

A Study of the Book of Acts

By Matthew Gage

Notes used in a series of lessons at Friendship Baptist Church, Boyd, TX

Introduction to the Book of Acts

Subject

- How the Gospel spread from Jerusalem to the world - Acts 1:8
- Actions of the Apostles after the Ascension of Christ
- History of the Early Church

Author - Luke

- Wrote the books of Luke and Acts
- Was a physician by trade
- Probably from Antioch
- Travelled with Paul (II Timothy 4:11, Philemon 24, Colossians 4:14)
- Died in Boeotia region of Greece at age 84

The Book as History

- Luke carefully researched his subjects - Luke 1:1-4
- He was an eyewitness to some events - "we" in 16:11 and following
- Sir William Ramsey - "Luke is a historian of the first rank; not merely are his statements of fact trustworthy...[he] should be placed along with the very greatest of historians."

Details of the Book

- Was written around 63 A.D.
- Covers about 30 years of history
- Companion volume to the book of Luke
- Despite being a book of "Acts", almost 20% of it is speeches/sermons

Outline of the Book based on Acts 1:8

- To Jerusalem - chapters 1-7
- To Judaea and Samaria - chapters 8-12
- To the Uttermost Parts - chapters 13-28

Key Events and Chapters

- Pentecost - Chapter 2
- Ananias and Sapphira - Chapter 5
- First Deacons - Chapter 6
- Stoning of Stephen - Chapter 7
- Philip and the Ethiopian Eunuch - Chapter 8
- Paul's Conversion - Chapter 9
- Peter and Cornelius - Chapter 10
- Paul's First Missionary Journey - Chapters 13-14
- Paul's Second Missionary Journey - Chapters 15-18
- Paul's Third Missionary Journey - Chapters 18-21
- Paul's Journey to Rome - Chapters 27-28

Chapter 1

“Prelude to Pentecost”

Summary

- Covers events between the Resurrection and Pentecost
- Takes place in Jerusalem, A.D. 30

Outline

- I. From the Resurrection to the Ascension - vs. 1-14
 - A. Continuing the narrative of the Gospel of Luke - vs. 1-2
 - B. The proofs of the Resurrection - vs. 3
 - C. Christ tells of the coming of the Holy Spirit - vs. 4-5
 - D. Disciples ask if the Millennial Kingdom was at hand - vs. 6
 - E. It was not their concern - vs. 7
 - F. The Power and the Mission - vs. 8
 - G. The Ascension - vs. 9-12
 - H. The Church in its infancy - vs. 13-14
- II. The Choice of Matthias to Replace Judas
 - A. Peter addresses the 120 gathered disciples - vs. 15
 1. The prophecies about Judas - Psalm 41:9 - vs.16-17
 2. The fate of Judas - vs. 18-19
 3. More prophecies concerning Judas - Psalm 69:25 & 109:8 - vs. 20
 - B. The requirements placed on Judas' replacements - vs. 21-22
 - C. The two potential replacements - vs. 23
 - D. The prayer for guidance - vs. 24-25
 - E. The lots fall on Matthias - vs. 26

Timeline

Event	Reference	Date
Last Supper	Luke 22:7-39	Tuesday Night Nisan 14th
Crucifixion	Luke 23:33-47	Wednesday Nisan 14th
Passover	Luke 23:54-55	Thursday Nisan 15th (April 6-7, 2012)
Resurrection	Luke 24:1-12	Sunday Nisan 18th
Ascension	Luke 24:50-51 Acts 1:9-11	40 Days After Resurrection (May 20, 2012 ???)
Pentecost	Acts 2:1	50 Days From Passover 1 Week After Ascension (May 27, 2012)

Chapter 2

“Pentecost”

Summary

- The Holy Spirit empowers as never before
- Peter preaches and 3000 are saved
- Takes place in Jerusalem, A.D. 30

Outline

- I. The Outpouring of the Spirit
 - A. The manifestation of the Spirit - vs. 1-4
 - B. The miracle of tongues (languages) - vs. 5-11
 - C. The varied opinions of the observers - vs. 12-13
- II. Peter’s Sermon - “Jesus is the Messiah”
 - A. Defense of the miracle - vs. 14-15
 - B. Fulfillment of Joel 2:28-32 - vs. 16-21
 - C. The ministry of Christ - vs. 22-24
 - D. Christ is prophesied in Psalm 16:8-11 - vs. 25-28
 - E. David as a prophet - vs. 29-31
 - F. Christ ascended and exalted - vs. 32-33
 - G. Better than David, seen in Psalm 110:1 - vs. 34-36
- III. The First Fruits of the Church Age
 - A. The hearers are moved - vs. 37
 - B. They are to repent - vs. 38-39
 - C. Peter sermon summarized - vs. 40
 - D. 3,000 saved and baptized - vs. 41
- IV. The Church Described
 - A. The character of the Christians - vs. 42-43
 - B. The community of the Christians - vs. 44-45
 - C. The continuation of the Christians - vs. 46-47

Notes on Chapter 2

Celebrating Pentecost

- Also called “Feast of Weeks”, in Hebrew *Shavuot* meaning “weeks”
- Described in Exodus 34:22-26, Leviticus 23:15- 22, Numbers 28:26-31, Deuteronomy 16:9-12
- One of the three “pilgrimage feasts” (with Passover and Feast of Tabernacles)
- Takes place on 50th day from Passover, around 6th of Sivan on Jewish Calendar
- Commemorates the anniversary of the giving of the Law to Moses - (tradition)
- Celebrated the First Fruits of the harvest - Numbers 28:26
- Can be seen as a festival thanking God for the harvest
- The Wave Offering - two large, leavened, wheat loaves waved by the priest

What about Tongues?

