

The "Q" Document

Gospel Sequence Hypothesis

The Augustinian Hypothesis:

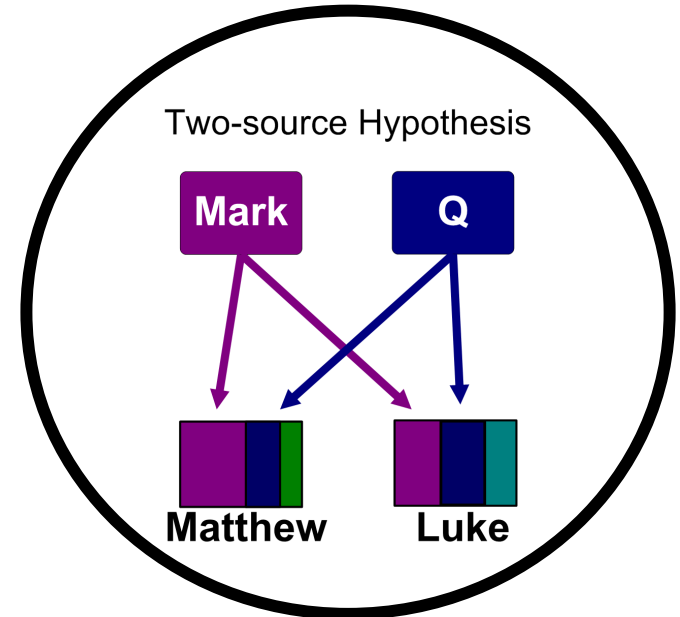
The Gospel of Matthew was written first; Mark used Matthew in his writing, and Luke followed both Matthew and Mark

Believed Most of Church History

The Marcan Priority

The Gospel of Mark was written first; Matthew and Luke used Mark in their writings

Speculated in the Nineteenth Century



Matthew and Luke also share large sections of text not found in Mark.

The "Q" Document

Q originates from the German term "Quelle" meaning "source"

PROBLEM

Scripture Based on Various Manuscripts

- Papyrus 75 (later second/early third century) & 66 (third century)
- Coptic manuscripts (third / fourth century)
- Codex ̳ and Codex B (early fourth century)
- Codex C and Codex T (fifth century)
- Codex A (fifth century)
- The Syriac Curetonian gospels (fifth century)
- Codex W (late fourth/early fifth century)
- Codex D (fifth century)
- The Old Latin manuscript ITQ (late sixth/early seventh century)
- Codex L (eighth century)
- Minuscule 33 (ninth century)
- Uncial 0141 (tenth century)

- Nothing to do with Manuscripts
- There is not a "Q" Manuscript

Christian Abolitionists against Slavery

- Granville Sharp: an anti-slavery campaigner
- Thomas Clarkson: an anti-slavery campaigner
- The Quakers & Anglicans in the Committee for the Abolition of the Slave Trade
- William Wilberforce: Public Speaker in the House of Commons
- Richard Baxter: Public Speaker that slave-traders were “fitter to be called devils than Christians.”
- Samuel Sewall: Puritan who published America’s first antislavery tract, *The Selling of Joseph* (1700)
- John Newton: Converted while captaining a slave ship; evangelical who wrote *Amazing Grace* (1750)
- Benjamin Lay, John Woolman and Anthony Benezet: Philadelphia Quakers against Slavery (1754)
- Granville Sharp: Anglican Evangelical activist for “the rights of colored people” (1760)
- British Methodist John Wesley and the American Presbyterian Benjamin Rush denounced the slavery in influential pamphlets
- Samuel Bradburn: Methodist leader of boycotts against slave plantations in the Caribbean
- Jonathan Edwards Jr.: Revivalist and author of book against slavery
- James Stephen: Evangelical and activist against the dismantling of the Atlantic slave trade

Christian activists initiated and organized the abolitionist movement

Abolitionist John Brown



John Brown believed he was to be *"an instrument of God"* to end American slavery

In October 1859, Brown & his sons led a raid in Harpers Ferry, Virginia intending to start a slave liberation movement that would spread south.



Brown was captured and found guilty for treason against Virginia, the murder of five men, and inciting a slave insurrection; He was hanged on December 2, 1859.

The first person executed for treason in the history of the United States



JOHN BROWN SONG!

John Brown's body lies a mould'ring in the grave,
John Brown's body lies a mould'ring in the grave,
John Brown's body lies a mould'ring in the grave,
His soul's march'ing on!

Crescdo.
Glory, Hally, Hallelujah! Glory Hally Hallelujah! Glory Hally Hallelujah!
His soul's march'ing on!

His gun to be a soldier in the army of the Lord,
His gun, his
His gun, his
His soul's march'ing on!

Crescdo.
Glory Hally, Hallelujah! his
His soul's march'ing on!

John Brown's knapsack is strapped upon his back—
John Brown's, his
John Brown's, his
His soul's march'ing on!

Crescdo.
Glory Hally, Hallelujah! his
His soul's march'ing on!

His pet lamb's will meet him at the way—
His pet lamb's, his
His pet lamb's, his
They go march'ing on!

Crescdo.
Glory Hally, Hallelujah! his
They go march'ing on!

They will hang off Dixie to a tree!
They will hang, his
They will hang, his
As they march along!

Crescdo.
Glory, Hally, Hallelujah! his
As they march along!

Now, those making shoon for the Union!
Now, his
Now, his
As we are march'ing on!

Crescdo.
Glory Hally, Hallelujah! Glory Hally, Hallelujah! Glory, Hally
Hally!
Hip, Hip, Hip, Hip, Hurrah!

Published at No. 256 Main Street
CHARLESTOWN, MASS.

The First Printed Copy of the Song. From an Original in the Possession of Mr. John E. Colver of Charlestown.

Julia Ward Howe



(May 27, 1819 – October 17, 1910)

At the raising of the flag on Sunday, May 12, 1861, the John Brown song was played using a well known bar tune - "Oh! Brothers"

This song became popular with the Union army during the American Civil War



Mine eyes have seen the glory of the coming of the Lord
He is trampling out the vintage where the grapes of wrath are stored,
He has loosed the fateful lightening of His terrible swift sword...while God is marching on.



I have seen Him in the watch-fires of a hundred circling camps
They have "builded" Him an altar in the evening dews and damps
I can read His righteous sentence by the dim and flaring lamps...while God is marching on.



I have read a fiery gospel writ in "burnished" rows of steel,
As ye deal with my condemners, So with you my grace shall deal;
Let the Hero, born of woman, crush the serpent with his heel...while God is marching on.



He has sounded forth the trumpet that shall never call retreat
He is sifting out the hearts of men before His judgment-seat
Oh, be swift, my soul, to answer Him! be jubilant, my feet! ...while God is marching on.



In the beauty of the lilies, Christ was born across the sea,
With a glory in His bosom that transfigures you and me:
As He died to make men holy, let us die to make men free...while God is marching on.



Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah!
His Truth is Marching On.



Sabbath Brothers



Luke

Early Church Fathers Confirm Luke as Author

Muratorian Fragment (170-190AD)

Irenaeus (130-200AD)

Clement of Alexandria (156-215AD)

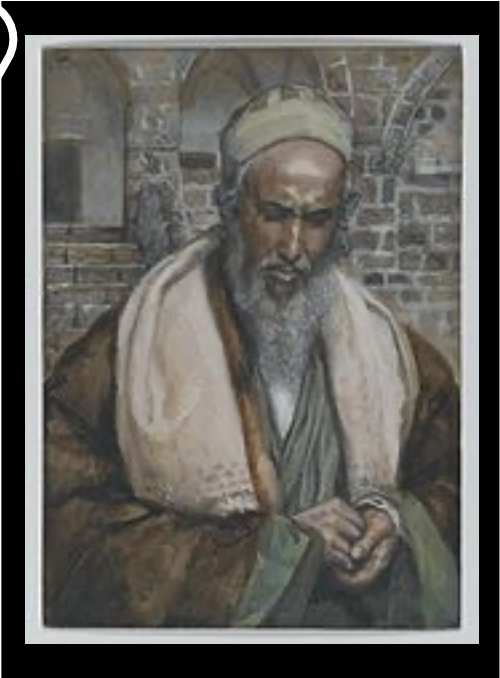
Origen of Alexandria (185-254AD)

Tertullian (160-200AD)

The books of Luke and Acts could be considered anonymous because Luke is never mentioned by name.

Luke is the only Gentile author of a book in the New Testament.

(Job was the only book written by a Gentile in the Old Testament).



Luke & Rome

- In 64AD Nero was blaming Christians for the burning of Rome, and Paul was probably arrested and killed around that time.
- From 64AD-73AD, the Jewish nation was in direct revolt against Rome, so Luke may have been distancing Christianity from Judaism.
- Just as Luke concludes with the treachery of Jewish leadership against Jesus, Acts concludes with the treachery of Jewish leadership against Paul.

- The thorough accounts by Luke were possibly used as trial documents for Paul in Rome.
- Luke desired to show the Roman authorities that Christianity was non-treasonous and non-troublesome.

Examples of Secular Historical Events Referenced in Acts

44AD	Death of Herod Agrippa	Acts 12:20-23
44-48AD	Famine under Claudius	Acts 11:28
49AD	Jews Leave Rome	Acts 18:2
51AD	Office of Sergius Paulus	Acts 13:7
52AD	Office of Gallio	Acts 18:12-13
52-56AD	Office of Felix	Acts 23:26, 24:2
57-60AD	Office of Festus	Acts 24:27

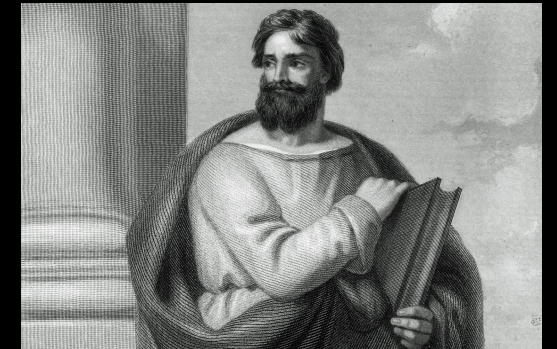
*"I must also see Rome"
Acts 19:21*

20% of Acts consists of speeches to officials. Each time that Peter or Paul comes before a Roman Official, there is a positive reception, the gospel is presented, and the official declares innocence in the Christianity being practiced.

Luke accurately depicts the Roman Empire at the time. The governmental officials recorded by Luke accurately represent secular historical findings (flawless historicity).

Different Governmental Systems of Roman Empire

- Provinces under the Direct Control of the Emperor
- Provinces under the Direct Control of the Senate of Rome
- Independent Provinces for "Grand Scale" Acts of Loyalty



The Holy Spirit

Traditional Name: “Acts of the Apostles”

More appropriate name might be the “Acts of Jesus and His Spirit.” (Acts 1:1)

Acts describes the ways that Jesus works in His church after His ascension.

Throughout Acts, “the Word” references the message of Jesus.

The Spirit is mentioned frequently at the earlier part of Acts while the Spirit is mentioned less frequently in the latter part of the book.

Different Titles of the Book from Greek Manuscripts & Church Fathers

“ACTS”

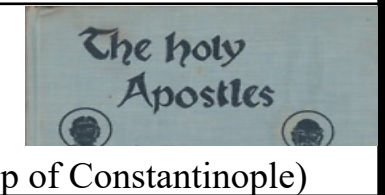
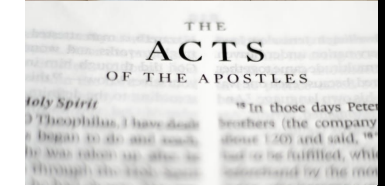
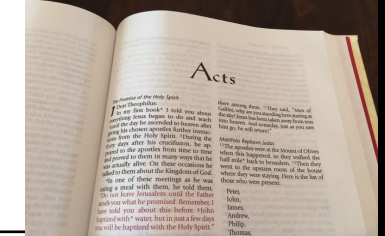
- Sinaiticus (Aleph)
- Tertullian (Early Christian Apologist)
- Didymus (Early Christian Theologian)
- Eusebius (Historian)

“ACTS OF THE APOSTLES”

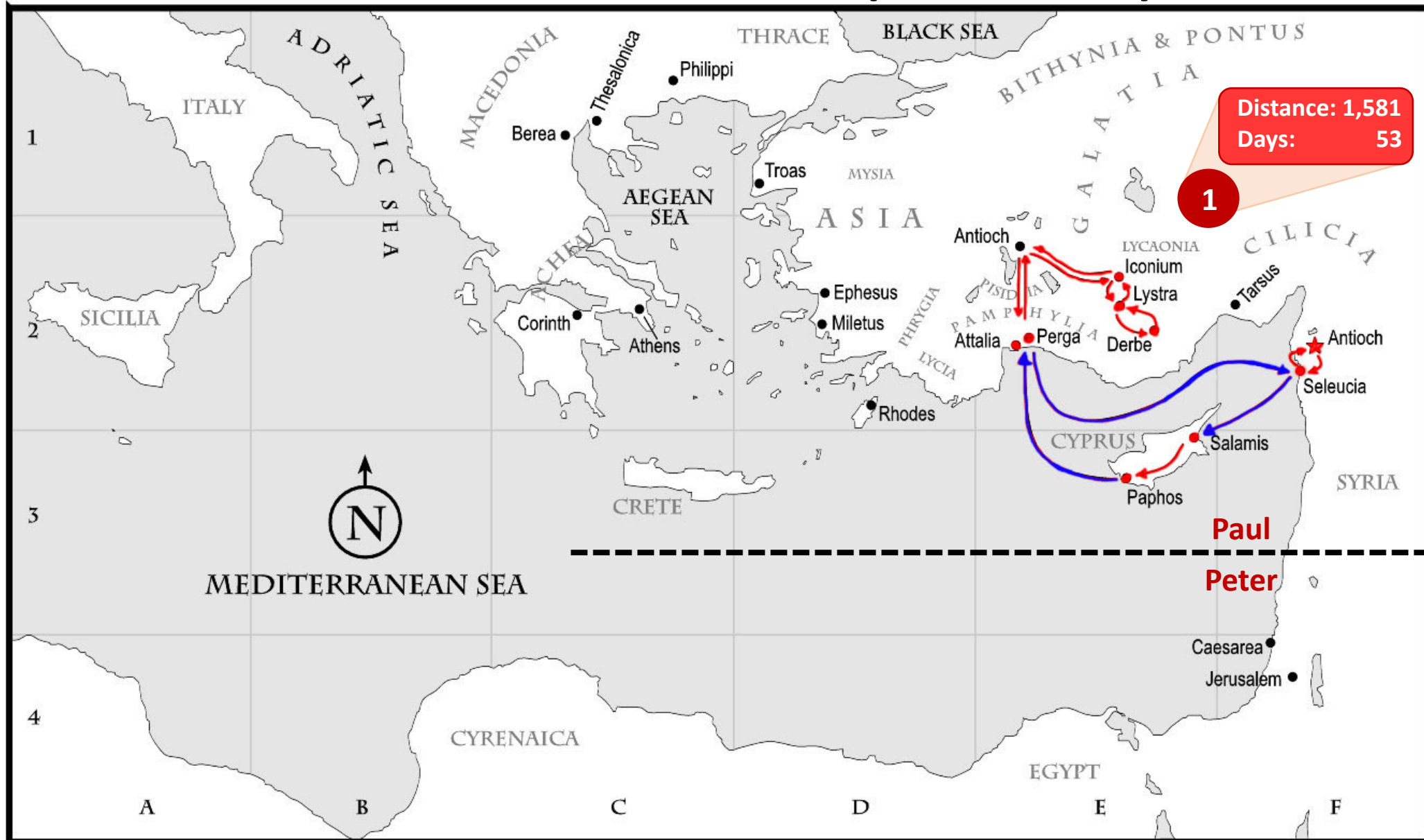
- Vaticanus (B)
- Bezae (D)
- Athanasius (Early Church Leader)

“ACTS OF THE HOLY APOSTLES”

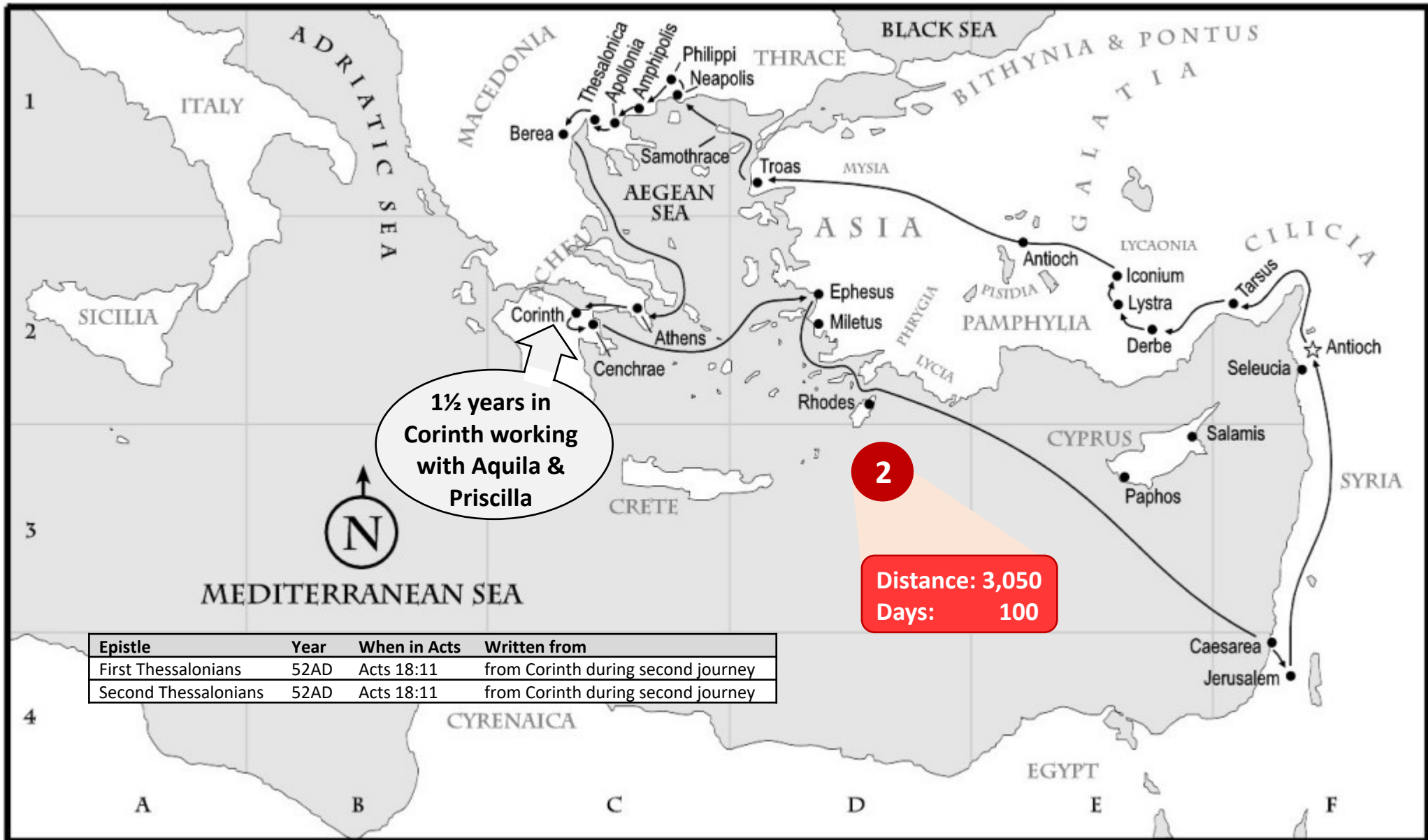
- Alexandrius (A)
- Bodleian Genesis (E)
- Chrysostom (Early Church Leader/Archbishop of Constantinople)



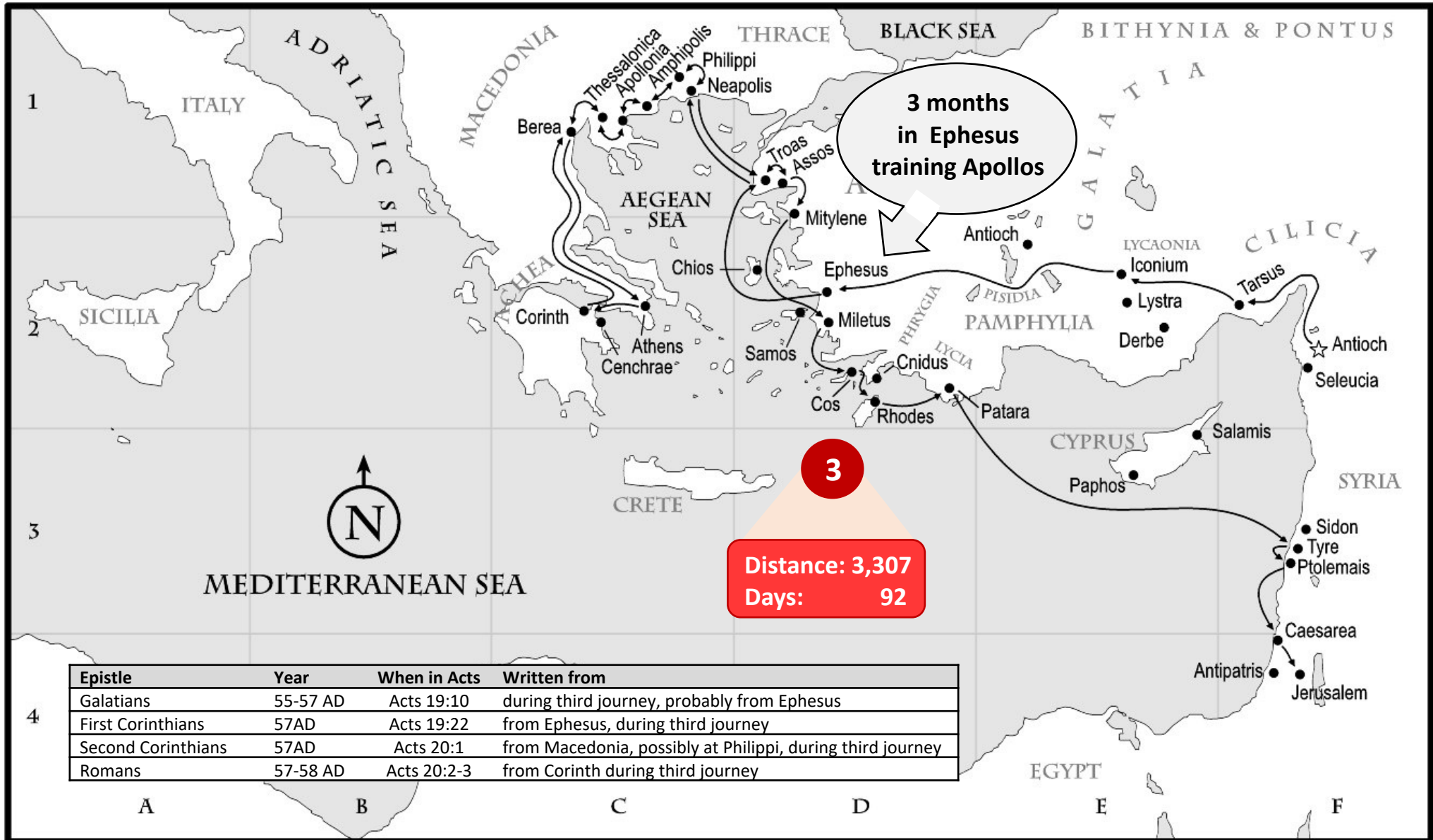
Peter & Paul/Barnabas (John Mark) (Acts 13-14)



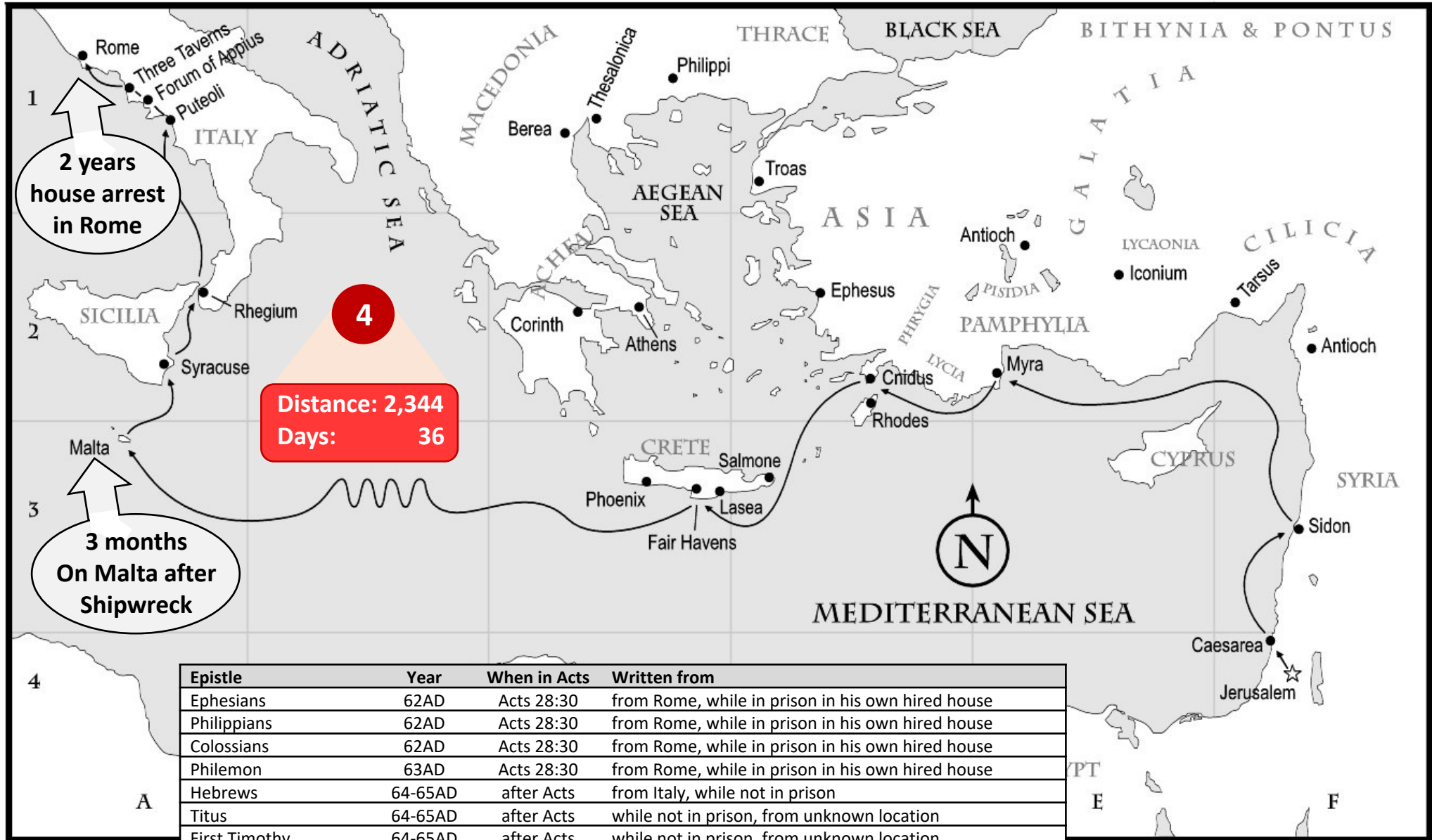
Paul & Silas (Timothy/Luke) (Acts 15:36-18:22)



Paul (Ephesus) (Acts 18:23-21:17)



Paul (Acts 27:1-28:16)



The Spirit & The Church

Acts 1:8 gives an outline for the book of Acts.

