.



Acts Chapter 20 comments  
by Charles Dailey



Sep 26, 1998

Across

1. Clement wrote that they were no longer observing it.
4. Paul walked to Assos without it.
6. Paul's first stop after leaving the commotion at Ephesus.
7. Many of today's elders see themselves as \_\_\_\_\_.
8. The teachings of and about the Lord Jesus were still \_\_\_\_\_ when Acts was written.
9. Luke had been living there for a few years.
10. The Holy Spirit gave the pattern and the \_\_\_\_\_.
11. Paul and his small group must have arrived at Troas on a \_\_\_\_\_.

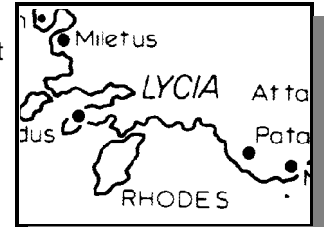
Down

1. The Ephesus harbor was suffering from \_\_\_\_\_.
2. Paul and his small group must have left Neapolis on \_\_\_\_\_.
3. Luke could verify death because he was a \_\_\_\_\_.
5. A leadership role does not allow a leader an \_\_\_\_\_ from God's will.

1) After we had [reluctantly] left [the Ephesian elders] and set sail, we traveled straight [south] to Cos [i.e., a small island] and the next day to Rhodes [i.e., another island], and from there on to Patara [i.e., a seaport town on the southern coast of the province of Asia Minor]. 2) Here we found a ship heading across [the open sea] for Phoenicia, boarded it and sailed away. 3) When we sighted Cyprus [i.e., a large island], we sailed past it on our port side and arrived at Tyre [i.e., a major seaport] in Syria [i.e., on the west coast of Palestine], where the ship was to unload its cargo. 4) When we located the disciples [there] we stayed [with them] for seven days. They advised Paul, through [inspired revelations from] the Holy Spirit, not [even] to set foot in Jerusalem. 5) When we had completed preparations for the next day's voyage we left, and headed out [to sea] on our journey. All the disciples, together with their wives and children, escorted us out of the city and knelt down and prayed with us as we said goodbye to each other. 6) Then we went aboard the ship while the disciples returned home again.

7) When we completed our voyage from Tyre, we arrived at Ptolemais and greeted the brothers there, then stayed with them for a day. 8) The next day we left and came to Caesarea, where we went to the house of Philip, the evangelist, who had been one of the seven ["deacons" chosen by the Jerusalem church to minister to widows, See Acts 6]. We stayed with him [while there]. 9) This man had four virgin [i.e., unmarried] daughters, who were female prophets [i.e., they spoke by inspiration].

1.) Luke is with the group as they take passage on coastal ships that put in to harbors each night.  
- Notice that the word *we* is the second word in each of the first seven verses.



2.) This time they boarded a ship designed for the open seas.

3.) *Port* is seaman's language for the left side.

4.) This is the first mention of a church in Tyre.

- The *Spirit* revealed the future through the prophets. The *disciples* used the information to urge Paul not to go. He was valued by these brethren.

5.) There must have been work for the passengers to do, too.

- This is the first mention of *children* in conjunction with the church. Notice the male leadership.

- The sailors had a new experience - that of seeing people pray at dockside.

- These believers had bonded in just one week.

7.) *Ptolemais* was about 30 miles down the coast.

8.) Paul's third visit to Caesarea.

- *Philip* was married and had been "located" for some years. He was not itinerant as some think of *evangelists*.

- To clear up any identity problem, Luke ties Philip back to the *Philip* of Acts 6.

- While Luke was a guest here, he could have made notes on the events that involved *Philip* back in Acts 8. The text almost says as much.

9.) The four *daughters* of Philip did not use their gifts of *prophecy* to proclaim. Rather, they were probably the music people for the church. Such an inspired and inspiring quartet! Miriam, Moses' sister, was called a *prophetess* and she was a music director. See chart on Chapter 2, page 8.

Paul Could Not Be Dissuaded from Visiting Jerusalem

"Going up to Jerusalem"

**10) As we waited there for a number of days, a certain prophet named Agabus came down from Judea. 11) When he met with us, he took Paul's belt, tied his own hands and feet [with it], and said, "The Holy Spirit has revealed [to me] that the man who owns this belt will be tied up like this by the Jews in Jerusalem and will be turned over to the Gentiles." 12) When we heard these things, both we and those who lived there [i.e., Philip, his daughters and local disciples] urged Paul not to go up to Jerusalem. 13) [But] Paul answered, "What are you trying to do [by your] crying and breaking my heart [like this]? [Do you not know that] I am ready, not only to be chained up, but also to die at Jerusalem for the name of the Lord Jesus?" 14) And when he could not be dissuaded [from going to Jerusalem] we stopped [trying to convince him], saying, "Let the Lord's will be done in the matter."**

**15) After these days we packed up our belongings and went up to Jerusalem. 16) Some of the disciples from Caesarea went with us also, bringing with them Mnason from Cyprus, an early disciple, with whom we were to live [while in Jerusalem].**

**10.)** News of the arriving contingent has reached *Judea*.  
- If the four ladies were predicting on behalf of the Holy Spirit, why did God have the *prophet Agabus* come from somewhere in *Judea* to deliver this message?

**11.)** Drama was used frequently by the Old Testament prophets to communicate beyond using words.

- Agabus was a predictive prophet. He foretold the future.  
- Paul had to know that he was traveling into trouble. He was a willing participant.

**12.)** Luke and all of the others pressured *Paul* to avoid *Jerusalem*, but he was determined.

**13.)** There were tears.

- *breaking*: used of pounding clothes.

- Paul was mentally prepared for a much worse outcome than what really happened.

**14.)** Paul had the Spirit, too. We may be convinced that our judgment is correct and overlook that our coworkers also have the Spirit.

- They were resigned that Paul's head was set.

**15.)** Unpacking and repacking are part of the task of traveling.

- This was thrilling to Luke. He mentions Jesus and the apostles *going up to Jerusalem* frequently in the Gospel of Luke. See chapter 1, page 2 of these notes - at the bottom.

**16.)** A group that included Gentiles were going to *Mnason's* house at Jerusalem. (Can you hear the neighbors?)

- Like Philip (above), *Mnason* had a house large enough to provide hospitality.

17) And when we came to Jerusalem, the brothers [there] welcomed us gladly. 18) The next day Paul went with us to visit James [the Lord's half-brother and a leader in the Jerusalem church], with all of the elders [of the Jerusalem church] being present. 19) And after greeting them Paul reported one by one the things that God had brought about among the Gentiles through his ministry. 20) And when they heard [all] this, they gave honor to God, then said to Paul, "Brother, you can see how many thousands of Jewish believers [in Christ] there are [everywhere] and all of them are eager to observe the [requirements of the] law of Moses. 21) Now these [Jewish Christians] have been informed that you are teaching all the Jews living among the Gentiles to give up [following the teaching of] Moses, [even] telling them not to circumcise their children and not to practice the [other] customs [of the Jewish religion]. 22) What do you think will happen when they hear that you have come [here to Jerusalem]? 23) So, here is what we would like you to do: We have four men who have made a vow [i.e., a special promise to God]. 24) Take these men and observe the ceremony of purification with them, pay their expenses so they can shave their heads [i.e., to signify that they are making a vow] and [then] everyone will know that there is no truth in what people have been told about you, but that you, too, are living properly and observing the law of Moses. 25) But concerning Gentile believers, we wrote [to them] our decision, that they should avoid [eating] things sacrificed to idols, from [drinking] blood, from [eating] what is strangled and from sexual immorality."

17.) The Gentile brethren were well received by the Jewish church.

- This is the official end of the 3rd journey.

18.) This was a leadership-level meeting of Jews and Gentiles including Luke, the writer.

- The wording leads us to believe that James was an elder in the Jerusalem church.

19.) Time was devoted to hearing *Paul*. (If only tape recorders had been invented then!)

20.) *Paul* and his group probably delivered the special offering from the Gentile churches for the Jerusalem church at this meeting.

- Paul is clearly considered to be a *brother*.

- They still read *Moses' law* as Christians.

- Their *observance* was of choice (they were *eager*), but they were not bound to do it for right standing with God.

21.) False reports were creating public relations problems for Paul among the believers at Jerusalem.

- Paul had not told Jews to turn from the *Law of Moses*. He had said that *Gentile* believers were not bound by the Law. It was not required by either group for salvation. Jewish believers were at liberty to continue the *customs*, including *circumcision*. Lifestyles from the Law: YES. Salvation by the Law: NO.

22.) James' goal seems to be to avert problems for Paul.

- We do not agree with commentators that claim serious errors were made by either Paul or James. They looked at the facts and made proper choices. But God had other plans for Paul. Shortly a great opportunity will open for Paul as he addresses his countrymen.

24.) Paul is to follow Jewish rites. These must have been four believers that needed *purification* - perhaps they had touched a dead body.

- A fee was paid to the priest.

- Paul's observing of the *law* can then be cited to critics.

- He had to be a *law* keeper to win Jews. Though his synagogue-preaching days are about over, he still had to reach *law*-observing Jews with the story of Christ as in Acts 28:17.

25.) These practices are part of their Jewish heritage and are not intended for *Gentile believers* to obey.

- James is citing the letter recorded in Acts 15:20. He had been its chief architect.

Paul Commences  
the Procedure

26) Then Paul took the men and the next day he observed the ceremony of purification with them. Then he went into the Temple, declaring [to the priest] when he would fulfill the [required] days of the purification [ceremony] and [be ready] for the sacrifices to be offered for each of them.

## Ephesus Events are Echoed

27) When the seven days [required by the vow] were almost completed, the Jews from Asia saw Paul in the Temple. They incited the whole crowd and took hold of him, 28) shouting, "[You] Israelites, help [us]! This man is teaching people everywhere [to be] against our people [i.e., the Jews], the law of Moses and this place [i.e., the Temple]; and in addition to that he has also brought Greeks [i.e., Gentiles] into the Temple and has [thereby] contaminated this holy place." 29) (For the Jews had previously seen him on a city street with Trophimus, the Ephesian, whom they assumed Paul had taken into the Temple [with him]).

**"NO MAN OF ALIEN RACE IS TO ENTER WITHIN THE BARRICADE WHICH SURROUNDS THE TEMPLE. ANYONE WHO IS CAUGHT DOING SO WILL HAVE HIMSELF TO BLAME FOR THE PENALTY OF DEATH THAT FOLLOWS."**

26.) Paul moved on it. There was no waiting.

- Paul was not ceremonially unclean.

- "To the Jews, I became as a Jew" 1 Corinthians 9:20 ff.

27.) Jews came from Ephesus and used the strategy of Demetrius. It had worked there and they had been the target.

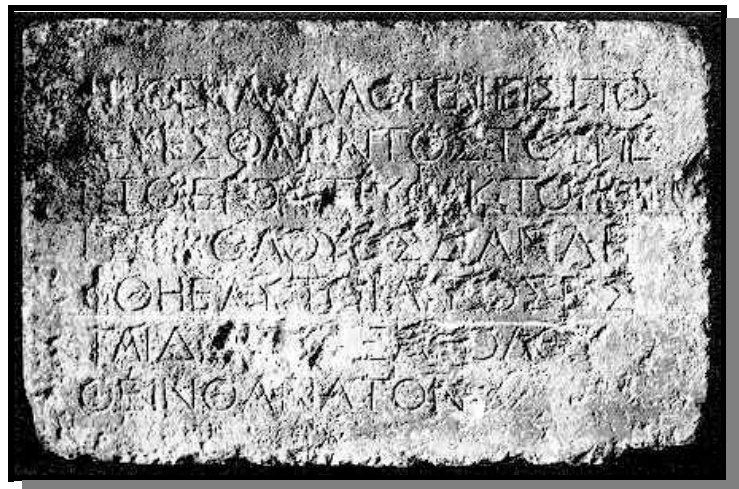
28.) The shouted charges were that Paul was anti-Semitic, antinomian (law) and anti-Temple. This should be enough to get him killed.

- Paul had been involved with similar charges against Stephen. Now he is the victim instead of the accuser.

- These totally phony charges are refuted by Luke in vs. 29.

- If there was *contamination*, it was caused by their hatred and lying.

29.) There were signs in stone posted at the Temple entrances - between the Court of Gentiles and the next inner compartment. Called the Thanatos Inscription Stone, its message is below with a photo of the recently discovered stone. For background, see Josephus, Wars VI.2.4.



There was a Near-death Experience for Paul

Here was a Golden Opportunity to Preach Christ

30) [So], the entire city was stirred up, and the mob rushed together and attacked Paul, dragging him out of the Temple. Immediately the [Temple] doors were closed [i.e., to secure it from further intrusion]. 31) And as they were attempting to kill Paul, the commander of the military unit was informed that the entire city of Jerusalem was rioting. 32) So, immediately he rushed down on the people with his soldiers and officers, and when the mob saw the commander and his soldiers [coming], they stopped beating Paul. 33) Then the commanding officer approached Paul, took hold of him and ordered him to be secured with two chains. He then questioned him as to who he was and what he had done. 34) From the crowd, some shouted one thing and some another. When the commander could not hear what was being said because of the noise, he ordered Paul to be taken into the battalion headquarters. 35) When they got to the stairway [of the headquarters building] the soldiers had to carry Paul because of the [unrestrained] violence of the mob, 36) for the crowds that followed were [pressing in on them] shouting, "Kill him."

37) As Paul was being brought into the headquarters building, he said to the commander, "Can I speak with you?" The commander replied [with surprise], "You know the Greek language? 38) Are you not the Egyptian who, awhile back, stirred up a revolt and led four thousand of the 'Dagger Men' out into the wilderness?" 39) Paul answered, "[No], I am a Jew from Tarsus, in Cilicia, a citizen of an important city, and I beg you to allow me to speak to these people."

30.) The death penalty was enforceable without Roman permission and even against Roman citizens.

- The doors were closed "as if to seal the area against further pollution."

31.) The troops were in the tower of Antonia.

- Justice does not come from an angry crowd whether in Jerusalem or in our community or even at church.

- The *commander* was named Claudius Lysias. Acts 23:26.

32.) *Down* from the tower of Antonia that adjoined and overlooked the Temple in Jerusalem.

- The *commander* would be over 1,000 men; the *officers* over 100 *soldiers* each. That does not mean that all of their men were with them.

33.) This would calm the crowd.

- Now we see how the earlier prophecies were taking form. Acts 20:22-23; 21:11-13.

34.) These are words of an eye-witness. There are seldom right answers at a riot.

- The shouting crowd unwittingly contributed to Paul's safety.

35.) God's man was *carried* and surrounded by *soldiers*.

36.) They were truly "blood thirsty." The posted stone signs made it all "legal."

37.) *Paul* saw a golden opportunity to address his countrymen - even if they were enraged. After all, he now had protection.

- Paul's *Greek* was flawless so he wasn't an Egyptian.

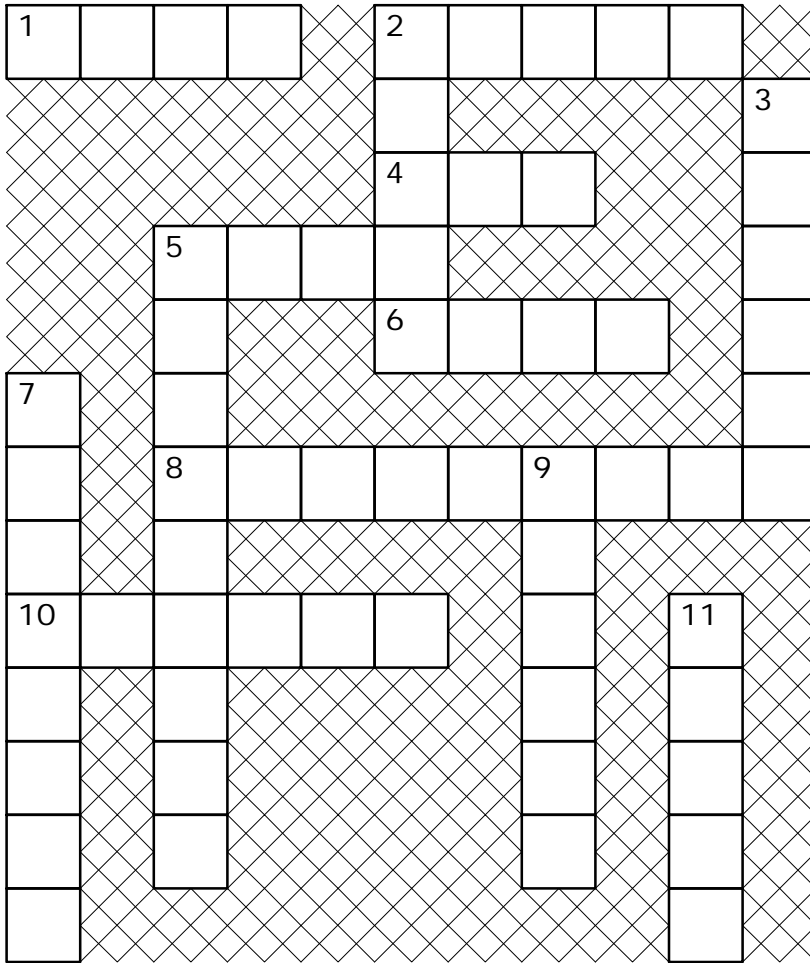
38.) The Claudius Lysias had thought he was an *Egyptian* and did not have a right to be in the Temple. He was into going by guesswork, too.

39.) Paul was a *Jew from Tarsus*. Therefore he was not an Egyptian and he did have a right to be in the Temple.

- "Now let *me speak to these people*." Such a stroke of genius!