- The “tongues” of the Bible are languages... real human languages
- I believe “speaking in tongues” in the Bible is a supernatural working of the Holy Spirit causing either an individual to speak in a language foreign and otherwise unknown to them or causing those hearing the words to comprehend them as in their own language.
- Paul writes a lengthy passage on the subject in I Corinthians 14.
- Testing Tongues
 - Can the tongues be understood? - I Corinthians 14:9
 - Is there, or can there be, an interpreter? - I Corinthians 14:27-28
 - Does the use of tongues edify (build up) others? - I Corinthians 14:26
 - Does the use of tongues lead to confusion? - I Corinthians 14:33
 - Is the use of tongues for evangelism? - I Corinthians 14:22

Symbolism Surrounding Pentecost

- Christ was crucified at Passover
 - He was pictured in the Passover lamb that was slain
- The “First Fruits” of the spiritual harvest came on Pentecost - 3000 saved
- After the Law was given, 3000 perished after worshipping the Golden Calf - Exodus 32:28
- When the Holy Spirit came, 3000 were saved - Acts 2:41

Did the Church Start at Pentecost?

- Many good men think so, but I don’t really think so.
- My Theory
 - John the Baptist prepared for the Church in his ministry
 - Jesus Christ started the Church in His ministry
 - The Holy Spirit empowered the Church on Pentecost

Chapter 3

“Peter’s Sermon at the Temple”

Summary

- Takes place in Jerusalem perhaps a year or two after Pentecost
- A lame beggar is healed by Peter and John
- Peter preaches after the healing

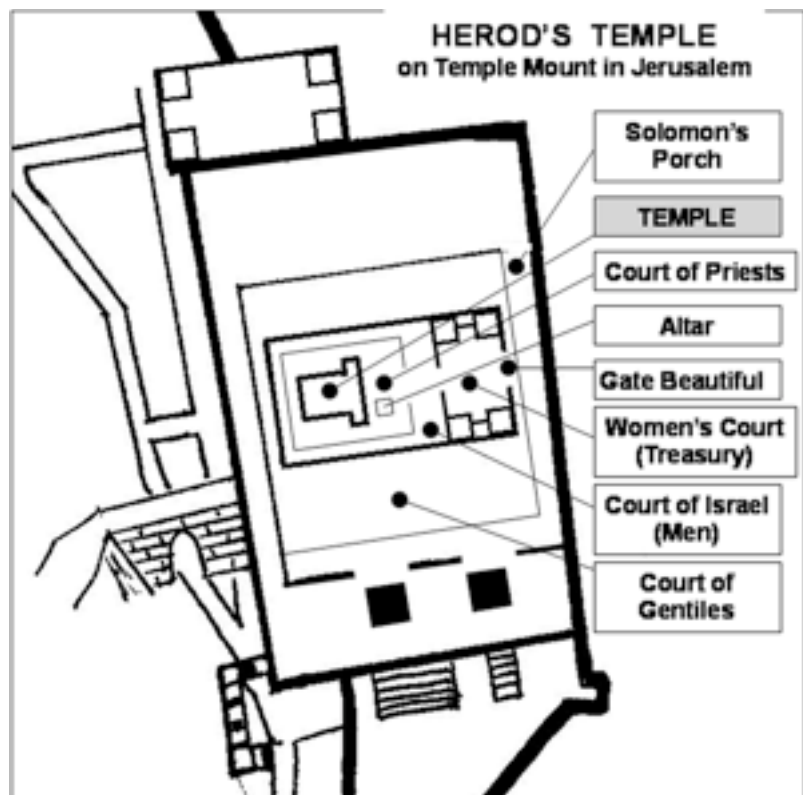
Outline

- I. Healing the Lame Beggar
 - A. Peter and John enter the Temple - about 3 p.m. our time - vs. 1
 - B. The sad state of the beggar - vs. 2-3
 - C. The beggar is healed - vs. 4-7
 - D. The beggar’s witness - vs. 8-11
- II. Peter’s Sermon
 - A. Peter draws in the crowd - vs. 12
 - B. Their guilt before God - vs. 13-15
 - C. The power of Christ in the healing - vs. 16
 - D. Ignorance is no excuse - vs. 17-18
 - E. The cure for their sin - vs. 19
 - F. The Second Coming of Christ - vs. 20-21
 - G. Moses prophesied of Christ - Deuteronomy 18:15,18-19 - vs. 22-23
 - H. Even more prophecies point to Christ - vs. 24
 - I. The special position of the Jews - vs. 25
 - J. “To the Jew first” - vs. 26

Notes

- Takes place at the evening sacrifice at the Temple
- Many scholars believe the Beautiful Gate is the one marked in the diagram
- Porches surrounded the temple complex, Solomon’s Porch was the one on the East wall.