Acts 1:8	
Chapters	Ministry
1-7	Jerusalem, Judea
8-12	Samaria
13-28	Ends of the Earth

“You will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem and in all Judea, and Samaria, and as far as the remotest part of the earth.” (Acts 1:8)

The gospels covered approximately the thirty-three ½ years of Jesus’ first advent

30AD

33

Everything that the early church did was a consequence of the empowerment of the Spirit.

- While the Gospels focused a great deal on the ministry of Jesus in Galilee, the book of Acts focuses on Jerusalem, Judea, Samaria, Antioch (Syria), and then the mission trips of Paul all of the way to Rome.
- The Book of Acts references 32 countries, 54 cities and 9 Mediterranean islands.

The Book of Acts covers the first thirty-three ½ years of the church after the ascension of the Lord

64AD

The Book of Acts shows the growth of the church as the gospel is preached worldwide. The last verse of Acts emphasizes this evangelization of the world. “...preaching the kingdom of God and teaching things about the Lord Jesus Christ with all openness, unhindered.” (Acts 28:31)

The mission of the church in meeting needs and evangelizing the world. God’s people are filled with the Spirit as they give generously among the needy and evangelize the world.

Just as the Spirit filled the Temple in the Old Testament (Exodus 40:35; 2 Chronicles 7:2) His Spirit filled the individual believers in the New Testament (Ezekiel 43:4; Haggai 2:7)

Just as God’s people multiplied during the persecution of Egypt (Acts 7:17), God’s people would continue to multiply during the persecution of Rome (Acts 12:24; 28:31).

The Preface of Acts (Acts 1:1-3)

Theophilus

*"It seemed fitting to me as well, having investigated everything carefully from the beginning, to write it out for you in an orderly sequence, **most excellent Theophilus**" (Luke 1:3)*

Luke used the title "most excellent" to describe Theophilus just as the title was used in Acts (Acts 23:26; 24:3; 26:25).

- The individual, Theophilus, may have been a Roman Official/Governor which Luke had possibly become better acquainted since writing the book of Luke.
- Theophilus may have been the benefactor who paid for the publishing of the books of Luke and Acts.

"After He had suffered, He also presented Himself alive"
Acts 1:3

When believers experience salvation, it is just the beginning of a redemptive experience.

Jesus cried "It is finished" (Jn 19:30) in regards to payment for salvation

Jesus had just begun the work of the Spirit in His church

"Theophilus" ("Lover of God") is a compound word consisting of "Theo" ("God") & "Phileo" ("Love")

"After He had given orders..." (Acts 1:2)

- The command to wait in Jerusalem until the Holy Spirit came (Luke 24:49)
- The command of the great commission (Matthew 28:19-20; Luke 24:45-47; Acts 1:8).

The Appearances of Jesus after His Resurrection

1.	Mary Magdalene in the garden.	Mark 16:9-11; John 20:11-18
2.	Salome and Mary, the mother of James	Matthew 28:9-10
3.	Peter	Luke 24:34
4.	Two men on the road to Emmaus	Luke 24:13-32
5.	To the apostles (without Thomas)	Luke 24:36-43; John 20:19-25
6.	To the apostles with Thomas	John 20:26-29
7.	To seven disciples on the shores of the Sea of Galilee	John 21:1-25
8.	To the apostles on a mountain in Galilee	Matthew 28:16-20; Mark 16:15-18
9.	To over 500 brethren	1 Corinthians 15:6
10.	To His brother James	1 Corinthians 15:7
11.	Eating a meal with His apostles	Acts 1:3-8; Luke 24:44-49
12.	His ascension	Acts 1:9-12; Mark 16:19-20; Luke 24:50-53

- Jesus remained on the earth for forty days after resurrection
- Quarantine is derived from the Italian word for forty; forty being the number of days thought necessary for a virulent disease to run its course.
- After the resurrection of Jesus, He continued to teach about the Kingdom of God (just as He had preached prior to His death).

The Ascension of Christ (Acts 1:6-11)

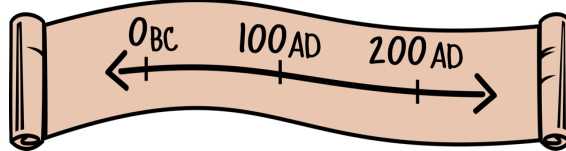
The disciples were focused on worldly kingdom of Israel instead of the spiritual kingdom of God until the very end. (Acts 1:6)



“It is not for you to know times or periods” (Acts 1:7)

- The Greek term for “times” (chronous χρόνου) is the root word for “chronology.” (Luke 20:9; Acts 17:30).
- The term “chronous” means a long period of time like an era or age. This would mean the general time frame.

The Greek term for “seasons” (kairous καιρούς) which means a specific, calendar date. This would mean the precise date.



The power to come on the disciples is represented by the Greek term “dunamis” which is the root of “dynamite”.

“You will receive power when the Holy Spirit has come on you, and you will be My witnesses.” (Acts 1:8)

The disciples are not asked to witness, but instead they are told that they will “be” (Esesthe Ἔσεσθε) witnesses.

Three Stages of the Glory of Jesus

1. Transfiguration
2. Resurrection
3. Ascension

- 2-3 witnesses (Deut 19:15)
- the transfiguration (Mt 17:3)
- the resurrection (Lk 24:4)

The Angels Were Present During the Life of Jesus

1. Joseph’s marriage	Mt 1:20, 24
2. Mary’s pregnancy	Lk 1:26, 30, 34-35
3. Birth of Jesus	Lk 2:9-10, 13
4. Joseph’s flight to Egypt & Return	Mt 2:13, 19
5. Spiritual Angels Interacting Through Jesus	Jn 1:51
6. Comforting Jesus	Mk 1:13; Lk 22:43
7. Resurrection	Mt 28:2, 5; Jn 20:12

The Ascension (Acts 1:10)

The Followers of the Ascended Jesus (Acts 1:12-14)

- Jewish law specified that an individual could only walk **2,000 paces (½ - ¾ mile) on the Sabbath** (a “Sabbath Day’s Walk”).
- Bethany is on the east side of the Mount of Olives about two miles from Jerusalem (Luke 24:50-51)
- Jewish adherents were frequently seeking loopholes to “**lawfully circumvent the rules** of the law (like the Sabbath).
- Often **Scribes were engaged (hired)** to determine how to lawfully get around the Jewish law. (Mark 7:8-9)
- One example of this would be the placing of an article (like a chair or table) a certain distance from home prior to the Sabbath. On the Sabbath, the Jew could walk to that chair which **re-established the “home location,”** so that the person could walk another Sabbath Day’s Walk beyond that item.

The Greek term for “**one mind/accord**” (homothymadon ὁμοθυμαδὸν) is used **10 times in the book of Acts** (2:46; 4:24; 5:12; 7:57; 8:6; 12:20; 15:25, 18:12; 19:29) and **only one other time** in the New Testament (Romans 15:6).

The Four Lists of the Twelve Apostles

	Matthew 10:2-4	Mark 3:16-19	Luke 6:12-19	Acts 1:13
1.	Simon	Simon	Simon	Peter
2.	Andrew	James	Andrew	James
3.	James	John	James	John
4.	John	Andrew	John	Andrew
5.	Philip	Philip	Philip	Philip
6.	Bartholomew	Bartholomew	Bartholomew	Thomas
7.	Thomas	Matthew	Matthew	Bartholomew
8.	Matthew	Thomas	Thomas	Matthew
9.	James (son of Alpheus)	James (son of Alpheus)	James (son of Alpheus)	James (son of Alpheus)
10.	Thaddeus	Thaddeus	Simon (the Zealot)	Simon (the Zealot)
11.	Simon (the Zealot)	Simon (the Zealot)	Judas (son of James)	Judas (son of James)
12.	Judas Iscariot	Judas Iscariot	Judas Iscariot	

The Family of Jesus (*finally*) Believes

Mary and the brothers (Mt 13:55; Mk 6:3) believe that He is the Lord Jesus Christ (Mt 12:46-50; Mk 3:31-35; Lk 8:19-21; Jn 7:5; Ps 69:8) after witnessing His resurrection.

- This is the last mention of Mary in the New Testament.
- Two of Jesus’ brothers wrote books of the New Testament, James (1 Corinthians 15:7) and Jude.

Matthias Becomes Twelfth Apostle (Acts 1:15-26)

The Biblical Names of Peter

Simeon	Hebrew Name
Simon	Greek Name
Peter	Greek Name
Cephas	Aramaic Name

The number of disciples were ten-fold the number of apostles (10 x 12 = 120)

Selection of the New Apostle

Acts 1:23

Proper Names

Joseph
Barsabbas
Justus

Matthias

Meanings

“Addition”;
“Increase”
“Son of Rest”
“Just”
“Gift of God”

Lots

- There is no luck or coincidence, but instead a divine will and plan (Proverbs 16:33).
- This is the last time in Scripture that lots were used to know God’s will.
- Lots were used to discern the will of the Lord (Leviticus 16:8; Proverbs 16:33). Originally, the High Priest kept the Urim (“lights”) and Thummim (“perfection”) to discern the will of God. (Exodus 28:30; Leviticus 8:8; Deuteronomy 33:8)
- The Roman soldiers cast lots for the clothes of Jesus at His crucifixion (Luke 23:24).

Judas

- The high priests used the thirty pieces of silver belonging to Judas to purchase the field (Matthew 27:6).
- Judas plunged “headfirst”, but it was his mid-section that burst open, he must have already been decayed and bloating before falling; the limb or rope may have broken after his suicide of hanging (Matthew 27:3-5).

“A witness with us of His resurrection”

Who was purchased for 30 shekels?

Judas was replaced because he was an apostate renouncing his belief

- Judas’ “own place” is literally “where he was from” (Acts 1:25).
- Judas was not of the Lord, but of Satan (1 John 2:19).
- Jesus references Judas as the “son of perdition” (John 6:70-71; 13:18-30; 17:12). The Greek term of “perdition” (apōleias) means destruction (John 17:12; Philippians 1:28; 2 Thessalonians 2:3; 2 Peter 2:1, 3:7)

The Holy Spirit on Pentecost (Acts 2:1-4)

Pentecost was the second of the three major agricultural feasts for the Jews.

- Pesach (Passover),
- **Shavuot (Weeks or Pentecost),**
- Sukkot (Tabernacles, Tents or Booths)

Pentecost had three purposes in those days:

- Commemorate **the giving of the Law to Moses**
- **Thanksgiving for Harvest**
 - Ḥag ha-Qazir (“Harvest Feast”)
- **Offering of First Fruits** of Grain Harvest
 - Yom ha-Bikkurim (“Day of the First Fruits”)

Pentecost (means “fiftieth”) occurred 49 days after Passover (Shavuot - Lev 23:15-17)

Greek Meanings

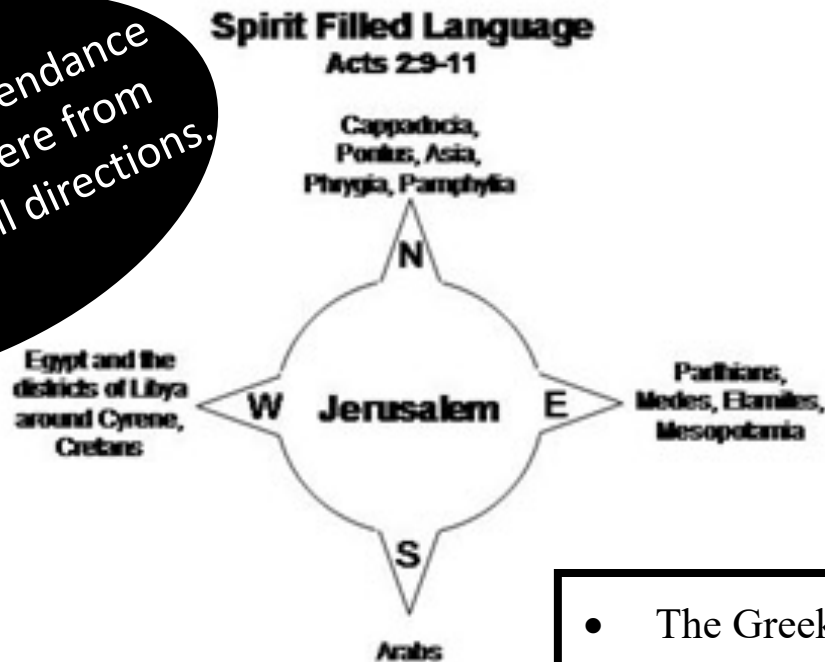
- The exact translation is **“together in the one.”** (Homou epi ta auto - ὁμοῦ ἐπὶ τὰ αὐτό) The Greek meaning of this phrase is broad; they were **meeting in one place, at one time, in one mind/accord.**
- The Greek term for **“sound”** (ēchos ἦχος) is the root word for “echo.” **The only other place** in Scripture that “ēchos” appears is when **the news of Jesus spread as having authority over impure spirits** (Luke 4:36-37).
- The term “wind” in **Greek is “Nephesh”** (נְפֶשׁ) and in Hebrew is the term “Pneuma.” (πνεῦμα). The term has multiple meanings of **“breath,” “wind.”** **And “spirit.”** (Ezekiel 37:9-14; John 3:5-8)

“Filled with the Spirit”

- The effect of being filled by the Spirit wasn’t silence, but instead **testifying of the Lord** (1 Samuel 10:10, 19:23-24).
- **The act of being filled with the Spirit means to be under the Spirit’s control and power.**
- Believers are commanded to be “filled with the Spirit” (Ephesians 5:18) – to be controlled by the Holy Spirit.
 - This seems to often be **directed towards evangelism.**
 - Those who are filled with the Spirit seem **strange and odd** in the self-seeking sinful, material world.
 - Being “filled with the Spirit” is **“controllability” and “submission”** to the Lord’s leading and mission for His people.
- The “filling by the Spirit” is repeated throughout the book of Acts (4:8, 31; 6:3, 5; 7:55; 9:17; 11:24; 13:9, 50). This is **a repeatable experience** as Peter was filled with the Spirit on three different occasions.

The Spirit in Every Language (Acts 2:5-12)

The people in attendance at Pentecost were from homelands in all directions.



Although the believers were spiritually filled with new wine (Mt 9:17; Mk 2:22; Lk 5:37), they were not intoxicated by worldly influence.

- There were two responses to the witness of the Lord:
 1. Open/Searching
 2. Critical/Divisive
- The world continues to respond to the gospel in these two different ways.

- The Greek term for “strangers” (epidēmountes ἐπιδημοῦντες) means “visitors.”
- The Greek term for “proselytes” (prosēlytoi προσήλυτοι) is used only this once in Scripture to mean “converts” (those converted to Judaism).
- Conversion to Judaism required:
 - Accept the Jewish Law (written & oral)
 - Be circumcised
 - Be baptized before witnesses
 - Offer a sacrifice in the Temple

Peter's First Sermon (Acts 2:14-18)

Peter directed his comments to the local inhabitants of Jerusalem and Judea (not all of the visiting Jews from the diaspora).

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Acts 1:8

The good news was first proclaimed to the Jew and then to the Gentile.

Joel (“Jehovah is God”) prophesied to Judah (~800BC) about a coming “day of the Lord”

**Judgment will be executed
Afterwards, a filling of the Spirit.**

Wine

- Jews often drink wine at lunch / dinner as well as other organized occasions.
- Social science research reveals that **Jews drink much more regularly than non-Jews, but Jews tend to have lower alcoholism rates** than others.
- Researchers suggest that the “prescriptive” nature of drinking in Jewish culture establishes clear guidelines for Jewish drinkers.
- Jewish men are obliged to drink wine every day of “*Yom Tov*” and “*Chol Hamoed*” (the “intermediate days” of Passover and the Feast of Tabernacles).

Restrictions

- Restrictions apply to any Jew who has drunk a *revi't* (approximately 3 oz.) or more of an alcoholic beverage
- He may not pray.
 - He may not render a halachic ruling (interpretation of the Torah or Talmud).
 - If he is a Priest, he may not administer the priestly blessing.

Lack of Control

Aggression

Talkative

Peter's First Sermon (Acts 2:21-24)

21 "And it shall come to pass that **everyone** who calls upon the name of the Lord shall be saved.

The gospel extends beyond the Jews to the Gentiles.

22 Men of Israel, hear these words: **Jesus of Nazareth**, a man attested to you by God with **mighty works and wonders and signs** that God did through him in your midst, as you yourselves know—

23 this Jesus, delivered up according to the **definite plan and foreknowledge of God**, you crucified and killed by the hands of **lawless men** → *Gentile Romans*

24 **God raised him up**, loosing the pangs of death, because it was not possible for him to be held by it."

Jesus' Life

Jesus' Death

Jesus' Resurrection

"Jesus the Nazarene" (Used 7 times in Scripture)

- The term "Nazarene" portrayed Jesus as the branch (netzer) foretelling the Messiah in the Old Testament (Is 4:2, 11:1; Jer 23:5, 33:15; Zech 3:8, 6:12)
- Nazareth was an uncultivated, disreputable place (Jn 1:46) that may have been named after the hill behind it; the hill Notserah means "one guarding/watching."

God had a "predetermined" (hōrismenē ὠρισμένη) plan and foreknowledge (prognōsei προγνώσει) that included the death of Jesus on Passover and the giving of His Spirit on Pentecost.

Supernatural Affirmations

by God the Father through God the Son

1.	Miracles	Dynamesi - δυνάμεισι	"Force; Mighty Deed"
2.	Wonders	Terasi - τέρασι	"Omen; Forewarning"
3.	Signs	Sēmeiois - σημείοις	"Indication"

Peter's First Sermon (Acts 2:36-41)

³⁶ Let all the house of Israel therefore know for certain that God has made him **both Lord and Christ**, this Jesus whom you crucified.”

³⁷ Now when they heard this **they were cut to the heart**, and said to Peter and the rest of the apostles, **“Brothers, what shall we do?”**

³⁸ And Peter said to them, **“Repent and be baptized** every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will **receive the gift of the Holy Spirit**.

³⁹ For the promise is for you and for your children and for all who are far off, **everyone whom the Lord our God calls to himself**.”

⁴⁰ And **with many other words** he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.”

⁴¹ So those who received his word were baptized, and there were added that day about **three thousand souls**.

- The Greek term for “Lord” (Kyriōn Κύριον) carried connotations of “Yahweh;” Jesus was divine.
- The Greek term for “Christ” (Christon Χριστόν) is the Hebrew equivalent of the “Messiah.”
- As promised to Mary, the truth pierced the hearers to the heart (Lk 2:35), and the listeners interrupt Peter’s sermon to ask what they should do (Eph 6:17; Heb 4:12).

- Peter gives a three-point plan: 1. repent 2. be baptized 3. receive Holy Spirit (Mk 1:4).
- Baptism was the physical testimony of the repentance of an individual. Jesus encouraged His disciples to make disciples and baptize. (Matthew 28:19-20)

- Peter gave a much longer sermon that was shortened by Luke.
- As the number “three” is symbolic of revelation/resurrection, there were three thousand people who came to Christ
- The 3000 received the Word (faith) and were baptized (repentance). Faith and repentance are necessary for salvation.

“The Levites did as Moses commanded, and that day about three thousand of the people died.” Exodus 32:28

The same number of God’s people had died after building the golden calf as an idol at Mt Sinai

The Early Church (Acts 2:42-47)

42 And they **devoted** themselves to the **apostles' teaching and the fellowship, to the breaking of bread and the prayers.**

43 And **awe** came upon every soul, and many wonders and signs were being done through the apostles.

44 And all who believed were together and had **all things in common.**

45 And they were **selling their possessions and belongings and distributing the proceeds** to all, as any had need.

46 And **day by day**, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts,

47 **praising God and having favor with all the people.** And the **Lord added** to their number day by day those who were being saved.

The early church devoted themselves as they made personal commitments to four activities (Acts 2:46-47):

1. Teaching – Learning the Word was of paramount priority; the teacher was not a single preacher but all of the apostles.
2. Fellowship – Believers are to be encouraging to each other
3. Breaking of Bread – The Lord's Supper & sharing meals
4. Prayers – Intimate fellowship with the Lord also sustains in daily turmoil

- The Greek word "Phobos" (fear) is the root of the word "phobia."
- Believers practiced "commonism" ("what's mine is yours") contrasted to "communism" ("what's yours is mine").
- Believers loved the Lord more than possessions (Lk 12:33, 18:22), so they selflessly sold what they owned to give to others.

Daily activities:

1. Meeting in the temple complex (teaching)
2. Breaking of Bread in the households – Personal remembrance of Christ's sacrifice
3. Fellowship – believers ate together with joy and simplicity (as a child)
4. Pleasing God through praise (prayer) while living lives of testimony (e.g., honesty, righteousness, sacrifice) for favor by people.

- The Lord was responsible for increasing numbers of believers.

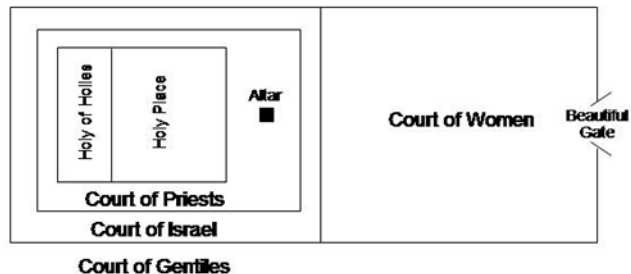
Peter & John Heal a Crippled Man (Acts 3:1-10)

Daily Prayer

- The first congregants met in the temple complex (Luke 24:53; Acts 2:46). Meeting at the Temple was a Jewish Tradition.
- The Jews had two sacrifices each day – a morning (9:00am) and evening (3:00pm) sacrifice.
- The Jews traditionally offered prayer three times each day (Daniel 6:10) being morning, noon, evening (Psalm 55:17).

”Peter said, “I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk!”

Acts 3:6



- This “Beautiful” gate (on the east of the Temple)
- 50-75 feet high separating the court of the Gentiles with the court of women.
- The “Nicanor” Gate was made of Corinthian brass
- Josephus wrote that the Nicanor gate was more beautiful than all of the others.

- The **giving of alms (charity)** was very important to the Jewish lifestyle, and generosity resulted in receiving a blessing
- **Synagogues sent out collectors of food every week** in order to feed the poor for six meals/days until they would go out and collect again.
- The Hebrew word for charity is **tzedakah** (tsedaqah תְּדָקָה) means “righteousness;” it is an ethical obligation.
 - In Jewish thought, being charitable to people in need is not something extra; it is the basic correct thing to do.
 - **Jewish homes have a Pushke (charity box) to collect for the poor;** however, a tzedakah can also be goods or services (i.e., a visit).
 - **Tzedakah is prioritized** with family over non-family; local over distant; Jew over Gentile.
 - Tzedakah is so important that **Jews believe that it can save from death in this world and lead to heaven in eternity.** (Isaiah 56:1)
 - It is customary to perform **Tzedakah before praying.**
 - **Jews often make donations in multiples of 18 (i.e., 36, 54, 72, 180, etc.) because the Hebrew word for “Life” (chai חַי), has the numerical value of 18.**

Peter's Second Sermon (Acts 3:12-19)

¹² And when Peter saw it he addressed the people: “Men of Israel, why do you wonder at this, or **why do you stare at us, as though by our own power or piety we have made him walk?**

¹³ The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom **you delivered over and denied in the presence of Pilate, when he had decided to release him.**

¹⁴ But **you denied the Holy and Righteous One**, and asked for a murderer to be granted to you,

¹⁵ and **you killed the Author of life**, whom God raised from the dead. To this we are witnesses.

¹⁶ **And his name—by faith in his name—has made this man strong** whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all.

¹⁷ “And now, brothers, **I know that you acted in ignorance**, as did also your rulers.

¹⁸ But what **God foretold** by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled.

¹⁹ **Repent** therefore, and turn back, that your sins may be blotted out.

Peter's Early Sermons

1 st Sermon	Acts 2:14	Giving of the Spirit in Jerusalem
2 nd Sermon	Acts 3:12	Solomon's Portico in the Temple
3 rd Sermon	Acts 4:8	Priests, rulers, elders, scribes

Peter's Old Testament Descriptions of Jesus

Peter references multiples Old Testament names and allusions.

3:13	Servant/Son
3:14	The Holy and Righteousness One
3:15	The Prince of Life
3:18, 20	The Messiah
3:22	The Prophet
3:26	The Servant
4:11	The Cornerstone

- The **first step** in coming to the Lord is accept personal **failings and sin**.
- The resurrection of **Jesus as the source of life**, was emphasized in every sermon
- The Greek term for “source/author” (archēgon ἀρχηγόν) was also used for the concept of “**trailblazer**.”
- “**Archēgon**” described smaller ships that led larger boats into the harbor at Alexandria, Egypt.