<b>21</b>	<i>An Understandable Version of ACTS</i> by William E. Paul	<i>Concise PRESENTATION NOTES</i> by Charles Dailey
<b>Let the Preaching Begin</b>	<p><b>40) And when the commander gave him permission, Paul stood on the stairway and motioned to the people with his hand [for attention]. When they completely quieted down, he spoke to them in the Hebrew [i.e., Aramaic] language, saying,</b></p>	<p><b>40.)</b> Granting <i>permission</i> to speak might help Claudius Lysias sort out fact from fiction.</p> <ul style="list-style-type: none"> <li>- As a wise speaker, he waited for total <i>quiet</i>.</li> <li>- Paul was fluent in Greek and <i>Hebrew</i>.</li> </ul>

Acts - AUV, Chapter 21  
by Charles Dailey



Nov 25, 1998

Across

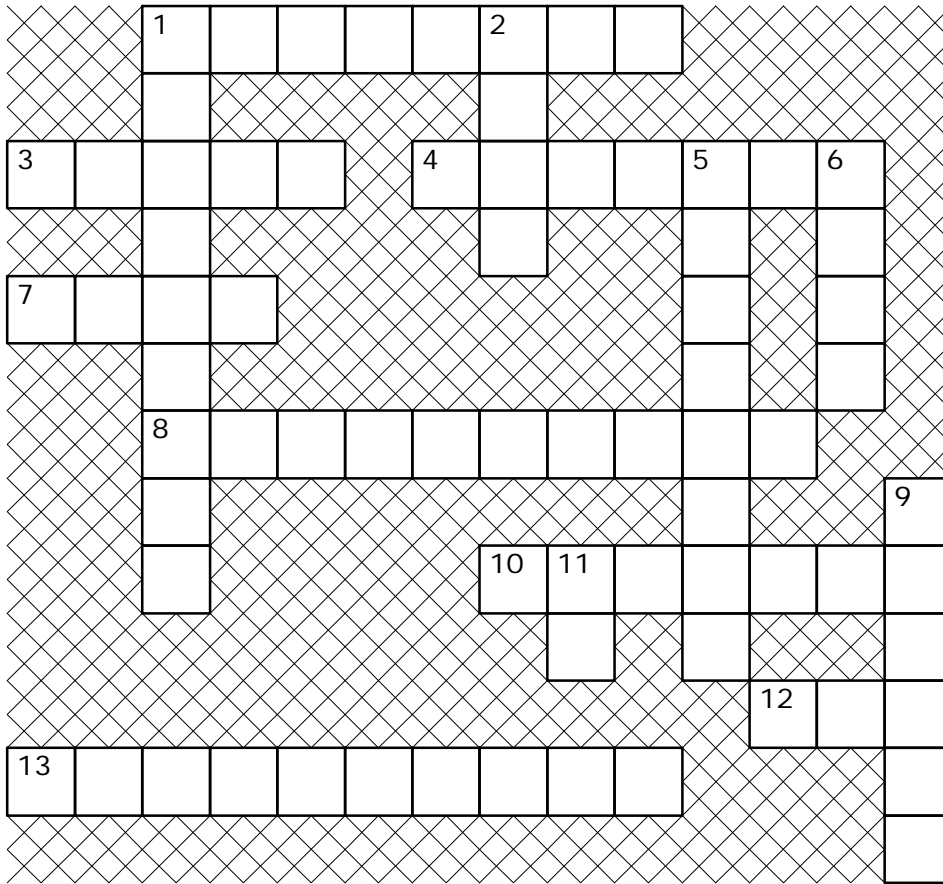
1. The prop used by Agabus.
2. The first leader Paul visited at Jerusalem.
4. Paul had a mindset to \_\_\_\_\_ at Jerusalem.
5. The travelers remained there seven days.
6. Trouble in the Temple was started by Jews from \_\_\_\_\_.
8. The travelers stayed here just one day.
10. Paul's host at Caesarea.

Down

2. Agabus was from there.
3. Luke saw it as they sailed by.
5. Paul had been seen in Jerusalem with him.
7. Philip's daughters.
9. Traveling companion with a house in Jerusalem.
11. The commander was surprised that Paul knew it.



Acts Chapter 21 comments  
by Charles Dailey



Nov 25, 1998

Across

1. Philip's girls were an \_\_\_\_\_ quartet.
3. This was Paul's \_\_\_\_\_ visit to Caesarea.
4. The group first traveled on a \_\_\_\_\_ ship.
7. The believers had bonded in just a \_\_\_\_\_.
8. Means one who is 'against law.'
10. Roman troops were quartered there.
12. 'Life styles from the Law?'
13. The death penalty was enforceable without Roman \_\_\_\_\_.

Down

1. Philip was not an \_\_\_\_\_ evangelist.
2. There are seldom right answers at one.
5. Name of the Inscription Stone.
6. Port is \_\_\_\_\_ in seaman's terms.
9. Paul was not an Egyptian because he was from \_\_\_\_\_.
11. 'Salvation by the Law?'

## Paul Describes His Former Allegiance

1) "Brothers and fathers, listen to the defense I want to make to you."

2) And when they heard him speaking in the Hebrew language, they listened all the more quietly. So, he continued, 3) "I am a Jew, born in Tarsus, in Cilicia, but raised [here] in this city [i.e., Jerusalem]. [I was] instructed by Gamaliel [i.e., a renowned Jewish rabbi of the time] according to the strictest methods of observing the law of our forefathers. [I was very] eager to serve God, just as all of you are here today. 4) And I persecuted this 'Way' [even to the point of] putting people to death. [I had] both men and women bound [in chains] and locked up in prisons. 5) The head priest can also verify all this, and so can the body of [Jewish] elders. They furnished me with letters to our fellow-Jews in Damascus, to which I also traveled to bring people back here to Jerusalem, bound in chains to be punished.

6) "And then it suddenly happened, about noon, as I was traveling and got close to Damascus, that this brilliant light from the sky flashed all around me. 7) I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' 8) I answered, 'Who are you, sir?' And the voice answered me, 'I am Jesus from Nazareth, the One you are persecuting.' 9) Those who accompanied me saw the light clearly, but did not hear [i.e., understand] the voice of the one speaking to me. 10) Then I asked, 'What am I to do, Lord?' And the Lord replied to me, 'Get up, go into Damascus and there you will be told everything [I have] appointed for you to do.' 11) And since I could not see [anything] because of the brilliance of the light, I had to be led by the hand of those with me into Damascus.

## His Encounter With Jesus

1.) Paul's opening statement is strikingly similar to the words that He heard Stephen use many years before. Acts 7:2.

- He addressed the crowd respectfully even though he had been roughed up by them.

2.) Listeners were impressed by his command of their *Hebrew* (Aramaic) language.

3.) Paul advances three credentials they should accept: 1. He was a Jew from Jerusalem 2. He had studied under their finest teacher 3. He, too, had seriously opposed the message of Jesus of Nazareth.

- While foreign born, he was *raised* locally.

- Gamaliel had died six years before. We heard from him last in Acts 5:34.

- Paul had very, very orthodox training.

- *Eager* here is: "boiling over."

4.) He could not have opposed Jesus of Nazareth more!

- *Way* seems to be a designation the group understood.

- Notice that *women* were included. Think of the entire families that were disrupted.

5.) The new high priest is Ananias, son of Nebedaeus. He is a newcomer to our story.

- *fellow-Jews* - He makes a strong identification with the religion of his listeners.

- Paul was even more anxious than his listeners to have God worshiped "properly."

6.) The event that changed his life is described.

- That it was *noon* is new information not included in Luke's narration of chapter 9.

7.) He *persecuted* Christ's body.

- Jesus is closely identified with His Body, the church.

8.) The *from Nazareth* information is new.

9.) Others were not blinded by the *light*. They did not understand the words that were spoken.

- This is new information.

10.) Paul begins to submit to Jesus. There are many steps ahead.

- This question showing submission is new information.

- Suspense! Paul had been picked - but what for?

11.) The leader is now being *led*.

- Our guess is they were on foot, not on animals.

- This must have been very hard on the ego of such an angry man.

## The Meeting With Ananias

12) "[Then] **Ananias, a man who was devoted to [observing] the law of Moses and who had a good reputation among all the Jews who lived there, 13) came and stood beside me and said, 'Brother Saul, regain your sight.'** And at that very moment I looked at him [fully able to see again]. 14) **And he said [to me], 'The God of our forefathers has appointed you to know His will and to see the Righteous One [i.e., Jesus], and to hear His voice [speaking to you]. 15) For you will be His witness to all people of what you have seen and heard. 16) So now, what are you waiting for? Get up and be immersed [into Christ], and have your sins washed away as you appeal to His name [i.e., to Christ's authority].'**

12.) *Ananias* was not a marginal Jew. He was a keeper of the law of Moses and had a good reputation in the Jewish community in Damascus.

13.) Paul was a brother in Moses. Cp. Luke 6:42.

- Paul's sight returned.

14.) Paul had been chosen by God from birth. Galatians 1:15

- Paul had both seen and heard Jesus of Nazareth.

15.) He is to *witness* like the 12. Acts 1:8.

- *all people* certainly implies the Gentiles.

16.) The point of removing sin is *immersion* into Christ. He had encountered Christ and believed what He said, but Paul still needed to take action.

- Most of the information of this verse is new.

- *His name* = Jesus' authority. Paul has just told his listeners (by quoting Ananias) that their *sins* could be *washed away* by obeying Jesus. They were reminded of *sins* by their Jewish practices. Heb. 10:3.

## A Second Encounter With Jesus

17) "And it happened that when I returned to Jerusalem and was praying in the Temple, I fell into a trance [i.e., a semi-conscious vision-like state]. 18) **And I saw [and heard] the Lord saying to me, 'Hurry up, get out of Jerusalem quickly, because the people [here] will reject your testimony about me.'** 19) **And I replied, 'Lord, they know very well that I am [the one] who imprisoned and beat the believers [who assembled] in every synagogue, 20) and when your witness Stephen was killed, I stood there, approving [of it] and [even] guarding the clothing of those who stoned him to death.'** 21) **Then the Lord said to me, 'Go, for I will send you far away from here to the Gentiles.'"**

17.) Paul had not abandoned this *Temple*. He came here to *pray* after his encounter with Christ.

18.) Like so many new believers, Paul thought his colleagues would accept the truth as he had.

- The *Lord* told him to leave Jerusalem.

19.) Jerusalem had numerous *synagogues*.

- Christians still attended the *synagogue*.

20.) Paul remembered *Stephen's* death and took the blame.

21.) The implication is that *Gentiles* will accept what the Jews rejected.

## Gentiles: NO

22) **The people had listened to Paul speaking up to this point [i.e., until he said the word "Gentiles"], then they raised their voices and shouted, "Do away with such a person from the earth; it is not right for him to live."**

22.) We must remember that Luke is a Gentile writing primarily to another Gentile, Theophilus. The prejudice against Gentiles is extreme.

- Their sense of *right* was badly skewed.

Tumult in the Temple

Paul Reveals His Roman Citizenship

Paul is Presented to the Council

23) And while the people shouted, waved around [torn] clothing and threw dust into the air, 24) the commander ordered Paul to be brought to headquarters and requested that he be interrogated by means of a flogging, in order to learn the reason why people were shouting against him. 25) Just as they were tying him up [in preparation] for the flogging, Paul said to the officer nearby, "Is it lawful for you to whip a Roman [citizen] before he has been [legally] condemned?"

26) When the officer heard this, he [immediately] went and told the commander, saying, "What are you going to do? For this man is a Roman citizen." 27) Then the commander came and said to him, "Tell me, are you [really] a Roman citizen?" Paul said, "Yes." 28) The commander answered, "It cost me a large sum of money to obtain this [right of] citizenship." Paul replied, "But I am a Roman citizen by birth." 29) Then those who were about to interrogate Paul [with whips] immediately left him, and the commander also became fearful when he realized that he had chained a Roman citizen [illegally].

30) But the next day the commander released Paul [from the chains] because he wanted to know what specific charges the Jews had against him. So, he ordered the leading priests and the entire [Jewish] Council to assemble, then brought Paul down and placed him in front of them.

23.) We can feel the emotion across 19 centuries.

24.) Paul's right to speak was revoked for his own safety.

- *Flogging* was terrible; worse than any previous beating.
- The *commander* assumed the people had a case. He may not have been able to understand Paul's defense in Hebrew.

25.) This was illegal twice over. It is illegal to *tie* up a *Roman* citizen before he has been found guilty and it is worse to *flog* one.

26.) This would mean the person responsible would be treated the same way.

27.) The punishment for a false claim to Roman citizenship was death.

28.) *Citizenship* was sold by Claudius' wife Messalina as an example of what he is talking about. Claudius Lysias may have been a Greek.

- Paul came from a family that had legal *Roman citizenship*.

29.) "We're out of here." They were fearful of what might happen if Paul filed charges against them.

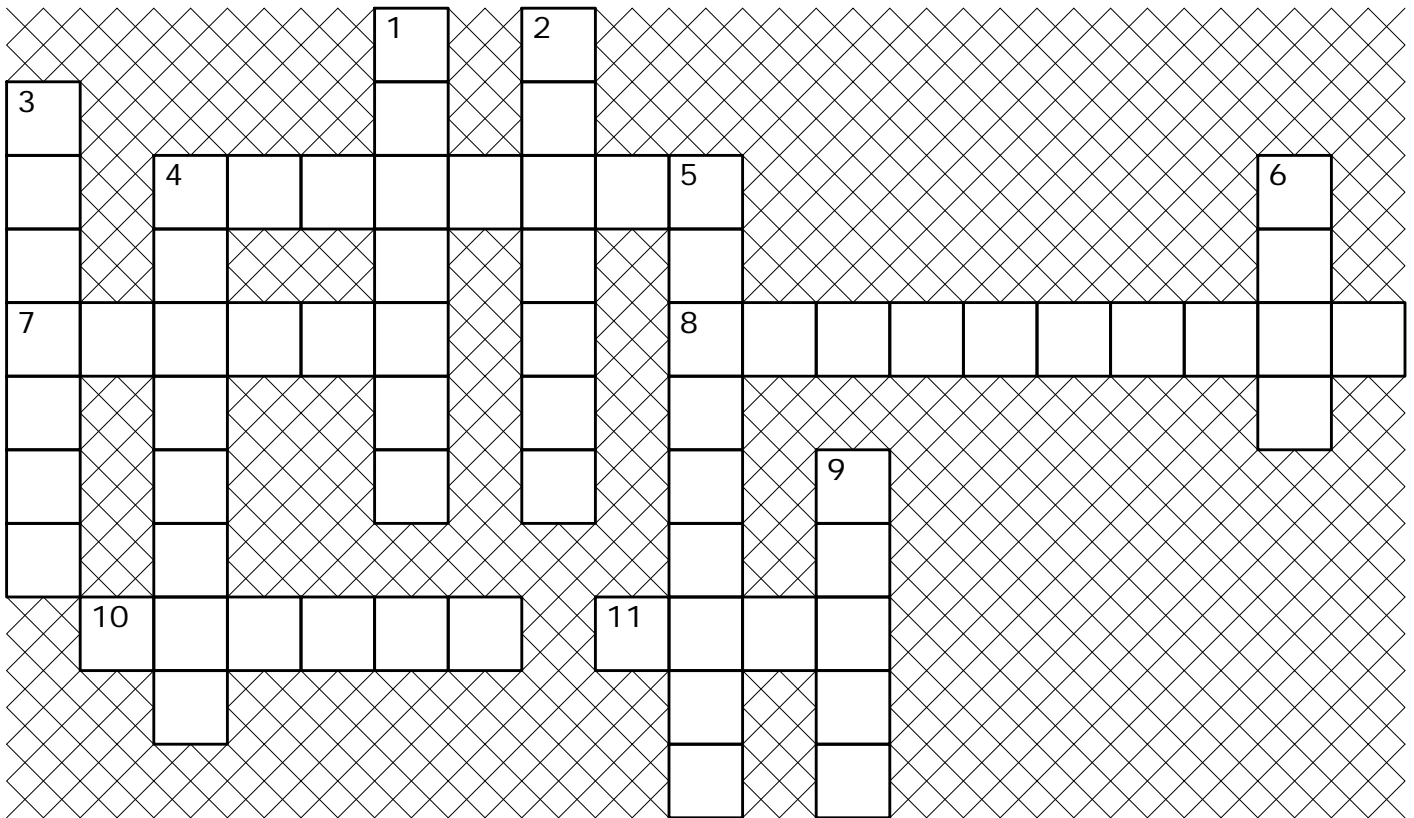
- In *chains* in preparation for flogging.

- Claudius Lysias continued to hold Paul to preserve the life of this *Roman citizen*.

30.) Luke generally presents government officials as intelligent and conscientious men that can't figure out Paul's message.

- Claudius Lysias wanted to understand the *charges against* Paul.

- *down* from the Roman Tower of Antonia.



Dec 22, 1998

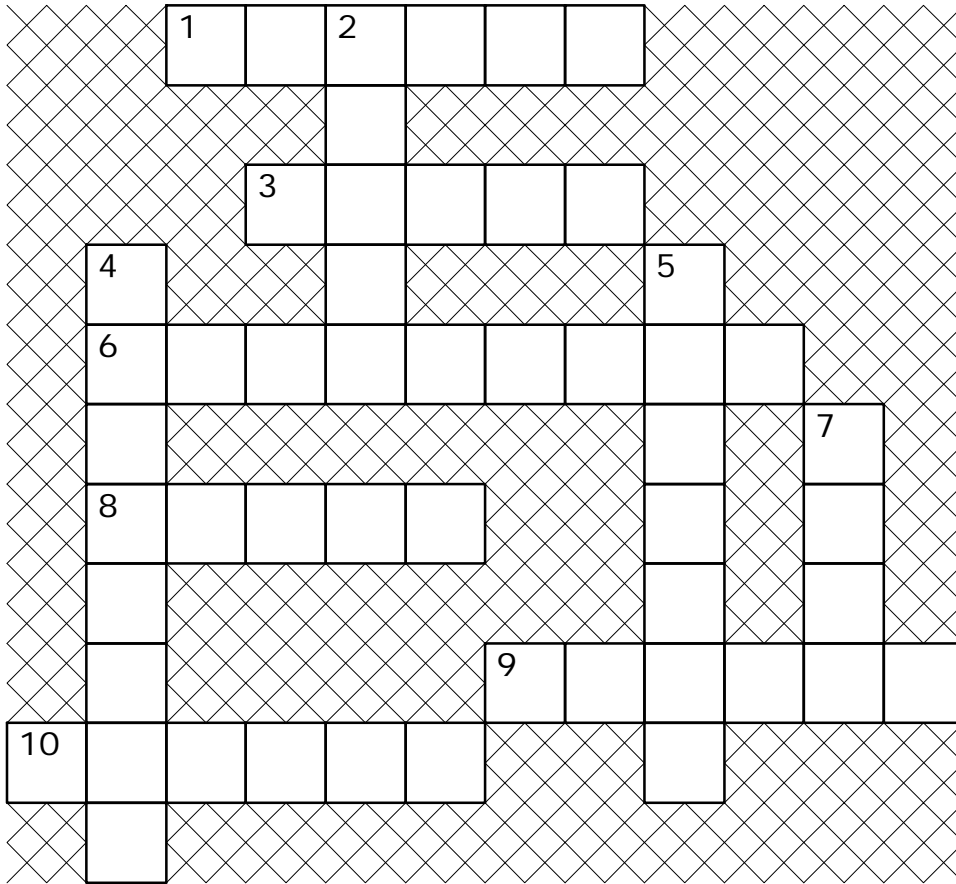
**Across**

4. The word that set off the crowd.
7. Paul went there to pray.
8. Ananias had a good \_\_\_\_\_.
10. Paul addressed his listeners in this language.
11. Paul's traveling companions saw the light, but did not \_\_\_\_\_.