Image source:
www.generationword.com/notes/bible-information/acts-maps.html



Chapter 4:1-30

“The First Persecution”

Summary

- Takes place immediately after events in Chapter 3
- This is the first persecution or opposition that the church has faced

Outline

- I. The Arrest of Peter and John - vs.1-4
 - A. The cause: opposition to their teaching - vs. 1-2
 - B. They were to be held overnight for trial the next day - vs. 3
 - C. Regardless, many believed on Christ - vs. 4
- II. The Trial - vs. 5-12
 - A. The “who’s who” of the accusers - vs. 5-6
 - B. The interrogation - “By whose authority do you teach?” - vs. 7
 - C. Peter declares it was through Christ - vs. 8-10
 - D. The rejection prophesied in Psalm 118:22 - vs. 11
 - E. The Supremacy of Christ - vs. 12
- III. The Verdict - vs. 13-22
 - A. Their opinion of Peter and John - vs. 13
 - B. They couldn’t deny the miracle - vs. 14
 - C. The decision reached in conference - vs. 15-17
 - D. The command to no longer teach - vs. 18
 - E. Peter and John refuse to stop - vs. 19-20
 - F. The disciples are released - vs. 21-22
- IV. The Reaction - vs. 23-31
 - A. Peter and John report back to the Church - vs. 23
 - B. The Church’s view of the Persecution:
 1. God was still in control - vs. 24
 2. Persecution was prophesied - Psalm 2:2,6 - vs. 25-26
 3. Christ was also persecuted - vs. 27
 4. It was all part of God’s Will - vs. 28
 5. The Church needed grace to continue - vs. 29-30

Notes

- Sadducees did not believe in the resurrection of the dead - vs. 1-2
- Annas was officially high priest from 6-15 AD, but ruled through his five sons and son-in-law Caiaphas who were “puppet” high priests.

Chapter 4:31-5:16

“The State of the Early Church”

Summary

- Picks up immediately following the previous lesson
- Takes place in Jerusalem
- Perhaps within a year or so after Pentecost

Outline

- I. The State of the Early Church - 4:31-37
 - A. The power of the Church - vs. 31
 - B. The closeness of the Church - vs. 32
 - C. The mission and power of the Church - vs. 33
 - D. The generosity of the Church - vs. 34-35
 - E. The example of Barnabas - vs. 36-37
- II. Ananias and Sapphira - 5:1-11
 - A. The devious plot - ch. 5:1-2
 - B. Peter confronts Ananias - vs. 3-4
 - C. Ananias expires - vs. 5-6
 - D. Peter confronts Sapphira - vs. 7-10
 - E. The Church learns from their example - vs. 11
- III. The Spread of the Church's Influence - vs.12-16
 - A. The public ministry of the Apostles - vs. 12-13
 - B. The result of their ministry - vs. 14
 - C. The people acknowledging the power - vs. 15-16

How The Early Church Worshipped

- Characteristics of the Assembly
 - In private homes or in the open air - Acts 2:46, Philemon vs. 2
 - Met on Sunday - Acts 20:7, 1 Corinthians 16:2
 - Possibly could meet both around dawn and in evening
- Elements of the Service
 - Singing - Ephesians 5:19
 - Prayer - 1 Corinthians 11:4-5
 - Instruction or Preaching - 1 Corinthians 14:26
 - Lord's Supper - 1 Corinthians 11:20-29
- Pliny the Younger, Roman governor of Pontus and Bithynia from 111-113
 - In letter to Emperor Trajan
 - “...they were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and to bind themselves by oath, not to some crime, but not to commit fraud, theft, or adultery, not falsify their trust, nor to refuse to return a trust when called upon to do so. When this was over, it was their custom to depart and to assemble again to partake of food--but ordinary and innocent food.”

Chapter 5:17-42

“The Second Persecution”

Summary

- Jerusalem
- Probably within months of the events of 5:1-16

Outline

- I. The Arrest and Short Imprisonment
 - A. The Apostles thrown into prison - vs. 17-18
 - B. An angel releases them - vs. 19-20
 - C. The priests prepare for the trial, but the defendants are missing - vs. 21-23
 - D. They realize the trouble they could be in - vs. 24
 - E. The Apostles arrested again - vs. 25-26
- II. The Trial
 - A. Accusation: disobeying previous order - vs. 27-28
 - B. Response: obey God not men - vs. 29
 - C. They are witnesses of Christ - vs. 30-32
- III. The Verdict
 - A. They wanted to kill them - vs. 33
 - B. The counsel of Gamaliel - vs. 34-35
 1. The example of Theudas - vs. 36
 2. The example of Judas (not to be confused with Iscariot) - vs. 37
 3. Counsel: Leave them alone and God will deal with them - vs.38-39
 - C. Disciples beaten and again commanded to silence - vs. 40
- IV. The Reaction
 - A. The Apostles rejoiced - vs. 41
 - B. The Apostles continued preaching - vs. 42