The failings of these men fulfilled the expectations of the Lord as written in Old Testament Scripture (Is 52:13-53:12).

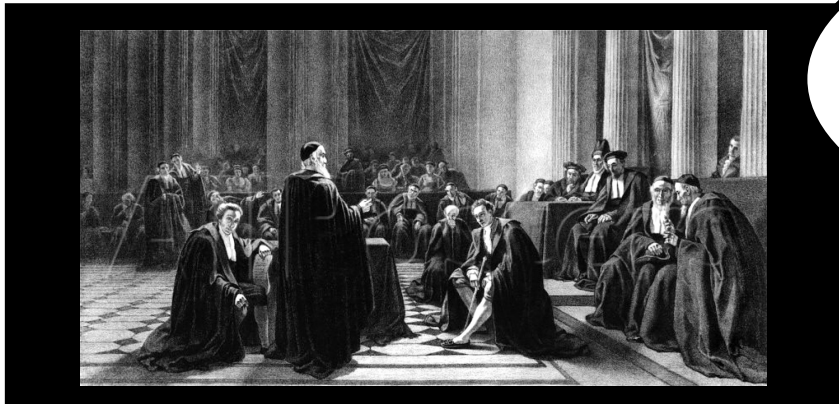
Peter & John Arrested (Acts 4:1-4)

Three “Seemingly Religious” Classifications Pursue Worldly Intent (Acts 4:1-2)		
1. Priests	Highest order of religious system. Envious of popularity (Mk 15:10)	Teaching of People
2. Commander of the Temple Guard	Second only to High Priest; defender of status quo and religious tradition (1 Chron 26:1)	Provocation towards arrest
3. Sadducees	Aristocratic Elites of Levites whose theology included no afterlife (Mt 22:23; Mk 12:18, 23, 26)	Eternal Life is found in Jesus Christ

Sadducees
<ul style="list-style-type: none"> • Believed in the Torah (Pentateuch) • Rejected Oral Law • Did not believe in angels, demons, eternal punishment, resurrection of the dead or God’s interaction in lives • Controlled the Sanhedrin & the Temple • Aristocrats who were politically collaborative with Rome
<i>Destroyed in 70AD with the Fall of the Temple in Jerusalem</i>

Although Jesus endured a nighttime trial, this was against the rules of the Sanhedrin according to the Jewish Mishnah.

- The Sadducees did not believe in the afterlife, so clearly, they were grieved by the resurrection of Jesus.
- The Sadducees (priests and elders) had bribed the tomb guards from discussing the resurrection of Christ (Acts 28:12-13).



The group of believers had now grown by 66% since Passover (from 3000 believers (Acts 2:41) to 5000).

“But many of those who had heard the word believed, and the number of the men came to about five thousand.”
Acts 4:4

Growing Belief Through Acts

12 Locations Who Believed Throughout Acts

Acts 4:4	<i>“Many of those who heard the message believed, and the number of the men came to about 5,000.”</i>	Jerusalem
Acts 5:14	<i>“Believers were added to the Lord in increasing numbers—crowds of both men and women.”</i>	Jerusalem
Acts 8:12	<i>“When they believed Philip, as he preached the good news about the kingdom of God and the name of Jesus Christ, both men and women were baptized.”</i>	Samaria
Acts 9:42	<i>“This became known throughout Joppa, and many believed in the Lord.”</i>	Joppa
Acts 11:21	<i>“The Lord’s hand was with them, and a large number who believed turned to the Lord.”</i>	Antioch (Syria)
Acts 13:12	<i>“Then the proconsul, seeing what happened, believed and was astonished at the teaching about the Lord.”</i>	Cyprus
Acts 13:48	<i>“When the Gentiles heard this, they rejoiced and glorified the message of the Lord, and all who had been appointed to eternal life believed.”</i>	Antioch (Asia Minor)
Acts 14:1	<i>“The same thing happened in Iconium; they entered the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks believed.”</i>	Iconium
Acts 16:34	<i>“He brought them into his house, set a meal before them, and rejoiced because he had believed God with his entire household.”</i>	Philippi
Acts 17:12	<i>“Many of them believed, including a number of the prominent Greek women as well as men.”</i>	Berea
Acts 17:34	<i>“Some men joined him and believed,”</i>	Athens
Acts 18:8	<i>“Crispus, the leader of the synagogue, believed the Lord, along with his whole household. Many of the Corinthians, when they heard, believed and were baptized.”</i>	Corinth

Acts References to Belief...

Acts 8:37	<i>“I believe that Jesus Christ is the Son of God.”</i>
Acts 10:43	<i>“All the prophets testify about Him that through His name everyone who believes in Him will receive forgiveness of sins.”</i>
Acts 13:39	<i>“Everyone who believes in Him is justified from everything that you could not be justified from through the law of Moses.”</i>
Acts 15:11	<i>“We believe we are saved through the grace of the Lord Jesus in the same way they are.”</i>

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.”

John 3:16

Peter's Third Sermon (Acts 4:5-12)

⁵ The next day the **rulers, the elders and the teachers** of the law met in Jerusalem.

⁶ Annas **the high priest** was there, and so were Caiaphas, John Alexander and others of the high priest's family.

⁷ They had Peter and John brought before them and began to question them: "By what power or what name did you do this?"

⁸ Then **Peter, filled with the Holy Spirit**, said to them:

"**Rulers and elders** of the people! ← *Scribes Not Mentioned*

⁹ If we are being called to account today for **an act of kindness** shown to a man who was lame and are being asked how he was healed,

¹⁰ then know this, you and all the people of Israel:

It is by the name of Jesus Christ of Nazareth, whom **you crucified** but whom God raised from the dead, that this man stands before you healed.

¹¹ Jesus is 'the stone you builders rejected, which has become **the cornerstone.**'

¹² **Salvation is found in no one else**, for there is no other name under heaven given to mankind by which we must be saved."

- Annas was the retired high priest (6AD-15AD) known for **wealth and greed**.
- In those days, the **priesthood was purchased** from Rome as a commercial investment. The High Priest controlled the marketplace of the Temple Courts towards the Mt of Olives.
- Annas would have five sons, one grandson and a son-in-law (Caiaphas) become High Priest.
- Pilate had the right to appoint the Jewish High Priest, and **Pilate chose to retain the same high priest (Caiaphas) for his entire term**; when Pilate was removed from the governorship, Caiaphas was also removed.

- The question was concerning their authority

Peter Was Filled Repeatedly with the Holy Spirit

Acts 2:4	Filled at Pentecost
Acts 4:8	In Front of the Sanhedrin
Acts 4:31	Upon release from the Sanhedrin

Repeated Filling

- The healing is **attributed to Jesus** the Messiah from Nazareth.
- "Nazareth" was a deprived location with a poor reputation, but it also symbolized the **"netzer"** (the branch – Isaiah 53:2)

- **"YOU"** killed Him, but God raised Him.

- Old Testament prophecies emphasized that **the Messiah would be the cornerstone.** (Isaiah 28:16; Zechariah 10:4)
- This same analogy of a cornerstone would also be **used by Paul** (Ephesians 2:20) and **used by Peter again** (1 Peter 2:7).

- A cornerstone is placed at the **corner of a building.**
- A cornerstone is traditionally the **first stone laid** for a structure
- All other stones in the building are laid in reference to the cornerstone; **it orients the building** by its geographical location and direction.

Salvation In Christ Alone

The Response of the Sanhedrin...and Peter (Acts 4:13-20)

¹³ When they saw the courage of Peter and John and realized that they were **unschooled, ordinary men**, they were astonished and they took note that these men had been with Jesus.

¹⁴ But since they could see the man who had been healed standing there with them, **there was nothing they could say**.

¹⁵ So they ordered them to withdraw from the Sanhedrin and then conferred together.

¹⁶ “What are we going to do with these men?” they asked. **“Everyone living in Jerusalem knows** they have performed a notable sign, and we cannot deny it.

¹⁷ But to stop this thing from spreading any further among the people, **we must warn them to speak no longer to anyone in this name.**”

¹⁸ Then they called them in again and commanded them not to speak or teach at all in the name of Jesus.

¹⁹ But **Peter and John replied, “Which is right in God’s eyes: to listen to you, or to him?”** You be the judges!

²⁰ As for us, **we cannot help speaking** about what we have seen and heard.”

- The lack of worldly credentials of Peter and John emphasized **the greatness of Christ**.
- Peter and John had not attended a formal rabbinical school as the disciple of a **(recognized) prominent rabbi**; the rabbi even took precedence over obedience to parents.
- These religious leaders were amazed at **the knowledge of Scripture by these laymen** (who were not Rabbis).
- **Only two months earlier Peter had denied Jesus three times**, but now he was courageous in his witness (Matthew 26:69-75; Luke 22:54-62; John 18:15-27).

- The focus of the world (e.g., media, politicians) is **the messenger instead of the message**.
- Although the judges could not deny the truth of the miracle, **it did not occur to them to sincerely take this knowledge to heart**.
- Instead, the Sanhedrin continued to **struggle for clout** to maintain worldly position.
- In effect, **the worldly men who cannot deny the truth, do deny the truth for themselves**.

Believers who have experienced God’s mercy and salvation cannot stop testifying and witnessing about His role in their lives.

The Early Church (Acts 4:32-37)

³² All the **believers were one in heart and mind**. No one claimed that any of their possessions was their own, but they shared everything they had.

³³ With great power **the apostles continued to testify to the resurrection of the Lord Jesus**. And God's grace was so powerfully at work in them all

³⁴ that **there were no needy persons** among them. For from time to time **those who owned land or houses sold them**, brought the money from the sales

³⁵ and put it at the apostles' feet, and it was distributed to anyone who had need.

³⁶ **Joseph, a Levite** from Cyprus, whom the apostles called **Barnabas (which means "son of encouragement")**,

³⁷ sold a field he owned and brought the money and put it at the apostles' feet.

Items that you own – own you.

- The fellowship was unified with no false designations of "para-church"
- No believer claimed any worldly asset as their own possession

"Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys." (Luke 12:33)

"So therefore, any one of you who does not renounce all that he has cannot be my disciple." (Luke 14:33)

- **The power of the Holy Spirit was reflected in the believer's testimony.**

**Lord Jesus
Deity Humanity**

Barnabas

- **Joseph (meaning "increase")** was called **Barnabas ("son of encouragement")** by the apostles; **name changes were common** for those who were changed by the Lord (Abraham, Sarah, Jacob, Paul, etc.).
- Barnabas is considered to have been **fairly well-off** as he was a "Cypriot", (the **island property** of Cyprus was more valuable).
- The historian Eusebius documents that **Barnabas was one of the seventy** apostles sent out by Jesus (Luke 10:1).
- In OT, **God directed the Levites not to own any land** (Deuteronomy 14:29; Joshua 21:1-3)

Ananias & Sapphira (Acts 5:1-11)

Ananias (“God has been gracious”) and his wife Sapphira (“beautiful jewel”) jointly sold a parcel (not all) of their property.

The Greek term for “kept back” (enosphisato ἐνοσφίσσατο) is the same term the Septuagint uses to describe:

- Achan’s sin in the battle of Jericho (Joshua 7:1).
- The action of **slaves stealing** from their masters (Titus 2:10).

“Peter said, ‘Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit.’” Acts 5:3

Filled by the Holy Spirit or Satan

Jesus was the only one in Scripture that used the word, “Hypocrite”

A charitable and good act can be sin when motivated by a sinful heart.

Sapphira

- Assisting the liar resulted in the same judgment - death.
- Sapphira might have been able to save the life of Ananias if she had not agreed to participate

Jewish law mandates that the dead should be buried within 24 hours of passing (no embalming).

The “Church”

- The “first use” of the word “Church” in Scripture is in connection to those who had **great fear**.
- "Church" has derivations from various Greek words kuriake and ekklesia.
- Kuriake means “belonging to the Lord” while ekklesia stems from the root kaleo meaning "to call."
- God uses “the called” to call others to Himself.
- Even the term Protestant alludes to witnessing (**Pro- for; Testament-witnessing and testifying**).



Apostles, Arrests & Angels (Acts 5:17-24)

¹⁷ Then the high priest and all his associates, who were members of the party of the Sadducees, were **filled with jealousy**.

¹⁸ They **arrested the apostles** and put them in the public jail.

¹⁹ But during the night **an angel of the Lord opened the doors of the jail** and brought them out.

²⁰ “Go, stand in the temple courts,” he said, “and **tell the people all about this new life.**”

²¹ At daybreak they entered **the temple courts**, as they had been told, and began to teach the people.

When the high priest and his associates arrived, they called together the Sanhedrin—**the full assembly** of the elders of Israel—and sent to the jail for the apostles.

²² But on arriving at the jail, **the officers did not find them there**. So they went back and reported,

²³ “We found the jail securely locked, with the guards standing at the doors; but when we opened them, we found no one inside.”

²⁴ On hearing this report, **the captain of the temple guard and the chief priests were at a loss**, wondering what this might lead to.”

- **The Apostles were filled with the Spirit.**
- **The Sanhedrin were filled with Jealousy.**

A person is filled with whom they yield.

The Sadducees did not believe in angels, but it was an angel that released apostles.

The Sadducees did not believe in eternal life, but the apostles are told to go witness about “this life.”

During the night (spiritual darkness), the disciples were protected

In the morning (spiritual light), the disciples began to preach the Word of the Lord.

- **The Sanhedrin were confused**
- **God’s people were free.**

“You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh ; rather, serve one another humbly in love.” Galatians 5:13

The Second Sanhedrin Trial (Acts 5:27-29; 33-34; 38-40)

27 The apostles were brought in and made to appear before the Sanhedrin to be questioned by the high priest.

28 **“We gave you strict orders not to teach in this name,”** he said. **“Yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man’s blood.”**

29 Peter and the other apostles replied: **“We must obey God rather than human beings!”**

33 When they heard this, they were furious and **wanted to put them to death.**

34 But a **Pharisee named Gamaliel**, a teacher of the law, who was honored by all the people, stood up in the Sanhedrin and ordered that the men be put outside for a little while.

38 Therefore, in the present case I advise you: Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail.

39 But **if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God.”**

40 His speech persuaded them. They called the apostles in and had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go.

- No acknowledgement of the supernatural escape
- Jerusalem was “FILLED” with the Gospel

“All the people answered, ‘His blood is on us and on our children!’” Matthew 27:25

- The religious leaders had murderous hearts

“I (Paul) am a Jew, born in Tarsus of Cilicia, but brought up in this city. I studied under Gamaliel.”
Acts 22:3

Valid Judgment Contrasted to Man’s Feeble Court				
	Acts 5:1-10		Acts 5:12-42	
Allegation	Peter accused Ananias and Sapphira	Acts 5:3,9	Sanhedrin accused the Apostles	Acts 5:28
Offense	Lying to the Holy Spirit	Acts 5:4	Speaking in the Holy Spirit about the Gospel	Acts 5:32
Decision	Death Foretold by Peter	Acts 5:9	Vain Intimidation; Attempt to Kill	Acts 5:33
Actual Punishment	Death	Acts 5:5, 10	Flogging & Release	Acts 5:40-42

The Selection of the Seven Deacons (Acts 6:1-7)

¹ In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.

² So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables.”

³ Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them

⁴ and will give our attention to **prayer and the ministry of the word.**”

⁵ This proposal pleased the whole group. They chose **Stephen, a man full of faith and of the Holy Spirit**; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.

⁶ They presented these men to the apostles, who **prayed and laid their hands on them.**

⁷ 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.

The most important factor of church is the loving attitude and heartfelt humility that is willing to serve and change.

From External Issues To Internal Issues →

- 1st Internal Issues**
- Racial Conflict
 - Allocation of Church Resources

- The Greek term for “complaint” (gongysmos γογγυσμός)
- Used several times in the gospels (John 7:32; Luke 5:30)
- The term “gongysmos” carries a connotation of a low murmur or whisper.

Complaining

- The disciples prioritize for themselves **evangelism over humanitarian causes.**
- The official title of the disciples became “the twelve.” Scripture often uses the number “12” to symbolize organizational witness.

- The Greek term “to serve” (diakonein διακονεῖν) is the verbal form of the word “deacon.”
The term “diakonein” originally meant “to raise dust.” (sweeping)
This is the same term used by Martha while Mary sat at the feet of Jesus (Luke 10:40).

Deacons

First Deacons	
Name	Meaning
Stephen <i>(Filled w/ Faith & the Spirit)</i>	“Crown”
Philip	“Warlike”
Prochuras	“Presides over Choirs”
Nicanor	“Conqueror”
Timon	“Honoring”
Parmenas	“Constant”
Nicolaus <i>(Gentile Convert)</i>	“Victory of the People”
<i>All Seven Names are Hellenistic (Greek)</i>	

- Seven deacons were chosen for three characteristics:
1. Good reputation
 2. Spirit filled (submission to the Spirit’s leading)
 3. Wisdom

The Arrest of Stephen (Acts 6:8-15)

⁸ Now Stephen, a man **full of God's grace and power**, performed great wonders and signs among the people.

⁹ Opposition arose, however, from members of the **Synagogue of the Freedmen** (as it was called)—Jews of Cyrene and Alexandria as well as the provinces of **Cilicia** and Asia—who began to **argue with Stephen**.

¹⁰ But they could not stand up against the **wisdom the Spirit** gave him as he spoke.

¹¹ Then **they secretly persuaded some men** to say, "We have heard Stephen speak **blasphemous words against Moses and against God**."

¹² So they stirred up the people and the elders and the teachers of the law. **They seized Stephen and brought him before the Sanhedrin**.

¹³ **They produced false witnesses**, who testified, "This fellow never stops speaking **against this holy place and against the law**."

¹⁴ For we have heard him say that this **Jesus of Nazareth** will destroy this place and **change the customs Moses handed down** to us."

¹⁵ All who were sitting in the Sanhedrin looked intently at Stephen, and they saw that **his face was like the face of an angel**.

- Stephen was a man of **grace** (from his faith) and **power** (from the Spirit) which were his key characteristics

- Stephen (a **Hellenistic leader**) ministered to Greek speakers.
- **Freedmen** ("Libertines") were the descendants of **emancipated slaves** (Jewish slaves of the Romans during Pompey's conquest in 106 BC – 48 BC) whose synagogue was more similar to a **university**.
- Being **filled with wisdom and the Spirit** were two criteria for selecting the deacons (Acts 6:3).

- Wicked men falsely accused Stephen of blaspheming **Moses (first) and then God (second)**.
- Stephen was brought to the Sanhedrin by three groups:
 1. the people (commoners)
 2. the elders (family leads)
 3. the scribes (learned men who interpret Mosaic law to the common man).

- Wicked men falsely accused Stephen of **blaspheming the Temple and the Mosaic Law**.
- The accusers related Jesus with Nazareth as a disgrace, but Nazareth had fulfilled Messianic prophecy of the "**Netzer**".

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." (Matthew 5:17)

- The Sadducees were the only group in the Bible identified as not believing in angels

The Sermon of Stephen: God's Work (Acts 7:1-8)

- Stephen preaches the longest sermon in the book of Acts. (1 Peter 3:15-16)
- The Greek term “*apologia – ἀπολογία*” is the root term for apologetics which means to give a defense as in a court case.
- Stephen shows Jesus as the fulfillment of Old Testament passages; he also shows that Israel historically rejected God's savior.

Stephen Explains the Topics that He was Accused of Blaspheming (Acts 6:12-14)

God	Acts 7:2-19
Moses	Acts 7:20-36
Mosaic Law	Acts 7:37-43
Temple	Acts 7:44-50

Abraham had traveled from Ur (“*flame*”) in the land of Chaldea (“*destruction*”) to Haran (“*parched*”) until his father, Terah (“*delay*”), died.

The Glory of God

Stephen opened his sermon with the glory of God (Acts 7:2). After he finished his sermon, Stephen would witness the glory of God (Acts 7:55).

The phrase “God of glory” (*doxēs dóξης*) appears only once elsewhere in Scripture (Psalm 29:1-3) that was written by David.

- ¹ Ascribe to the LORD, O heavenly beings, **ascribe to the LORD glory and strength.**
- ² **Ascribe to the LORD the glory due his name**; worship the LORD in the splendor of holiness.
- ³ The voice of the LORD is over the waters; **the God of glory thunders**, the LORD, over many waters. **Psalm 29:1-3**

“Yet He (God) gave him (Abraham) no inheritance in it, not even a foot's length, but promised to give it to him as a possession and to his offspring after him, though he had no child.” (Acts 7:5)

- Although Sarah was barren in her old age, God fulfilled His promise to Sarah (90 years old) and Abraham (100 years old) when they had Isaac (Genesis 21:1-5).
- After Israel's enslavement in Egypt, God told Joshua that He would give him all the land that he “set his foot.” (Joshua 1:3).
- Although Abraham had no children at the time of promise, his descendants multiplied while enslaved in Egypt (Genesis 15:13). God promised to liberate His people and judge the worldly oppressors.

The Sermon of Stephen: Joseph (Acts 7:9-19)

⁹ “And the patriarchs, jealous of Joseph, sold him into Egypt; but God was with him

¹⁰ and rescued him out of all his afflictions and gave him favor and wisdom before Pharaoh, king of Egypt, who made him ruler over Egypt and over all his household.

¹¹ Now there came a famine throughout all Egypt and Canaan, and great affliction, and our fathers could find no food.

¹² But when Jacob heard that there was grain in Egypt, he sent out our fathers on their first visit.

¹³ And on the second visit Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh.

¹⁴ And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all.

¹⁵ And Jacob went down into Egypt, and he died, he and our fathers,

¹⁶ and they were carried back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

¹⁷ “But as the time of the promise drew near, which God had granted to Abraham, the people increased and multiplied in Egypt

¹⁸ until there arose over Egypt another king who did not know Joseph.

¹⁹ He dealt shrewdly with our race and forced our fathers to expose their infants, so that they would not be kept alive.

Jealousy and envy were driving forces against Jesus’ crucifixion (Matthew 27:18; Mark 15:10) and the arrests of the apostles. (Acts 5:17)

Although rejected by the patriarchs of Israel, the Gentile (Pharaoh) exalted Joseph, and the gospel would also be furthered by the Gentile church.

*“I will send a famine through the land- not a famine of food or a thirst for water, but a **famine** of hearing the words **of the LORD.**” (Amos 8:11)*

- The patriarchs had no recognition of Joseph during the first encounter (Genesis 42:7-8), but Joseph revealed himself in the second encounter with his brothers (Genesis 45:4).
- The Jewish nation did not recognize Jesus as the Messiah during His first advent, but all will recognize Him at the second coming.

- The Old Testament included only the seventy with Joseph’s immediate children (Genesis 46:8-27; Exodus 1:5; Deuteronomy 10:22)
- Stephen’s account extends to the five additional kinsmen who are thought to be Joseph’s grandsons (Numbers 26:29, 35).
- Stephen extends the “patriarchs proper” to their children and now their descendants.

- God will fulfill His Word as Israel flourished under great persecution just before God’s promises were fulfilled.

- A later King did not know Joseph, the savior of Israel/Jacob.

The Sermon of Stephen: Moses (Acts 7:20-36)

Moses was a beautiful baby
(Exodus 2:2; Acts 7:20).



- The Pharaoh tried to kill the baby boys just as King Herod killed the baby boys under 2 years old (Matthew 2:16-18)
- Moses was drawn out of the water by Gentiles (Egyptians).
- In the time of Jesus, Israel was crying out to God for the Messiah to save them from Roman bondage which was similar to Israel's cries to God under Egypt oppression 1500 years earlier.
- Moses intervened for a single man (Exodus 2:11-12) just as the Lord cares for every single one of His people (Matthew 10:29-31, 18:12).
- Moses left His throne to save His people. (Hebrews 11:24-26)
- Just as Moses became a shepherd in Midian (a Gentile land), Jesus became the "Good Shepherd." (John 10:11; 1 Peter 5:4)
- Israel rejected the salvation by Moses until his return on the second visit. (Acts 7:25)

"But the man who was mistreating the other pushed Moses aside and said, 'Who made you ruler and judge over us?'" (Acts 7:27)

Israel questioned Jesus about whose authority He was acting (Matthew 21:33; Mark 11:28; Luke 20:2; John 6:42).

"This is the same Moses they had rejected with the words, 'Who made you ruler and judge?' He was sent to be their ruler and deliverer by God himself," (Acts 7:35)

The Egyptian name of Moses reveals his salvation ("Mo"-water; "Uses"-saved out of water) as well as the salvation that Israel would experience through the Red Sea.

The Sermon of Stephen: Mosaic Law (Acts 7:37-43)

The Mosaic Messianic Prophecy

“The LORD your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him.” (Deuteronomy 18:15)

The Mosaic law was a “living oracle” or a “divine word” given to man. (Acts 7:38)

“an infallible guide”



“Our fathers refused to obey him, but thrust him aside, and in their hearts they turned to Egypt.” (Acts 7:39)

Israel had “thrust aside” (apōsanto ἀπώσαντο) the Messiah just as **the forefathers had thrust aside Moses**

“They told Aaron, ‘Make us gods who will go before us. As for this fellow Moses who led us out of Egypt— we don’t know what has happened to him!’” (Acts 7:40)

Israel was not prepared when Moses descended from Mt. Sinai, and **Israel was not watchful when the Messiah descended** from Heaven

“That was the time they made an idol in the form of a calf. They brought sacrifices to it and reveled in what their own hands had made.” (Acts 7:41)

Just as Israel’s leaders (Aaron) had made a cow to worship, Israel’s leaders (priests/rabbis) had **developed oral tradition** over time to be worshipped.

“God turned away from them and gave them over to the worship of the sun, moon and stars.” (Acts 7:42)

Ironically, the Babylonians were known for their worship of the heavenlies and their astrology, so **God turned Israel over to their astrology with captivity in Babylon.**

“Rephan” related to a star, possibly Saturn, and was worshipped by Egyptians

Stephen quotes **Amos** (5:25-27) who was **a simple shepherd** called by God to correct the credentialed religious leaders (Amos 7:14-15). Jesus of Nazareth & the Apostles were also viewed as unlearned men.