**Down**

1. Paul called Stephen a \_\_\_\_\_.
2. Paul was born in this province.
3. Paul had been furnished with \_\_\_\_\_.
4. Paul's chief instructor.
5. Paul's observance of the law was the \_\_\_\_\_.
6. The time of Paul's vision.
9. Paul was a Roman citizen by \_\_\_\_\_.

Acts Chapter 22 comments  
by Charles Dailey



Dec 22, 1998

Across

1. The alternate name for Aramaic.
3. Paul thought his colleagues would accept the new \_\_\_\_\_.
6. 'His name' means His \_\_\_\_\_.
8. Claudius Lysias may have been a \_\_\_\_\_.
9. Their sense of right was badly \_\_\_\_\_.
10. While foreign born, Paul was \_\_\_\_\_ locally.

Down

2. Paul had been chosen by God from \_\_\_\_\_.
4. Ananias was not a \_\_\_\_\_ Jew.
5. Paul opening statement was like that of \_\_\_\_\_.
7. He could not have opposed Jesus \_\_\_\_\_.

1) Paul [then] looked intently at the Council [i.e., the Jewish supreme court called the "Sanhedrin"] and spoke [in his defense]: "Brothers, I have lived before God with a good conscience all my life." 2) [Upon hearing this], the head priest Ananias ordered that those standing closest to Paul hit him on the mouth. 3) Then Paul said to the head priest, "God will hit you, you whitewashed wall [i.e., you hypocrite]. Are you sitting in judgment over me according to the law of Moses and [yet] do you order me to be hit contrary to that law?" 4) Those who stood nearby replied, "Are you insulting God's head priest?" 5) Paul said, "Brothers, I did not know that he was the head priest, for it is written [Ex. 22:28],

'YOU SHALL NOT SPEAK EVIL ABOUT A LEADER OF YOUR PEOPLE.'"

6) When Paul realized that part [of the Sanhedrin] were Sadducees and the other part were Pharisees, he lifted up his voice before the Council and said, "Brothers, I am a Pharisee and the son of a Pharisee. And it is concerning our hope that the dead will be raised that I have been brought to trial." 7) When he said this it stirred up a dispute between the Pharisees and Sadducees and the assembly became divided. 8) For the Sadducees believe there is no resurrection, angels or spirits, but the Pharisees accept all of them [to be true].

1.) Paul was employed here more than 20 years before. This is probably his first time back.

- Paul had always done what he believed was right. We must use care that our belief system is correct.

- *conscience* means co-knowledge - that inner voice that tells us how to behave based on what we have learned. This inner voice is not available to other creatures of the universe.

2.) Hitting on the mouth was a means of silencing a speaker for saying what was thought to be false. See John 18:22.

3.) This Ananias was less than conscientious. He violently collected tithes right at the threshing floors so the other priests could not get them. Joseph *Antiquities* XX.9.2.

- He took a strong *hit*. He was murdered because of his greed. The *Living Letters* paraphrase says, "whitewashed pig pen."

- Jesus had used the term *whitewashed wall*. Matthew 23:27.

4.) Those *standing nearby* by were probably attachés, as Paul once was.

5.) Perhaps the *head priest* did not have on the ceremonial attire. Paul would not have recognized him as there were 28 *head priests* from A.D. 37-70.

- Paul was an expert in the Law of Moses.

- The word *Elohim* is used here of the *leader of the people*.

- It is a principle of God that we respect office holders.

6.) It must have been noisy for Paul *to lift up his voice*.

- The Sadducees always maintained control of the Sanhedrin. They were more favorable to the Roman government.

- Paul had trained under (*son of*) the great *Pharisee* Gamaliel. He himself subscribed to that point of view.

7.) The two factions had been united in the case of Stephen many years before. *Divided*, they would not agree on death for Paul.

8.) The *resurrection* is a key issue, since Paul is preaching about the *resurrection* of Jesus of Nazareth.

- Luke explains to his reader the finer points of Jewish theology. Josephus details these points in *Wars*, 8.14 and *Antiquities* VIII. 1. 4.

A Mini-riot Developed at Court

9) A loud commotion developed [in the Council meeting]. Some of the teachers of the law of Moses who belonged to the Pharisee party stood up and argued, saying, "We can find nothing wrong with this man. What if an angel or spirit did speak to him?"

10) And when a serious debate broke out, the commander was afraid that Paul might [virtually] be torn apart by the mob, so he ordered his soldiers to go down [to the Council meeting] and forcibly remove Paul and take him to the battalion headquarters.

"You Are Going to Rome"

11) The next night the Lord stood beside Paul [in a supernatural dream] and said, "Take courage, for just as you have testified about me in Jerusalem, so you must also be my witness in Rome."

A Conspiracy Developed to Kill Paul

12) When daylight came, [a group of] Jews conspired together, agreeing under oath that they would neither eat nor drink until they had killed Paul.

13) There were more than forty men who made this pact. 14) They went to the leading priests and [Jewish] elders and told them, "We have bound ourselves under an oath [with serious consequences] to eat nothing until we have killed Paul. 15) Therefore, [all of] you, together with the Jewish Council, should notify the commander so that he will bring Paul [back] down to you, as though you wanted to consider his case further. Then we will be ready to kill him, [even] before he comes near [you]."

9.) These stately gentlemen of the jury were yelling at each other. This sounds like the mob Luke reported on the day before. (I wonder what the Gentile Luke is really thinking about all of this.)

- Since Paul belonged to their line of thinking, the Pharisees could not find him guilty of any crime.

- They were speaking of the two events that Paul had presented the day before where Jesus *spoke to him*.

10.) The court had changed the subject from hearing Paul to heatedly *debating* resurrections.

- Wild animals would *tear* their prey.

- Claudius Lysias had Paul *forcibly removed* so he didn't get *torn apart* by these zealots for their point of view. He was responsible for Paul's safety. It is Gentiles that are performing reasonably here.

11.) Paul was alone. His friends could not reach him, but we are sure they were praying for him. But the *Lord* could reach him with words of *encouragement*.

- Paul had *testified* as the *Lord* had wanted and soon he would be able to go to the center of world power in *Rome* to tell about Jesus.

12.) The Lord's trip to Rome strategy starts here. This will be an expenses-paid trip for Paul.

- These opposers of Jesus had taken an *oath* before God.

13.) We call them terrorists today.

14.) They went to the Sadducean segment of the Sanhedrin with their plan. The Pharisees probably knew nothing about this.

15.) They had a plan to lie and kill in order to serve God.

- Give official and legal *notice* to Claudius Lysias to *bring Paul down* from the Tower of Antonia.

- The *killing* would be in such a way that the Council officials would not be implicated.



16) But Paul's nephew learned of their plot and went to the headquarters and told Paul [all about it]. 17) So, Paul called for one of the officers and said [to him], "Take this young man to the commander; he has something [important] to tell him." 18) So, the officer took Paul's nephew to the commander and said, "Paul, the prisoner, called for me and asked me to bring this young man to you. He has something to tell you." 19) The commander took him by the hand, and walking along together, asked him privately, "What is it that you have to tell me?" 20) And the lad said, "The Jews have plotted to ask you to take Paul down to the Council [meeting] tomorrow, as though you were going to question him further. 21) But, do not listen to them, because over forty men have laid a plot and bound themselves under an oath [with serious consequences] neither to eat nor drink [anything] until they have killed him. They are now ready [to carry out the plot] and are just waiting for you to agree [to their arrangement]." 22) So, the commander let the young man go, urging him, "Do not tell anyone that you have reported this to me." 23) Then he called two of his officers and said, "Get two hundred soldiers ready to go to Caesarea, along with seventy horsemen and two hundred spearmen, by nine o'clock tonight." [Note: This was calculated according to Jewish time]. 24) And he [also] requested that they furnish animals for Paul to ride so he could be brought safely to Felix, the governor.

16.) The Lord always has someone that will leak the information, as at Corinth in Acts 20:3.

- We know nothing else about this *nephew*. The Lord certainly used him in this event.

- Paul was able to receive visitors.

17.) *Paul* was still in protective custody. Remember, the Lord wants to keep him safe for that trip to Rome.

18.) *Paul, the prisoner* became part of his title. See Ephesians 3:1.

- This needed to be confidential because of its nature.

19.) By *walking* as they talked, only fragments of the conversation could be overheard by any one person.

- Perhaps he was a very young lad.

20.) The term *the Jews* already is being used of the leaders of Israel, rather than as a term describing all of them. The Apostle John uses it almost exclusively that way.

- *down* - they were UP in the Tower of Antonia.

21.) This young man was fairly directive with Claudius Lysias.

- *killed* - they were assassins.

22.) Claudius Lysias did not reveal his intentions to the nephew. He only asked that the report remain confidential. The spreading of the report could be bad for both of them.

23.) Four hundred and seventy armed soldiers were sent to take Paul from Jerusalem about nightfall. Secrecy was the first defense.

- *officers* - centurions, leaders of 100 men each.

- *Caesarea* is the Roman capital for the area. Court was held there.

- If there is enough military power, there will not be a fight.

24.) Paul was used to walking. This part of his trip to Rome is in comparative luxury.

25) The commander then wrote a letter like this: 26) "Claudius Lysias, [commander of the battalion, is writing] to His Excellency, Governor Felix. Greetings: 27) This man [i.e., Paul] was grabbed by the Jews and almost killed by them when I discovered what they were doing and rescued him, after learning that he was a Roman citizen. 28) So, I brought him before the Council because I wanted to know the reasons for the charges [they were] bringing against him. 29) I found out that he was being accused over questions regarding their law, but that they had no charges against him deserving of the death penalty, or [even] of being kept in prison. 30) And when I was told that there was a plot against the man, I sent him to you immediately, also ordering his accusers to present their case against him in front of you."

31) So, the soldiers took charge of Paul and took him at night to Antipatris [Note: This was a town on the road between Jerusalem and Caesarea] as they were ordered. 32) The next day the soldiers allowed the horsemen to go on with Paul, while they [themselves] returned to headquarters. 33) When they came to Caesarea and delivered the letter to the governor, they presented Paul before him. 34) And when the governor read the letter, he asked what province Paul was from. When he learned that he was from Cilicia, 35) he said, "I will hear your case fully when your accusers also get here." Then he ordered that Paul be kept [under guard] in Herod's palace.

25.) The Roman law required a "cover letter" to explain why this man was being sent.

- *like this*: Luke says this is not a precise copy.

27.) The way this report is written makes Claudius Lysias a bit more of a hero than he was. He learned that Paul was a Roman citizen only after Paul reported this himself to forestall a beating.

- Being a *Roman citizen* put Paul under the jurisdiction of the Roman Court at Caesarea.

29.) Claudius Lysias believed that no crime was committed. The issues were questions *regarding their law*.

- The Romans had long-term jails. The Jews did not.

30.) He planned to give out these *orders*, but the record does not say he had done it yet.

- Now the Jews were *ordered* into a Roman court. This will handicap their case. Failure to appear could have serious repercussions for these Jewish leaders.

31.) They traveled 30 miles that *night*. They must have been tired when they arrived at *Antipatris*.

- The location of ancient *Antipatris* is uncertain.

32.) Paul was still guarded by 70 cavalymen. The foot soldiers walked back to Jerusalem.

- The *soldiers* might be needed at *headquarters* if a riot ensued.

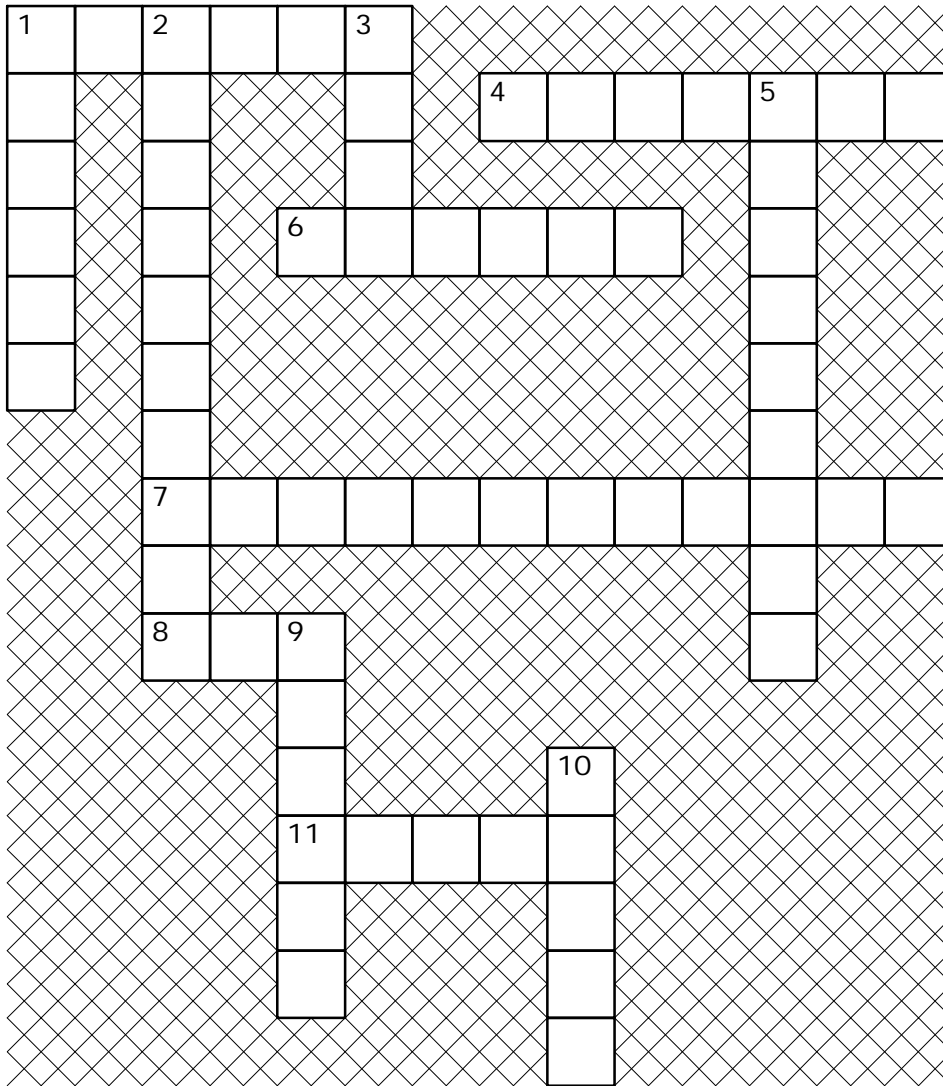
33.) Philip the Evangelist lived here. Did he know that Paul was returning to *Caesarea* as a prisoner of the Roman government?

34.) *Learned*: he asked Paul.

35.) Now Paul had advanced to the Roman court system.

- Paul may have had nice circumstances for living.

Acts - AUV, Chapter 23  
by Charles Dailey



Dec 31, 1998

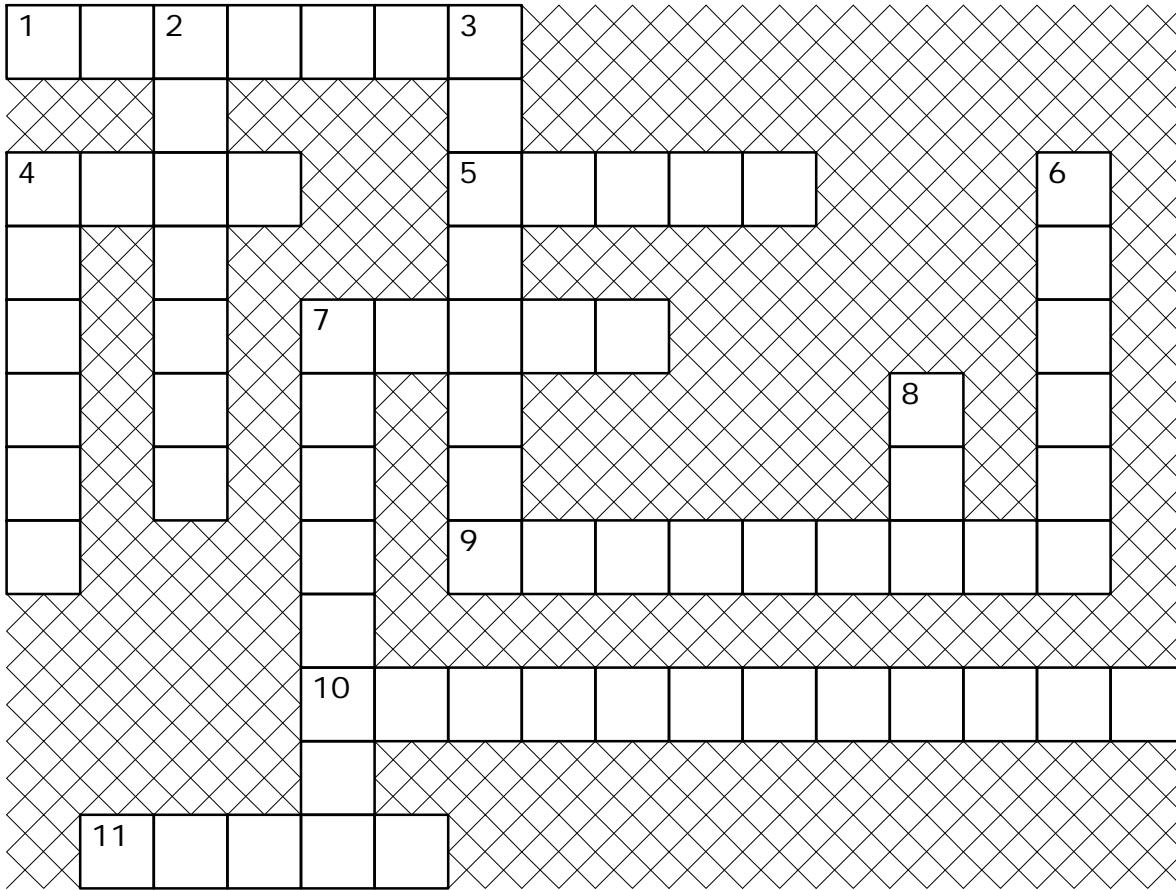
Across

1. The Old Testament says not to speak evil of a \_\_\_\_\_.
4. Paul was tried by the \_\_\_\_\_.
6. A serious \_\_\_\_\_ broke out.
7. The Sadducees believe there is no \_\_\_\_\_.
8. Paul said he was the \_\_\_\_\_ of a Pharisee.
11. Paul left Jerusalem riding on a \_\_\_\_\_.

Down

1. The battalion commander.
2. The first night's stop.
3. The Lord promised Paul a trip to \_\_\_\_\_.
5. A \_\_\_\_\_ developed in the Council meeting.
9. The plot against Paul was revealed by his \_\_\_\_\_.
10. The Roman governor.