Notes

- Gamaliel the Elder
 - Pharisee and leading scholar on the Mosaic Law
 - Leader in the Sanhedrin
 - Paul was one of his students - Acts 22:3
 - "Since Rabban Gamaliel the Elder died, there has been no more reverence for the law, and purity and piety died out at the same time" - the Mishnah
- Theudas
 - Jewish rebel, probably claimed to be the Messiah
 - Jewish historian Josephus records a rebel named Theudas in AD 44-46, but it is either a different Theudas or put in the wrong time
- Judas
 - Jewish rebel leader
 - Led a revolt in AD 6 against Roman census and taxes
 - Possibly the founder of the Zealots, anti-Roman rebels

Chapter 6:1-15

“The First Deacons”

Summary

- Jerusalem
- Church is estimated to have 25,000 members
- Around AD 30-32?

Outline

- I. The Problem - (vs. 1-4)
 - A. Some complain that “Grecians” (foreign-born Jews) were neglected - vs. 1
 - B. The Apostles see that they need to delegate the solution - vs. 2
 - C. The Church is to choose seven deacons - vs. 3
 - D. The Apostles then continue their ministry - vs. 4
- II. The Solution - (vs. 5-8)
 - A. The deacons chosen- vs. 5
 - B. The deacons ordained - vs. 6
 - C. The work of the church grows with their help - vs. 7
 - D. The growing ministry of Stephen - vs. 8
- III. The Path to Stephen’s Martyrdom - (vs. 9-15)
 - A. Stephen debates in synagogue - vs. 9
 - B. Stephen persuades many to Christianity - vs. 10
 - C. Bribed men bring false charges - vs. 11
 - D. Stephen is brought to trial - vs. 12
 - E. The charge: blasphemy - vs. 13-14
 - F. Stephen is set to give his defense - vs. 15
 - G. To be continued in Chapter 7...

Notes on Deacons

- Deacon is translated from the Greek word *diakonos* meaning “servant”
- Biblical qualifications for a deacon - I Timothy 3:8-13
- The purpose of deacons is to “serve” the church
- The purpose of deacons is not to rule the church
- We see deacons in the New Testament as:
 - Aiding in benevolence ministry - Acts 6:1-3
 - Evangelizing - Acts 8:5
 - Spiritual men - Acts 6:3,5
 - Exemplary men - I Timothy 3:8-13

Chapter 7:1-60

"The First Martyr"

Summary

- Jerusalem
- Around AD 30-32?
- Continuation of events of 6:9-15
- Longest sermon/speech in Acts

Outline

- I. The high priest examines Stephen - vs. 1
- II. Stephen's Sermon - vs. 2-53
 - A. The History of Israel - vs. 2-50
 1. Israel's origins - vs. 2-8
 2. Israel into Egypt - vs. 9-16
 3. Israel out of Egypt - vs. 17-36
 4. Israel was rebellious from the beginning - vs. 37-44
 5. Israel was rebellious in the place of God's blessing - vs. 45-50
 - B. Pointing out the sin of Israel - vs. 51-53
- III. The crowd is enraged against Stephen - vs. 54
- IV. Stephen's Theophany - vs. 55-56
 - A. Saw it - vs. 55
 - B. Said it - vs. 56
- V. The mob stones Stephen, Paul present and consenting - vs. 57-58
- VI. The death of Stephen - vs. 59-60

Notes on Stephen's Sermon

- Contains a historical review of Israel from Abraham to Solomon
- vs. 6-7 - quoted from Genesis 15:13-14
- vs. 25 - this motivation for Moses' actions is not in Exodus
- vs. 38 - "church" is used in the sense of a called out group, not Church as today
- vs. 43 - Moloch was a god of the Amorites, Remphan is a star or planet
- vs. 45 - "Jesus" is Joshua. The name *Jesus* is the Greek equivalent to the Hebrew *Joshua*.
- vs. 49-50 - quoted from Isaiah 66:1-2

Why Stephen's Sermon Enraged Its Hearers

- It points out Israel's constant failures to serve God - vs. 39-43 for example
- It ties Israel's rejection of Christ to their previous rejections (vs. 51) of Moses (vs. 35) and the prophets (vs. 52)
- It accuses them of not keeping Moses' Law - vs. 53
- It accuses them of rejecting and killing the Messiah - vs. 52

Chapter 8:1-40

“The Ministry of Philip”

Summary

- Takes place soon after the death of Stephen
- First events in Acts outside of Jerusalem
- Philip leads a revival in Samaria
- Philip leads an Ethiopian Eunuch to the Lord