“Did you bring to me slain beasts and sacrifices, during the forty years in the wilderness, O house of Israel? You took up the tent of Moloch and the star of your god Rephan, the images that you made to worship; and I will send you into exile beyond Babylon.” (Acts 7:42-43)

The Sermon of Stephen: Tabernacle/Temple (Acts 7:44-50)

44 “Our fathers had the tent of witness in the wilderness, just as he who spoke to **Moses directed him to make it, according to the pattern** that he had seen.

45 Our fathers in turn brought it in with Joshua when they dispossessed **the nations that God drove out before our fathers**. So it was until the days of David,

46 who found favor in the sight of God and **asked to find a dwelling place for the God of Jacob**.

47 **But it was Solomon who built a house for Him**.

48 Yet **the Most High does not dwell in houses made by hands**, as the prophet says,

49 “**Heaven is my throne, and the earth is my footstool**. What kind of house will you build for me, says the Lord, or what is the place of my rest?

50 **Did not my hand make all these things?”**

- The Tabernacle/Temple was not man’s design, but God’s
- The Tabernacle/Temple was a representation of something greater

“It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.” (Hebrews 9:23)

“I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.” (Revelation 21:22)

- God drove out the idolatrous Canaanites in Palestine

The Tabernacle was constructed by God’s will – not man’s plan

- David asked God if he could find a location for the Tabernacle
- God did not allow David to build Tabernacle

- God in heaven is not confined by manmade constructs

- Stephen now quotes from **Isaiah** (Isaiah 66:1-2) who had originated in a royal family, but **rejected worldly position for the truth of God**.

- God is the Creator – not man; Man’s devices (the Tabernacle) cannot contain God although they can point to Him

“Isaiah was right when he prophesied about you hypocrites; as it is written:

“These people honor me with their lips, but their hearts are far from me.” (Mark 7:6)

The Sermon of Stephen: The Sanhedrin (Acts 7:51-53)

⁵¹ “You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you.”

⁵² Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered,

⁵³ you who received the law as delivered by angels and did not keep it.”

“For since the message spoken through angels was binding, and every violation and disobedience received its just punishment.” (Hebrews 2:2)

“The law was given through angels and entrusted to a mediator.” (Galatians 3:19)

- The term “**stiff necked**” is an **Old Testament term** for the sinful people of God (Exodus 33:5; Leviticus 26:41; Deuteronomy 10:16).
- **The circumcision of the Jews was only outward**; just like their religion, it was all **outward (for show)**, but they were not circumcised inwardly.

- Stephen correlates the Sanhedrin with **their patriarchs of old who killed the prophets** who foretold the coming Messiah.
- Stephen asserts that it is in line with **their heritage to crucify Jesus the Messiah and to execute him as a witness of the truth.**
- This sermon (this legal testimony) **had not been a defense for Stephen, but instead a prosecution of the Sanhedrin.**

- Although Stephen was on trial for disrespecting the law, it was **the Sanhedrin who had not kept the law.**

“Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness...” (Matthew 23:23)

Stephen, the First Christian Martyr (Acts 7:54-60)

54 Now when they heard these things they were enraged, and they ground their teeth at him.

55 But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God.

56 And he said, “Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.”

57 But they cried out with a loud voice and stopped their ears and rushed together at him.

58 Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul.

59 And as they were stoning Stephen, he called out, “Lord Jesus, receive my spirit.”

60 And falling to his knees he cried out with a loud voice, “Lord, do not hold this sin against them.” And when he had said this, he fell asleep.

- The Greek term for “enraged” actually is the phrase “cut to the heart” (διεπρίοντο ΤΑΙΣ καρδίαις) which is ironic because Stephen had just mentioned that their hearts were uncircumcised.
- This phrase is only repeated one other time when the Sanhedrin had desired to kill Peter after his sermon; however, Gamaliel intervened (Acts 5:33).
- The Greek phrase “gnashing of teeth” (βρυγμός τῶν ὀδόντων) showed angst; this is the way that Jesus described hell (Luke 13:28).

- While the Sanhedrin were full of rage, Stephen was full of the Holy Spirit.
- This is the only passage in the New Testament that the term “Son of Man” is used by someone other than Jesus.

- The wicked religious leaders took three ruinous actions in their rejection of the truth:
 1. They screamed – ignorant assertions and accusations are used mindlessly
 2. They covered their ears – lack of listening and considering
 3. They rushed – lack of reasoning and methodical response

- The robes often represent righteousness (Job 29:14; Isaiah 61:10), and these murderous men shed all self-righteousness in this brutal response.
- It is possible that Saul had been in attendance at the time of the crucifixion of Christ as well.
- The two young men of Saul and Stephen are contrasted to each other.

- Stephen directs his prayer to Jesus (Acts 9:14, 20-21, 21:16 & Revelation 22:20), and his forgiveness is Christlike in nature (Luke 23:46).

Saul's Ruthless Religion (Acts 8:1-4)

*"Saul approved of his execution, and there arose on that day **a great persecution** against the church in Jerusalem, and they were all **scattered throughout the regions of Judea and Samaria**, except the apostles."*

(Acts 8:1)

*"But you will receive power when the Holy Spirit comes on you; and **you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.**"*

(Acts 1:8)

"Those who were scattered went about preaching the Word."
(Acts 8:4)

*"The kingdom of God is like a man who **scatters seed upon the soil.**"* (Mark 4:26)

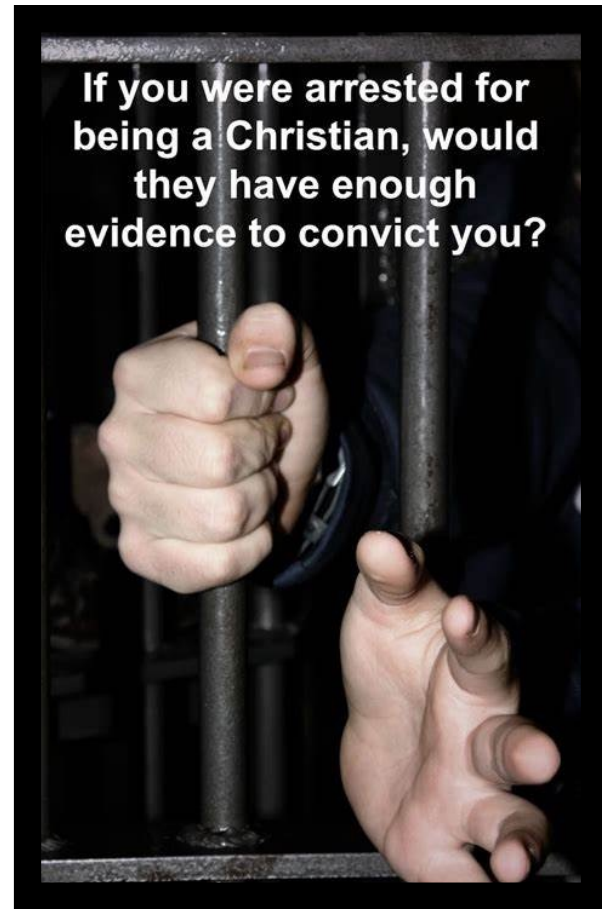
*"You have been born again **not of seed which is perishable but imperishable**, that is, through the living and enduring word of God." (1 Peter 1:23)*

Acts 8 Use of "Great" (megas μέγας)

A "Great" Chapter

1.	Great Persecution	Acts 8:1
2.	Great Lamentation	Acts 8:2
3.	Great Voice	Acts 8:7
4.	Someone Great	Acts 8:9
5.	Least to Greatest	Acts 8:10
6.	Power called Great	Acts 8:10
7.	Seeing Great Miracles	Acts 8:13

If you were arrested for being a Christian, would they have enough evidence to convict you?



Although public mourning for a condemned criminal was forbid by Jewish law (Mishnah), the church grieved the death of the Deacon Stephen who had been wrongly accused.

*"Saul was ravaging the church, and entering house after house, he dragged off men **and women** and committed them to prison."*

(Acts 8:3)

Saul's guilt would later motivate him towards selfless & sacrificial ministry.

Samaria Receives Gospel from Philip (Acts 8:5-8)

⁵ **Philip went down to the city of Samaria** and proclaimed to them the Christ.

⁶ And the **crowds with one accord paid attention** to what was being said by Philip, when they heard him and saw the signs that he did.

⁷ For **unclean spirits**, crying out with a loud voice, came out of many who had them, and many who were **paralyzed** or **lame** were healed.

⁸ So there was **much joy in that city**.

- Philip was one of the seven deacons (Acts 6:5).
- “Philip the evangelist” (Acts 21:8) is different than “Philip the disciple,” however, in both instances, Philip is the first to reach out to the Gentiles (John 12:20-23).

- Samaria was reviled by the Jews as being a mixed race (not pure Jews) that populated the land after “true” Jews were exiled into captivity by Assyria (2 Kings 17:24-41).
- Beyond a racial “mix,” Samaritans had a religious “mix” as they followed Judaism mixed with other beliefs.

- The Gospel is “Good News”
- Contrasted to enraged Jerusalem’s murderous intent (Acts 7:54)

The Greek name of Philip (Philippos – Φίλιππος) means “Lover of Horses. Philip is a compound noun consisting of “phílos” (“love”) and “hippos” (“horse”)



Jesus had laid the foundation of His gospel being extended to the Gentiles from His first recorded message in the synagogue (Luke 4:16-30).

Simon the Magician (Acts 8:9-25)

Simon the Magician

- Justin Martyr (100AD-165AD) from Samaria wrote that the followers of “Simon Magus” were so widely spread that there was a **statue of Simon Magus being worshipped in Rome.**
- The phrase “*the Great Power of God*” was a title for the **highest mythological god (Zeus).**
- The second century historian, Irenaeus, attributes Simon Magus with **starting the Gnosticism movement.**
- **The act of “simony” is defined as paying for a (religious) position (i.e., Pope).**

- Just as the Jews had been astounded by Simon, he was **astounded by the miracles** of God through Philip

Holy Spirit

- The Holy Spirit draws individuals to the Lord, so in effect, the Holy Spirit is working **prior to conversion.**
- The Samaritans had acquired “head knowledge” and physical baptism without having **“heart knowledge”** and “Spirit filled” Baptism.
- At the point of acceptance, **the believer is indwelt by the Spirit.**
- The **gifts and power of the Holy Spirit can be given** (and discontinued) at any time according to God’s will and purpose.

Favor from the Lord can’t be bought; time, effort & assets are no replacement for the individual. God desires those who offer themselves.

*“Your heart is not right before God. **Repent**, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you.”*
(Acts 8:20-21)

Simon’s Response to Correction (Acts 8:24)

- **Simon requested that Peter intercede** to the Lord on his behalf
- **Simon does not apologize or repent** from his corrupt nature, but instead, he hopes to **circumvent the consequences** of his wickedness.

Philip & the Ethiopian Eunuch (Acts 8:26-34)

²⁶ Now an angel of the Lord said to Philip, “**Rise and go toward the south** to the road that goes down from Jerusalem to Gaza.” **This is a desert place.**

²⁷ And he rose and went. And there was an Ethiopian, a eunuch, **a court official of Candace, queen of the Ethiopians**, who was in charge of all her treasure. He had come to Jerusalem to worship

²⁸ and was returning, seated in his chariot, and **he was reading the prophet Isaiah.**

²⁹ And **the Spirit said to Philip**, “Go over and join this chariot.”

³⁰ So **Philip ran** to him and heard him reading Isaiah the prophet and asked, “**Do you understand what you are reading?**”

³¹ And he said, “How can I, **unless someone guides me?**” And he invited Philip to come up and sit with him.

³² Now the passage of the Scripture that he was reading was this: “**Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth.**”

³³ In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.”

³⁴ And the eunuch said to Philip, “**About whom, I ask you, does the prophet say this**, about himself or about someone else?”

- **Philip was told to go to a vague location in the desert.** Specific details are not always given, but believers should be obedient.

- A millennium prior, the **Queen of Sheba** (Southern Arabia / Ethiopia) had been impressed with Solomon (1 Kings 10:1).
- Tradition records that they had **a son together (Menyelek I).** When Menyelek I returned to Ethiopia, he took replica of Ark, and some contend that he carried the real ark of the covenant.
- Ethiopia was a broader region south of Egypt (Nubia) where **the king's mother (the “Candace”) would reign;** the king was viewed as deity, so ruling the region would be “beneath” him.
- **The term “eunuch” did infer a high ranking official.**

- **Philip urgently and submissively followed the Spirit** each step of the way.

- Instead of the Spirit speaking directly to the Eunuch, the **Spirit-led believer was used by God.**
- Believers should look for opportunities each day to **share the Word of God** as the Spirit uses their witness.

Baptism of the Ethiopian Eunuch (Acts 8:35-40)

³⁵ Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus.

³⁶ And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?"

³⁸ And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.

³⁹ And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing.

⁴⁰ But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.

The historian Irenaeus records that the witness of the Eunuch had a profound impact on Ethiopia, and by the 4th century, Christianity was Ethiopia's official religion.

- Philip began with the Eunuch's understanding of Scripture.

- *"Come, all you who are thirsty, come to the waters" (Isaiah 55:1)*
- *"I will give to the one who thirsts from the spring of the water of life without cost." (Revelation 21:6)*
- *"To make her holy, cleansing her by the washing with water through the word." (Ephesians 5:26)*

- To be a convert to Judaism, a man needed: Instruction, Circumcision, and Full Immersion (using a Mikveh)

- Philip had faithfully obeyed the Spirit's call into Samaria (Acts 8:5), to the desert road (Acts 8:26), and to the chariot (Acts 8:29).
 - Then the Spirit of the Lord did not tell, but instead the Spirit carried Philip away to his next ministry.

- Philip the evangelist would make his home in Caesarea (Acts 21:8) where the new convert Paul would arrive (Acts 9:30).

Verse 8:37 is not included in the Chester Beatty Papyri, the Bodmer Papyri, the A, B, and C Greek manuscripts or in ancient Vulgate, Syriac, Coptic, and Ethiopian translations.

Paul's Conversion on the Road to Damascus (Acts 9:1-9)

¹ Meanwhile, Saul was still breathing threats and murder **against the disciples** of the Lord. He went to the **high priest**

² and requested letters from him to the **synagogues in Damascus**, so that if he found **any men or women who belonged to the Way**, he might bring them as **prisoners to Jerusalem**.

³ As he traveled and was nearing Damascus, **a light from heaven suddenly flashed** around him.

⁴ Falling to the ground, he heard a voice saying to him, **"Saul, Saul, why are you persecuting Me?"**

⁵ "Who are You, **Lord**?" he said.

"I am Jesus, the One you are persecuting," He replied.

⁶ "But get up and go into the city, and **you will be told what you must do**."

⁷ **The men who were traveling with him stood speechless, hearing the sound but seeing no one**.

⁸ Then Saul got up from the ground, and **though his eyes were open, he could see nothing**. So they took him by the hand and led him into Damascus.

⁹ He was **unable to see for three days** and did not eat or drink.

"If you could have done so, you would have torn out your eyes and given them to me."
Galatians 4:15

- The term "**disciple**" (mathētas μαθητὰς) means "student" and is only used in the gospels and in Acts; it never appears in Scripture after the book of Acts.

Titles for Believers in the Early Church in Acts 9		
"Disciples" Acts 9:1, 19, 25, 26, 36, 38	"Saints" Acts 9:13, 32, 41	"Brothers" Acts 9:17

- Believers were identified as "**The Way**;" this is the first of six references to "the Way" in Acts (Acts 19:9, 23; 22:4, 24:14, 22).
- Damascus** (meaning "**Sack of Blood**") was the **capital of Syria** and is the oldest continually inhabited city (Gen 15:2) **150 miles north of Jerusalem**.
- Women** (gynaikas γυναῖκας) are shown several times to show the severity of Saul's execution. (Acts 8:3; 9:2; 22:4)

The Light that Shone on Saul

Acts 9:3	<i>"Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him."</i>
Acts 22:6	<i>"About noon as I came near Damascus, suddenly a bright light from heaven flashed around me."</i>
Acts 26:13	<i>"About noon, King Agrippa, as I was on the road, I saw a light from heaven, brighter than the sun, blazing around me and my companions."</i>

- As Jesus spoke in Aramaic to Saul (Acts 26:14).
- "I am" relates to the covenantal title of God (Yahweh – Exodus 3:14)
- Jesus shares a closeness and intimacy with His church; the church is the body of Christ. (1 Corinthians 12:12, 27; Ephesians 1:23; 4:4, 12; 5:30) Jesus takes actions towards the church personally (Matthew 10:40; 25:40, 45).

"In fact, all those who want to live a godly life in Christ Jesus will be persecuted." (2 Timothy 3:12)

The Call of Ananias (Acts 9:10-19)

Ananias (meaning "God has been gracious") is called by name and answers the Lord as if this were not the first time (1 Samuel 3:4-10).

Ananias never tells God what he thinks God should do, but instead conveys his understanding of the cruelty of Saul.

"Saints"

- This is the **first use** of the term "saints" (hagiois) in Scripture.
- This is the only time that "saints" are mentioned in Acts; however, the word would be used in Romans (1:7; 15:25, 31), 1 Corinthians (1:2; 16:15), 2 Corinthians (1:1), Ephesians (1:1, 18; 3:5. 18; 5:3), Philippians 1:1; Colossians 1:2, 26; 2 Thessalonians 1:10; Hebrews 6:10; Jude 1:3; Revelation 11:18).
- The term "saints" has the **same root word of "holy" or "sanctified."** This meant that it was unusually dedicated to the purpose of God.
- Scripture applies the term "saints" to every Christian.
- All believers are "saints;" **believers are holy (not because of what we do) but because of what He has done.**

Ananias greets Saul as his "**brother**" (Ἀδελφῆ) who is a part of the family of God. The term "**Adelphē**" is used only six times in Scripture.



- The street ("**Via Recta**") is called "**Straight**" and **still exists in Damascus.**
- Most ancient roads had many curves and turns, so a **straight street was very unique** in those days.
- The inference is **not to be distracted by turning to the left/right,** but stay focused on God's will.

"Laying On of Hands"

"Laying On of Hands"	
Old Testament	<ul style="list-style-type: none"> • Identification with Sacrifice • Patriarchal Blessing • Commissioning a Successor
New Testament	<ul style="list-style-type: none"> • Healing • Commissioning • Receiving the Holy Spirit (Gifts) • Basic Truth Listed • Mark 5:23; Acts 9:12 • Acts 6:6; 13:3 • Acts 8:17; 1 Timothy 4:14; 2 Timothy 1:6 • Hebrews 6:2

- The phrase "**call on your name**" (ἐπικαλουμένους τὰ ὄνομα) was a distinguishing mark of early believers. (Romans 10:13; Acts 2:21)
- **The "name" represents the character or essence of an individual.**

- **God then commanded Ananias to "Go!"** (πορεύου) (Acts 9:15)
- The first action of Saul after being filled with the Holy Spirit and gaining sight was to "**rise up**" (ἀναστὰς) to be baptized. (Acts 9:18)

Saul in Damascus & Arabia (Acts 9:20-25)

20 Immediately he began proclaiming Jesus in the synagogues: **“He is the Son of God.”**

21 But all who heard him were astounded and said, “Isn’t this the man who, in Jerusalem, was destroying **those who called on this name** and then came here for the purpose of taking them as prisoners to the chief priests?”

22 But Saul grew more capable and kept confounding the Jews who lived in Damascus by **proving** that this One is the Messiah.

23 After **many days** had passed, the Jews conspired to kill him,

24 but their plot became known to Saul. So they were watching the gates day and night intending to kill him,

25 but **his disciples took him by night and lowered him in a large basket through an opening in the wall.**

- This is **the only time** that the phrase **“Son of God”** (υἱὸς τοῦ θεοῦ) is used in Acts. The term “Son of God” describes **the deity of Jesus**.



- Similar to **David** (1 Samuel 19:12) who escaped through a window...
- Similar to the **Jewish spies in Jericho** (Joshua 2:15) who escaped through a window in the city wall...
- Saul also escaped through the window in the wall

“In Damascus, the governor under King Aretas guarded the city of the Damascenes in order to arrest me, so I was let down in a basket through a window in the wall and escaped his hands.” (2 Corinthians 11:30-33)

- The Greek term for **“prove”** (symbibazōn συμβιβάζων) comes from the same root as **“symbiosis”** which is a mutually beneficial relationship.
- “Symbibazōn” means **“putting together”** (“to join”) as **Paul connected the Old Testament truths with Jesus as the Messiah.**

- According to 1 Kings 18:1 (same sentence structure), **a long time could be three years;** the Greek word **“hikanos”** also means **“enough/adequate/sufficient.”**
- **Paul spent three years in Arabia (Galatians 1:15-24).**
- During this time, **Saul went into Arabia (Mt Sinai – Gal 4:25)** alone to be sanctioned and prepared by the Lord (Galatians 1:13-18; 1 Corinthians 15:8).
- **Moses, Elijah and Jesus went into the wilderness for forty days to prepare for ministry.**

“In Damascus, the governor under King Aretas guarded the city of the Damascenes in order to arrest me, so I was let down in a basket through a window in the wall and escaped his hands.” (2 Corinthians 11:32-33)

The King of Damascus (& Nabataeans), King Aretas IV, attempted to arrest Paul. Aretas IV was King from 9BC to 40AD.

Saul's Returns to Jerusalem & Tarsus (Acts 9:26-31)

Jerusalem believers feared Saul, and his sincerity was not believed until Barnabas ("Son of Encouragement") shared Saul's testimony (Acts 9:27).

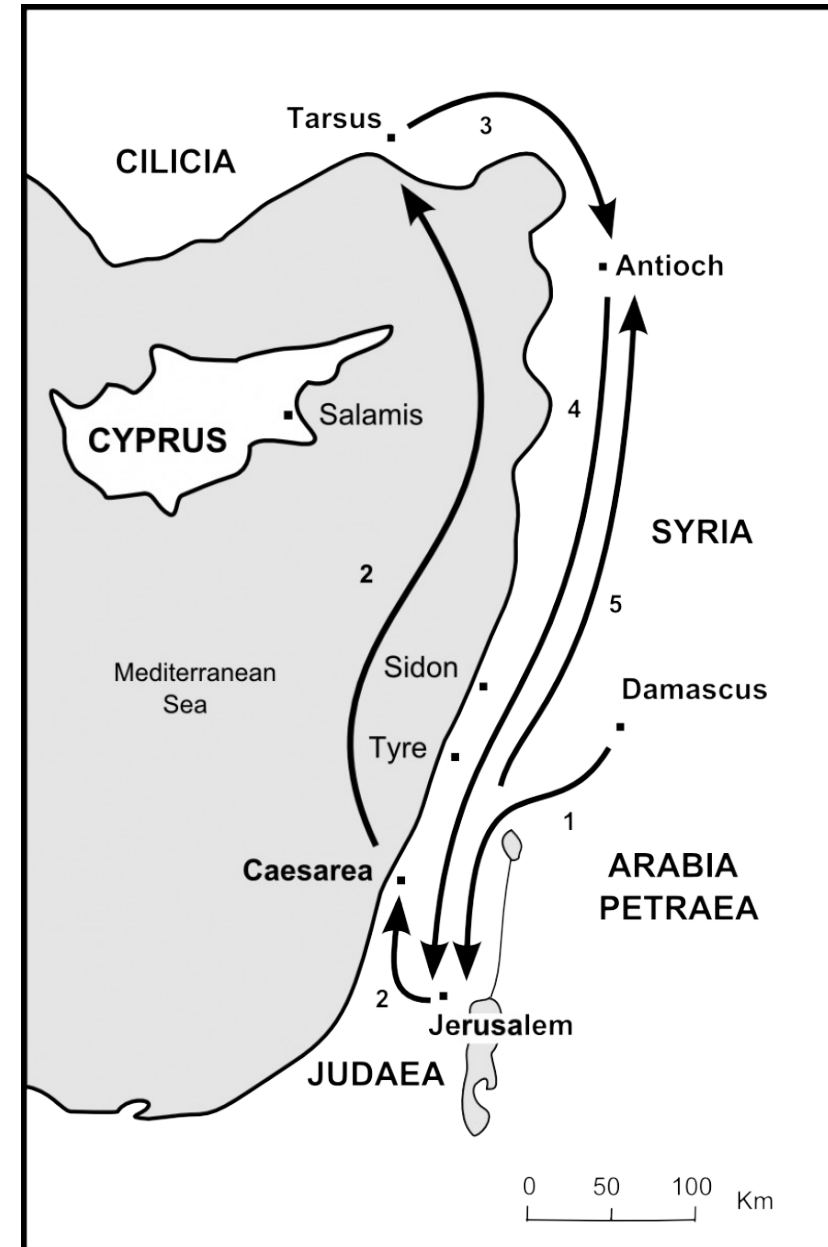
- Saul began to dispute (συνεζήτε) with **the same Hellenistic Jews who murdered Stephen** (Acts 6:9).
- The term "**murder**" (ἀνελεῖν) is used **six times in the New Testament; all six times are in the book of Acts** (Acts 5:33; 7:28; 9:23, 29; 23:15; 25:3)

Saul Returns Home To Tarsus

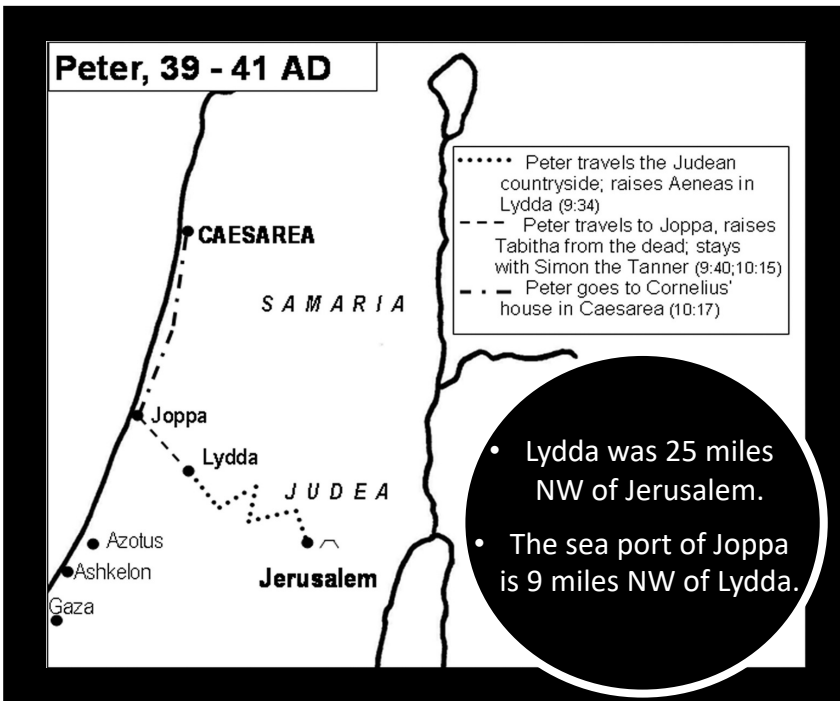
- The **focus turned to hatred of Saul** instead of the love of Jesus, so Saul sent home to Tarsus (Acts 21:39) for 5-10 years (Acts 22:17-21).
- Scripture would be silent about Saul until Barnabas retrieved Saul to be active in the church at Antioch. (Acts 11:25)
- **Saul would preach around his homeland in Cilicia** which was the southern coastline of Asia Minor (where Saul's hometown of Tarsus was located). (Galatians 1:21)

- **Pompey (67 BC) made Tarsus the capital** over the Roman province of Cilicia as the Tarsus Jews began to receive Roman citizenship.
- **Mark Antony** (who controlled Rome's eastern provinces of the Mediterranean) **declared Tarsus to be free (42 BC)**.
- Tarsus was recognized for making a certain type of felt cloth from the **wool of shaggy black goats** which would have served tent makers well. (Acts 18:3)

"Then after three years I did go up to Jerusalem to get to know Cephas, and I stayed with him 15 days."
(Galatians 1:18)



Peter in Lydda & Joppa (Acts 9:32-42)



Lydda

Aenas (means “praiseworthy”)

- Peter attributed healing to Jesus Christ.
- Aenas was told to “get up / arise” similar to Paul (Acts 9:6, 8, 18), Peter (Acts 9:39) and Tabitha (Acts 9:40)
- “Arise” is repeated 7 times in Acts.
- Aenas was directed to make his own bed (carry his load) just as Jesus had directed in Luke 5:24 (also recorded by Luke).
- The healing of Aenas became a testimony throughout all of the area in Lydda and Sharon.