Act chapter 23 comments  
by Charles Dailey



Dec 31, 1998

Across

1. These jurors were \_\_\_\_\_ at each other.
4. The Lord always has someone that will \_\_\_\_\_ the information.
5. It must have been \_\_\_\_ for Paul to lift up his voice.
7. The Pharisees could not find him guilty of any \_\_\_\_\_.
9. They always maintained control of the Sanhedrin.
10. The key issue in all of this.
11. The Jews were ordered into a \_\_\_\_\_ court.

Down

2. The word 'Jew' is already being used of the \_\_\_\_\_.
3. They are performing reasonably in the story.
4. Some of Paul's trip will be in comparative \_\_\_\_\_.
6. Ananias collected \_\_\_\_\_ at the threshing floor.
7. Philip the Evangelist lived there.
8. Forty men had a plan to \_\_\_\_\_ and kill in order to serve God.

1) Five days later the head priest, Ananias, came down [to Caesarea] with certain [Jewish] elders and an attorney [named] Tertullus, who brought their case against Paul before the governor.

2) When Paul was called [to appear before the court] Tertullus began the prosecution by saying, "Your Excellency Felix: Since through you we are able to enjoy peace [in this province] and under your jurisdiction the problems in our society are being [properly] dealt with, 3) we welcome all such efforts in each district with full gratitude. 4) But, not wanting to prolong matters for you, I urge you to give consideration to this brief account [of the problem we face]. 5) We have found this man [i.e., Paul] to be extremely bothersome, and an instigator of strife among the Jews throughout the world and a ringleader of the sect of the Nazarenes. 6) We arrested him, for he attempted to desecrate [even] the Temple {{Some ancient manuscripts add verse 7) and we would have judged him according to our law but commander Lysias came and forcibly took him out of our hands}} 8) [and] you will be able to determine the nature of our accusations against him by questioning him yourself." 9) Then the Jews also joined in [making] the charge, and confirmed all the facts that were being presented.

- 1.) *Came down* is from Jerusalem. It is about 2,550 feet above sea level where Caesarea is a harbor city.
- The Sanhedrin was represented by some of its members such as *Ananias* and certain of the *elders*.
- 2.) *Tertullus* is most likely a Greek or Roman attorney rather than a practicing Jew. There was no attorney for Paul.
- Actually, *Your Excellency Felix* was quite corrupt. He was out of office within two years. See verse 27. Also see the evaluation by F. W. Farrar at the bottom of page 4.
  - This comment must have gagged Ananias.
  - This is "exaggerated flattery" known as an exordium.
- 3.) Felix had assassinated the High Priest Jonathan.
- It was his dealings that pushed the nation toward its final rebellion, culminating in its destruction in A.D. 70. See Josephus, *Antiquities* XX.8.6.
- 5.) They had found Paul to be a pestilence, a plague and an epidemic - to look at the Greek figures of speech.
- Paul was peaceful. It was Tertullus' clients that had caused the riots. This held true throughout the Roman *world*.
  - *sect* is a way of saying he led a new - and therefore illegal - religion.
- 6.) The charge is milder than the original wild claims. See Acts 21:28.
- It was Claudius Lysias, the commander in charge, who *arrested* Paul. Tertullus' clients would have killed him, but the attorney failed to mention that.
- 7.) It is doubtful if Felix understood that the charges, if upheld, would have required the death penalty.
- "Your man Lysias interfered with our system of justice."
  - The canonicity of the text is in question and the argument presented by Tertullus does not seem likely to this writer.
- 8.) Felix did not choose to *question* Paul in court.
- 9.) The ninth commandment of the Law says "You shall not bear false witness." Exodus 20:16. That did not deter these religious zealots because the end they sought justified any means they could use.

10) And when the governor had motioned for him to speak, Paul answered [the charges, by saying],

"I know [Your Excellency] that you have administered justice for this nation for many years, so I am glad to make my defense [before you]. 11) [I know] you can verify that it has not been over twelve days since I went up to Jerusalem to worship. 12) [While there] I was not observed arguing with anyone or trying to stir up a crowd [to riot] in the Temple or in the synagogues or [anywhere else] in the city. 13) Neither can anyone prove to you the charges they are now bringing against me. 14) But, I declare to you, I am serving the God of our forefathers according to the 'Way,' called [by my detractors] a sect, and I believe everything that is in harmony with the law of Moses and what is written in [the writings of] the prophets. 15) I have a hope in God that there will be a resurrection both for those who have done right and those who have done wrong, just as the Jews themselves also expect. 16) So, for this reason I make every effort to have a clear conscience before God and men at all times.

10.) Paul was jerked out of jail without notification of the charges against him; he had no attorney and had no witnesses to call.

- Jesus had promised help for times like this. Luke 12:11, 12, 21:15.

- Paul did not flatter Felix, but commended his experience with Jewish matters.

11.) The **first** charge had been troublemaking in verse 5.

*Paul's* response was that he came to the Temple to *worship*, not to profane it. The two are not compatible.

- In that statement, he also implies that he is not the ringleader of a separate and new religion. Christianity is deeply rooted in Judaism.

12.) *Not observed* - his accusers were going on hearsay or even manufactured evidence.

- He had not been *arguing* anywhere in Jerusalem.

13.) There are no witnesses here to any charge being made. "These charges are without merit."

14.) The **second** charge was that he was a ringleader in a new and illegal religion.

- Paul declares that he worships the ancestral *God* of Israel. The *Way* is the promised outcome of the *law of Moses* and the *prophets* of Israel.

- Paul clearly believed in the authority of the Old Testament Scripture.

15.) Paul now presents the *resurrection* (and consequent judgment) to this extremely *wrong-doing* Roman judge.

- This is in harmony with Jewish *expectations*. (The minority Sadducees not included.)

16.) Paul reaffirms his *clear conscience*, both in the past and now.

Paul Proves He Did Not Desecrate the Temple

17) "Now after several years I came [to Jerusalem] to bring relief for the poor people of my nation and to present my offerings. 18) While doing this, they [i.e., the Jews] found out that I had undergone the rites of purification in the Temple. There was no crowd and no commotion. But certain Jews from [the province of] Asia 19) should have been here before you, [Your Excellency] to make their accusations, if they [really] had a valid charge against me. 20) Or let these men themselves [i.e., members of the Sanhedrin] testify what they found wrong with me when I stood before their Council [meeting]. 21) However, this one point, which I made when I stood among them [could have been objectionable]: I shouted, "The reason I am being charged before you today is [my preaching of] the resurrection of the dead.""

The Case Is Put On Hold

22) But because Felix [felt he] had more accurate knowledge of the "Way" [than was being presented by Paul's accusers], he dismissed them, saying, "When commander Lysias comes down [to Caesarea] I will make a decision on your case." 23) So, he ordered his officer to keep Paul in custody, yet with some freedom, and not to prevent any of his friends from ministering to his needs.

17.) The **third** charge was that he attempted to desecrate the Temple. Acts 24:6.

- After being gone at least four years, Paul had brought gifts for the *poor* in Israel and to *present* his *offering* at the Temple.

- Felix heard the word "money." "This fellow is wealthy."

18.) Paul had undergone the proper *rites* to be *pure*. No desecration here.

- There was *no crowd and no commotion*. Things were peaceful.

19.) The troublemakers were some Jews from Asia (verse 18) and they should be *here* in court. Those with the original *accusations* have failed to show up *here*.

20.) Claudius Lysias had also written that he could not find a crime in Paul.

- The *Council* is acting on hearsay evidence and cannot testify of any wrongdoing that they have found.

21.) Paul referred to his *shouting* to call attention to their disorder as a judicial body. He had to *shout* to be heard.

- They dare not argue about the *resurrection of the dead* in this Roman Court of Law.

- This grand finale allowed Paul to end on the subject of the *resurrection* - the lynchpin of Christian beliefs.

22.) Where had *Felix* learned about the *Way*? Was it his intelligence agency? Or Philip? Or Drusilla? (Vs. 24)

- Felix knew Paul was not guilty and should be released.

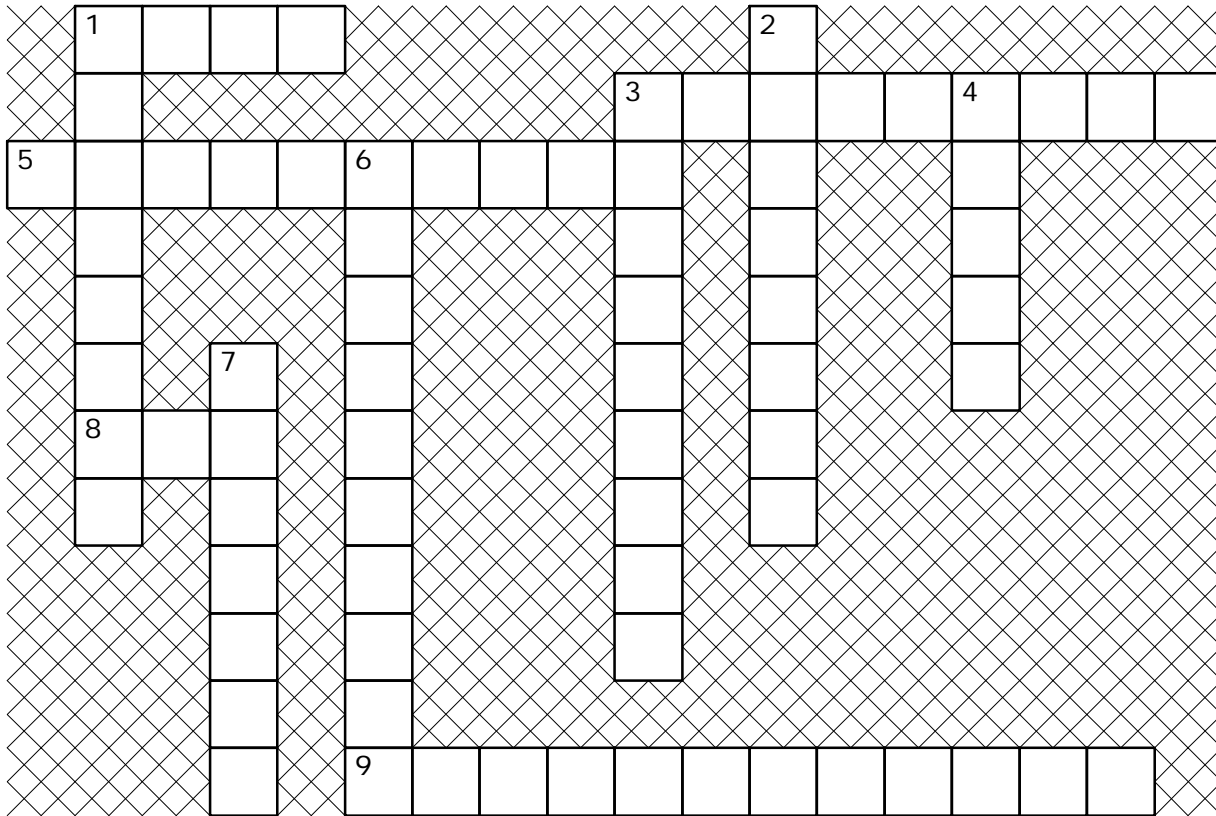
- "Court is adjourned."

- For political reasons he would not decide against the Jews with them present in court.

23.) Paul was kept under palace arrest, visited by Philip and others. Luke moved here to Caesarea after locating *Paul*. He needed food, clothing and company while in *custody*.







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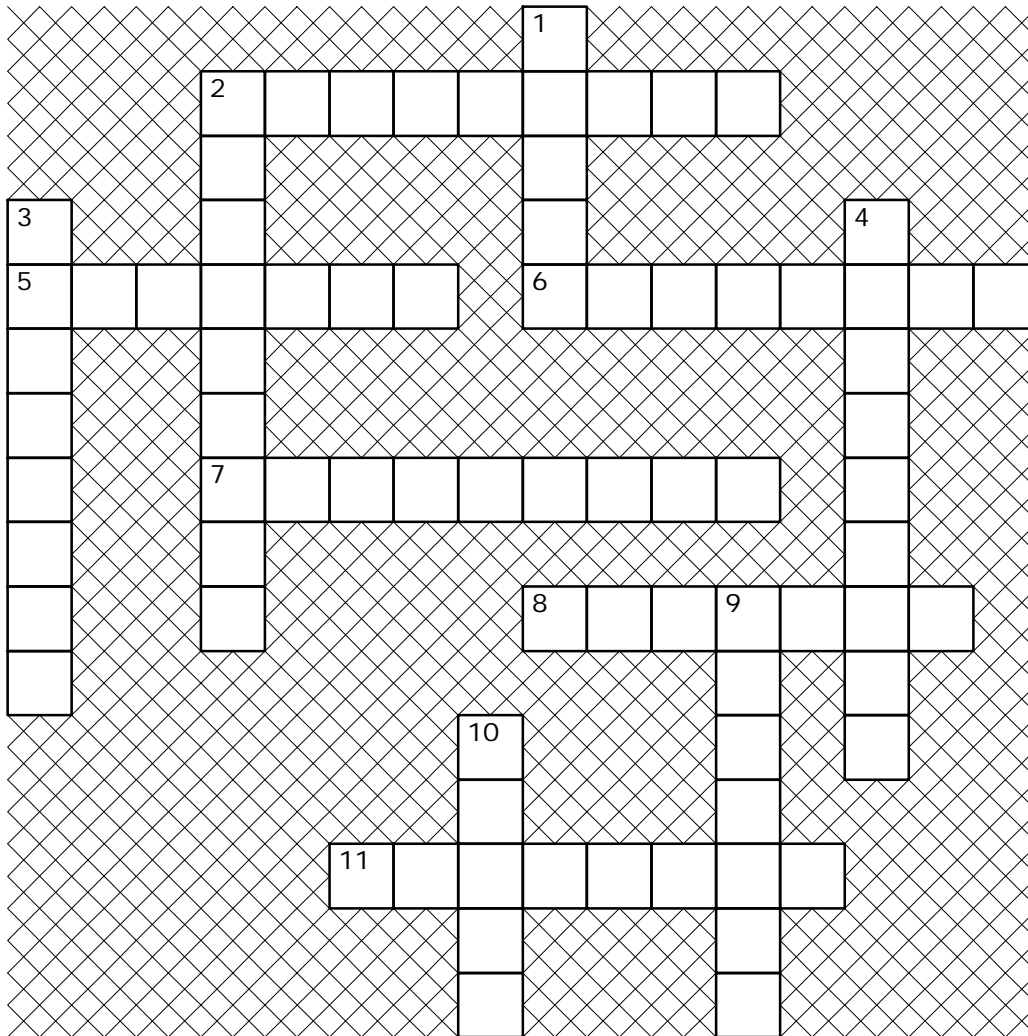
**Across**

1. Paul had come to Jerusalem with relief for the \_\_\_\_\_.
3. Felix became \_\_\_\_\_.
5. The Jews had found Paul to be \_\_\_\_\_.
8. Paul was in chains for \_\_\_\_\_ years.
9. Paul had shouted about the \_\_\_\_\_.

**Down**

1. Paul believed what is written in the \_\_\_\_\_.
2. Wife of Felix.
3. The attorney.
4. The Roman ruler.
6. Paul was a \_\_\_\_\_ of the sect of the Nazarenes.
7. Paul says he went to Jerusalem to \_\_\_\_\_.

Act chapter 24 comments  
by Charles Dailey



Dec 31, 1998

Across

2. Paul believed in the \_\_\_\_\_ of the Old Testament.
5. New religions were \_\_\_\_\_ in the Roman Empire.
6. Exaggerated flattery.
7. Felix pushed Israel toward its final \_\_\_\_\_.
8. Christianity is deeply rooted in \_\_\_\_\_.
11. The resurrection is the \_\_\_\_\_ of Christian beliefs.

Down

1. Felix was hoping for one.
2. Paul worshipped the \_\_\_\_\_ God of Israel.
3. Paul's shouting calls attention to the \_\_\_\_\_ in the meeting.
4. Paul could not call \_\_\_\_\_.
9. Paul had not been \_\_\_\_\_ in Jerusalem.
10. The \_\_\_\_\_ commandment says not to bear false witness.

## A New Governor Hears Old Charges

1) Three days after Festus came to the province he went from Caesarea up to Jerusalem. 2) The leading priests and the leading Jewish men [there] informed Festus of the charges against Paul. Then they begged him 3) to do them a favor by having Paul brought [from Caesarea] to Jerusalem, for they were plotting to kill him on the way. 4) Festus answered that [since] Paul was being held in custody in Caesarea, and [since] he himself was soon going there [i.e., he could see Paul at Caesarea at that time]. 5) So, he said, "Let your leaders go down with me and if there is anything [found] wrong with the man, let them bring their charges against him [at that time]."

1.) Festus was getting acquainted with the nations under his supervision on their own turf. So he visited *Jerusalem*.

2.) The *leading priests* may have been the heads of the 24 courses of priests. 1 Chronicles 24:1-31.

- This is long-term hatred. More than two years had passed.

3.) The leaders brought the charges again. *Paul* had stood trial once for these same complaints.

- They are not requesting justice, but a *favor*.

- This plot was more "official" than the previous, failed plot.

4.) *Festus* did not fall for the assassination ruse.

- The Jews were willing to risk the penalties of overpowering the Roman guards who would have accompanied *Paul* to Jerusalem. They were desperate to kill *Paul*.

5.) *Paul* is to be *charged* again without warning, without an attorney and still without witnesses.

- The Jewish *leaders* did not use an attorney for this presentation as they had before Felix.

## Paul is Returned to Court

6) After staying not more than eight or ten [more] days [there in Jerusalem], Festus went down to Caesarea and the following day he ordered Paul to appear before him as he sat in his court of justice. 7) When Paul appeared, the [Jewish] leaders who had accompanied Festus down from Jerusalem gathered around him and brought many serious charges against him, which they were not able to prove. 8) Paul replied in his defense, "I have not committed any sin against the law of the Jews, nor against the Temple, nor against Caesar."

6.) Luke did not know the precise number of *days*, showing that he was not present. He was based in Caesarea during these two years.

- Festus heard the case the next *day*, partly because of the Jewish leaders who had come to Caesarea to press charges.

7.) Luke says the *charges* were unfounded.

- The *gathering around Paul* must have been very intimidating. We wonder why Festus allowed it.

- All charges were *unprovable*.

8.) *Paul* should have been released at this time. He should have been released when Felix did not find him guilty in the previous chapter.

## Paul Refuses Jewish Courts, Appeals to Caesar

9) But Festus, wanting to gain favor with the Jews [See 24:27], answered Paul, "Are you willing to go up to Jerusalem and stand trial before me there?" 10) Paul replied, "I am [already] standing before a court of Caesar's authority, where I deserve to be tried. I have done nothing wrong to the Jews, as you very well know. 11) If then I am a criminal and have committed any crime that deserves the death penalty, I will not try to avoid being put to death. But if none of the charges I have been accused of are true, [then] no one has the right to turn me over [to the authorities]. I make my appeal to Caesar." 12) After conferring with his advisors, Festus answered Paul, "[Since] you have appealed to Caesar, then you will go to Caesar."