Outline

- I. The Persecution
 - A. The church is scattered - vs. 1
 - B. Stephen is memorialized - vs. 2
 - C. The wrath of Saul - vs. 3-4
- II. Philip and Simon the Sorcerer
 - A. The great revival in Samaria - vs. 5-8
 - B. Enter Simon - vs. 9-11
 - C. Simon joins with the Christians - vs. 12-13
 - D. Peter and John visit Samaria - vs. 14
 - E. The Samaritans receive the Holy Spirit - vs. 15-17
 - F. Simon seeks to purchase this power - vs. 18-19
 - G. Peter rebukes Simon for the offer - vs. 20-21
 - H. Simon needs to repent - vs. 22-23
 - I. Simon does, kind of - vs. 24
 - J. The continued work of evangelizing Samaria - vs. 25
- III. Philip and the Ethiopian Eunuch
 - A. Philip commanded to go to the Gaza road - vs. 26
 - B. He meets an Ethiopian eunuch - vs. 27-28
 - C. Philip approaches - vs. 29-31
 - D. He was reading Isaiah 53:7,8 - vs. 32-33
 - E. Philip preaches Christ - vs. 34-35
 - F. The Eunuch wants to be baptized - vs. 36
 - G. The requirement of baptism - vs. 37
 - H. The Eunuch is baptized - vs. 38
 - I. The Spirit takes Philip - vs. 39
 - J. He preaches up the coast of Israel - vs. 40

Notes on Chapter 8

Notes on Places

- Samaria
 - City founded by Omri, king of Israel about 884 BC
 - Conquered by Assyrians in 722 BC
 - Rebuilt by Herod the Great in 27 BC
 - Samaritans had their own religion, partially based on Judaism
 - Ethnically they are descendants of the Northern Kingdom of Israel but have a mixed bloodline through intermarriage with Gentiles.
- Ethiopia
 - Ethiopia - possibly the kingdom of Kush, in modern Sudan, capital was Meroë
 - Candace - title, “queen mother” or “warrior queen”
 - Ruler - possibly queen Amanitore (reigned A.D. 25-41)

Notes on Individuals

- Philip
 - One of the first deacons - Acts 6:5
 - Not to be confused with Philip the Apostle (John 1:43-47, 6:4-7, etc.)
 - Appears again in Acts 21:8
- Simon
 - Sorcerer or magus, possibly a fortune teller, astrologer, magician
 - Possibly a false messiah - vs. 9-10
 - Tradition credits him as a source of much heresy, including Gnosticism
 - Origin of *simony* - “The crime of buying or selling ecclesiastical preferment”
- The Ethiopian Eunuch
 - Not a lot of information and a lot of debate about him
 - He was probably African or Egyptian by blood
 - He was probably a Jewish proselyte
 - Tradition states that he established Christianity in Africa

Notes on Baptism

- Not for salvation - Romans 10:9,13; Ephesians 2:8-9; Acts 16:30-31
- Public testimony of salvation
- Identifies us with Christ - Romans 6
- Part of Great Commission - Matthew 28:19-20

Notes on 8:15-16

- The Samaritans were probably saved but they had not received the additional, miraculous manifestation of the Holy Ghost (tongues, healing, etc.)



Map source - <http://www.generationword.com/notes/bible-information/acts-maps.html>

Chapter 9

“The Conversion of Paul”

Summary

- Between 34 and 36 A.D.
- Paul is converted while traveling to Damascus to persecute Christians
- Peter heals Æneas and Tabitha

Outline

- I. The Conversion of Paul
 - A. The Damascus Road
 1. Saul's mission - vs. 1-2
 2. The great light - vs. 3
 3. The conversation with Christ - vs. 4-6
 4. His dumbfounded companions - vs. 7
 5. Saul's condition - vs. 8-9
 - B. Ananias
 1. God sends Ananias to Saul - vs. 10-12
 2. Ananias protests - vs. 13-14
 3. God's plan for Saul - vs. 15-16
 4. The visit to Saul - vs. 17-18
 - C. Saul the Christian
 1. Sight restored and baptized - vs. 19
 2. Preaches Christ - vs. 20
 3. The people are amazed - vs. 21
 4. The power of his preaching - vs. 22
 - D. Escape from Damascus
 1. The plot to kill Saul - vs. 23-24
 2. Let over wall in basket - vs. 25
 - E. Paul in Jerusalem
 1. Barnabas helps Saul gain entrance into the church - vs. 26-27
 2. Paul's status and work in Jerusalem - vs. 28-29
 3. Paul's escape to Tarsus - vs. 30
 4. State of the churches at the time - vs. 31
- II. The Ministry of Peter
 - A. Peter Heals Æneas
 1. Peter travels around - vs. 32
 2. Finds and heals Æneas - vs. 33-34
 3. Many believe because of it - vs. 35
 - B. Peter Heals Tabitha
 1. The godly Tabitha dies - vs. 36-37
 2. They send for Peter - vs. 38-39
 3. Peter heals Tabitha - vs. 40-41
 4. Many believe because of it - vs. 42
 5. Peter stays in Joppa with Simon the tanner - vs. 43