Joppa

Tabitha (Aramaic - “clear-sighted”) / Dorcas (Greek - “grace”)

- There were female disciples.
- Even devoted believers die from illness (2 Kings 13:14; 2 Cor 12:7-9).
- Although Tabitha was already dead, two (witness) fellow believers were sent to retrieve Peter
- Peter “got up” to minister (Acts 9:39), and he called Tabitha to “get up”
- Peter assisted with Tabitha raising up (Mk 1:30-31; Lk 8:54).
- Tabitha’s resurrection became a testimony throughout all of the area in Joppa.

In Scripture, Life Returns to Eight (new beginnings) Dead Individuals (Matthew 27:52-53)

	<u>God’s Vessel</u>	<u>Deceased</u>	<u>Reference</u>
1.	Elijah	Child	1 Kings 17:17-24
2.	Elisha	Child	2 Kings 4:31-37
3.	Elisha	Man	2 Kings 13:20-21
4.	Jesus	Young Man	Luke 7:11-18
5.	Jesus	Jairus Daughter	Luke 8:40-56
6.	Jesus	Lazarus	John 11:39-44
7.	Peter	Tabitha	Acts 9:36-43
8.	Paul	Eutychus	Acts 20:7-12

The “Joppa” Call to the Gentiles (Acts 9:43)

“Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa.” (Jonah 1:3)

“Peter stayed on many days in Joppa with Simon, a leather tanner” (Acts 9:43)

- Unlike Jonah who went to Joppa to catch a boat and flee the Lord, Peter stayed in Joppa to minister.



History of Joppa

- After the Israelites entered the Promised land under Joshua, the tribe of Dan received Joppa, but it was later lost to the Philistines.
- King David re-took Joppa in his time, and when Solomon succeeded his father as king, he developed it into Israel's major seaport.
- It was to Joppa that Hiram, king of Tyre sent cedar logs (Cedars Of Lebanon) to use in building the original Temple of God in Jerusalem (2 Chronicles 2:11,16).

A Tanner

- This is the first of three times (Acts 10:6, 32) that Simon's occupation of being a Tanner was emphasized.
- Being a Tanner was an objectionable environment with the skins of sheep and goats hanging to dry and be preserved.
- This process was identified with foul odors and gruesome sights as well as being ceremonially unclean to Jews.
- It was practical for the tanner to live away from the population next to the breezes of the sea to blow away offensive smells of the carcasses and pelts.

The Prayer of the Gentile Centurion (Acts 10:1-8)

¹There was a man in Caesarea named **Cornelius, a centurion** of what was called the Italian Regiment.

²He was a devout man and feared God along **with his whole household**. He did many **charitable deeds for the Jewish people and always prayed to God**.

³About three in the afternoon he distinctly saw in a vision an angel of God who came in and said to him, "**Cornelius!**"

⁴**Looking intently at him, he became afraid** and said, "What is it, lord?"

The angel told him, "**Your prayers and your acts of charity** have come up as a **memorial offering** before God.

⁵Now **send men to Joppa** and call for Simon, who is also named Peter.

⁶**He is lodging with Simon, a tanner**, whose house is by the sea."

⁷When the angel who spoke to him had gone, he called **two of his household slaves and a devout soldier**, who was one of those who attended him.

⁸After explaining everything to them, he sent them to Joppa.

- Cornelius would have served under Herod Agrippa with his **authority as a centurion as commanding 100 (~120) men** of the 6,000 man regiment (Mt 8:5-10; Lk 7:1-9).
- Rome enlisted regiments from their entire empire, and **the Italian regiment would have been sourced from Italy**.

- **The entire household was devout and feared God**
- Called by Name: Cornelius (Latin name meaning "**of a horn**")
- **The vision was intimidating to a courageous military man.**

- Not only **the prayers** of Cornelius, but also **his acts** had been offered to the Lord as a sacrifice.
- The "memorial portion" of the grain offering (Lev 2:2, 9, 16, 5:12, 6:15; Num 5:26) was only a portion of the whole that represented all of the aggregate; in the same way, the household of Cornelius represented all of the Gentiles that would be opened to the gospel of Christ.

- The two (witness) household slaves were trusted family servants, and the soldier bore the same **"devout" characteristic** as Cornelius himself.

- Cornelius was open about God's calling & candid about his religious convictions.

Roman Military Units	
Legion	5,000-6,000
Cohorts	480-500
Centuria	100

Peter's Vision (Acts 10:9-17)

⁹ The next day, as they were traveling and nearing the city, **Peter went up to pray on the housetop about noon.**

¹⁰ Then **he became hungry and wanted to eat,** but while they were preparing something, he went into **a visionary state.**

¹¹ He saw **heaven opened** and an object that resembled a **large sheet coming down, being lowered by its four corners to the earth.**

¹² In it were **all the four-footed animals and reptiles of the earth, and the birds of the sky.**

¹³ Then a voice said to him, "**Get up,** Peter; kill and eat!"

¹⁴ "**No, Lord!**" Peter said. "For I have never eaten anything common and ritually unclean!"

¹⁵ Again, a second time, a voice said to him, "**What God has made clean, you must not call common.**"

¹⁶ This happened **three times,** and then the object was taken up into heaven.

¹⁷ While **Peter was deeply perplexed** about what the vision he had seen might mean, **the men who had been sent by Cornelius, having asked directions to Simon's house, stood at the gate.**

• Peter (like Cornelius) was adhering to the three Jewish times of prayer of which noon is one (others being 9:00am & 3:00pm)

• Peter awaited a kosher meal, but God was preparing a non-kosher vision

• The gospel would be proclaimed to the four corners of the earth (Acts 1:8)

• Peter was knowledgeable on the unclean animals of Leviticus 11 (Dt 13:3-20), and three categories of unclean animals were presented (animals, reptiles, birds).

• The Greek term for get up/rise up (anastas ἀναστὰς) is used only in the Gospels and Acts. It is repeated 36 times.

• The Lord calls Peter in a personal way by name (Acts 9:4, 10).

Jewish Scribes believed that God would speak at times without physical representation which they called "*Bath Kol*" ("the daughter of the voice").

Caesarea was 35 miles North of Joppa.

Roman "Time References"			
Time	Hour of Day	Time	Hour of Night
6:00 - 7:00 AM	<i>First</i>	6:00 - 7:00 PM	<i>First</i>
7:00 - 8:00 AM	<i>Second</i>	7:00 - 8:00 PM	<i>Second</i>
8:00 - 9:00 AM	<i>Third</i>	8:00 - 9:00 PM	<i>Third</i>
9:00 - 10:00 AM	<i>Fourth</i>	10:00 - 11:00 PM	<i>Fourth</i>
10:00 - 11:00 AM	<i>Fifth</i>	11:00 - Midnight	<i>Fifth</i>
11:00 - Noon	<i>Sixth</i>	Midnight - 1:00 AM	<i>Sixth</i>
Noon - 1:00 PM	<i>Seventh</i>	1:00 - 2:00 AM	<i>Seventh</i>
1:00 - 2:00 PM	<i>Eighth</i>	2:00 - 3:00 AM	<i>Eighth</i>
2:00 - 3:00 PM	<i>Ninth</i>	3:00 - 4:00 AM	<i>Ninth</i>
3:00 - 4:00 PM	<i>Tenth</i>	4:00 - 5:00 AM	<i>Tenth</i>
4:00 - 5:00 PM	<i>Eleventh</i>	5:00 - 6:00 AM	<i>Eleventh</i>
5:00 - 6:00 PM	<i>Twelfth</i>		<i>Twelfth</i>

The Church at Antioch Established (Acts 11:19-26)

¹⁹ Those who had been scattered as a result of the persecution that started because of Stephen made their way as far as **Phoenicia, Cyprus, and Antioch**, speaking the message to no one except Jews.

²⁰ But there were some of them, **Cypriot and Cyrenian** men, who came to Antioch and began **speaking to the Hellenists**, proclaiming the **good news about the Lord Jesus**.

²¹ The Lord's hand was with them, and **a large number who believed turned to the Lord**.

²² Then the report about them was heard by the church that was at Jerusalem, and they **sent out Barnabas to travel as far as Antioch**.

²³ When he arrived and **saw the grace of God**, he was glad and **encouraged all of them to remain true to the Lord** with a firm resolve of the heart,

²⁴ for he was **a good man, full of the Holy Spirit and of faith**. And large numbers of people were added to the Lord.

²⁵ Then **he went to Tarsus to search for Saul**,

²⁶ and when he found him he brought him to Antioch. For a whole year they met with the church and taught large numbers. **The disciples were first called Christians at Antioch**.

1. **Phoenicia** ("palm trees"): the coastal region north of Galilee (Lebanon)
2. **Cyprus** ("hardness"): an island in the Mediterranean
3. **Antioch** ("speedy as a chariot"): north of Phoenicia in Syria

1. Cypriots from the island of **Cyprus**
2. Cyrenians from **Cyrene** (a North African city)

- **Antioch was to replace Jerusalem as the center of Christianity.**
- Exceeding half a million in population, Antioch was the **third largest city** in the Roman empire (after Rome and Alexandria).

- Barnabas traveled from **Jerusalem to Antioch (300 miles)**, and then on **to Tarsus (80 miles)** to retrieve Saul.

- **Beyond Faith, Barnabas encouraged Faithfulness**
- Barnabas met the threefold deacon criteria (Acts 6:3):
 1. a good man
 2. full of the Holy Spirit
 3. full of faith.

- **The disciples were originally called "Christian" in Antioch.**
- Just as Jerusalem was the center for Jewish ministry, Antioch became the Gentile outreach.
- The term **"Christianity" is mentioned three times in Scripture (Acts 26:28 and 1 Peter 4:16).**
- The term "Christian" (Christianous Χριστιανούς) means **"Follower of Christ" or "Little Christ."**

The Martyred Disciples

Martyrdom of the Apostles

<u>DISCIPLES</u>	<u>CONTEXT</u>	<u>BACKGROUND</u>	<u>DEATH</u>
Simon Peter / Colas	"Pebble"	Bold & Impulsive; Fisherman; possibly orated Mark's gospel	Peter preached in Pontus, Galatia, Bithynia, Cappadocia, and Asia. After hearing Nero's intention to kill Peter, the Christians convinced him to flee Rome. "But coming to the gate, he saw the Lord Christ come to meet him, to Whom he, worshipping said, 'Lord, whither dost Thou go?' To whom He answered and said, ' I am come again to be crucified.' By this, Peter, perceiving his suffering to be understood, returned back into the city." He was then killed in Rome at the order of Nero around AD 68, one of thousands of Christians martyred during this emperor's reign. According to Tertullian and Origen, he was crucified head downwards at his request. Peter claimed that he was unworthy to be crucified the same way as Jesus Christ.
Andrew	Peter's Brother	Witness; Fisherman	A small book from the 3rd century says that he was crucified in Greece in AD 60. He suffered on the cross for 2 days, while preaching and encouraging the people gathered around him.
James	James "the great" Son of Thunder	Fisherman	Believed to be the first Christian missionary to Spain. James became the first martyr among the apostles when King Herod Agrippa ordered his execution in Jerusalem around AD 43 (Acts 12:2).
John	Son of Thunder	Loved by Jesus; Fisherman; wrote the fourth gospel	Emperor Domitian had started a fierce prosecution against the Christians in the whole Roman Empire. He captured John, brought him to Rome and immersed him in boiling oil. John was not harmed by this event, so the emperor exiled him to the Island of Patmos. He preached the Gospel in Palestine and Asia Minor. After the death of Domitian, John was freed from the Island of Patmos and lived until his death of old age in Ephesus . John was the only apostle who died a natural death in c AD 98–100, when he was about 100 years old.

Martyrdom of the Apostles

<u>DISCIPLES</u>	<u>CONTEXT</u>	<u>BACKGROUND</u>	<u>DEATH</u>
Philip	The earnest inquirer	Only in John; "Lover of Horses" Practical	He preached in France, southern Russia and Asia Minor. It is believed that he was martyred in Hierapolis, a city in today's Turkey . He was scourged, thrown into prison, and afterwards crucified, A.D. 54
Bartholomew / Nathaniel	The honest Israelite		Bartholomew preached the Gospel in many countries, but mostly in India and Armenia. He died in Armenia , where he was beaten, then flayed alive, afterwards crucified and lastly beheaded
Thomas	The melancholy	Skeptical	Thomas preached in India and to Parthians, Medes, Persians and other nations. He was martyred with a spear in India .
Matthew	The Publican / tax collector	Wrote the first gospel towards the Jews	Matthew preached in Egypt and Ethiopia. He was martyred with a spear in the city of Nadabah, Ethiopia , in AD 60.
James	James "the Less" / son of Alphaeus	Nothing written of him	He preached in Persia . He was beaten and stoned to death by the Jews at the age of ninety-four; and finally had his brains dashed out with a fuller's (for shortening/lengthening wool) club.
Lebbaeus / Thaddeus / Judas of James	The Disciple with 3 Names	In Bible w/ only one question – John 14:22	He preached the Gospel in Mesopotamia and Persia. He was crucified in Edessa, Turkey , in AD 72.
Simon	The zealot	Against Rome; Nothing written of him	He preached the Gospel in Egypt, Mauritania, Africa, Libya and Britain. He was crucified in Britain in AD 74.
Judas	The traitor; the only Judean	Treasurer	Hanged himself in Jerusalem Mt 27:3-8

James Martyred & Peter Rescued (Acts 12:1-10)

¹ About that time King Herod cruelly attacked some who belonged to the church,

² and he killed James, John's brother, with the sword.

³ When he saw that it pleased the Jews, he proceeded to arrest Peter too, during the days of Unleavened Bread.

⁴ After the arrest, he put him in prison and assigned four squads of four soldiers each to guard him, intending to bring him out to the people after the Passover.

⁵ So Peter was kept in prison, but prayer was being made earnestly to God for him by the church.

⁶ On the night before Herod was to bring him out for execution, Peter, bound with two chains, was sleeping between two soldiers, while the sentries in front of the door guarded the prison.

⁷ Suddenly an angel of the Lord appeared, and a light shone in the cell. Striking Peter on the side, he woke him up and said, "Quick, get up!" Then the chains fell off his wrists.

⁸ "Get dressed," the angel told him, "and put on your sandals." And he did so. "Wrap your cloak around you," he told him, "and follow me."

⁹ So he went out and followed, and he did not know that what took place through the angel was real, but thought he was seeing a vision.

¹⁰ After they passed the first and second guard posts, they came to the iron gate that leads into the city, which opened to them by itself. They went outside and passed one street, and immediately the angel left him.

The Line of the Ebonite Family of "Herods"
Herod ("Son of a Hero" or "Heroic")

1.	Grandfather	Herod the Great	Killed Bethlehem Babies	Matthew 2:16
2.	Son/Uncle	Herod Antipas	Murdered John the Baptist	Matthew 14:1-12
3.	Grandson/ Nephew	Herod Agrippa	Murdered James the Apostle	Acts 12:1-2

- The Days of Unleavened Bread was the time of Passover where Jesus had been killed nearly a decade earlier (Ex 12:17-20)
- Sixteen guards secured Peter in prison as he had already escaped prison once before (Acts 5:17-20). The number four often infers testing/trial as there were four squads of four soldiers.

- The focus of the believers was not to entreat Herod or the guards, but instead to make their request known to God.
- The church was faithful in prayer even up to the last minute (the "eleventh hour").

"Get Up" (Anasta - Ἀνάστα)

- Although the angel removed the chains, Peter was expected to dress by himself. Peter was told explicitly to put on sandals (symbolic of contact with the world) and cloak (symbolic of covering of righteousness) and to follow the angel of the Lord.

- Iron as well as city gates are symbolic of strength and protection; this iron city gate swung open automatically for Peter and the angel.

Peter Visits Home of John Mark (Acts 12:11-17)

¹¹ Then Peter came to himself and said, “Now I know for certain that **the Lord has sent His angel** and rescued me from Herod’s grasp and **from all that the Jewish people expected.**”

¹² When he realized this, **he went to the house of Mary, the mother of John Mark**, where many had assembled and were praying.

¹³ He knocked at the door in the gateway, and **a servant named Rhoda came to answer.**

¹⁴ **She recognized Peter’s voice**, and **because of her joy, she did not open the gate** but ran in and announced that Peter was standing at the gateway.

¹⁵ **“You’re crazy!”** they told her. But she kept insisting that it was true. Then they said, **“It’s his angel!”**

¹⁶ **Peter, however, kept on knocking**, and when they opened the door and saw him, they were astounded.

¹⁷ Motioning to them with his hand to be silent, he explained to them how the Lord had brought him out of the prison. **“Report these things to James and the brothers,”** he said. Then he departed and went to a different place.

- Angels do not act on their own, but instead **angels obey the commands of God.**

- **John Mark came from a wealthy family** and many of church members met in his mother’s large house.
- John Mark listed **more miracles in his gospel of Mark** than any of the other gospels.
- John Mark is considered to be the assistant/sidekick of Peter, the cousin of **Barnabas** (Col 4:10), who also traveled with Paul and Barnabas on their first missionary journey (Acts 13:5).

- Peter must have been a frequent guest to the house because **Rhoda (meaning “Rose”)** recognized Peter’s voice at the door.

- Instead of letting others see him, **Rhoda told others** about him. This is similar to believers who convey facts about the Lord Jesus instead of letting the recipient see Him.
- Those who hear the testimony of Jesus often respond by thinking that the witness is wrong/crazy or they create spiritual theories (e.g., new age, false religions, etc.).

“Listen! I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and have dinner with him, and he with Me.”

Revelation 3:20

- The chapter began with James, the apostle, dying, but the sovereign God was now **raising up another “James” (the brother of Jesus) as the head of the Jerusalem church.**

Herod is Judged & God's Word Prevails (Acts 12:18-25)

¹⁸ **At daylight**, there was a great commotion among the soldiers as to what could have become of Peter.

¹⁹ After Herod had searched and did not find him, he interrogated the guards and **ordered their execution**. Then Herod went down from Judea to Caesarea and stayed there.

²⁰ He had been very angry with **the Tyrians and Sidonians**. Together they presented themselves before him. **They won over Blastus, who was in charge of the king's bedroom**, and through him they asked for peace, because **their country was supplied with food from the king's country**.

²¹ So on an appointed day, **dressed in royal robes and seated on the throne**, Herod delivered a public address to them.

²² The assembled people began to shout, **"It's the voice of a god and not of a man!"**

²³ At once an angel of **the Lord struck him because he did not give the glory to God**, and he became infected with worms and died.

²⁴ Then **God's message flourished and multiplied**.

²⁵ After they had completed their relief mission, **Barnabas and Saul returned to Jerusalem, taking along John who is called Mark**.

- It was only when **the guards saw the light (sunrise)** that they realized Peter was no longer confined.

- The inmate's sentence ("debt to society") was hung on his door until he paid the **debt in full ("tetelestai")**. If a prisoner escaped, the guards paid the escapee's "debt to society" until the debt was "paid in full".
- Peter's judgment was death, so **the punishment of the guards was also death**.
- Caesarea was built by Herod the Great as the Roman capital of the province in Judea. Philip lived in Caesarea (Acts 8:40, 21:8).

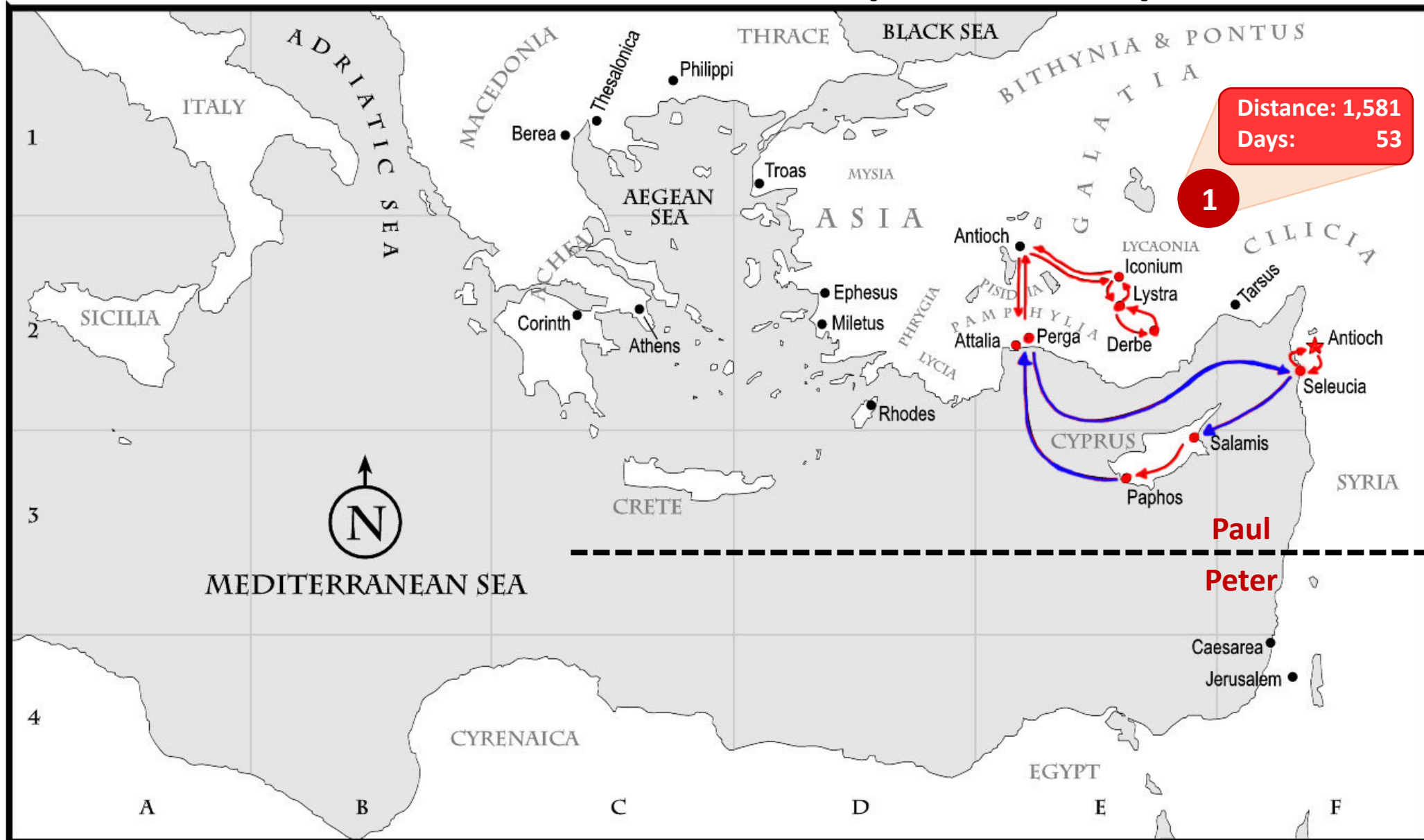
- **Tyre and Sidon were coastal cities** of commerce, but they depended on public policy (set by Herod) for exports and the **inland farmlands to supply food (Acts 11:28)**.
- Blastus ("bud/bring forth") had an influential position with Herod to arrange the restoration festivity.

- As with most **politicians**, Herod was well clothed and **able to sway public support by his speech**.

- Herod did many wrong things, but the offense that resulted in his death was that **he did not give glory to God**; the account of Herod's death in Acts 12:23 is confirmed by Josephus who speaks of Herod Agrippa being adorned in silver robes.
- **An angel of the Lord saved Peter from death & then brought death to Herod**.

- **Barnabas is listed first as the leader/mentor of the fairly new convert, Saul**. Barnabas and Saul return to Antioch with John Mark after delivering the aid to the believers in Judea (Acts 11:27-30).