9.) *Festus* was a politician at heart. He wanted to please those he ruled.

- *Paul* knew of the previous attempt on his life by the *Jews*.

10.) Perhaps *Paul* reasoned that if Festus would make a concession to have a second trial, he might make further concessions to please *Paul's* enemies. He exercised his right to stand before a Roman court.

- *as you know very well* shows Festus had prior knowledge of the case.

11.) *Paul* agreed the *death penalty* is acceptable, but he was not guilty of any *crimes*.

- He would not be used as a present from Festus to the Jewish Sanhedrin where a fair trial was impossible.

- *Paul* exercised his *right* as a Roman citizen. He requested to have his case tried before *Caesar*, ruler of the Empire in Rome.

12.) The appeal removed the case from *Festus's* jurisdiction.

- Nero was the current Caesar. Donald Nash says that his first five years in office were the golden age of prosperity in the Empire. His evil came later.

13) After a number of days King Agrippa [Note: This man was the great grandson of Herod the Great. See Matt. 2:1] and [his wife] Bernice arrived at Caesarea and came to greet Festus. 14) While they stayed there [with him] for many days, Festus discussed Paul's case with the king, saying, "There is this man [named Paul] who was left in custody by Felix. 15) When I was at Jerusalem, the leading priests and the Jewish elders presented his case before me to make a judgment against him. 16) I answered them that it is not the custom of the Romans to turn over any person [for sentencing] before he is faced by his accusers and has had the opportunity to defend himself against the charges made against him. 17) When therefore his accusers had assembled here I did not delay [in dealing with the matter; in fact] the very next day I sat in court and summoned the man to be brought [before me]. 18) When his accusers stood up, they brought no charge of wrongdoing as I had expected [they would]. 19) All they had was a controversy with him over their own religion and about someone named Jesus, who had died [but] whom Paul alleges is [now] alive. 20) And I was perplexed as to how to proceed with the investigation, so I [finally] asked him if he would go to Jerusalem to have his case judged there. 21) But when Paul requested that his case be reviewed for a decision by Caesar, I ordered him to remain in custody until I could send him to Caesar."

22) Agrippa said to Festus, "I had been wanting to hear this man's testimony myself." [Festus replied], "Tomorrow you will [have the opportunity to] hear him."

- 13.) Agrippa ruled next-door in Galilee and Perea.  
 - He would be the last of the Herod dynasty to rule and the last person to wear the title of king.  
 - His "wife" was his sister Bernice who later was also consort to Vespasian and Titus. This was a publicly known case of incest.
- 14.) The longer stay allowed many things to be discussed, including Paul's case.  
 - Felix was his predecessor as Roman governor.
- 15.) The leaders did not request a fair trial.
- 16.) The leading priests and the Jewish elders had requested the death penalty for Paul without further trial. They made no pretense of fairness or justice for God's man.
- 17.) Felix had delayed the case for two years hoping for a bribe while Festus moved on the case the next day. This may have been a reference by Festus to the shabby administration of Felix.
- 18.) Festus had expected to hear of a crime against Roman law, but the charges were not about persons or property.
- 19.) He had found a religious dispute, not a crime.  
 - This Roman procurator could not understand how people would be willing to kill over a belief in the resurrection of Jesus. Religion must seem strange to the non-religious.
- 20.) Since Paul was a long-term prisoner of the Roman government and a Roman citizen, Festus needed to take action. Paul had refused to have his case moved back to Jerusalem.
- 21.) Paul had seen in Festus a weakness in catering to Jewish interests even though Festus understood that he was not guilty.  
 - The implication is that Festus would have released Paul, but would he? And would Paul be safe if he did?
- 22.) Herod Agrippa II had long known of Jesus and His claims. It was his father who had pleased the Jews by killing the Apostle James and was planning to kill Peter. Acts 12.  
 - Paul had his own reputation as a follower of Jesus. Agrippa had been wanting to hear him.

23) So, the next day, when Agrippa and [his wife] Bernice, arrived in an elaborate procession, they entered the hearing chamber, along with the commanders and leading men of the city. 24) Then Festus spoke, "King Agrippa, and all you gentlemen assembled with us, you see this man whose case a large number of Jews, [first] at Jerusalem and [then] here [in Caesarea] have petitioned me [to resolve]. They have been clamoring for him to be put to death, 25) but I found that he had committed nothing which deserved the death [penalty]. And since he himself appealed [his case] to the Emperor, I decided to send him [to Rome]. 26) But I do not have anything specific to write to His Majesty. This is the reason I have brought him before this assembly, and especially before you, King Agrippa, so that after you have questioned him, I would [then] have something [substantial] to write. 27) For it does not seem reasonable for me to send a prisoner [to Rome] without indicating what the [formal] charges are against him."

23.) Luke writes as an eye-witness. He saw the court in "full dress."

- This was a formal community affair. Local leaders were also present, both Jews and Gentiles. The military chiefs were there, too. What an opportunity the Lord was preparing for His man Paul.

24.) We learn that Jews from Caesarea also were involved in the *clamor for Paul's death*.

- Festus addresses all who *assembled* with this puzzlement.

- *clamoring* - this looks like a criticism toward the unreasonable demands of the Jews.

25.) Festus had found Paul innocent of any charges.

- Festus **had** to send Paul to Rome. The Lord was again moving his man Paul toward the very top ruler in the Roman Empire.

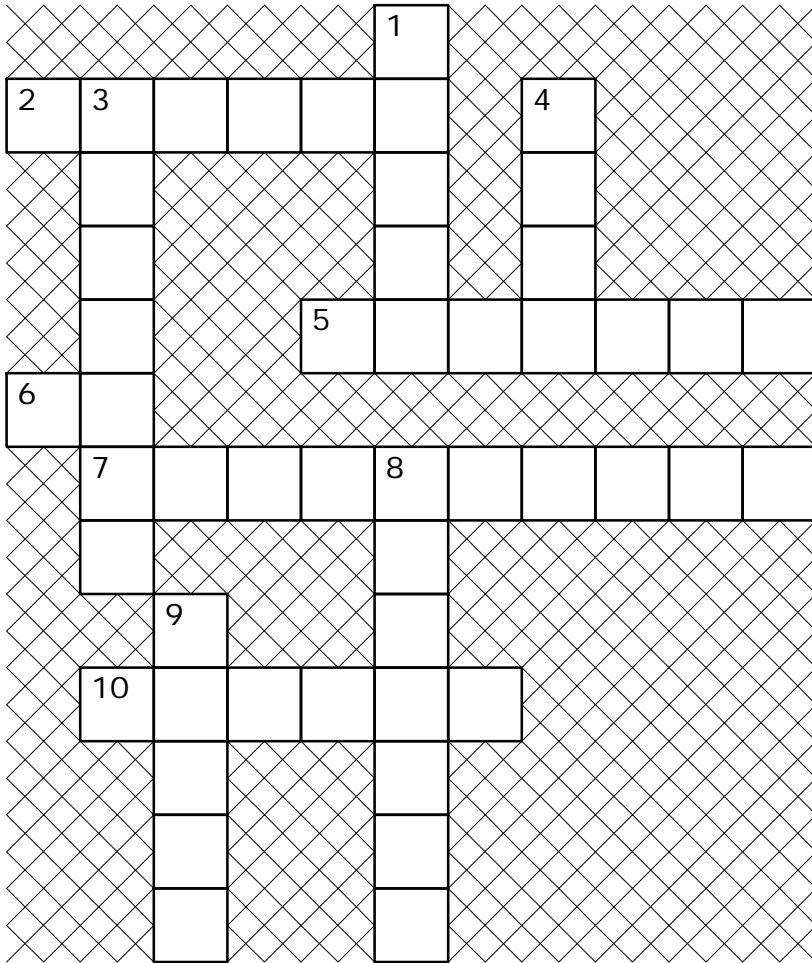
26.) *Written* charges need to accompany Paul to Rome. Festus could not describe the crime.

- This was essentially a fact-finding session, but it gave Paul another chance to preach to kings. Acts 9:15.

- As it turned out, Paul *questioned Agrippa* rather than *Agrippa questioning* Paul.

27.) The letter would represent the investigation of other high-level officials and would not leave Festus looking incapable.

Acts - AUV, Chapter 25  
by Charles Dailey



Dec 31, 1998

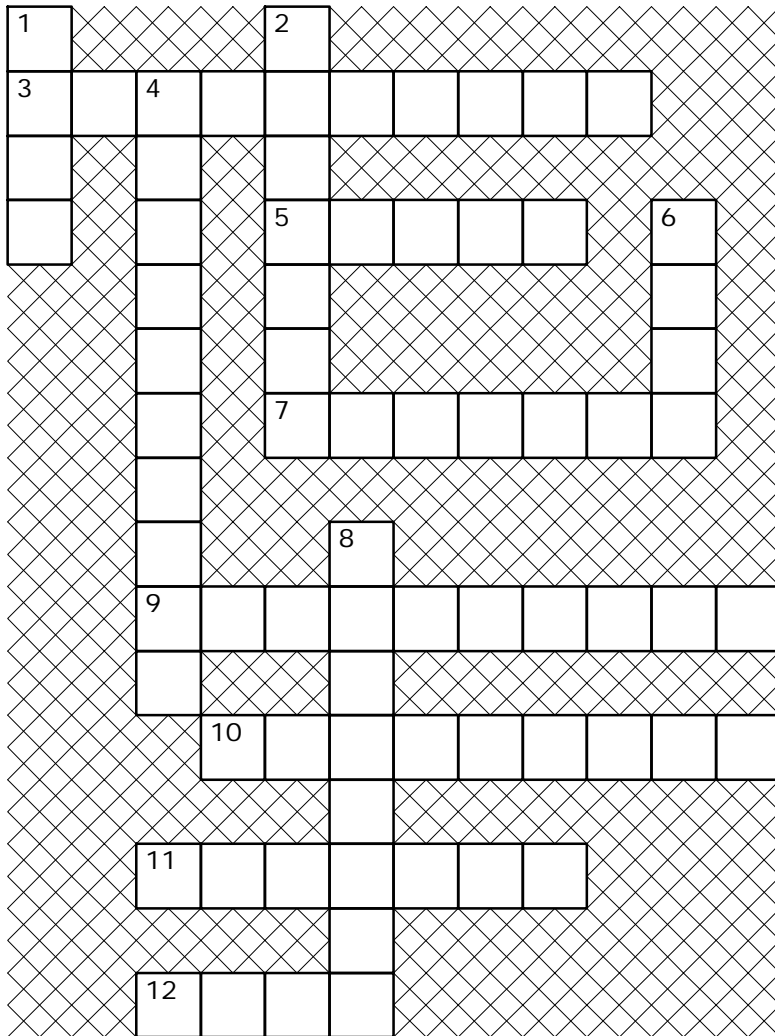
Across

2. 'I make my appeal to \_\_\_\_\_.'
5. The 'wife' of the visiting king.
6. Jerusalem is always spoken of as \_\_\_\_\_.
7. The king and queen arrived in elaborate \_\_\_\_\_.
10. The Jews \_\_\_\_\_ Festus for a favor.

Down

1. 'I would then have something to \_\_\_\_\_.'
3. The visiting king.
4. Caesarea is spoken of as \_\_\_\_\_.
8. '... he himself appealed to the \_\_\_\_\_.'
9. Paul had been left in custody by \_\_\_\_\_.

Acts Chapter 25 comments  
by Charles Dailey



Dec 31, 1998

Across

3. All charges were \_\_\_\_\_.
5. Paul exercised his \_\_\_\_\_ as a Roman citizen.
7. Religion must seem \_\_\_\_\_ to the non-religious.
9. Paul agree the death penalty is \_\_\_\_\_.
10. The letter would not leave Festus looking \_\_\_\_\_.
11. Agrippa ruled in \_\_\_\_\_.
12. Would Paul be \_\_\_\_\_ if he was released?

Down

1. Festus was getting acquainted with the Jews on their own \_\_\_\_\_.
2. The leading priests may have headed the 24 \_\_\_\_\_ of priests.
4. Festus was a \_\_\_\_\_ at heart.
6. Festus had to send Paul to \_\_\_\_\_.
8. Festus could not \_\_\_\_\_ the charges.

**T**his remarkable speech deserves some preliminary remarks from us.

It is Paul's fourth opportunity to preach before large, unbelieving audiences in or near Jerusalem. The others were the crowd near the foot of the Tower of Antonia in chapter 22, before the Sanhedrin in chapter 23, and in the Court of Felix in chapter 24.

F. F. Bruce says, "The construction of the speech is more careful than usual and the style more literary as befitted such a distinguished audience. The argument is calculated to appeal particularly to the mind of Agrippa, even if Festus did find himself completely out of his depth after the first few sentences."

It is remarkable how this pagan governor Festus provided the perfect forum for the most skilled presenter of Christian truth in the world.

The speech easily divides itself into six sections.

They are:

1. The Introduction. 2-3
2. Paul's Jewish background. 4-8
3. His persecution of the Way. 9-11
4. His encounter with Jesus. 12-18
5. His obedience to the vision. 19-20
6. His arrest and help from God. 21-23.



1) Then Agrippa said to Paul, "You have permission to speak for yourself."

So, Paul motioned [to the assembly] with his hand [for attention] and began speaking in his defense: 2) "King Agrippa, I consider myself fortunate that I am able to defend myself before you concerning all the charges being brought against me by the Jews, 3) especially since you are an expert on all the customs and issues discussed among the Jews. So, for this reason I request that you hear [my response to them] patiently. 4) All the Jews know how I lived during my youth and my early days among [the people of] my nation, and [especially here] in Jerusalem. 5) They know of my early background; if they were willing to, they could testify that I lived as a [faithful] Pharisee, [which is] the strictest sect of our religion. 6) And now I am standing [here], being judged because [I believe that] God will fulfill the hope He promised to our forefathers. 7) This is the promise our twelve tribes [i.e., family groups], who earnestly serve God night and day, hope to see fulfilled. It is because [I advocate] this hope, O King, that I am being charged [with wrongdoing] by the Jews. 8) So, why should you [Jews] consider it incredible for God to raise the dead? 9) I truly thought within myself [that it was right] to do many things which were opposed to the name of Jesus from Nazareth. 10) So, I was doing this in Jerusalem, having received [my] authority from the leading priests. I both imprisoned many of the saints [i.e., God's holy people] and [even] voiced my approval when they were put to death [See 8:1]. 11) I often persecuted them in the synagogues, [even] trying to get them to blaspheme [i.e., speak against God]. I had extreme anger toward them and [even] traveled to foreign cities [in my effort] to persecute them.

1.) King Agrippa is now in charge of the distinguished assembly. When he arose (vs. 30), the session ended.  
- Paul knew he would not be released, because he had appealed to Caesar.

- Was Paul's other hand chained? Vs. 29

2.) Agrippa was courteously addressed as King. He was the leading secular Jewish authority in the world.

- Paul used *apologeia* - apologetics. He was *defending* himself.

- Paul did not identify with his countrymen.

3.) Agrippa was commended for his *expertise* on Jewish issues. But Paul did not flatter him.

- Paul had been brief on previous occasions, but he intends to give a fuller response now before Agrippa and the large and distinguished crowd assembled.

4.) He carried his *youthful* reputation with him, even though he was well past middle age. It had followed him from Tarsus to Jerusalem when he moved there.

5.) There was still a memory of Paul in Judea from the days when he worked with the Sanhedrin. His accusers are withholding information about his former strict ways as a Pharisee.

6.) His dedication to the *hope* of Israel is why he is being judged right now.

7.) Paul speaks of the *twelve tribes* as a present reality.

There is no "lost tribe" in the form of the Anglo-Saxon race or the Mormon Church. That theory is fiction.

- Many in Israel were very *earnest* worshippers.

- He was the target of the Jews because he accepted the fulfillment of God's *promise* to Israel. The other reason is in vss. 20-21.

8.) Most Jews accept life after *death*. Why is he considered strange for believing in it?

- There were Jews present from Jerusalem and the local Jewish community at Caesarea.

9.) He was opposed to the *name* - the authority - of Jesus from Nazareth.

10.) Paul begins his personal experience at this point.

- With the *authority of the leading priests*, he had thrown his full force into opposing the authority of Jesus.

- He had been in good standing with the leaders at Jerusalem for all of this opposition.

- He was involved in the death of many saints.

11.) This opposition was frequent, not just a one-time event.

- It can be seen that Jerusalem had many synagogues.

- He does not speak of success in getting them to *blaspheme*.

- His *anger* is hard to quantify. It was *extreme*.

- Damascus was not his first *foreign* target. Where else had he gone?

12) "While on a journey to Damascus for this purpose, I was acting under the authority and directive of the leading priests. 13) [Then] along the road, about noon, O King, I saw a light from the sky, brighter than the sun, shining around me and those traveling with me. 14) When we all fell to the ground I heard a voice speaking in the Hebrew [i.e., Aramaic] language. [It said], 'Saul, Saul, why are you persecuting me? You are only hurting yourself by kicking against the spurs [i.e., opposing the work of God].' 15) I answered, 'Who are you, sir?' And the Lord said, 'I am Jesus, the One you are persecuting. 16) But, get up onto your feet, for the reason I have appeared to you is to appoint you a minister and witness of both the things you have [already] seen of me and the things I will [reveal when] appearing to you. 17) I will rescue you from the [Jewish] people and from the Gentiles. I am sending you to them, 18) to open their eyes [to the truth] so they will turn from darkness to light and from the power [i.e., the influence] of Satan to God. [Then] they can receive the forgiveness of sins and the inheritance [of never ending life], along with [all] those who are set apart [for God] by trusting in Me.'

12.) Now he focuses on the *journey* that changed his life.  
- He was acting under the authority of the same group that was now accusing him. He was once one of them.

13.) The *sun* is very *bright* in that part of the world, so this *light* was extremely *bright*.

14.) Paul heard the *voice*, the others did not hear words.  
- It is new information that the Lord spoke in *Hebrew*. This should impress Jewish listeners. It was not some Gentile plot.  
- Jesus considered opposition to his people as opposition to himself.  
- It is new information that Paul is *hurting himself* by his opposition.

15.) "Please identify yourself."

- What a devastating revelation!

16.) Paul is being *appointed* to both *minister and witness*.

- He is now qualified to be a *witness* of the risen Christ. This is the first step in his training.

17.) Jesus will *rescue* him from the Jews (*people*) and *Gentiles*.

- It is clearly stated that *Gentiles* were included in his commission.

- *I am sending you* - This made Paul an Apostle of Christ. An apostle means one who is sent.