Notes on Chapter 9

Notes on Places

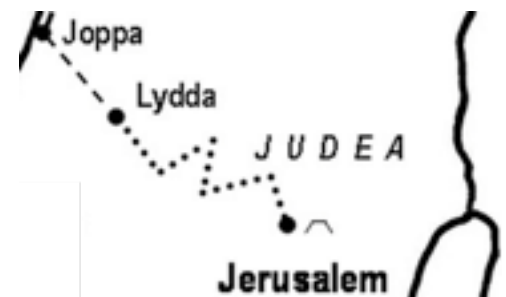
- Damascus
 - Considered to be the oldest continually inhabited city in the world
 - At this time was under Nabatean (kingdom southwest of Israel) control
 - Was on major trade route
 - “Straight Street” runs east-to-west through center of town
- Lydda
 - About 30 miles west of Jerusalem
 - Also known as Lod
 - After the failed Jewish Revolt in AD 66-70 it became a center for Jewish scholars
 - Saron (vs. 36) is the Sharon Plain on which Lydda is located
- Joppa
 - Also known as Jaffa
 - Jewish port city, maybe one of the oldest port cities in the world
 - About 40 west of Jerusalem, 10 miles from Lydda

Notes on Paul’s Early Life

- Born around AD 5 in Tarsus (modern Turkey)
- “of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee” - Philippians 3:5
- Held Roman citizenship - Acts 25:11
- *Saul* is his Hebrew name, *Paul* (or *Paulus*) is probably part of his legal Roman name
- Raised in Jerusalem - Acts 26:4
- Student of Gamaliel (see Acts 5:34-39)- Acts 22:3
- He was an up-and-comer in Judaism - Galatians 1:14
- Zealously persecuted the church - Galatians 1:13

Other Notes

- vs. 5 - “kick against the pricks” pictures an ox kicking against an “ox goad”
- vs. 23 - Paul’s trip to Arabia perhaps happens here - Galatians 1:17
- vs. 29 - Grecians are Jews from outside Judea
- vs. 36 - *Tabitha* (Aramaic) and *Dorcas* (Greek) mean “gazelle”



Maps source (again) - <http://www.generationword.com/notes/bible-information/acts-maps.html>

Chapters 10:1-23

“The Gospel To The Gentiles - Part I”

Summary

- Around 40 A.D.
- Setting the stage for the first Gentile conversion

Outline

- I. Enter Cornelius
 - A. The faith of Cornelius - 10:1-2
 - B. The angel's message to Cornelius - vs. 3-6
 - C. Cornelius sends for Peter - vs. 7-8
- II. Peter's Vision
 - A. Praying at noon - vs. 9
 - B. The vision of the sheet, see Leviticus 11 - vs. 10-12
 - C. The command to eat them - vs. 13
 - D. Peter balks - vs. 14
 - E. God rebukes Peter - vs. 15
 - F. This repeats three times - vs. 16
 - G. The arrival of Cornelius' messengers - vs. 17-18
 - H. The Spirit leads Peter to go with the men - vs. 19-20
 - I. The mission of the messengers -vs. 21-22
 - J. Peter goes with them - vs. 23

Notes

Notes on Places

- Caesarea
 - Port city built by Herod the Great in 25 B.C.
 - Capital of Roman province of Iudaea
 - About 30 miles north of Joppa, a little more than a day's journey

Notes on Roman Army

- Structure
 - Legion (5400 soldiers)
 - Legion = 10 Cohorts (480 soldiers, 1st Cohort was 2x size)
 - Cohort = 6 Centuries (80 soldiers)
 - Century = 10 Contubernia (8 soldiers)
 - Each legion also had 120 horsemen
- 5th, 10th, and 15th Legions were stationed in Judea
- Many soldiers were not Italian, but provincials

Notes on Individuals

- Cornelius
 - Centurion in Roman army
 - *Italian band* = *Italian Cohort*, possibly made up of Italians
 - Evidently worshipped God, but had not become a Jewish proselyte

Chapters 10:24-48

“The Gospel To The Gentiles - Part II”

Summary

- Around 40 A.D., about ten years after the Crucifixion
- The salvation of the first Gentile

Outline

- I. Peter meets Cornelius
 - A. Peter goes to Caesarea - vs. 24
 - B. Cornelius tries to worship Peter - vs. 25-26
 - C. Jew and Gentile meet - vs. 27-29
 - D. Cornelius tells of his vision - vs. 30-33
- II. Peter's Sermon
 - A. God sees all men the same - vs. 34-35
 - B. The Gospel story - vs. 36-41
 - C. The mission of the Apostles - vs. 42-43
- III. Salvation comes to the Gentiles
 - A. The Holy Ghost falls on Gentiles - vs. 44-46
 - B. Gentiles enter the church through baptism - vs. 47-48

Misc. Notes

- vs. 28 - This command for Jews to separate from Gentiles is not explicitly stated in the Scripture and possibly is more of a tradition or custom. Some examples of regulations of relationships between Jew and Gentile can be found in Leviticus 18:24-30, Deuteronomy 7:3-12, and Ezra 9:11-12.
- vs. 45 - “Circumcision” refers to the Jews. See Ephesians 2:11-13
- vs. 46-48 - Note that the Gentiles received the Holy Ghost (which only saved can do) and were then baptized, another proof that baptism doesn't save

What's a Gentile?