Peter & Paul/Barnabas (John Mark) (Acts 13-14)



Barnabas & Saul Prepare for 1st Mission Trip (Acts 13:1-3)

Five Leaders of the Church in Antioch

(Acts 13:1)

1.	Barnabas	Listed first as the leader (Acts 4:36-37)	“Son of consolation”
2.	Simeon called Niger	Simeon is a Jewish name while Niger originates from the Latin term for “black”. This early church was racially diverse as was all of Christianity (Acts 8:27, 10:1).	“that hears”
3.	Lucius the Cyrenian	May have been an original missionary and founder of the church in Antioch (Acts 11:20) and kinsman of Saul (Rom 16:21)	“the light”
4.	Manaen (close friend of Herod the tetrarch)	Josephus wrote of Manaen’s family; Raised in the royal court with Herod the tetrarch who was Herod Antipas (the son of Herod the Great and uncle of Herod Agrippa)	“of the Consoler”
5.	Saul	Listed last (1 Cor 15:8)	“that was requested”

- The Holy Spirit directed the Antioch believers to set aside two of their five leaders.
- To “**sanctify**” is the process of setting aside for the use of God.
- To be “**holy**” is to be set apart and solely dedicated to God’s purpose.

The local church in Antioch consisted of two (witness) leadership positions:

1. **Prophets** (who foretell future events)
2. **Teachers** (who convey truth and principles)

- The term “**minister**” (Greek word “leitourgeo”) means to “**serve**” or “**do one’s own duty at their own cost.**”
- This concept of **ministering** is similar to **helping the weak and needy** (Mt 25:34-40).
- Even the concept of fasting included self-sacrifice (Is 58:1-7).

The church leaders performed three activities before sending Barnabas and Saul away:

1. Fasting
2. Prayer
3. Laying on of hands.

“After they had fasted, prayed, and laid hands on them, they sent them off.” (Acts 13:3)



Barnabas & Saul Visit Cypress (Acts 13:4-12)

⁴ Being **sent out by the Holy Spirit**, they came down to **Seleucia**, and from there they sailed to **Cyprus**.

⁵ Arriving in **Salamis**, they proclaimed **God’s message in the Jewish synagogues**. They also had **John as their assistant**.

⁶ When they had gone through the whole island as far as **Paphos**, they came across a sorcerer, a **Jewish false prophet** named Bar-Jesus.

⁷ He was with the **proconsul, Sergius Paulus, an intelligent man**. This man summoned Barnabas and Saul and desired to hear God’s message.

⁸ But **Elymas the sorcerer (this is the meaning of his name)** opposed them and tried to turn the proconsul away from the faith.

⁹ Then **Saul—also called Paul—filled with the Holy Spirit, stared straight at the sorcerer**

¹⁰ and said, “You **son of the Devil**, full of all deceit and all fraud, enemy of all righteousness! Won’t you ever stop perverting the **straight paths** of the Lord?”

¹¹ Now, look! The Lord’s hand is against you. **You are going to be blind, and will not see the sun for a time.** Suddenly a mist and darkness fell on him, and **he went around seeking someone to lead him by the hand**.

¹² Then **the proconsul, seeing what happened, believed** and was astonished at the teaching about the Lord.

- 15 miles from Antioch to Seleucia
- 100 mile trip to the island of Cyprus.
- Salamis (the Grecian capital of Cyprus)
- Paphos (the Roman capital of Cyprus).

- Cypress who had established the church in Antioch (Acts 11:20)
- Cypress was the home land of Barnabas (Acts 4:36).

His **Latin name was 'Marcus'** which may indicate that he was a Roman citizen.

Bar-Jesus (means “Son of Jesus”) had named himself Elymas (means “the wise one/magician”).

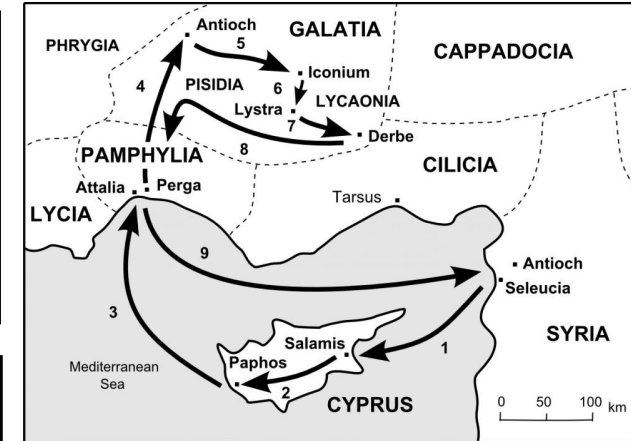


- The name **“Saul” may have been used with the Jews** while the name **“Paul” may have been a Roman form of the same name used among the Gentiles**.
- Staring (eyesight) is emphasized several times in Acts 3:4.

- “Son of the Devil” is juxtaposed with “Son of Jesus” (Bar-Jesus)
- “Straight” often represents “righteousness,” and the turning from faith comes from the distractions of the world. Ananias on the “Street called Straight” (Acts 9:11)
- “Saul” was also blinded when he met Jesus, and his first miracle was to blind Elymas.
- Elymas needed someone to guide him
- Elymas was used to bring the Proconsul to the Lord

“Paul and his companions set sail...John, however, left them and went back to Jerusalem”. (Acts 13:13)

Antioch of Galatia (Acts 13:42-52)



Paul First Approached Jews in Synagogues (Acts 26:22, 23 & 28:28; Romans 11:11-14)

Cyprus	Acts 13:5
Antioch	Acts 13:14
Iconium	Acts 14:1
Berea	Acts 17:10
Corinth	Acts 18:1
Ephesus	Acts 18:19
Rome	Acts 28:17

42 As they were leaving, **the people begged that these matters be presented to them the following Sabbath.**

43 After the synagogue had been dismissed, **many of the Jews and devout proselytes followed Paul and Barnabas**, who were speaking with them and persuading them to continue in the grace of God.

44 The following Sabbath almost **the whole town assembled** to hear the message of the Lord.

45 But **when the Jews saw the crowds, they were filled with jealousy** and began to oppose what Paul was saying by insulting him.

46 Then Paul and Barnabas **boldly** said: "It was necessary that God's message be spoken to you first. But since you reject it and consider yourselves unworthy of eternal life, **we now turn to the Gentiles!**

47 For this is what the Lord has commanded us: I have made you **a light for the Gentiles to bring salvation to the ends of the earth.**"

48 When the Gentiles heard this, they rejoiced and glorified the message of the Lord, and **all who had been appointed to eternal life believed.**

49 So the message of the Lord spread through the whole region.

50 But **the Jews incited the prominent women**, who worshiped God, and the **leading men** of the city. They stirred up persecution against Paul and Barnabas and expelled them from their district.

51 But they **shook the dust off their feet** against them and went to Iconium.

52 And **the disciples were filled with joy and the Holy Spirit.**

- After Paul's first recorded sermon, some Jews and devoted Gentiles were not willing to wait a week before hearing more as they followed Paul and Barnabas.

- Jealousy and envy was the driving force against the message of Jesus (Mt 27:18, Mk 15:10; Acts 7:9).

- Paul quotes Isaiah 49:6

- *"For He chose us in Him, before the foundation of the world, to be holy and blameless in His sight."* (Ephesians 1:4)

- The Jews exploited the prominent women and chief men against Christianity
- Admired figures/leaders are deemed strong in themselves when, in reality, they are simply pawns of popular opinion and polls.

- Paul and Barnabas did not let the polluted things of this world (dust) affect them. They shook the "dust" off of their feet (Lk 10:10-12; Mk 6:11).

- Full of joy (Acts 2:46; 8:8; 15:3) and the Holy Spirit

Roman Gods Worshipped For Healing of Lame (Acts 14:8-15)

⁸ In Lystra a man without strength in his feet, lame from birth, and who had never walked, sat

⁹ and heard Paul speaking. After observing him closely and seeing that he had faith to be healed,

¹⁰ Paul said in a loud voice, "Stand upright on your feet!" And he jumped up and started to walk around.

¹¹ When the crowds saw what Paul had done, they raised their voices, saying in the Lycaonian language, "The gods have come down to us in the form of men!"

¹² And they started to call Barnabas, Zeus, and Paul, Hermes, because he was the main speaker.

¹³ Then the priest of Zeus, whose temple was just outside the town, brought oxen and garlands to the gates. He, with the crowds, intended to offer sacrifice.

¹⁴ The apostles Barnabas and Paul tore their robes when they heard this and rushed into the crowd, shouting:

¹⁵ "Men! Why are you doing these things? We are men also, with the same nature as you, and we are proclaiming good news to you, that you should turn from these worthless things to the living God, who made the heaven, the earth, the sea, and everything in them.



- A lame man from birth had been healed and initiated the explosive ministry of Peter and John (Acts 3:2-10); Jesus had also done the same (John 5:5-9).

- Paul's stare & focus was assessing the man's faith Acts 3:4; 13:9.

- Paul encouraged the healed man to stand "straight" (Acts 9:11, 13:9-10, 14:10, 16:11); crookedness often infers "sin" and missing the mark.

- "Lycaonian" language may have been a local form of Greek language
- God had come down in the form a man – Jesus.

- Romans had adopted the Greek culture/gods, but had changed the names of the mythical deities.

- Barnabas was called "Zeus" (Roman) / the Greek god "Jupiter"

- Paul was called "Hermes" (Roman) / the Greek god "Mercury."

- Hermes was known as the "Flying Messenger"

- Hermes was the son of Zeus who also was the guide of dead souls to the underworld.

The term "*hermeneutics*" comes from the false god "Hermes"

- The "Apostles" (Barnabas & Paul) rejected man's worship.

- The Barnabas & Paul affirmed the "good news" of the one, only and true living God (Yahweh).

Conclusion of Paul's 1st Missions Trip (Acts 14:19-26)

¹⁹ Then some Jews came from Antioch and Iconium, and when they had won over the crowds and stoned Paul, they dragged him out of the city, thinking he was dead.

²⁰ After the disciples surrounded him, he got up and went into the town. The next day he left with Barnabas for Derbe.

²¹ After they had evangelized that town and made many disciples, they returned to Lystra, to Iconium, and to Antioch,

²² strengthening the disciples by encouraging them to continue in the faith and by telling them, "It is necessary to pass through many troubles on our way into the kingdom of God."

²³ When they had appointed elders in every church and prayed with fasting, they committed them to the Lord in whom they had believed.

²⁴ Then they passed through Pisidia and came to Pamphylia.

²⁵ After they spoke the message in Perga, they went down to Attalia.

²⁶ From there they sailed back to Antioch where they had been entrusted to the grace of God for the work they had now completed.

2 years traveling
1,500 miles
600 miles by sea;
900 miles by land

- The stoning of Paul – one brief verse

- The Lystra disciples witness Paul's recovery

- The term "disciple" (mathētās μαθητὰς) which is only used in the gospels and in Acts

Believers Suffer

"So that no one will be shaken by these persecutions. For you yourselves know that we are appointed to this."
(1 Thessalonians 3:3)

"All those who want to live a godly life in Christ Jesus will be persecuted.."
(2 Timothy 3:12)

Sanctification Process

"We also rejoice in our afflictions, because we know that affliction produces endurance, endurance produces proven character, and proven character produces hope." (Romans 5:3-4)

Consider it a great joy, my brothers, whenever you experience various trials, knowing that the testing of your faith produces endurance. But endurance must do its complete work, so that you may be mature and complete, lacking nothing.
(James 1:2-4)

"Elders" are called to be "Overseers" (Acts 20:28) and "Bishops" (Philippians 1:1) which are to be the **pastors/preachers** who are **financially compensated** for their ministry (1 Cor 9:14) as they meet specific **leadership criteria** (1 Timothy 3:2-7).

Requirements of Gentile Conversion (Acts 15:1-11)

¹**Some men** came down from Judea and began to teach the brothers: “Unless you are circumcised according to the custom prescribed by Moses, **you cannot be saved!**”



² But after Paul and Barnabas had engaged them in serious argument and debate, the church arranged for Paul and Barnabas and some others of them to **go up to the apostles and elders in Jerusalem concerning this controversy.**

³ When they had been sent on their way by the church, they passed through both Phoenicia and Samaria, explaining in detail the conversion of the Gentiles, and **they created great joy among all the brothers.**

⁴ When they arrived at Jerusalem, they were welcomed by the church, the apostles, and the elders, and they reported **all that God had done with them.**

⁵ But some of the **believers from the party of the Pharisees** stood up and said, “**It is necessary to circumcise** them and to command them to keep the law of Moses!”

⁶ Then the apostles and the elders assembled to consider this matter.

⁷ After there had been much debate, **Peter stood up** and said to them: “Brothers, you are aware that in the early days God made a choice among you that by my mouth the **Gentiles would hear the gospel message and believe.**”

⁸ And **God, who knows the heart**, testified to them by giving the Holy Spirit, just as He also did to us.

⁹ He made **no distinction** between us and them, **cleansing their hearts by faith.**

¹⁰ Now then, **why are you testing God** by putting **a yoke** on the disciples’ necks that neither our ancestors nor we have been able to bear?

¹¹ On the contrary, we believe **we are saved through the grace of the Lord Jesus** in the same way they are.”

- **“Some men”** – instigators & mockers in every fellowship

- **Phoenicia** (“land of palm trees”) was the beautiful coastal region with numerous sea faring Gentiles trading around Tyre and Sidon.

- **Samaria** (“watch mountain/tower”) were viewed by Jews as a lesser, degraded race.

- **Joy** was the response to the gospel

- Paul and Barnabas testified to **the things God had done**

- **Believing Pharisees** (“separated”) struggle with past legalism

- This debate (“zeteseos”) occurred approximately **49AD** (Gal 2:1) which is estimated to have been a decade after the household of Cornelius accepted the gospel (Acts 10:1-11:18).

*“For you are **saved by grace through faith**, and this is not from yourselves; it is God’s gift” (Ephesians 2:8)*

The yoke (obligation) of the law revealed man’s fallen state, and Israel had never been able to live by the law. (Romans 3:20, 5:20)

*“All of you, take up My yoke and learn from Me, because I am gentle and humble in heart, and you will find rest for yourselves. **For My yoke is easy and My burden is light.**” (Matthew 11:29-30)*

The Letter from the Jerusalem Counsel (Acts 15:22-29)

²² Then the apostles and the elders, with the whole church, decided to **select men** who were among them and to send them to Antioch with Paul and Barnabas: Judas, called Barsabbas, and Silas, both **leading men among the brothers**.

²³ **They wrote this letter** to be delivered by them: From the apostles and the elders, your brothers, To the brothers among the **Gentiles in Antioch, Syria, and Cilicia: Greetings**.

²⁴ *Because we have heard that **some without our authorization went out from us and troubled you** with their words and unsettled your hearts,*

²⁵ *we have **unanimously decided to select men and send them** to you along with our dearly loved Barnabas and Paul,*

²⁶ *who have **risked their lives** for the name of our Lord Jesus Christ.*

²⁷ *Therefore we have sent Judas and Silas, who will personally report the same things by word of mouth.*

²⁸ **For it was the Holy Spirit's decision—and ours—to put no greater burden on you than these necessary things:**

²⁹ *that you **abstain from food offered to idols, from blood, from eating anything that has been strangled, and from sexual immorality**. You will do well if you keep yourselves from these things. Farewell.*

• **“Select men”** – peacemakers in every fellowship

• The term **“Greetings”** begins only one other book of Scripture (the Book of James) which leads some to believe that James penned this letter as well.

• Antioch – the origin of the initial dissent
• Syria – the churches surrounding Antioch that may have also been impacted by the dispute
• Cilicia – the region northeast of Syria which was the home region of Paul from Tarsus.

• The decision was unanimous among the unified elders

• The leaders were those willing to sacrifice (their own lives)

These four abstentions were not directed at the Jewish legacy, but the worldly practices of irreligious pagans. **Gentiles were instructed to give up the ways of the world and false religions.**

1. Items connected with the idols of false gods (i.e. animal sacrifices)
2. Temple prostitution
3. Strangled (tortured) animals as an act of worship
4. Blood was drunk in ceremonies of false gods (Gen 9:4)

Not required to change to be like me; but you can't remain the way you are

Barnabas & Saul Prepare for 2nd Mission Trips (Acts 15:35-41)

³⁵ But Paul and Barnabas, along with many others, remained in Antioch teaching and proclaiming the message of the Lord.

³⁶ After some time had passed, Paul said to Barnabas, “Let’s go back and visit the brothers in every town where we have preached the message of the Lord and see how they’re doing.”

³⁷ Barnabas wanted to take along John Mark.

³⁸ But Paul did not think it appropriate to take along this man who had deserted them in Pamphylia and had not gone on with them to the work.

³⁹ There was such a sharp disagreement that they parted company, and Barnabas took Mark with him and sailed off to Cyprus.

⁴⁰ Then Paul chose Silas and departed, after being commended to the grace of the Lord by the brothers.

⁴¹ He traveled through Syria and Cilicia, strengthening the churches.



- Paul is listed first as he takes the lead in evangelizing and discipling the Gentiles in the city of Antioch.

- Paul had an interest in discipling the churches which had been established.

- Barnabas (“son of consolation”) had an attitude for restoration with Paul initially (Acts 9:27) and now with his cousin, John Mark (Col 4:10).

- The name “John” is Jewish while the name “Mark” (Marcus) is Latin corresponding to the Romans.

- John Mark had been discipled by Peter (1 Peter 5:13), and wrote the book of Mark.

- John Mark would later be reconciled as an encouraging helpmate to Paul (2 Timothy 4:11).

- Acts 15:39 is the last mention of Barnabas in the Book of Acts.

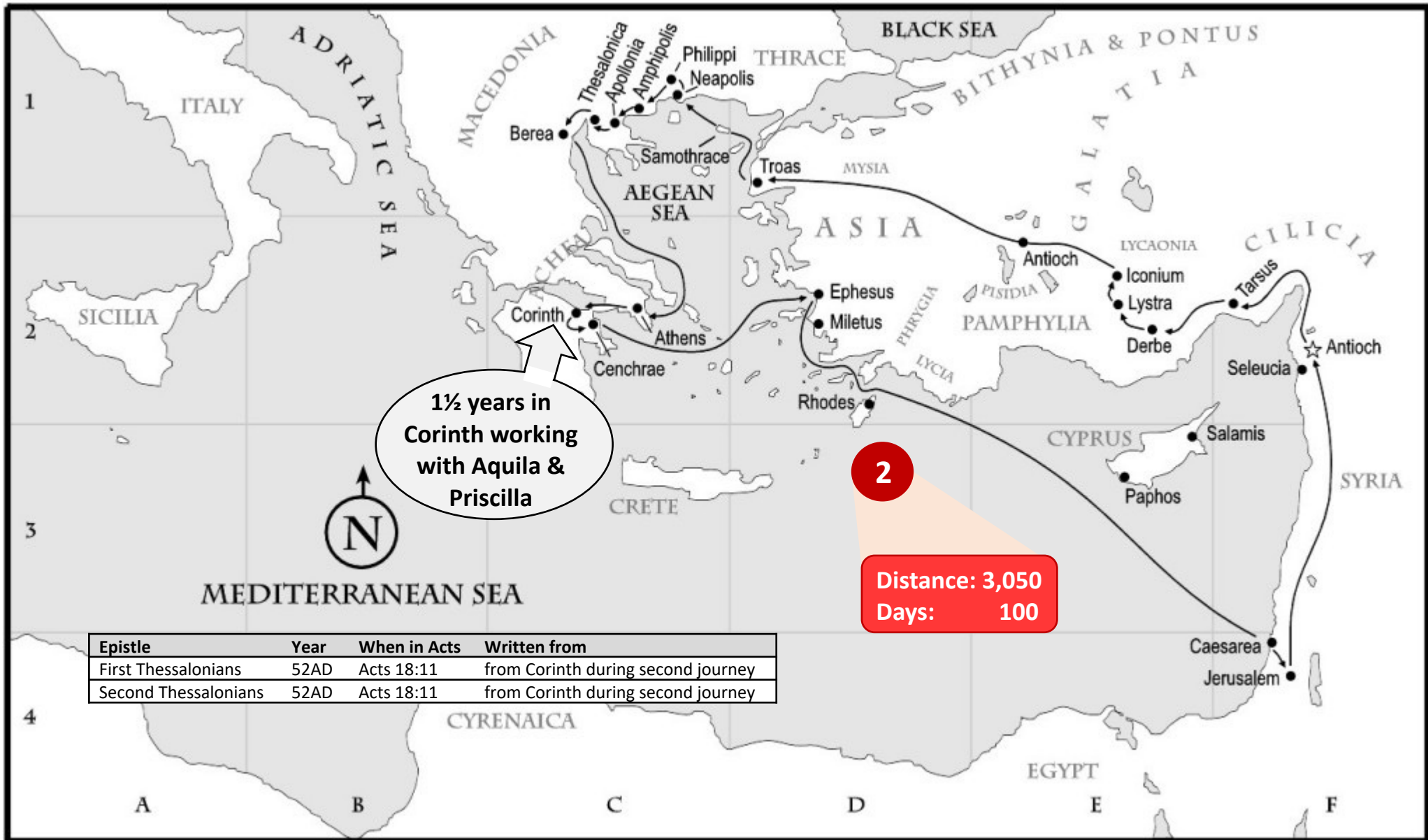
- Instead of remaining in active argument with Paul, Barnabas left on a mission trip to the island of Cypress (from where Barnabas originated – Acts 4:36) with John Mark (who had visited Cypress earlier).

- Barnabas is mentioned 33 times in Scripture with only one reference outside of the book of Acts (1 Corinthians 9:6).

- Silas (“of the wood/forest”) had been one of the witnesses sent by the Jerusalem council to alleviate the requirements of Gentiles (Acts 15:22, 34).

- Although there was conflict, the ministry of God was doubled from a single team of two into two teams of four.

Paul & Silas (Timothy/Luke) (Acts 15:36-18:22)



Timothy & Luke Join Paul (Acts 16:1-10)

¹ Then he went on to Derbe and **Lystra**, where there was a disciple named Timothy, the son of a believing Jewish woman, but his father was a Greek.

² The brothers at Lystra and Iconium spoke highly of him.

³ Paul wanted Timothy to go with him, so he took him and circumcised him because of the Jews who were in those places, since they all knew that his father was a Greek.

⁴ As they traveled through the towns, they delivered the decisions reached by the apostles and elders at Jerusalem for them to observe.

⁵ So the churches were strengthened in the faith and increased in number daily.

⁶ They went through the region of Phrygia and Galatia and were prevented by the Holy Spirit from speaking the message in Asia.

⁷ When they came to Mysia, they tried to go into Bithynia, but the Spirit of Jesus did not allow them.

⁸ So, bypassing Mysia, they came down to Troas.

⁹ During the night a vision appeared to Paul: A Macedonian man was standing and pleading with him, "Cross over to Macedonia and help us!"

¹⁰ After he had seen the vision, we immediately made efforts to set out for Macedonia, concluding that God had called us to evangelize them.

- At this location **Lystra ("that disperses")** where Paul was stoned, Paul discovered his most faithful attendant, Timothy ("to honor God"),
- Timothy was most likely led to Christ by Paul during the first missionary journey (1 Cor 4:17; 1 Tim 1:2; 2 Tim 1:2).
- **Timothy personally represented the convergence of Jews (his mother) and Gentiles (his father) in the church.**

- Although delivering the message that circumcision was not a requirement, Timothy was circumcised in order to not hamper his witness.

- The church grew in depth (faith) and breadth (numbers)
- **Believers should not wait for the weekly fellowship**, but allow the love of the Lord to flow daily through in every conversation and activity.

- **The Holy Spirit = The Spirit of Jesus**
- Paul kept from south into Asia Minor & north into Bithynia
- Paul traveled due west to Troas on the western coast

- As the pronouns transition from "they" (Acts 16:8) to "we" (Acts 16:10), Luke may have joined Paul.
- Instead of an angel, a man (the mission field) makes a plea

Lydia Believes (Acts 16:11-15)

¹¹ Then, setting sail from Troas, we ran a straight course to Samothrace, the next day to Neapolis,

¹² and from there to Philippi, a Roman colony, which is a leading city of that district of Macedonia. We stayed in that city for a number of days.

¹³ On the Sabbath day we went outside the city gate by the river, where we thought there was a place of prayer. We sat down and spoke to the women gathered there.

¹⁴ A woman named Lydia, a dealer in purple cloth from the city of Thyatira, who worshiped God, was listening. The Lord opened her heart to pay attention to what was spoken by Paul.

¹⁵ After she and her household were baptized, she urged us, "If you consider me a believer in the Lord, come and stay at my house." And she persuaded us.

- Lydia ("noble kind") was the first European convert to Christianity.
- Thyatira, as the center of Asia (Rev 2:18), was known for exporting the extremely unique (expensive), royal color of purple dye that had been gleaned from the mucus glands of shell fish (mollusks).

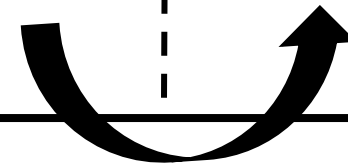
PHILIPPI

- Philippi was an active Roman outpost that had been named after Philip of Macedon (father of Alexander the Great)
- The Philippians had assisted Mark Antony against Brutus and as an outcome was granted honorary Roman status.
- Philippi was known for its natural resources - numerous springs with mines of gold and silver.
- Luke would become the leader of the church in Philippi which was probably Luke's hometown (Acts 17:1).

MINYAN

"Minyan" is Hebrew for the term "number." In Judaism, a "minyan" is the quorum of ten Jewish adult (>13 years old) males required for religious obligations (synagogue / prayer meeting).

Philippi did not have the ten men to meet the synagogue minimum, and this river was most likely the river Gangites which was approximately a mile from town.



It is only because God "opened her heart" to Paul's message that Lydia believed. Understanding comes from God opening the heart to His truth (Jn 6:44).

Paul's Mission Team Incarcerated (Acts 16:16-24)

¹⁶ Once, as we were on our way to prayer, a slave girl met us who had a spirit of prediction. She made a large profit for her owners by fortune-telling.

¹⁷ As she followed Paul and us she cried out, "These men, who are proclaiming to you the way of salvation, are the slaves of the Most High God."