18.) His own eyes were shut right now. The figure of speech must have been very meaningful to Paul.

- Gentiles were to *receive forgiveness* of their *sins* plus an *inheritance* along with other believers.

- *trusting* - faith, is the means of salvation. This is different than being saved by good works, the thrust of Judaism.

19) "As a result of this, O King, I did not disobey [the mandate of] this vision from heaven 20) but, [instead] declared to the people of Damascus first, [then] to the people of Jerusalem, and [finally to those] throughout all of the district of Judea, as well as to the Gentiles [everywhere] that they should repent [i.e., change their hearts and lives] and turn to God, doing deeds which demonstrate their repentance. 21) For this reason the Jews grabbed me in the Temple and attempted to kill me. 22) But I obtained help from God and so [I am able to] stand here to this day, testifying to both the common people and to those in prominence. [I am] saying only what the prophets and Moses said would happen, 23) namely, that the Christ must suffer and be the first to rise from the dead [i.e., never to die again] and then proclaim the light [of the Gospel] to the [Jewish] people and to the Gentiles."

24) As Paul made his defense in this way, Festus said to him loudly, "Paul, you are crazy. All your education is driving you insane."

25) But Paul replied, "I am not crazy, Your Excellency Festus; I am [just] speaking a message of truth and sound reason. 26) I can speak boldly of these things because the King knows [they are true]. And I am convinced that none of these things are hidden from you, for none of them have been done in a corner [i.e., secretly]. 27) King Agrippa, do you believe [the message of] the prophets? [Yes] I know you do."

19.) Paul kept the law of the heavenly vision.

20.) He began *declaring* - preaching - immediately.  
- *people* is probably used in the sense of speaking to Jews, both at Damascus and at Jerusalem.

- Obeying the mandate, he preached to *Gentiles*, too.

- Good *deeds* do not earn salvation, but *demonstrate repentance*.

21.) Paul says that preaching to Gentiles is the reason the *Jews* wanted to *kill* him.

22.) His survival was an act of *God*.

- This testimony is not limited to King Agrippa, but is for both the *common people* and the *prominent*.

- This message is the hoped-for outcome of *Moses* and the *prophets* of Israel.

23.) Isaiah 53 shows that Christ would *suffer*.

- Psalm 16 shows he would *rise from the dead*.

- Christ is only the first to rise. All of us will follow.

- The message of *light* and hope is a cross-cultural message not limited to Israel.

24.) Luke was there listening. Festus now speaks up.

- "You have been reading the Bible too much."

- There was no place in the Roman system of belief for a resurrection from the dead.

25.) Paul respectfully rejects Festus' claim.

- Paul is still the speaker and affirms the truth of his statements.

26.) Paul turns to Agrippa once again.

- Agrippa knew the Scriptures and the teachings, death and resurrection of Jesus of Nazareth.

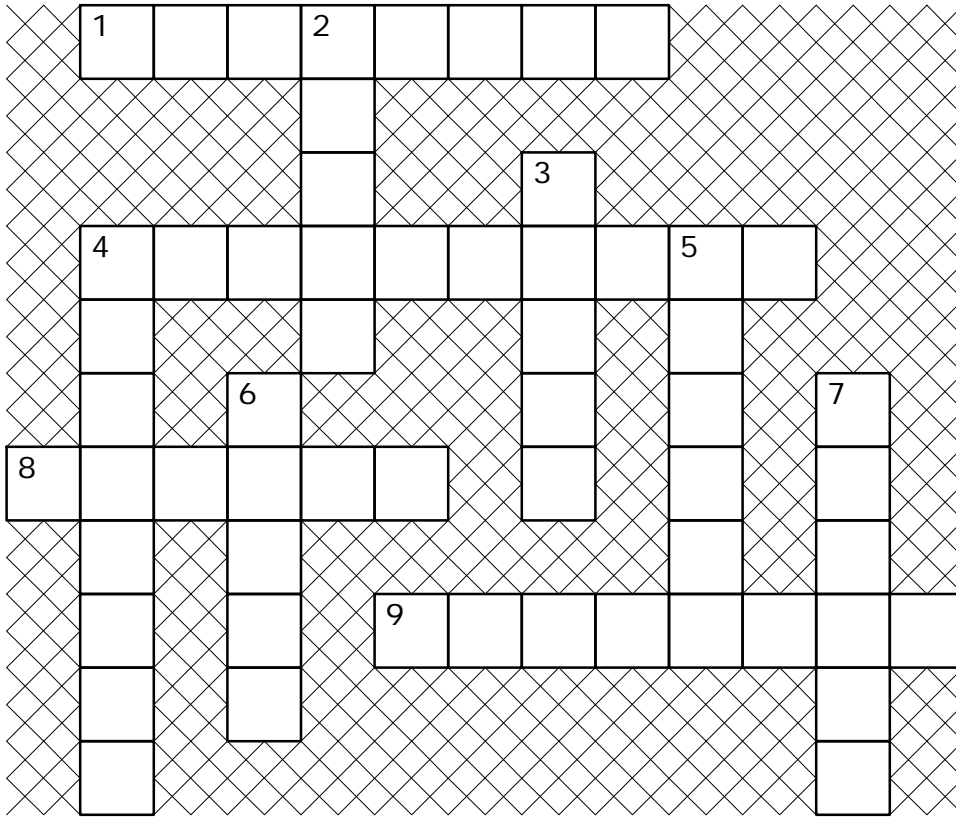
- There were now thousands of believers living in his own country.

27.) The defendant is examining the Judge.

- Paul supposed Agrippa's honesty and answered for him.

<p><b>26</b></p>	<p><i>An Understandable Version of ACTS</i> by William E. Paul</p>	<p><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
<p><b>The Conclusion</b></p>	<p><b>28) Agrippa said to Paul, "You expect to persuade me to be a Christian with such little effort [or, in such a short time]?" 29) Paul replied, "I wish to God that, whether it would take a little or a lot, not only you, but all those who hear me today, might become [Christians] like me, except [not] with these chains."</b></p> <p><b>30) Then King Agrippa, [his wife] Bernice, Governor [Festus] and [the commanders and leading men of the city, 25:23] all rose up, 31) and when they left [the room] they conferred with one another, saying, "This man is not doing anything deserving of the death penalty or [even] imprisonment." 32) Then Agrippa said to Festus, "This man could have been released if he had not appealed [his case] to Caesar."</b></p>	<p><b>28.)</b> Agrippa the politician did not want to deny the prophets or agree with a crazy man. He diverted the question.  - The name <i>Christian</i>, given by God at Antioch, was now used widely and was now on the lips of this Jewish king.  - The question was cynical. It did not signal nearness of a personal decision.</p> <p><b>29.)</b> However, Agrippa may have been considering the claims of Jesus. Paul is saying, "Don't let your requirements of more effort on my part keep you from a decision."  - The invitation was also to every listener in the great hall.  - Paul was somehow in <i>chains</i>.</p> <p><b>30.)</b> The reference to chains made by Paul ended the court session.</p> <p><b>31.)</b> Luke heard their conclusion. Paul was not guilty.  - Paul had vindicated himself, but they did not respond to the story of his conversion to Jesus.</p> <p><b>32.)</b> Setting him free now may have ended his life. He is safe in prison and will have a government-paid trip to preach to <i>Caesar</i> in Rome.</p>

Acts - AUV, Chapter 26  
by Charles Dailey



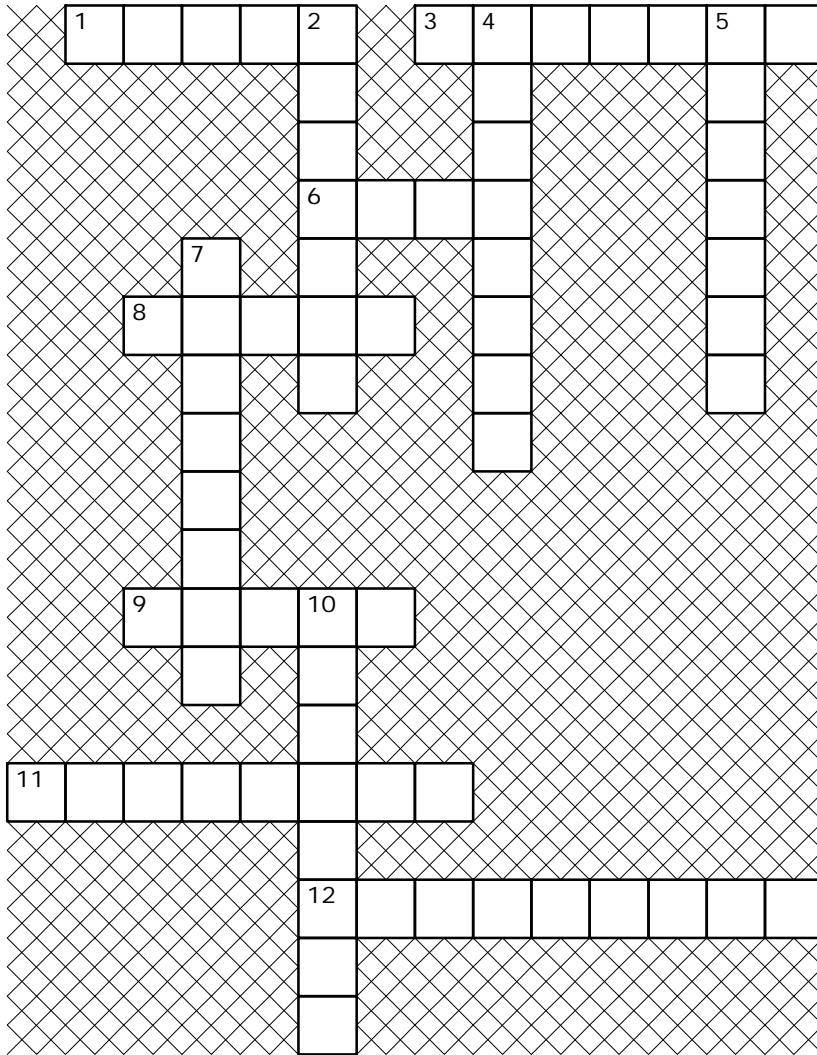
Dec 31, 1998

1. The first city where Paul preached.
4. The Jews attempted to kill Paul because he preached \_\_\_\_\_.
8. The Lord spoke to Paul in \_\_\_\_\_.
9. The Lord appeared to appoint Paul as a \_\_\_\_\_ .

Down

2. Paul characterized himself as having extreme \_\_\_\_\_ towards Christians.
3. The Lord implied that both Jews and Gentiles were under the power of \_\_\_\_\_.
4. 'This man could have been \_\_\_\_\_.'
5. Paul was in \_\_\_\_\_ as he spoke.
6. 'Paul, you are \_\_\_\_\_.'
7. Paul said that Agrippa was an \_\_\_\_\_ in the customs of the Jews.

Acts Chapter 26 comments  
by Charles Dailey



Dec 31, 1998

Across

1. Most Jews accept life after \_\_\_\_\_.
3. Paul did not \_\_\_\_\_ Agrippa.
6. An apostle means one who is \_\_\_\_\_.
8. Agrippa was the leading secular Jewish authority in the \_\_\_\_\_.
9. The defendant is examining the \_\_\_\_\_.
11. Agrippa \_\_\_\_\_ the question.
12. Luke was there \_\_\_\_\_.

Down

2. Jesus considered opposition to his people as opposition to \_\_\_\_\_.
4. The invitation was also to every \_\_\_\_\_.
5. Many in Israel were very \_\_\_\_\_ worshipers.
7. Paul carried his \_\_\_\_\_ reputation with him.
10. Obeying the mandate, Paul preached to \_\_\_\_\_.

Note from Charles Dailey: The late David Davis took Acts from me at *Northwest College of the Bible*. He had been a man of the sails, racing as far as Hawaii.

David headed a three man crew on a 37 foot sailboat that was caught in a hurricane 150 miles off the shore of Mexico.

His comments on the text were taken from an audio tape provided by his wife Corrinne following his death by cancer in 1998.

### Three Christians Head for Rome

1) **And when it was decided that we should sail for Italy, they transferred Paul and certain other prisoners to the custody of a military officer named Julius, of the Augustan battalion.** 2) **We boarded a ship [originating] from Adramyttium which was ready to sail [from here in Caesarea], heading out to sea for parts of the coast of [the province of] Asia. Aristarchus, a Macedonian from Thessalonica, went with us.**

### Contrary Winds Are Encountered

3) **The next day we stopped at Sidon [i.e., a seaport on the northwest coast of Palestine]. Julius treated Paul with kindness, [even] giving him the opportunity to meet his friends [there] and receive help [from them].** 4) **We headed out to sea from there and sailed along the sheltered side of Cyprus because the wind was against us.** 5) **When we had sailed across the sea, off [the coast of] Cilicia and Pamphylia, we came to Myra, [a town] of Lycia.** 6) **There Julius, the military officer, arranged [passage] for us on a ship, [originating] from Alexandria, [and] bound for Italy, and put us on board.** 7) **When we had sailed slowly for many days [and] had trouble passing Cnidus because of an unfavorable wind, we sailed on the sheltered side of Crete and on past Salmone.** 8) **After making our way along the coast [of Crete] with difficulty, we arrived at a place called Fair Harbors [i.e., the principal seaport of the island], which was near the town of Lasea.**

Luke changes his pace abruptly. Instead of showing Paul standing before judges and kings, he shows him standing before pagans through difficulties on the way to Rome and Caesar.

While the author was along, he refers to himself only indirectly in the whole frightening experience. His experience with nautical terms shows that he had been a world traveler. Some believe that he had once been a ship's doctor.

1.) This was undoubtedly a decision made by Roman officials. The promise of the Lord that Paul would witness to Caesar is entering another phase.

- Luke is with *Paul* on this trip to Rome. He could have published his Gospel According to Luke before leaving.  
- *Julius* may have been stationed in Caesarea for a while and had developed confidence in Paul. See verse 3.

2.) Adramyttium was a ship-building center and the ship was headed back to home port.

- This was a coastal ship. They generally put into port at night.

- Aristarchus has accompanied Paul to Jerusalem. 20:4. Paul called him a "fellow-prisoner" when he wrote Colossians 4:10 from Rome.

3.) Sidon is 70 miles north of Caesarea.

- If *Julius* had known *Paul* for a while, we can understand why he took the professional risk in releasing him to visit. Remember, Paul is an unconvicted prisoner.

- Undoubtedly his *friends* are the Christians in Sidon.  
- Perhaps he needed food or clothing or a haircut.

4.) This time, they left the security of the coast.

- It must not have been "normal" weather this year for they encountered different wind than they had expected.

- Their ancient sailing ships required the wind be behind them. Today's sailing ships can face the wind.

5.) They reached *Myra* on the mainland of Asia.

- There is a link to sights at Myra at [ncb.simplenet.com/Bible](http://ncb.simplenet.com/Bible)

6.) Julius either booked passage on - or commandeered - a wheat ship traveling from Egypt, the breadbasket, to Italy.

- See the smaller Alexandrian grain ship drawing on page 2.  
- David Davis believes the ship was 45' by 180' and carried 1,200 tons of wheat.

7.) Time was passing and it was getting late in the sailing season. Soon it would be dangerous to be out on the high seas.

- They avoided the rough water by letting the land shelter the ship.

8.) Lasea was and is about five miles from Fair Harbors Bay.

- As it turns out, this was their last hope to save their ship. But they didn't know it. The ship's owner expected payment for one more load of wheat this season, so he took chances.

- About this time, Paul had warned them not to leave Crete. See his own comment in verse 21.

## Paul's Warnings Are Ignored

9) After much time had passed, the voyage became more dangerous because it was [now] past the Day of Atonement [Note: This would have been around September or October, when a sea voyage involved rough sailing]. So, Paul began warning the people [aboard ship], 10) saying, "Sirs, I can see that this voyage will result in suffering and much loss, not only to the ship and its cargo, but also to our [very] lives." 11) But the military officer paid more attention to the captain and to the owner of the ship than to what Paul was saying. 12) And, because the harbor was not suitable for staying in all winter, most of those on board were in favor of putting out to sea from there. They were hoping to reach Phoenix, [another] harbor on [the island of] Crete, which faced northwest and southwest, and [then] to spend the winter there.

9.) *Dangerous* is a nautical term meaning that you sail at your own risk from September 14 - November 11. After that, sailing on this part of the Mediterranean was against the law.  
- Luke pegs the date to the Jewish *Day of Atonement* in late fall.

- *warning* is the word of advice a doctor gives to his patients.  
10.) Paul is an old hand at shipwrecks by now. 2 Corinthians 11:25 was written before this event. There he mentions three other shipwrecks.

- The cargo includes the precious wheat.

- At this report, their lives were in danger, but Paul hadn't prayed yet.

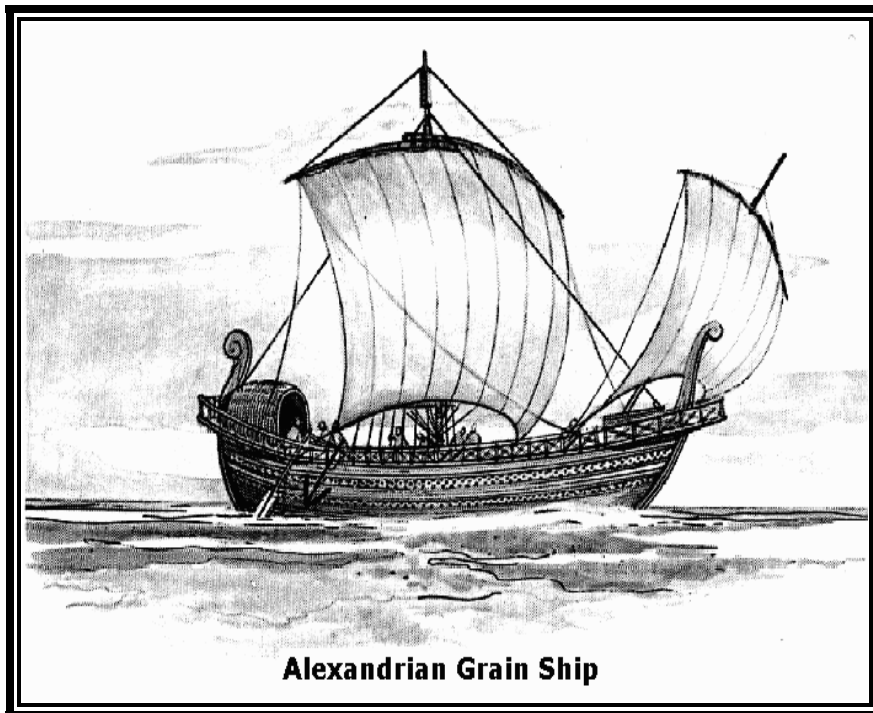
11.) Julius had treated Paul well, but he did not pay adequate *attention* to his advice. But the professionals had it wrong and the Lord's man had it right.