- Translated mainly from Hebrew *goy* (“people”) or Greek *ethnos* (“nations”)
- *Gentile* in the Bible is used to describe nations or people who are not Jews
- Basically means “not-Jewish”
- Prophecies that the Gentiles would receive the Gospel - Hosea 2:23, Isaiah 49:6, Isaiah 55:5-6, Amos 9:11-12

Why We Believe Cornelius Was The First Gentile To Be Saved

- Other candidates
 - The earliest converts were all Jews - 2:14, 3:25-26, etc.
 - The Samaritans were closely related to Jews in race, culture, and religion - 8:5-6
 - The Ethiopian Eunuch appears to have been a Jewish proselyte - 8:27
- Proof for Cornelius
 - Luke is careful to record and detail the events
 - Peter required a heavenly intervention before giving him the Gospel
 - Christianity almost entirely agrees that he is the first
 - The controversy that erupts surrounding his conversion in Chapter 11

Chapter 11

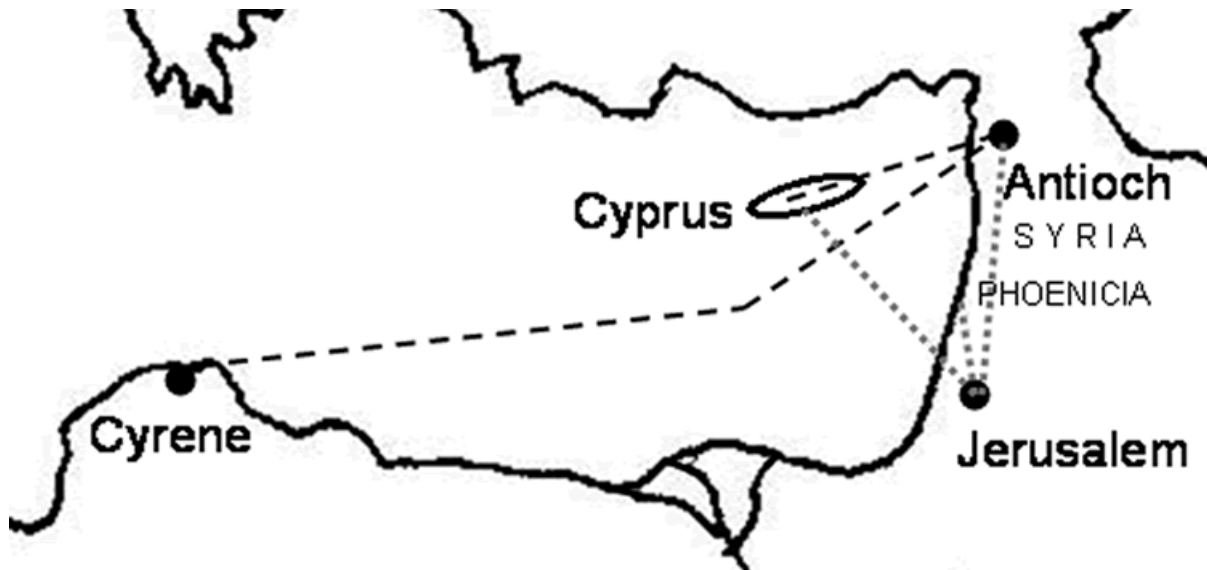
“The Gospel To The Gentiles - Part III”

Summary

- Around 40 A.D.
- A controversy erupts over Gentiles being saved
- The Gospel spreads and the church at Antioch is established

Outline

- I. The Controversy
 - A. It stirred a controversy - vs. 1-3
 - B. Peter tells the story to them - vs. 4-17
 - C. It settles the matter - vs. 18
- II. The spread of the Gospel
 - A. The gospel reaches Phoenicia, Cyprus, Cyrene, and Antioch - vs. 19-21
 - B. Barnabas is sent to check on the church - vs. 22-24
 - C. Barnabas brings back Paul - vs. 25-26
 - D. The prophecy of the drought by Agabus - vs. 27-28
 - E. The Antioch church sends relief to the Judean Christians - vs. 29-30



Map source (again) - <http://www.generationword.com/notes/bible-information/acts-maps.html>

Notes

Misc. Notes

- vs. 2-3 - "circumcision" = Jews, "uncircumcised" = Gentiles
- vs. 16 - quotes Acts 1:5

Notes on Places

- Antioch
 - Founded in 232 B.C. by Seleucus I Nicator
 - Third largest city in Roman Empire, population around 200,000 - 500,000
 - Capital of former Seleucid Empire, capital of Roman province of Syria
 - Large Jewish population
- Phenice - Phoenecia
 - Famed traders and sailors of the ancient world
 - Their alphabet is the basis for many modern alphabets, including ours
- Cyprus
 - Mediterranean island
- Cyrene
 - Greek city and surrounding region in north Africa
 - Simon of Cyrene carried the cross - Matthew 27:32

Who are the Greeks in vs. 20???