¹⁸ And she did this for many days. But Paul was greatly aggravated and turning to the spirit, said, "I command you in the name of Jesus Christ to come out of her!" And it came out right away.

¹⁹ When her owners saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities.

²⁰ Bringing them before the chief magistrates, they said, "These men are seriously disturbing our city. They are Jews

²¹ and are promoting customs that are not legal for us as Romans to adopt or practice."

²² Then the mob joined in the attack against them, and the chief magistrates stripped off their clothes and ordered them to be beaten with rods.

²³ After they had inflicted many blows on them, they threw them in jail, ordering the jailer to keep them securely guarded.

²⁴ Receiving such an order, he put them into the inner prison and secured their feet in the stocks.

- From the legitimate business of Lydia to the demonic fortune telling (psychic – Dt 18:9-14; Lev 19:31, 20:6).
- Paul tolerated the demonic interruptions for some time.
- Paul could have performed the exorcism days before, but was pushed to annoyance before casting the demon out.
- The name of Jesus the Messiah gave power to expel the demon.

- Worldly professions (e.g. Hollywood) persecute Christians when the message of freedom interferes with illicit profit.

- Paul and Silas are not recognized as Roman citizens (Acts 16:37-38).
- Mob rule ("riotous democracy run amuck") condemned wrongfully with vigilante injustice (1 Thessalonians 2:2).

- This would be the third time in Acts that a prison opened for escape (Acts 5:18-20, 12:6-10).
- The inner portion of the Philippian jail consisted of a cistern carved into rock.
- The stocks consisted of a wooden confinement around the ankles.

Paul's Release & Jailer Saved (Acts 16:25-34)

²⁵ About **midnight** Paul and Silas were **praying and singing** hymns to God, and the **prisoners were listening** to them.

²⁶ Suddenly there was such a violent earthquake that the foundations of the jail were shaken, and immediately all the **doors were opened**, and everyone's **chains came loose**.

²⁷ When the jailer woke up and saw the doors of the prison open, **he drew his sword and was going to kill himself**, since he thought the prisoners had escaped.

²⁸ But Paul called out in a loud voice, "Don't harm yourself, because **all of us are here!**"

²⁹ Then the **jailer called for lights, rushed in, and fell down trembling** before Paul and Silas.

³⁰ Then he escorted them out and said, "**Sirs, what must I do to be saved?**"

³¹ So they said, "**Believe on the Lord Jesus, and you will be saved—you and your household.**"

³² Then they spoke the message of the Lord **to him along with everyone in his house**.

³³ He took them the same hour of the night and **washed their wounds**. Right away **he and all his family were baptized**.

³⁴ He brought them into his house, set a meal before them, and **rejoiced because he had believed God with his entire household**.

- From the legitimate business of Lydia to the **demonic fortune telling** (psychic – Dt 18:9-14; Lev 19:31, 20:6).
- Paul tolerated the demonic interruptions for some time.
- Paul could have performed the exorcism days before, but was pushed to **annoyance before casting the demon out**.
- The name of Jesus the Messiah gave power to expel the demon.

- It was Roman law that **if the inmate escaped, the guard would have to pay the penalty** that the inmate owed to society (Col 2:13-14). The jailor thought it best to commit suicide.
- Not only did Paul and Silas remain incarcerated, but **the extended inmates did not attempt to escape**.
- In the darkness, Paul understood the guard's intent of suicide.

- The emphasis on this Gentile guard was **the Lordship of Jesus** instead of the Messiah (Christ) distinction.

- Physically **the guard washed the inmates**, but at the same time, the Word of God washed the heart of the guard, and he was baptized.
- Everyone in the household was open to hearing the same gospel message as the guard had received.

"Believe on the Lord Jesus, and you will be saved—you and your household." (Acts 16:31)

Thessalonica & Berea (Acts 17)



Berea (Acts 17:10-13)

- ¹⁰ As soon as it was night, the brothers sent Paul and Silas off to Berea. On arrival, they went **into the synagogue of the Jews**.
- ¹¹ The people here were **more open-minded** than those in Thessalonica, since they welcomed the message with eagerness and **examined the Scriptures daily** to see if these things were so.
- ¹² Consequently, many of them believed, including a number of the **prominent Greek women** as well as men.
- ¹³ But when the Jews from Thessalonica found out that God's message had been proclaimed by Paul at Berea, they came there too, agitating and disturbing the crowds.

Thessalonica (Acts 17:4-5)

- ⁴ Then some of them were persuaded and joined Paul and Silas, including a great number of God-fearing Greeks, as well as a number of the **leading women**.
- ⁵ But the **Jews became jealous**, and they brought together some **scoundrels from the marketplace**, formed a mob, and started a riot in the city.

Paul – the "Capital-ist"

The thrust of Paul's ministry was to focus on the capital cities of the time:

- Tarsus – Capital of Cilicia
- Antioch – Capital of Syria
- Ephesus – Capital of Asia Minor
- Thessalonica – Capital of Macedonia
- Corinth – Capital of Achaia
- Caesarea – Capital of Judea
- Rome – Capital of Italy

Reasons That Cultures Study Scripture:

Greek	To Comprehend
Western	To Apply Practically
Hebrews	To Revere God

Paul In Athens (Acts 17:16-23)

¹⁶ While Paul was waiting for them in Athens, his spirit was troubled within him when he saw that the **city was full of idols.**

¹⁷ So **he reasoned in the synagogue with the Jews** and with those who worshiped God and in the marketplace every day with those who happened to be there.

¹⁸ Then also, some of the **Epicurean and Stoic philosophers argued with him.** Some said, "What is this pseudo-intellectual trying to say?" Others replied, "He seems to be a preacher of foreign deities"—because he was telling **the good news about Jesus and the Resurrection.**

¹⁹ They took him and brought him to the **Areopagus**, and said, "May we learn about this new teaching you're speaking of?"

²⁰ For what you say sounds strange to us, and we want to know what these ideas mean."

²¹ Now **all the Athenians and the foreigners residing there spent their time on nothing else but telling or hearing something new.**

²² Then Paul stood in the middle of the Areopagus and said: "Men of Athens! I see that **you are extremely religious in every respect.**

²³ For as I was passing through and observing the objects of your worship, I even found an altar on which was inscribed:

TO AN UNKNOWN GOD.

ΑΓΝΩΣΤΩ ΘΕΩ

Therefore, **what you worship in ignorance, this I proclaim to you.**

- There were ~30,000 idols in Athens which upset (Greek word "paroxuno" – provoked) Paul.
- This was four centuries after Athens' peak (Isaiah 44:9-20; Jeremiah 10:3-5) under the rule of Pericles and during the age of philosophers Socrates/Plato.

- **Epicurean** – Atheistic Materialists believing that life came from chance; no afterlife with life's ultimate objective being to pursue pleasure (based on the beliefs of Epicurus 341-270 BC).
- **Stoic** – Fatalistic Pantheists believing that everything is god; apathetic to life and holding that in death people become one with god (Romans). This teaching was based on Zeno who taught on the "stoa" (porch) between 360-260 BC..

- The **Areopagus** ("Hill of Ares") was the **Supreme Court** (representing the **ancient council of elders**) in Greece which was located on a large marble hill (370 ft. high); it is the location that Socrates was tried and put to death.

- Paul elaborated about an altar built by Epimenides. In **6th century BC, Epimenides** came from Crete to build altar and end plague (Titus 1:12). Paul later quotes Epimenides and relates through ancient Greek poets.

Quoted from *Phaenomena* by Aratus of Cilicia (circa 270 BC)

"For in Him we live and move and exist, as even some of your own poets have said, 'For we are also His offspring.'" (Acts 17:28)

Paul Travels to Corinth (Acts 18:1)

Corinth was located on the Peloponnesian Peninsula.

- Goods and merchandise were transported across the Peloponnesian Peninsula instead of taking the dangerous seas from the Aegean Sea (in the east) to the Ionian Sea (in the west).
- In ancient days, cargo ships would unload freight to be carried over land while ships were lifted out of the sea and placed on log rollers to be moved over land.
- The rollers carried ships across a 3½ mile peninsula that connected the Peloponnesian Peninsula to mainland Achaia. (Instead of sailing 200 miles around the Peloponnesian Peninsula)



"After this, he left Athens and went to Corinth..." (Acts 18:1)

Julius Caesar desired to develop the 3½ mile canal through solid rock; however, the project actually began under Caesar Nero in 67AD

The canal was not completed until 1893.



Paul In Corinth (Acts 18:1-11)

¹ After this, he left Athens and went to Corinth,
² where he found a Jewish man named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla because Claudius had ordered all the Jews to leave Rome. Paul came to them, ³ and being of the same occupation, stayed with them and worked, for they were tentmakers by trade.

⁴ He reasoned in the synagogue every Sabbath and tried to persuade both Jews and Greeks.

⁵ When Silas and Timothy came down from Macedonia, Paul was occupied with preaching the message and solemnly testified to the Jews that Jesus is the Messiah.

⁶ But when they resisted and blasphemed, he shook his robe and told them, "Your blood is on your own heads! I am innocent. From now on I will go to the Gentiles."

⁷ So he left there and went to the house of a man named Titius Justus, a worshiper of God, whose house was next door to the synagogue.

⁸ Crispus, the leader of the synagogue, believed the Lord, along with his whole household. Many of the Corinthians, when they heard, believed and were baptized.

⁹ Then the Lord said to Paul in a night vision, "Don't be afraid, but keep on speaking and don't be silent.

¹⁰ For I am with you, and no one will lay a hand on you to hurt you, because I have many people in this city."

¹¹ And he stayed there a year and six months, teaching the word of God among them.

Talis
(Prayer Shawl)
means "Tal"=Tent
& "Ith"=Little
or "Little Tent".

The instruction
"don't be afraid" is
mentioned in every
book of the Bible.

- After Paul's ministry in Athens (associated with "intellectual pride"), he moved on 60 miles southwest to Corinth (associated with licentiousness).
- The term "corinthizer" means one who indulges in lust. Corinth was known for Aphrodite's 1,000 Temple prostitutes.

- Aquila was originally from Pontus ("the sea") located on the south part of the Black Sea which had been represented at Pentecost (Acts 2:9).
- The Jewish insurrection in Rome was attributed to "Chrestos" which possibly refers to the Jewish reaction to Jesus Christ.

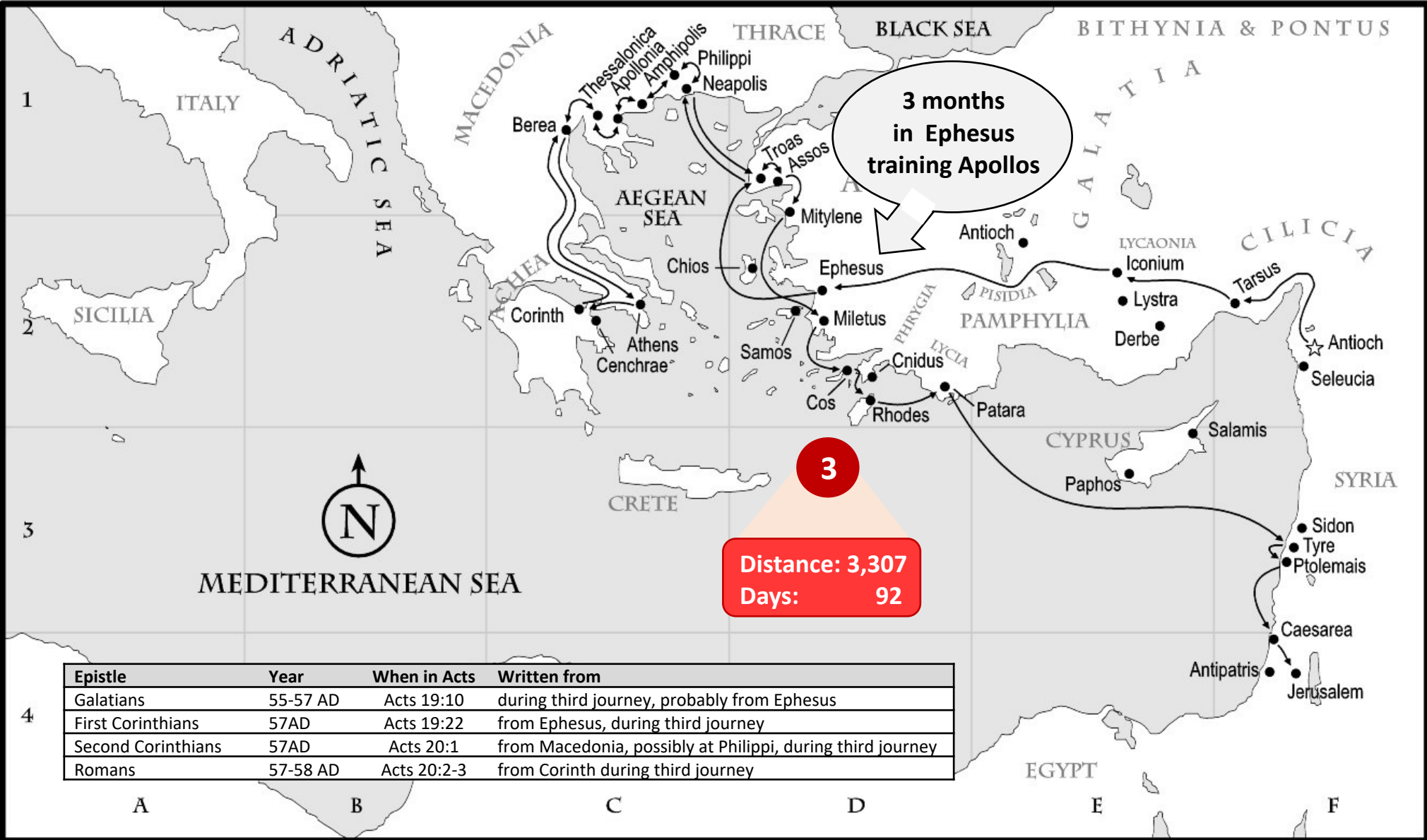
- It is interesting that the term is not "to preach", but instead, Paul went to the synagogue "to reason."

- No one is beyond the reach of the Lord as is evidenced by Synagogue leaders such as Crispus ("curled") turning to Him.
- The households of converts were also amenable to the truth (Acts 10:2, 11:14, 16:15, 16:31-34).

- The people of Corinth followed the three-step response to the good news: 1.heard 2.believed 3.baptized

Sosthenes (the leader of the synagogue) put Paul on trial before the Proconsul; but instead was beaten himself (Acts 18:17).
Sosthenes may have become a believer and traveled with Paul (1 Corinthians 1:1).

Paul's 3rd Missions Trip (Acts 18:23-21:17)



Apollos (Acts 18:24-28)

²² On landing at Caesarea, he went up and greeted the church and **went down to Antioch.**

²³ And after spending some time there, he set out, traveling through one place after another in the Galatian territory and Phrygia, **strengthening all the disciples.**

²⁴ A Jew named **Apollos, a native Alexandrian**, an **eloquent** man who was **powerful in the use of the Scriptures**, arrived in Ephesus.

²⁵ This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught the things about Jesus accurately, although **he knew only John's baptism.**

²⁶ He began to speak boldly in the synagogue. **After Priscilla and Aquila heard him, they took him home and explained the way of God to him more accurately.**

²⁷ When he wanted to cross over to Achaia, the brothers wrote to the disciples urging them to welcome him. After he arrived, **he greatly helped those who had believed through grace.**

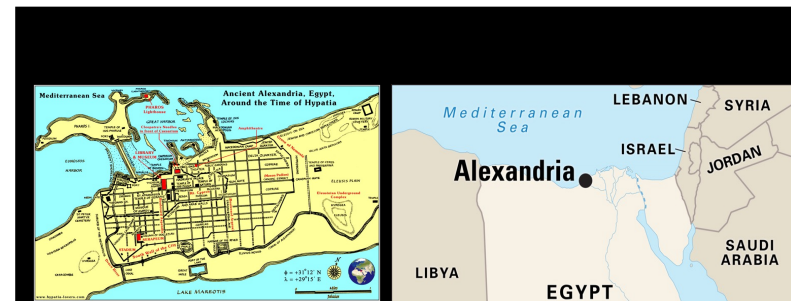
²⁸ For he vigorously refuted the Jews in public, **demonstrating through the Scriptures that Jesus is the Messiah.**

- **Apollos ("destroyer")** was a Jew from **Egypt's capital, Alexandria**, founded by Alexander the Great. The harbor/port city of **Alexandria had the largest library in the ancient world**, and Apollos is believed to be highly educated with great personal magnetism.
- Apollos excelled in shepherding and growing Paul's new converts; Apollos would also find his way to minister on the island of Crete (Titus 3:13)

- **John the Baptist had taught a baptism of repentance** (Acts 13:24; 19:4) while **forgiveness came through the Messiah, Jesus Christ** (John 1:17).
- **Apollos must have been humble and teachable** although well-grounded in Scripture as the couple explained gospel of the Lord to him.

- **Apollos traveled from the church in Ephesus to the church of Corinth** (1 Cor 1:12, 3:4-6, 22, 4:6, 16:12) which was in the land of Achaia (Acts 18:12).
- There was much sea "traffic" between the large Roman cities of Corinth and Ephesus where Cayster River flows into the Mediterranean Sea.

- Similar to Paul, **Apollos preached from the Old Testament (the accepted Scriptures of the Jew)** to demonstrate that Jesus was the Messiah (Luke 24:27, Acts 3:24, 8:34, 10:43).



The 12 Disciples of John the Baptist (Acts 19:1-7)

¹ While Apollos was in Corinth, Paul traveled through the interior regions and came to Ephesus. He found some disciples

² and asked them, "Did you receive the Holy Spirit when you believed?" "No," they told him, "we haven't even heard that there is a Holy Spirit."

³ "Then what baptism were you baptized with?" he asked them. "With John's baptism," they replied.

⁴ Paul said, "John baptized with a baptism of repentance, telling the people that they should believe in the One who would come after him, that is, in Jesus."

⁵ When they heard this, they were baptized in the name of the Lord Jesus.

⁶ And when Paul had laid his hands on them, the Holy Spirit came on them, and they began to speak in other languages and to prophecy.

⁷ Now there were about 12 men in all.

- Paul returned to Ephesus where he had sailed for Israel (Acts 18:18-22).
- The term "disciple" ("mathetes") refers to one who accepts the teaching of another (a "student").

- Repentance and "clean living" is not enough; believers need an intimate relationship with God the Father available through belief in Jesus Christ and sourced by the Holy Spirit.

- These disciples may have learned of John's baptism of repentance from Apollos prior to Priscilla and Aquilla teaching Apollos (Acts 18:25).
- Followers of Jesus must be Spirit filled (Romans 8:9).

- The baptism of John the Baptist was symbolic of a washing while the baptism of Jesus represented death to the old self and being born into new life which closely ties to the resurrection of Jesus.

- Lord – represents Deity
- Jesus – represents Humanity
- Christ – represents the Messiah

- As in several prior occasions, the Holy Spirit came through the laying on of hands (Acts 8:18; Romans 8:9) which resulted in the men speaking in other (tongues) languages (1 Corinthians 12-14) and prophesying of truth.

- Throughout Scripture, the number 12 represents organizational witness.

The 7 Sons of Sceva (Acts 19:11-20)

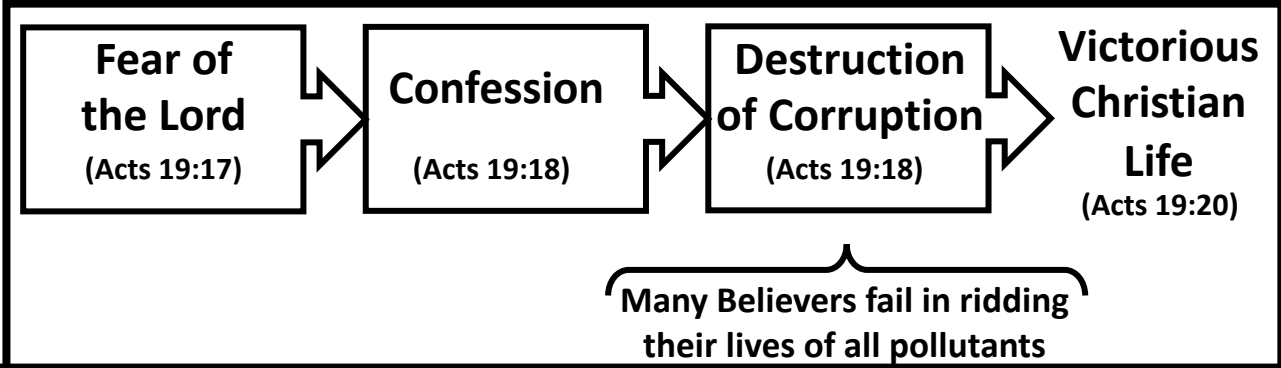
¹¹ **God was performing** extraordinary miracles by Paul's hands,
¹² so that **even facecloths or work aprons** that had touched his skin were brought to the sick, and the diseases left them, and the evil spirits came out of them.
¹³ Then some of the **itinerant Jewish exorcists attempted** to pronounce the name of the Lord Jesus over those who had evil spirits, saying, "**I command you by the Jesus that Paul preaches!**"
¹⁴ Seven sons of Sceva, a Jewish chief priest, were doing this.
¹⁵ The evil spirit answered them, "I know Jesus, and I recognize Paul—but **who are you?**"
¹⁶ Then the man who had **the evil spirit leaped on them, overpowered them all, and prevailed against them**, so that they ran out of that house naked and wounded.
¹⁷ This became known to everyone who lived in **Ephesus, both Jews and Greeks**. Then **fear** fell on all of them, and the name of the **Lord Jesus** was magnified.
¹⁸ And **many who had become believers came confessing and disclosing their practices**,
¹⁹ while many of those who had practiced magic **collected their books and burned them** in front of everyone. So they calculated their value and found it to be 50,000 pieces of silver.
²⁰ In this way **the Lord's message flourished and prevailed**.

- **God performed the miracles** through Paul
- **God can use anything** to perform His will – Paul; facecloth or apron
- Face cloths & work aprons were **used by Paul in his occupation** as a tent maker (skēnopoioi) which literally means "**leather worker.**"

"Cilicium"
Textile Fibers
Tent making term:
To "rightly divide"
(2 Timothy 2:15)
means to
"cut straight"

- **Jesus needs to be personal to the individual**; you cannot leverage another believer's testimony as your own.

- Demons did not recognize these unbelievers
- The evil spirit claimed **deep knowledge** (Greek – "ginosko") of Jesus and was **acquainted** (Greek – "epistamai") with Paul, but **did not recognize** the pretenders.



"Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world." (James 1:27)

The Riot of Ephesus (Acts 19:24-29)

²⁴ For a person named **Demetrius, a silversmith who made silver shrines of Artemis**, provided a great deal of business for the craftsmen.

²⁵ When he had assembled them, as well as the workers engaged in this type of business, he said: “Men, you know that **our prosperity is derived from this business**.

²⁶ You both see and hear that not only in Ephesus, but in **almost all of Asia**, this man Paul has persuaded and misled a considerable number of people by saying that **gods made by hand are not gods!**

²⁷ So not only do we run a risk that **our business may be discredited**, but also that **the temple of the great goddess Artemis may be despised** and her magnificence come to the verge of ruin—the very one all of Asia and the world adore.”

²⁸ When they had heard this, they were **filled with rage** and began to cry out, “**Great is Artemis of the Ephesians!**”

²⁹ So the city was **filled with confusion**, and **they rushed** all together into **the amphitheater**, dragging along **Gaius and Aristarchus**, Macedonians who were Paul’s traveling companions.

³⁰ Though **Paul wanted to go** in before the people, **the disciples did not let him**.

- Artemis was considered by Greeks as being the goddess of reproductive powers while Diana (thought by Romans to be one in the same)

- The world considers the impact, consequences and repercussions to one’s own well-being.

- Paul’s ministry was very effective & widespread across all of Asia Minor

“Those who pour out their bags of gold and weigh out silver on scales—they hire a goldsmith and he makes it into a god. Then they kneel and bow down to it. They lift it to their shoulder and bear it along; they set it in its place, and there it stands; it does not budge from its place. They cry out to it but it doesn’t answer; it saves no one from his trouble.” (Isaiah 46:6-7)

- The Temple of Diana/Artemis at Ephesus was considered one of the seven wonders of the ancient world (60 yards high, 60 yards wide, 130 yards long).

- Lives of hurried chaos and confusion are the natural consequences of those denying the message of God.
- The amphitheater (renown for astonishing acoustics) could accommodate 25,000 sitting and was the largest public area in Ephesus.
- Gaius had (Acts 14:20, 20:4) come to Christ in Derbe (1 Corinthians 1:14).
- Aristarchus (“best ruler”) was a native of Thessalonica (Acts 20:4).

The Conclusion of the Riot (Acts 19:33-41)

³³ Then some of the crowd gave Alexander advice when the Jews pushed him to the front. So motioning with his hand, **Alexander wanted to make his defense to the people.**

³⁴ But when they recognized that he was a Jew, a united cry went up from all of them **for about two hours: "Great is Artemis of the Ephesians!"**

³⁵ However, when **the city clerk** had calmed the crowd down, he said, "**Men of Ephesus!** What man is there who doesn't know that the city of the **Ephesians is the temple guardian** of the great Artemis, and of **the image that fell from heaven?**

³⁶ Therefore, since these things are undeniable, you must **keep calm and not do anything rash.**

³⁷ For you have brought **these men here who are not temple robbers or blasphemers** of our goddess.

³⁸ So if **Demetrius and the craftsmen** who are with him have a case against anyone, the courts are in session, and there are proconsuls. Let them bring charges against one another.

³⁹ But if you want something else, **it must be decided in a legal assembly.**

⁴⁰ In fact, **we run a risk of being charged with rioting** for what happened today, since there is **no justification that we can give as a reason for this disorderly gathering."**

⁴¹ After saying this, **he dismissed the assembly.**

- The Jews chose a representative in Alexander ("defender of men"), but did not trust him entirely as they pressed their counsel on him.
- Alexander was possibly a dissenter of the Way (1 Tim 1:19-20; 2 Tim 4:14-15). Alexander was probably attempting to protect conventional Judaism by contrasting traditional Jews with the beliefs of the Way.