12.) What do you do with 276 people and a long walk to the nearest town?

- The majority had decided to leave this safe harbor, but they were wrong, too.

- Did they vote?

- Their goal was not Rome, but just to *reach Phoenix* for the winter. Four good hours would have been sufficient.



Alexandrian Grain Ship



13) When the south wind began to blow gently, they raised anchor, thinking this was the opportunity they had hoped for, [then] sailed close to the coastline of [southern] Crete. 14) But a short time later, a violent north-easterly wind they called "*Euraquilo*" swept down, 15) and when the ship was caught [by it], we were not able to face the wind, so had to give in and allow the ship to drift. 16) Then, sailing on the sheltered side of a small island named Cauda, we experienced difficulty in trying to secure the ship's life-boat. 17) And when they [finally] got the boat hoisted up, they slung [rope] cables underneath [and around] the hull [of the ship to reinforce it]. Then, fearing the ship would run aground on the [shifting], shallow sandbar [called] Syrtis, they lowered their [navigation] gear [Note: This may have been sails, rigging, etc.] and so were driven [as a derelict by the wind]. 18) As we were being severely battered by the storm, they began the next day to throw the cargo overboard [i.e., to lighten the ship]. 19) On the third day, they handed [the rest of] the ship's gear to each other, and threw it overboard [Note: This was perhaps furniture, rigging, sails, baggage, etc.]. 20) When they could see neither the sun nor the stars for many days [due to the storm], and with the wind blowing furiously on them, they gave up all hope of [ever] being saved.

13.) This desirable *south wind* was deceptively brief.

- They thought they "had it made."
- This was only a three or four hour trip.

14.) The Greek text uses *typhoon*.

- Wind swept down from 7,000 foot Mt. Ida on Crete.
- *Euraquilo* was a sailor's term.

15.) There was no way forward and no way back to Fair Harbors.

16.) They took advantage of the sheltered seas to bring the normally trailing boat on board. This was a large boat used to unload the main craft in harbors. It may have been 45' long.

- Luke and other passengers may have worked on getting the boat out of the water and on to the deck.

17.) They "bandaged" the ship with ropes. It must have been showing signs of leaking.

- As late as World War II, U.S. ships were lost in this area due to the bad weather.

- They rightly feared the North African coast and its quicksand.

- *lowered their gear* - several translations suggest sea anchor. This was a device that may have been shaped like a giant windsock and pulled behind to slow the ship to the speed of the waves rather than surfing with the speed of the wind. Freighters were not designed to surf from wave to wave.

18.) The waves may have been as high as the ship was wide.

- Jettisoning *cargo* would allow the ship to ride higher in the water. Lives are more important now than loads. But they did not throw over main paying cargo of wheat - yet.

19.) This is *the third day* out of Fair Harbors.

- The *gear* was *thrown* overboard in fire-brigade style.

20.) They reckoned their position by the sun and stars, so they did not know exactly where they were since the heavenly bodies could not be seen.

- Seemingly Luke did not give up hope. *They* did.

21) When they had gone without food for a long time, Paul stood in the middle of the crew and spoke, "Men, you should have listened to me and not sailed from Crete and thereby have to experience such suffering and loss. 22) But, now I want to encourage you to cheer up, for there will be no loss of life among you, but only the ship [will be lost]. 23) For an angel from God, to whom I belong and whom I serve, appeared to me last night, 24) saying, 'Do not be afraid Paul, for you must appear before Caesar, and look, God will grant you [the safety of] all these men aboard ship [along] with yourself.' 25) So men, cheer up, for I believe God, that everything will turn out just as I was told it would. 26) But we must be washed onto the shore of a certain island."

27) When the fourteenth night came, and while we were being tossed around [helplessly] in the Adriatic Sea, about midnight the crew suspected they were nearing land. 28) So, they tested for depth and found [they were in] 120 feet [of water]. Then a little later they tested again and found it to be 90 feet. 29) So, fearing the possibility of being run aground on a rocky shore, they dropped four anchors from the stern and longed for daylight [to come]. 30) The crew had [by now] lowered the life-boat into the water, pretending to be dropping anchors from the bow, [but were in reality] attempting to abandon ship. 31) Paul said to the military officer [Julius] and to his soldiers, "Unless these men stay aboard the ship, none of you will be saved." 32) So, the soldiers cut the ropes securing the life-boat and let it drift away.

21.) They had *food* on board because it was a grain ship. See verses 35-38. They had lost their appetites.  
- *Paul* the prisoner puts his counsel into historical perspective.

22.) They are ready to listen now.

- This was bad news for the owner of the ship, but good news for the passengers and crew.

23.) Paul's source of information: An *angel of God*. This is a direct revelation.

- He specifies which God because most present are pagans.

24.) Paul must have *feared*, too. He had been praying for himself and for the rest of the passengers and crew. The Lord granted his request. Compare Paul's earlier comments in verse 10 where he warned of loss of life.

- Paul is reminded of his assignment: to preach to Caesar. That means he will survive this storm. And so will the rest.

25.) Paul exudes courage when others are despairing.

- Losing the ship while saving those onboard seems unlikely.

- *Faith* accepts what God says even if we can't see how it will work out. Note that Paul says "I believe God," not "I believe in God" as some translations have it.

26.) The Lord will provide a new audience for Paul. We know now that it was the *Island* of Malta.

27.) This is the 14<sup>th</sup> day since leaving Fair Harbor.

- At the time, the *Adriatic Sea* described the central Mediterranean Sea. See Josephus, *Life* 3.4 where he is shipwrecked in the *Adriatic* going from Caesarea to Rome.

- The *crew* could hear breakers on rocks about *midnight*. Sailors report they can smell land, also.

28.) The ocean floor is rising toward land!

29.) They had been hearing the waves hitting rocks.

- They did all within their power to slow the ship so they could handle the beaching of the craft in daylight.

30.) The sea-going professionals wanted to escape and leave the passengers to drown. They did not believe Paul or his Lord.

- This is the same boat that was brought on board in vs. 17.

- The *crew* would be needed to cope with the coming crisis.

31.) Paul's leadership surfaces again. He remains calm where others have panicked.

- He used one group (*soldiers*) to control another group (sailors), just as he did before the Sanhedrin.

32.) "They won't try that again." Now they are indeed all in the same boat together!

33) As it was dawning, Paul urged them [i.e., crew, soldiers and probably passengers] to eat something, saying, "You have been waiting for fourteen days [for the weather to break] and you have continued to fast [all that time], eating nothing [at all]. 34) I urge you to eat some food; it will be for your own good, for not one hair from anyone's head will be lost." 35) And when he had said this he took bread, gave thanks to God for it in front of everyone, then broke it and began to eat. 36) Then they were all encouraged and they themselves took something to eat also. 37) (The total number of us aboard the ship was 276 persons). 38) And when they had eaten sufficiently, they began lightening the ship [so it would float higher] by throwing their wheat overboard.

39) When it got daylight they saw an island they did not recognize, but noticed [it had] a particular bay with a [suitable] beach. So, they discussed whether it would be possible to run the ship aground on the beach. 40) [Finally] they cut the ropes, dropping the anchors into the water and at the same time they released the oars used for steering. Then they hoisted the bow-sail to the wind and headed [straight] for the beach. 41) Landing where two [strong] currents met, the ship ran aground, its bow lodging [in the sand] while its stern began to break up from the driving surf. 42) [Meanwhile] the soldiers had decided to kill the prisoners so that none of them would swim away and escape. 43) But the military officer, wanting to save Paul [from being killed], prevented them from doing this. [Instead] he ordered those who could swim to jump overboard and be the first to reach land. 44) The rest [he reasoned] could reach shore by floating on planks or other debris from the ship. And so it happened that all of them escaped safely to land.

33.) Now it's time for everyone to have breakfast. They will need all of their strength when daylight comes and the shoreline is visible.

- Paul knows he is to reach Rome to preach to Caesar.

34.) This prisoner is taking charge again.

- *not one hair* . . . A proverbial statement saying that every last person would survive. That should make them feel like eating.

35.) Paul modeled the right course of action himself. He prayed audibly and had breakfast.

- Paul was not intimidated by the pagans around him. He used the opportunity to credit the God of Heaven for providing food and hope of safety.

36.) They snapped out of their depression and had breakfast along with Paul.

37.) Josephus the historian had been on a *ship* that went down just two years later with 600 on *board*.

38.) The crew was fed and cooperative. Everything goes overboard now. They needed maximum freeboard so they could beach the craft closer to shore.

- Imagine the tossing and pitching of the ship. Did they unload the *wheat* fire-brigade style also?

39.) They were 10 miles west of Valetta, Malta.

- Today this is named St. Paul's Bay. It is a tourist attraction with numerous hotels.

- A *beach* as opposed to a rocky shoreline.

40.) A craft on the beach doesn't need *anchors* so they chopped the ropes that held the anchors.

- They needed their *steering oars* (like a rudder) and *bow-sail* so they could hit the beach as hard and high as possible.

- The tiller had been lashed to the straight-ahead position.

- This is where the experienced sailors were needed. Had they left, the preacher, physician and troops would not have known how to work the equipment.

41.) They had nearly reached land. The water was shallower here.

- They hit the reef that protected the bay from high waves.

42.) Traditional discipline: the soldiers would have to pay the penalty of the prisoners, so they planned to kill them.

- Yesterday the sailors planned to cruelly abandon the ship. Now it is the soldiers' turn for cruelty.

43.) Where is any gratitude for getting them all to land? Julius had some.

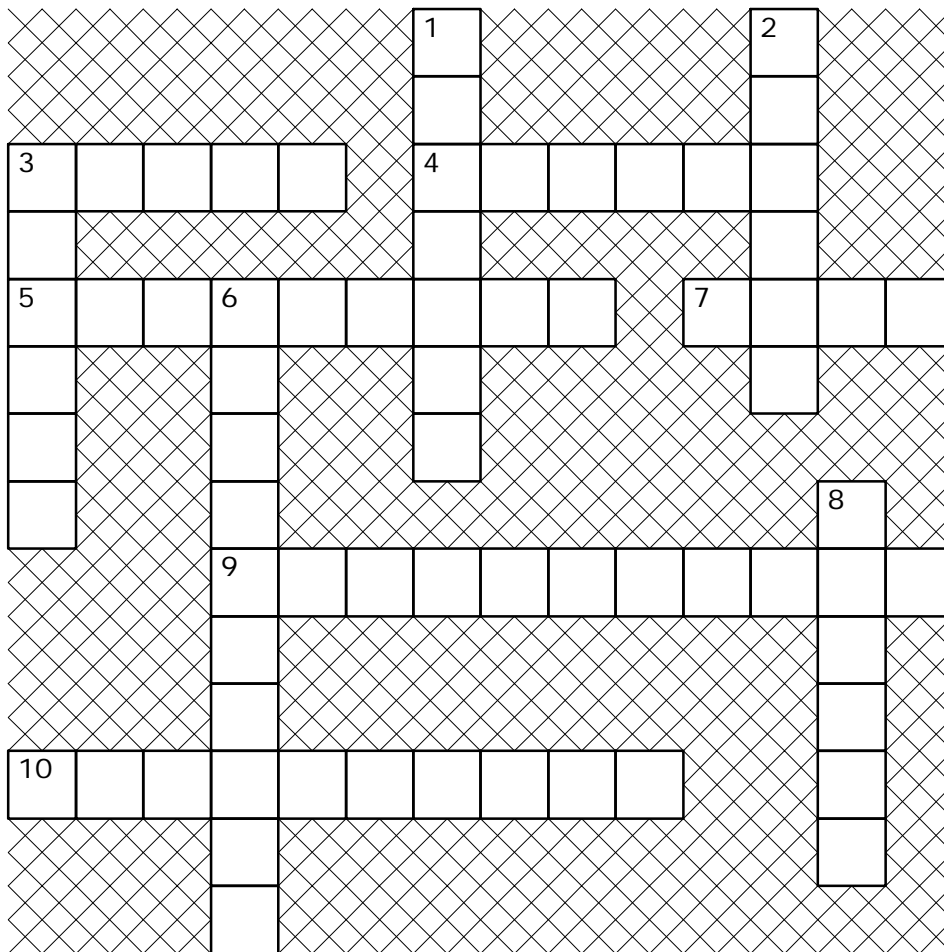
- For the sake of one righteous man, Julius spared all of the prisoners. See God's dealings to save Paul.

- The soldiers that could, swam to shore to make sure that no prisoners escaped.

44.) God provided for the non-swimmers, too, fulfilling verses 22-24.

- All were *saved* by the power of Paul's prayers plus doing their best.

Acts - AUV, Chapter 27  
by Charles Dailey



Dec 31, 1998

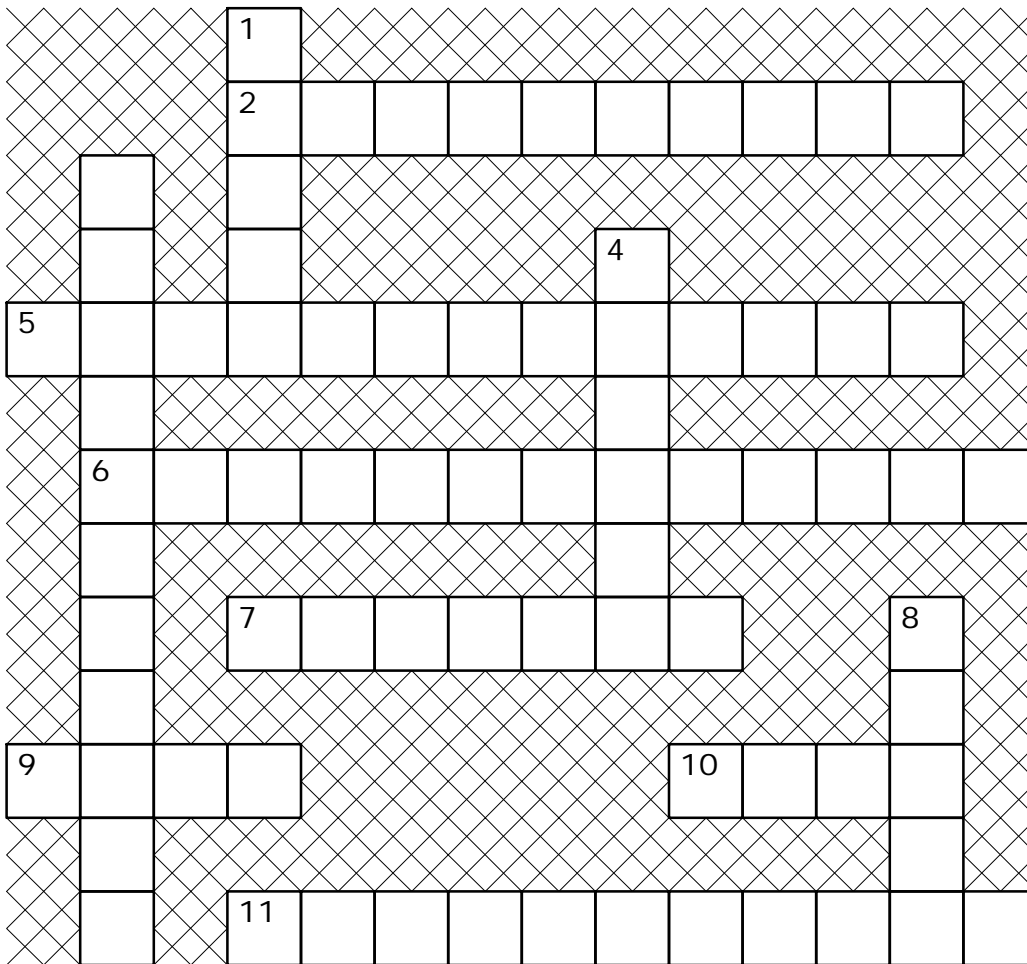
Across

3. On the second day they began to throw the \_\_\_\_\_ overboard.
4. Fair Havens was not suitable to \_\_\_\_\_ in.
5. A violent, northeasterly wind.
7. The soldiers had decided to \_\_\_\_\_ the prisoners.
9. The named passenger in verse 2.
10. The crew sensed land on the \_\_\_\_\_ night.

Down

1. Paul led a breakfast at the \_\_\_\_\_.
2. A shallow sandbar on the coast of North Africa.
3. Paul is to appear before \_\_\_\_\_.
6. The grain ship originated in \_\_\_\_\_.
8. The Roman officer in charge.

Acts Chapter 27 comments  
by Charles Dailey



Dec 30, 1998

Across

2. Paul had a direct \_\_\_\_\_.
5. The sea-going \_\_\_\_\_ wanted to escape.
6. At that time, the Adriatic Sea described the \_\_\_\_\_ Sea.
7. Paul \_\_\_\_\_ the right course of action.
9. The waves may have been as high as the ship was \_\_\_\_\_.
10. In \_\_\_\_\_ hours, they could have made Phoenix.
11. Paul is an \_\_\_\_\_ prisoner.

Down

1. The south wind was \_\_\_\_\_.
3. \_\_\_\_\_ was a ship-building center.
4. Paul exudes \_\_\_\_\_ while others are despairing.
8. Paul mentions \_\_\_\_\_ other shipwrecks.

1) After we escaped [from the sinking ship] we became aware that the island [on which we had landed] was Melita [i.e., present-day Malta]. 2) The natives [there] showed us uncommon kindness. It had begun to rain and was [getting] cold, so they built a fire and made us feel welcome. 3) But as Paul gathered a bundle of sticks, and was placing them on the fire, a snake crawled out because of the heat and clung to his hand. 4) And when the natives saw the poisonous creature hanging from his hand, they said to one another, "This man must be a murderer because, even though he escaped from the sea, [divine] justice is not going to allow him to live." 5) However, Paul shook off the creature into the fire without suffering any harm. 6) But the natives expected him to swell up [from snake bite] or fall dead suddenly, but after expecting this for a long time and not seeing any harm come to him, they changed their minds and said he was a god.

7) Now in that general vicinity there was property belonging to the chief of the island, a man named Publius, who welcomed us courteously and entertained us for three days. 8) And it happened that Publius' father lay sick with a fever and dysentery. Paul went [to his house] and, after praying and placing hands on him, healed him. 9) When he had done this, the rest of those on the island who had diseases, [also] came and were healed. 10) These people also showered many honors on us and when we sailed [away], they brought the provisions we needed and put them aboard [the ship].

For a number of World Wide Web links that relate to this chapter of Acts, visit our site at:  
<http://ncb.simplenet.com/Bible/acts.html>

1.) Melita (Malta) would be new territory for Paul. He will plant the Gospel message while he is there. The island is about 10 miles by 20 miles. The word appropriately means "refuge."