- The city clerk (Greek – "grammateus") was not a military Roman entity, but instead an elected official who led the city's administrators (e.g., mayor).

- Many believed that Artemis had been carved out of a meteor that had fallen to earth.

"He (Jesus) said to them, "I watched Satan fall from heaven like lightning."
(Luke 10:18)

- The message preached by Paul was focused on the good news of Jesus instead of the cultural failures and errors.

- Demetrius and his cronies (e.g., union, guild) were urged to follow the established judicial process instead of pursuing vigilante justice.

- The clerk could relate to the people as one of their own.

- The influential city clerk dismissed the gathering without ever being named. Unnamed individuals in the Old Testament often represent characteristics of the Holy Spirit.

Life Returns to Eutychus in Troas (Acts 20:5-12)

⁵ These men went on ahead and waited for us in Troas,
⁶ but we sailed away from Philippi after the days of Unleavened Bread. In five days we reached them at Troas, where we spent seven days.

⁷ **On the first day of the week, we assembled to break bread.** Paul spoke to them, and since he was about to depart the next day, **he extended his message until midnight.**

⁸ There were **many lamps in the room upstairs** where we were assembled,

⁹ and a young man named **Eutychus was sitting on a window sill and sank into a deep sleep** as Paul kept on speaking. When he was **overcome by sleep, he fell down from the third story and was picked up dead.**

¹⁰ But Paul went down, fell on him, embraced him, and said, "Don't be alarmed, for **his life is in him!**"

¹¹ After going upstairs, breaking the bread, and eating, **Paul conversed a considerable time until dawn.** Then he left.

¹² **They brought the boy home alive** and were greatly comforted.

- Paul & Luke remained in Philippi; following the Passover (Salvation) was the Feast of Unleavened Bread (Redemption from sinful nature) which lasted for a seven day week.

- Beginning on the Jewish new day (6:00pm) on Saturday Night (John 20:19), the fellowship held a six hour message (until midnight).

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"Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven." (Matthew 5:15-16)

Believers (especially those young in the faith) must stay awake and attentive to the message of the Lord or else they will experience a downfall that leaves them "as good as dead" bearing no fruit for the kingdom.

Throughout Scripture, the number "3" often represents revelation / resurrection

- Paul (the mature brother) retrieved the younger brother from his fallen state. As Paul embraced the fallen brother, life returned to Eutychus, and Paul restored his fallen brother upstairs for communion ("the" bread).
- Paul talked with his believing brothers until light dawned.

Paul's Farewell to the Ephesian Elders (Acts 20:16-24)

¹⁶ For Paul had decided to sail past Ephesus so he would not have to spend time in Asia, because **he was hurrying to be in Jerusalem, if possible, for the day of Pentecost.**

¹⁷ Now from Miletus, **he sent to Ephesus and called for the elders of the church.**

¹⁸ And when they came to him, he said to them: "You know, from the first day I set foot in Asia, how I was with you the whole time—

¹⁹ **serving the Lord with all humility, with tears, and with the trials that came to me through the plots of the Jews—**

²⁰ and that **I did not shrink back from proclaiming to you anything that was profitable** or from teaching it to you in public and from house to house.

²¹ **I testified to both Jews and Greeks about repentance toward God and faith in our Lord Jesus.**

²² "And now I am on my way to Jerusalem, **bound in my spirit**, not knowing what I will encounter there,

²³ except that in town after town **the Holy Spirit testifies to me that chains and afflictions are waiting for me.**

²⁴ **But I count my life of no value to myself, so that I may finish my course and the ministry I received from the Lord Jesus, to testify to the gospel of God's grace.**

- Although Paul hurried to Jerusalem, he welcomed the Ephesian elders at Miletus to bid farewell. **Miletus is located 30 miles south of Ephesus.**
- Early church fellowships were led by:
 - **elders** (the mature – Greek "presbuteros"); root of **presbyterian**
 - **overseers** (bishops – Greek "episkopos"); root of **episcopalian**

- The Ephesian fellowship was unique in that the origin is recorded (Acts 18:19-21, 19:8-10), a Paul's epistle is recorded (Ephesians), and John's first church letter in Revelation is addressed to them (Revelation 2:1-7).

"It is necessary to pass through many troubles on our way into the kingdom of God." (Acts 14:22)

- Paul did not have to be concerned with pacifying the congregation (or audience) for the purposes of maintaining a preacher's salary (2 Timothy 4:3)

- Paul shared the good news with all men (both Jews -always first- and Greeks/Gentiles). Paul's message consisted of repentance to God (turning from sin against God) and faith in the Lord Jesus as the divine Savior.

- Paul was already a captive to the Spirit.

- Paul had no ownership nor responsibilities that would impede his following of the Spirit. Paul had no list of "must see/do/accomplish before I die" because his only purpose in life was to follow the Lord.

- Believers must be careful of the entanglements of this world

Prophecies Threatening Paul's Future (Acts 21:1-14)

¹After we tore ourselves away from them and set sail, we came by a direct route to **Cos**, the next day to Rhodes, and from there to **Patara**.

²Finding a ship crossing over to Phoenicia, we boarded and set sail.

³After we sighted Cyprus, leaving it on the left, we sailed on to Syria and arrived at **Tyre**, because the ship was to unload its cargo there.

⁴So we found some disciples and stayed there seven days.

Through the Spirit they told Paul not to go to Jerusalem.

⁵When our days there were over, we left to continue our journey, while **all of them, with their wives and children, escorted us out of the city. After kneeling down on the beach to pray,**

⁶we said good-bye to one another. Then we boarded the ship, and they returned home.

⁷When we completed our voyage from Tyre, we reached Ptolemais, where we greeted the brothers and stayed with them one day.

⁸The next day we left and came to **Caesarea, where we entered the house of Philip the evangelist, who was one of the Seven, and stayed with him.**

⁹**This man had four virgin daughters who prophesied.**

¹⁰While we were staying there many days, **a prophet named Agabus** came down from Judea.

¹¹He came to us, took Paul's belt, tied his own feet and hands, and said, **"This is what the Holy Spirit says: 'In this way the Jews in Jerusalem will bind the man who owns this belt and deliver him into Gentile hands.'"**

¹²When we heard this, **both we and the local people** begged him not to go up to Jerusalem.

¹³Then Paul replied, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound but also to die in Jerusalem for the name of the Lord Jesus."

¹⁴**Since he would not be persuaded, we stopped talking and simply said, "The Lord's will be done!"**

- Paul moves from harbor to harbor each night.
- Cos ("summit") which was known for its impact on the medical world (Hippocrates, the father of medicine, was born in Cos in 460BC).
- Then Paul sailed on to another Greek island of Rhodes ("a rose") before heading to the city of Patara ("trodden underfoot") on the coast of Lycia which would be the birthplace of Saint Nicholas in 270AD.

- The term "disciple" (mathētas μαθητὰς) means "learner."
- This is the last use of the term "disciple" as it is only used in the gospels and in Acts; the term "disciple" never appears in Scripture after this verse.

- Upon reaching Caesarea, the missions team was welcomed into the house of the deacon Philip (Acts 6:5).

Prophetesses of the Bible

Name	Scripture	Association
1. Miriam	Exodus 15:20	Aaron's Sister
2. Deborah	Judges 4:4	Wife of Lappidoth
3. Huldah	2 Kings 22:14; 2 Chronicles 34:22	Wife of Shallum
4. *Noadiah	Nehemiah 6:14	<i>Wickedly wanted to intimidate Nehemiah</i>
5. Isaiah's Wife	Isaiah 8:3	Mother of "Maher-shalal-hash-baz"
6. Anna	Luke 2:36	Daughter of Phanuel
7. **Four Virgin Daughters	Acts 21:9	Daughters of Philip the evangelist who prophesied
8. ***Jezebel	Revelation 2:20	<i>"Calls herself a prophetess" as she deceives</i>

*The Prophetesses Noadiah & Jezebel who were not associated with a male were also wicked

**The Four Virgin Daughters are not explicitly referenced as prophetesses, but prophecies unrecorded

***Jezebel calls herself a prophetess, but she was wicked

Turn it over to God

- Agabus had prophesied of a Roman Famine (Acts 11:28) which was fulfilled (Acts 22:25).

The Jerusalem Council (Acts 21:17-24)

17 When we reached Jerusalem, the **brothers welcomed us gladly.**

18 The following day Paul went in with us to **James, and all the elders** were present.

19 After greeting them, he related in detail **what God did among the Gentiles** through his ministry.

20 When they heard it, they glorified God and said, “You see, brother, how **many thousands of Jews there are who have believed, and they are all zealous for the law.**

21 But **they have been told** about you that you teach all the Jews who are among the Gentiles to abandon Moses, by **telling them not to circumcise their children or to walk in our customs.**

22 **So what is to be done?** They will certainly hear that you’ve come.

23 Therefore do what we tell you: We have **four men** who have obligated themselves with a vow.

24 Take these men, **purify yourself along with them, and pay for them to get their heads shaved.** Then everyone will know that what they were told about you amounts to nothing, but that **you yourself are also careful about observing the law.**

- Paul was bringing much needed assistance. Secular historians (Eusebius, Josephus, Suetonius, Tacitus, Cassius) record **a severe famine throughout Judea** in that time, and Paul would have brought **financial relief** from foreign brothers (Acts 11:27-30).
- **James “the less/little”** was the younger brother of the Jesus (Galatians 1:19) who became a **leader in the church fellowship of Jerusalem** (Acts 12:17, 15:13).

- Instead of discussing the gossip, **Paul focused on the truth** and the ways that God had blessed his ministry.

- The **Jews continued attempting to reconcile themselves with the law** instead of trusting in the Lord for reconciliation (Romans 9:30-33).

- The law is beneficial to reflect the fallen state of mankind (Romans 3:20, 5:20)

- **Prayer should have led the way** as the question should have been raised to the Lord instead of each other.

- Four (“creation/worldly”) men had become contaminated and were to perform the rite of purification; in the same way, **Paul may have been considered unclean for intermingling with the Gentiles.**
- To demonstrate Paul’s commitment to Jewish tradition (1 Cor 9:20), **Paul pledged the Nazarite Vow** which entailed cutting off hair and then burning it.
- The length of time and commitment would vary, but traditionally, the individual would adhere to pledge for **30 days with final seven days of work taking place in the Temple.**
- The purchase of “he-lambs” was expensive, so **sometimes young men were “sponsored” in commitment.**

The Riot in Jerusalem's Temple (Acts 21:26-33)



²⁶ Then the next day, Paul took the men, having purified himself along with them, and **entered the temple**, announcing the **completion of the purification days** when the offering for each of them would be made.

²⁷ As the seven days were about to end, the **Jews from Asia saw him in the temple complex, stirred up the whole crowd, and seized him,**

²⁸ shouting, "**Men of Israel, help!** This is the man who teaches everyone everywhere against our people, our law, and this place. What's more, **he also brought Greeks into the temple and has profaned this holy place.**"

²⁹ For they had previously seen **Trophimus** the Ephesian in the city with him, and **they supposed** that Paul had brought him into the temple complex.

³⁰ **The whole city was stirred up**, and the people **rushed** together. They seized Paul, dragged him out of the temple complex, and at once the gates were shut.

³¹ As **they were trying to kill him**, word went up to the commander of the regiment that all Jerusalem was in chaos.

³² Taking along soldiers and centurions, he immediately ran down to them. **Seeing the commander and the soldiers, they stopped beating Paul.**

³³ Then the commander came up, took him into custody, and ordered him to be bound with two chains. **He asked who he was and what he had done.**

- Paul acted the next day and did not hesitate to make amends with his people.
- Paul's ministry comes to an end as the time of purification nears completion.

- The **Jewish instigators** prompt mob rule and chaos against believers with false accusations of being victimized by the gospel.
- **The accusing Jews did not purposefully lie**, but they erred in their assumptions.

- The outer court of the Temple ("**the Court of the Gentiles**") completely surrounded the Temple facility.
- Stone pillars were carved with messages of "**Let no Gentile enter**" and warned of certain death to trespassers.
- The Jewish instigators were probably from Ephesus since that was the hometown of Trophimus (Acts 20:4). **Trophimus ("foster child") had fallen ill and had been left in Miletus (2 Tim 4:20; Acts 20:15-17), so Trophimus might have reunited with the missions team in Jerusalem.**

- The Temple shut its doors to further "pollution" especially if **Paul were to be killed outside the door** (Lev 11:24, 31, 21:1, 11, 22:4).
- Although the Jews wanted Jesus dead, the Gentiles wanted to save Him (Mt 27:24; Acts 3:13). In the same way, **the Jews wanted to kill Paul, but he was saved by the Gentiles.**
- The good news had transitioned from the Jews to the Gentiles.

Jerusalem Jews Reject Paul's Testimony (Acts 22:19-29)

¹⁹ “But I said, ‘Lord, they know that in synagogue after synagogue **I had those who believed in You imprisoned and beaten.**

²⁰ And when the blood of Your witness Stephen was being shed, **I was standing by and approving, and I guarded the clothes of those who killed him.**

²¹ “Then He said to me, ‘Go, because I will send you far away to the **GENTILES.**”

²² **They listened to him up to this word.** Then they raised their voices, shouting, “Wipe this person off the earth—it’s a disgrace for him to live!”

²³ As they were **yelling** and **flinging aside their robes** and **throwing dust into the air,**

²⁴ the commander ordered him to be brought into the barracks, directing that he be examined with the scourge, so he could discover the reason they were shouting against him like this.

²⁵ As they stretched him out for the lash, **Paul said to the centurion standing by, “Is it legal for you to scourge a man who is a Roman citizen and is not condemned?”**

²⁶ When the centurion heard this, he went and reported to the commander, saying, “What are you going to do? For this man is a Roman citizen.”

²⁷ The commander came and said to him, “Tell me—are you a Roman citizen?”

“Yes,” he said.

²⁸ The commander replied, **“I bought this citizenship for a large amount of money.”** **“But I was born a citizen,”** Paul said.

²⁹ Therefore, those who were about to examine him withdrew from him at once. The commander too was alarmed when he realized Paul was a Roman citizen and he had bound him.

Citizenship
Determined
Judgment → *“For our citizenship
is in heaven ...”*
(Philippians 3:20)

- **Paul admitted that he deserved to be persecuted** as he had persecuted the early church and guarded the clothes (Lk 4:24-29) of the killers/persecutors of the martyr Stephen.

- **Gentile = “Trigger Word” resulting in irrational hatred**

- The Jews had such hatred in their hearts that they were blind to the gospel and damned for eternity

- Symbolically, **“robes” often represent one’s righteousness** while **“dust” represents the fallen world.** These Jews were stripping off all sense of decency/uprightness and were spewing worldly opinions/philosophies that were greatly misguided.

- **The commander had not been able to understand** the charge against Paul by the chaotic mob. Jews hated Gentiles (i.e., the commander).

- The commander would now utilize torture assuming that Paul was guilty of something and that he would admit his crime.

- Scourging was an extremely painful beating as the flesh of the back was ripped open with the Roman flagellum (whip-like) which was imbedded with bone fragments and metal.

- The commander questioned Paul’s citizenship because **the price was so immense,** but just as believers had been reborn into the family of God (Jn 3:3-7; 1 Pet 1:23), **Paul had been born a Roman citizen instead of attempting to earn it.**

- An individual could either be **born** into roman citizenship, **adopted** into citizenship or **pay** themselves.

Paul On Trial Before the Sanhedrin (Acts 23:1-10)

1 Paul looked intently at the Sanhedrin and said, “Brothers, I have lived my life before God in all good conscience until this day.”

2 But the **high priest Ananias** ordered those who were standing next to him to **strike him on the mouth**.

3 Then Paul said to him, “**God is going to strike you, you whitewashed wall!** You are sitting there judging me according to the law, and in violation of the law are you ordering me to be struck?”

4 And those standing nearby said, “Do you dare revile God’s high priest?”

5 “**I did not know, brothers, that he was the high priest,**” replied Paul. “For it is written, You must not speak evil of a ruler of your people.”

6 When Paul realized that **one part of them were Sadducees** and the other part were Pharisees, he cried out in the Sanhedrin, “**Brothers, I am a Pharisee, a son of Pharisees! I am being judged because of the hope of the resurrection of the dead!**”

7 When he said this, a dispute broke out between the Pharisees and the Sadducees, and **the assembly was divided**.

8 For the Sadducees say there is no resurrection, and no angel or spirit, but the Pharisees affirm them all.

9 **The shouting grew loud**, and some of the scribes of the Pharisees’ party got up and argued vehemently: “**We find nothing evil in this man. What if a spirit or an angel has spoken to him?**”

10 When **the dispute became violent**, **the commander** feared that Paul might be torn apart by them and **ordered the troops to go down, rescue him from them**, and bring him into the barracks.

- Paul focused and **looked purposefully** at his accusers with “intention” (Acts 1:10, 3:4, 6:15, 13:9, 14:9, 23:1)
- Ananias (son of Nebedeus) had a reputation of being a glutton, tyrant, bigot, and murderer; Ananias was a Sadducee who was knifed after hiding in the sewer during the Roman/Jewish War.

- Paul may have had **poor eyesight** (Galatians 4:15, 6:11; 2 Corinthians 12:7) or **Paul may have recognized Jesus as the “true” High Priest**.

“Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.” (Hebrews 4:14)

- It was **possible to be a believer and Pharisee** who followed the law of Moses while realizing that only Jesus Christ offered salvation. (Acts 15:5)

The Two Primary Sects of Judaism	
Pharisees	Sadducees
<ul style="list-style-type: none"> • Believed in the Tanakh (OT) • Created an Oral Law • Taught the concept of purgatory for the righteous • Controlled the Synagogues • Highly respected by Jewish Community 	<ul style="list-style-type: none"> • Believed in the Torah (Pentateuch) • Rejected Oral Law • Did not believe in angels, demons, eternity, resurrection of the dead or God’s interaction • Aristocrats who were politically collaborative with Rome
<i>Continued after 70AD as Rabbi’s</i>	<i>Destroyed in 70AD with the Fall of the Temple in Jerusalem</i>

- Both the Sadducees and Pharisees often focused on **intellectual debates instead of truth**.
- The Gentile (Roman) commander once again rescued Paul

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WHICH DENOMINATION AM I?

View of God's Word **1**

Start here -->

View of the Spirit **3**

View of Predestination **2**

Even though you receive the Holy Spirit when you become a Christian, there is a second experience of the Holy Spirit available to all Christians that happens later, which results in you becoming "baptized in the Holy Spirit."

You can choose to follow Jesus, and thereby become a Christian. You can later choose to walk away and forfeit your salvation. You can return afterwards by placing your faith in Jesus again.

The Bible teaches that God predetermines where everyone will go—heaven or hell.

The Bible is clear and unambiguous in its message, and everything it says is completely true; therefore the Bible is our ultimate authority, and nothing else is equal to its authority.

Well, everything it says is completely true, but it's difficult to know with certainty what it teaches beyond the central message that salvation comes through faith in Jesus.

The Bible is completely true, but we need the leaders of the one-and-only true Church that God has appointed to interpret it for us. They are always right in their interpretation.

Yes. When you are "baptized in the Holy Spirit," you are made completely holy. Before, you couldn't love God with all your heart, mind, soul, strength. Now, you can.

No. When you become a Christian, that is the same thing as being "baptized in the Holy Spirit."

Sorta. God doesn't choose beforehand where you will go. But if you do truly choose to follow Jesus, God won't let you fall away. You can choose to follow Jesus, but you'll never choose to leave Him.

Yes, the Bible clearly teaches that we must place our trust in Jesus—there's no other way to be saved. Anyone who doesn't become a Christian remains lost in their sins and will die eternally separated from God. But beyond that, all that other doctrine stuff is just divisive and pointless.

Well, define what it means to "put your faith in Jesus." Who are we to decide how that's done or what that looks like?

-Catholic

The Bible isn't a reliable source for a final authority. Its teachings about how to live our lives are convoluted by the authors' biases and falleness.

We'll still try to trust what it says about God, even if we can't trust what it says about how to live morally.

The Bible just isn't very trustworthy. Most of it is unreliable. But it's still often very inspiring to read.

-United Methodist Church
-Presbyterian USA (not PCA)

-Episcopalian
-Lutheran ECLA (not Missouri Synod)
-Presbyterian USA (not PCA)

-Nazarene Church
-Wesleyan Church
-Church of God (Anderson, Indiana)

The supernatural gifts of the Spirit are still in operation today (speaking in tongues, healing, etc.)

The supernatural gifts of the Holy Spirit are still in operation today (speaking in tongues, healing, etc.)

-Presbyterian PCA (not USA)
-Reformed Churches

That second experience isn't the "baptism of the Holy Spirit." It's the gift of sanctification. There is a third experience of the Holy Spirit, and *this* is the baptism of the Holy Spirit. When you receive this baptism, you will speak in other tongues, and then you will be able to use other supernatural spiritual gifts.

No, we can never achieve perfection. The second experience of the Holy Spirit, the baptism of the Holy Spirit, is when God gives you the ability to use the supernatural gifts of the Spirit (speaking in tongues, miracles, prophecy, etc.)

Yes, we should strive to see these gifts expressed regularly in our worship services.

-Freewill Baptists
-Churches of Christ

-Charismatic Baptists
-Calvary Chapel

-Evangelical Free Church
-Baptists

-Some of the United Methodist Churches out there
-Non-Denominational
For the sake of this exercise, why not start over and force yourself to pick between some of the doctrinal positions out there to see where you land?

Those who receive the baptism in the Holy Spirit will first speak in tongues before they use any of the other gifts of the Spirit.

Yes, we seek to experience the supernatural gifts regularly

They may occur, but the more "supernatural" gifts are not emphasized over the others.

-Evangelical Covenant Church
-Some of the United Methodist Churches out there

Some Pentecostal denominations such as:
-The Church of God In Christ
-The Church of God (Cleveland, Tennessee)

Some Pentecostal denominations such as:
-The Assemblies of God

Not necessarily
-Vineyard Movement
-Charismatics

Paul's Nephew Reports Murder Plot (Acts 23:11-21)

¹¹ The following night, **the Lord stood by him** and said, **“Have courage!** For as you have testified about Me in Jerusalem, so **you must also testify in Rome.**”

¹² When it was day, **the Jews formed a conspiracy and bound themselves under a curse: neither to eat nor to drink until they had killed Paul.**

¹³ There were **more than 40** who had formed this plot.

¹⁴ These men went to the chief priests and elders and said, “We have bound ourselves under a solemn curse that we won’t eat anything until we have killed Paul.

¹⁵ So now you, along **with the Sanhedrin, make a request to the commander that he bring him down to you** as if you were going to investigate his case more thoroughly. However, **before he gets near, we are ready to kill him.**”

¹⁶ But **the son of Paul’s sister**, hearing about their ambush, came and entered the barracks and reported it to Paul.

¹⁷ Then Paul called one of the centurions and said, “Take this young man to the commander, because he has something to report to him.”

¹⁸ So he took him, brought him to the commander, and said, **“The prisoner Paul** called me and asked me to bring this young man to you, because he has something to tell you.”

¹⁹ **Then the commander took him by the hand, led him aside, and inquired privately,** “What is it you have to report to me?”

²⁰ “The Jews,” he said, “have agreed to ask you to bring Paul down to the Sanhedrin tomorrow, as though they are going to hold a somewhat more careful inquiry about him.

²¹ **Don’t let them persuade you...**

- **The Lord “stood by” Paul** for him to have **courage** (Acts 18:9) and to be prepared to testify in Rome (Acts 19:21)

- Throughout Scripture, **factors of four** (i.e.. 40) often symbolize “testing/trial.”

- The Jewish leaders were now being **enticed to deceive for a murderous ambush**, and they must have agreed to participate (Acts 23:20).

- **Paul’s nephew** was probably a **young child** (Acts 23:19), and this child would be used mightily to save the testimony of Paul for Rome. **God chose to save Paul through a small child instead of His sovereign power.**

- At that time, it was common for **friends and family to have access to a prisoner to provide food**; the incarcerated without external support would often starve.

- Paul’s identifying characteristic was that he was a “prisoner”; more than physical confinement, **Paul was a prisoner of the Lord** (Ephesians 4:1; 2 Timothy 1:8; Philemon 1:1).

- **The commander led the boy by hand to speak secretly**; some meet secretly to kill while others conspire to save.

- The young boy informed the commander how the Jews were plotting to use him for their own purpose of killing one of his prisoners.



Paul Moved to Caesarea for Dignitary Trials (Acts 24-26)



Caesarea was a port city located on the Mediterranean 70 miles northwest of Jerusalem.



Trial Under Felix & Drusilla (Acts 24)

- Although **Felix was a former slave of Cilicia** (Paul's home province) who had a reputation of corruption and anger,
- The policies of Felix resulted in turmoil instead of peace; Felix would be removed from this office in less than two years .
- Paul spoke with **19 year old Drusilla** (whose father, King Herod had beheaded the Apostle James - Acts 12). Drusilla, born about 38 AD, was the third and youngest daughter of Herod Agrippa I. (Acts 12:1-4,20-23).
- This was her second marriage and the third for Felix. She had been married to Azizus, King of Emesa (a Syrian city). Felix saw her and desired her to be his wife. He sent a messenger who persuaded her to violate Jewish law and marry Felix.
- **They had a son who died in the 79AD eruption of Mount Vesuvius** in Italy.

Trial Under Festus (Acts 25)

- During this time, a (typical) Jewish uprising occurred, and Felix was so intent on maintaining order that he used excessive force and vicious brutality. The Jewish Sanhedrin complained to Rome, and Festus was sent to replace Felix.

Trial Under Agrippa II & Bernice (Acts 25-26)

- **Agrippa II (and wife/sister Bernice)** visited Festus
- **Agrippa II was the last of Edomite Kings** in the ancestry of Herod
- Bernice was eldest daughter of Herod Agrippa I, and **older sister of Drusilla**
- Bernice became the mistress of the emperors Vespasian and Titus (who sacked Jerusalem in 70AD)