2.) *The natives* - They were perhaps Phoenician people who did not speak Greek or Latin.

- Their hospitality was outstanding. They treated the prisoners the same as the soldiers, sailors and other passengers.

3.) There were no trees; the soil is thin.

- Paul continues to be helpful to all by *gathering* heather for the fire.

4.) All eyes are focused on Paul. God has interesting ways to get his man in the limelight.

- The islanders knew that he was a prisoner and figured that he was a convicted murderer on his way to feed the lions in Rome.

*Justice* here may be personified. That being the case, *Justice* was the daughter of Jupiter and the punishment for *murder* was death.

5.) This fulfills the promise of Jesus in Mark 16:18, although this writer believes that the book of Mark was written after this incident. Naturally, the statement of Jesus, as recorded by Mark, had been made much earlier.

6.) Based on their experience, Paul was as good as *dead*.

- There was no antidote.  
 - Paul did not seem mortal to them, being viper-proof as he was.

7.) Malta was ruled from Sicily then and was a part of the Roman Empire.

- Paul and Luke - perhaps others - enjoyed the hospitality of the *chief* of Malta. The prisoner is royally entertained!

8.) This is known as "Malta Fever" - a microbe in goat's milk.

- The hospitality of Publius is rewarded.

9.) These may be the last miracles recorded in Scripture. The age of man-initiated miracles is drawing to a close.

- Such a crowded clinic would interest Doctor Luke.

10.) The Maltese brought gifts and money.

- At sailing time locals provided food and clothing that had been lost in the shipwreck.

- Next, we learn where the ship came from.

11) After three months we set sail on a ship that had spent the winter on the island [of Melita]. This ship had originated from Alexandria and was designated as "Twin Brothers" [Note: The ship may have been named this because of its prow containing the figures of the mythical twin gods of sailors, Castor and Pollux]. 12) And docking at Syracuse [i.e., a town on the eastern shore of Sicily], we stayed there three days. 13) From there we sailed around [and then north] until we arrived at Rhegium [i.e., a town on the "toe" of Italy]. The next day a south wind began blowing, and on the second day we arrived at Puteoli [i.e., a town about half-way to Rome], 14) where we found [some Christian] brothers. They urged us to stay with them for seven days. So, [that is how] we finally got to Rome. 15) [So], hearing that we were coming, the brothers [from Rome] traveled from there as far [south] as "The Market of Appius" and "The Three Inns" to meet us. When Paul saw them he thanked God and was [very] encouraged.

11.) This ship had wintered just three or four days short of its goal of Puteoli port on the Italian boot.

- The ship had probably been moored at the town of Valletta.
- There is idolatry everywhere. These were the guardian deities of sailors.

12.) Syracuse is the capital city of Sicily, 80 miles north.  
- Were they waiting for favorable winds?

13.) Rhegium is now Reggio. It is now the port city of Naples.

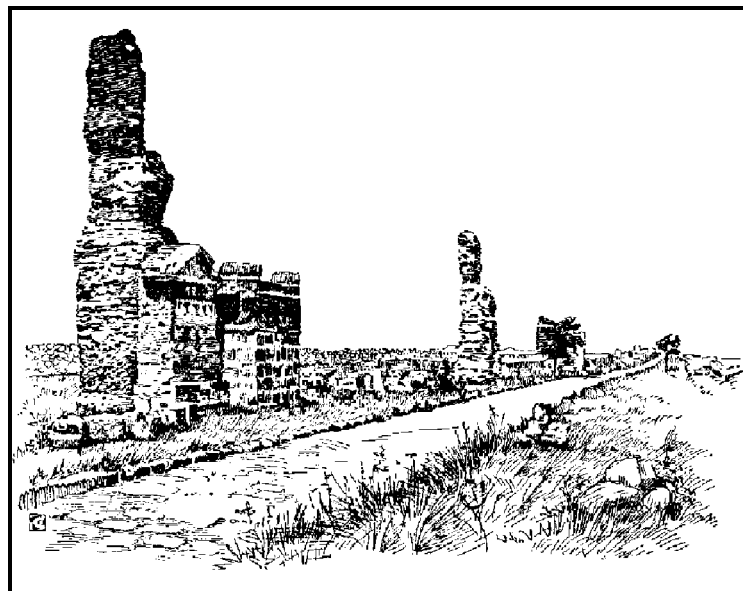
- The modern name of Puteoli is Pozzuoli.

14.) The Faith had spread!

- This fulfills the promise of the Lord in Acts 23:11 that he will see Rome.
- Paul is certainly in good standing with Julius, the centurion.
- Luke appears anxious to pen this successful conclusion - ROME has been reached - even before he gives the details of how it happened.

15.) Word has spread that Paul is coming. Romans 16:2 suggest names of those who may have come to meet Paul and Luke.

- The church at Rome was probably established by those returning from Pentecost in Acts 2:10.
- Probably Paul had wondered how he would be received by his friends at Rome.



Drawing of the Appian Way traveled by Paul and Luke

16) When we entered Rome [itself] Paul was permitted to live alone except for a soldier who guarded him.

17) And it happened after three days that Paul called together those who were the leading Jews, and when they assembled he said to them, "Brothers, although I had done nothing against the [Jewish] people or the customs of our forefathers, yet I was made a prisoner at Jerusalem, being placed in the custody of the Romans [while there]. 18) After questioning me, they wanted to release me because they could not find any grounds for sentencing me to death. 19) But when the Jews objected to this, I was compelled to appeal [my case] to Caesar, even though I had no [legitimate] charge [to bring] against my country. 20) It was for this reason that I requested to see you and talk with you, for I am wearing this chain because of the hope held by the Israelites." 21) Then they said to him, "We did not receive any letters from Judea about you, nor did any of the brothers come here to report anything bad about you. 22) But we would like to hear what you think, for according to our knowledge, this sect [you belong to] is being spoken against everywhere."

16.) An unusual courtesy was granted to Paul in that he was allowed to live under "house arrest" rather than in prison.

- This way, he had a built-in audience of one *soldier* each shift to listen to every Gospel presentation that he made.

17.) Even at an age of 60+, Paul did not waste time.

- "To the Jew first." There were seven synagogues in Rome at that time.

- Paul asserts that he has done nothing against the *people* of Israel or its *customs*.

- Even then, he has been arrested and come under Roman control.

18.) No Roman magistrate had found Paul guilty.

19.) Paul was forced to appeal to *Caesar* by the actions of the *Jewish* leaders. Such an appeal was normally odious to the Jewish leaders.

20.) Paul must clear up his reason for being there before he can present the Gospel to them.

- A soldier is *chained* and listening.

- He alludes to Christ with the statement about the *hope of Israel*.

21.) There was no official information against Paul. He may have traveled faster than the mail, anyway.

- The local Jewish community had heard of him.

22.) They had a very open spirit.

- The Way was less than popular in the Jewish community.



23) And when they had arranged a day, large numbers of people came to Paul's house. He explained [everything to them], testifying from morning until evening concerning the kingdom of God and concerning [the Messiahship of] Jesus, both from the law of Moses and from [the writings of] the prophets. 24) And some people believed what Paul said and some refused to believe. 25) And when they could not agree among themselves they left, after hearing Paul make this one [important] statement: "The Holy Spirit has spoken truthfully to your forefathers through Isaiah the prophet, 26) saying, [Isa. 6:9-10],

'GO TO THESE PEOPLE AND SAY, YOU WILL HEAR ALL RIGHT, BUT YOU WILL NOT UNDERSTAND [what you hear]. YOU WILL SEE ALL RIGHT, BUT YOU WILL NOT PERCEIVE [what you see]. 27) FOR THESE PEOPLE'S MINDS ARE DULL, AND THEIR EARS ARE HARD OF HEARING, AND THEY HAVE SHUT THEIR EYES. FOR, IF THIS WERE NOT THE CASE, THEY WOULD PERCEIVE WHAT THEY SEE WITH THEIR EYES, AND UNDERSTAND WHAT THEY HEAR WITH THEIR EARS, AND COMPREHEND WITH THEIR MINDS, AND WOULD TURN [back to God] AGAIN AND I [God] WOULD HEAL THEM [from their sins].'

28) Then let it be known to you that salvation from God is [now] being announced to the Gentiles. They will listen [to it]." {{Some ancient manuscripts insert verse 29) And when he had said these words, the Jews left, disputing about the matter among themselves.}}

23.) Paul's defense had been accepted by the Jewish leaders.

- Notice that his quarters were commodious. Some have suggested that he rented quarters from Aquila and Priscilla.

- They had an all day session about the church and Christ from the Old Testament.

- The *kingdom of God* was explained as the church rather than physical Israel. Matthew 16:18.

24.) Some listeners agreed. Even the finest presenters will be rejected. Some listeners *refused to believe*.

25.) Luke has only presented the conclusion of Paul's all-day exposition of the Old Testament.

- Paul's concluding remarks were directly from Scripture.

- He affirms the inspiration of Isaiah.

26.) The Greek Old Testament (LXX) is presented here.

- *These people* rather than *my people*

- What was true in Isaiah's time has been repeated again in the ministry of Christ and his apostles.

27.) Willfully dull of understanding.

- Communication and witness did not help them.

- Willfully blind.

- Willfully deaf.

- God does not force anyone to change.

- Paul ends with a medical metaphor.

28.) They needed to understand that because they were rejecting *salvation*, that he was turning to the *Gentiles* in Rome as he had other places.

- The *Gentiles will listen*.

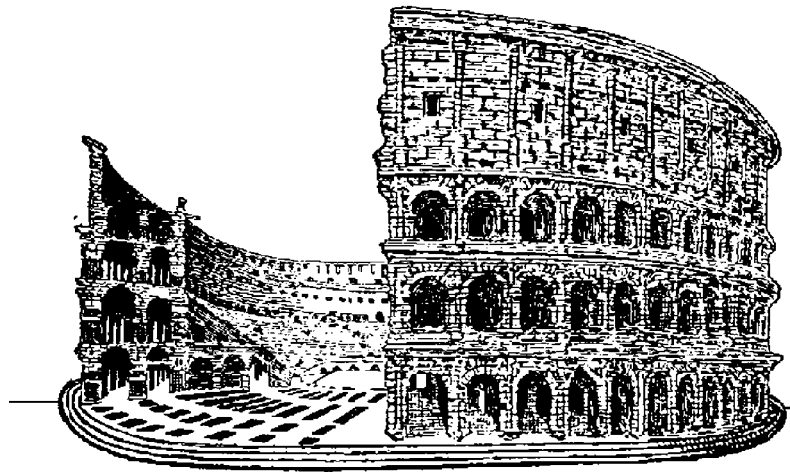
**The Story Ends Abruptly  
After Two Years in Rome**

**30) Then Paul lived for two whole years in his own rented house and welcomed everyone who visited him. 31) He preached to them about the kingdom of God and taught things about the Lord Jesus Christ, with no one preventing him.**

**30.)** The statute of limitation on the charges against Paul ran out in two years. His accusers did not come.

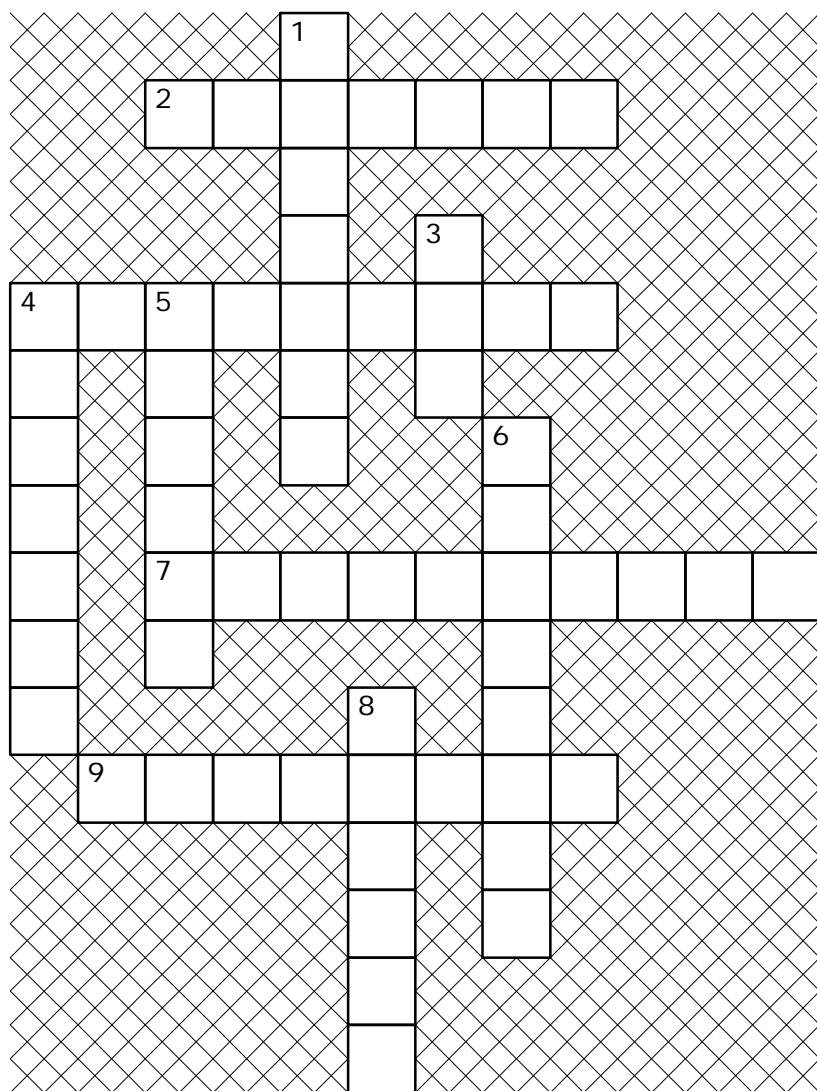
**31.)** The Gospel message was entirely legal and open.  
- The gospel spread through the soldiers that were chained to him to include Caesar's Guard. Philippians 1:13-14.  
- Paul had time to write Ephesians, Philippians, Philemon and Colossians. Luke may have finished Acts now, too.

The story ends abruptly and without a formal conclusion. Some have suggested that we are to add our chapter to the story in each generation as we spread the life-changing message of the Resurrection of Jesus of Nazareth.



The Colosseum

Acts - AUV, Chapter 28  
by Charles Dailey



Dec 30, 1998

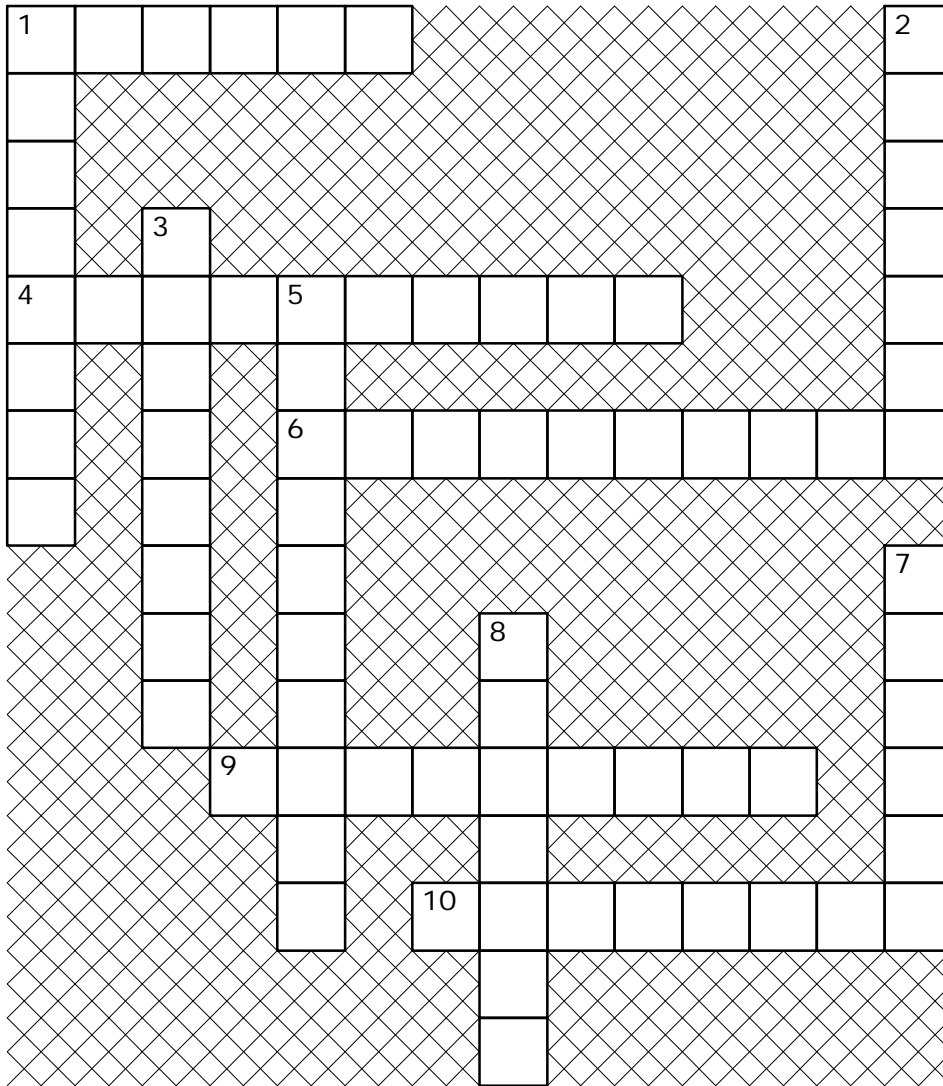
Across

2. 'I had no charge against my \_\_\_\_\_.'
4. The snake was \_\_\_\_\_.
7. This ship was also from \_\_\_\_\_.
9. Some people \_\_\_\_\_ what Paul said.

Down

1. The group left the ship at \_\_\_\_\_.
3. Soon the islanders took Paul to be a \_\_\_\_\_.
4. The chief man of the island.
5. Paul concluded talking to the Jews by quoting \_\_\_\_\_.
6. The natives showed uncommon \_\_\_\_\_.
8. The island where they wintered.

Acts Chapter 28 comments  
by Charles Dailey



Dec 30, 1998

Across

1. Melita means \_\_\_\_\_.
4. Acts ends without a formal \_\_\_\_\_.
6. No Roman \_\_\_\_\_ had found Paul guilty.
9. God has interesting ways to get His man in the \_\_\_\_\_.
10. These may be the last \_\_\_\_\_ recorded in Scripture.

Down

1. Even the finest presenters will be \_\_\_\_\_.
2. Some listeners refused to \_\_\_\_\_.
3. There was no \_\_\_\_\_ for this snake bite.
5. The statute of \_\_\_\_\_ on the charges against Paul ran out.
7. Rhegium is the port city of \_\_\_\_\_.
8. Paul had a built-in audience of one \_\_\_\_\_.