- Theory 1 - Jews
 - "Greek" can refer to Jews - Acts 6:1
 - vs. 19 refers to preaching to Jews only, so vs. 20 must do so too
 - They were presumably unaware of Cornelius' salvation, so preached only the Jews
- Theory 2 - Gentiles
 - "Greek" can refer to Gentiles in general - Romans 1:16 and 10:12
 - vs. 20 contrasts to vs. 19 in that they were preaching to more than Jews
 - The doors were opened to all Gentiles with Cornelius' salvation
 - Why would Barnabas be sent unless something extraordinary happened? - vs. 22
 - Does the association with Paul, "the Apostle to the Gentiles", mean anything? - vs. 25-26
 - The name "Christian" given in vs. 26 could mean that they could not be classified as just Jews

Agabus' Drought

- Drought took place around 44-45 A.D. but lasted several years
- Jewish historian Josephus, in *Antiquities of the Jews*, Book 20, Chapter 2, Paragraph 5:
 "Now her [Helena, queen of Adiabene] coming was of very great advantage to the people of Jerusalem; for whereas a famine did oppress them at that time, and many people died for want of what was necessary to procure food withal, queen Helena sent some of her servants to Alexandria with money to buy a great quantity of corn, and others of them to Cypress, to bring a cargo of dried figs; and as soon as they were come back, and brought those provisions, which was done very quickly, she distributed food to those that were in want of it...and when her son Izates was informed of this famine, he sent great sums of money to the principal men in Jerusalem..."

Chapter 12

“Peter and Herod”

Summary

- 44 A.D.
- Jerusalem - vs. 1-19
- Caesarea - vs. 20-24

Outline

- I. Herod's Persecution
 - A. Herod has James killed - vs. 1-2
 - B. Then arrests Peter - vs. 3
- II. Peter's Escape from Prison
 - A. Peter kept in prison - vs. 4-6
 - B. An angel leads Peter out of prison - vs. 7-10
 - C. Peter realizes what has happened - vs. 11
 - D. Peter goes to Mary's house - vs. 12
 - E. No one believes Rhoda - vs. 13-15
 - F. They let him in - vs. 16
 - G. Peter tells what has happened - vs. 17
 - H. The stir caused by Peter's escape - vs. 18-19
- III. Herod's Death
 - A. Herod's vanity - vs. 20-22
 - B. Herod's death - vs. 23
- IV. State of the Church
 - A. Church continues its mission - vs. 24
 - B. Barnabas, Saul, and John Mark are back in Antioch - vs. 25

Notes

Misc. Notes

- vs. 2 - James, the brother of John, one of the Apostles
- vs. 3 - “unleavened bread” is Passover.
- vs. 4 - *Quaternion* = a group of four soldiers, thus 16 soldiers guard Peter
- vs. 4 - The word “Easter” may be the most debated word used in the translation of the King James Bible. It probably refers to Herod celebrating a pagan holiday after the Jewish Passover, or might refer to the Passover itself. Either way it doesn't really affect the timeline of events.
- vs. 15 - “his angel” - guardian angel
- vs. 17 - James, leader of church at Jerusalem, not an Apostle.
- vs. 20 - Herod Agrippa had probably stopped export of food to Tyre and Sidon for something that had angered him. Tyre and Sidon seem to be trying all sorts of political moves to regain his favor.
- vs. 21-23 - Josephus gives slightly different account which I think is complimentary to the account in Acts. See *Antiquities of the Jews*, book 19, chapter 8, paragraph 2.

Even More Notes

The Herods of the Bible

- **Herod the Great** (73 - 4 BC)
 - Son of Antipater the Idumaeon and Cyprus (a Nabatean)
 - King of Judaea from 40 to 4 B.C.
 - The Herod of the Nativity story - Matthew 2
- **Herod Archelaus** (23 BC - 18 AD)
 - Son of Herod and Malthace
 - Ethnarch (means "rule of the people/tribe") of Judea from 4 BC to 6 AD
 - Reigned after Herod - Matthew 2:22
- **Herod Antipas** (20 BC - 39 AD)
 - Son of Herod and Malthace
 - Tetrarch (means "ruler of a quarter") over Galilee and Perea from 4 BC to 39 AD
 - Had John the Baptist killed - Mark 6:22-25
 - Interrogated Jesus - Luke 23:7-15
- **Herod Philip** (27 BC - 34 AD)
 - Son of Herod and Cleopatra (not that Cleopatra)
 - Tetrarch of Iturea and Trachonitis from 4 BC to 34 AD
 - First husband of Herodias, father of Salome - Matthew 14:3,6
- **Aristobulus** (31 - 7 BC)
 - Son of Herod and Mariamne (Jew)
 - Killed by Herod in 7 B.C.
- **Herod Agrippa I** (10 BC - 44 AD)
 - Son of Aristobulus and Berenice, grandson of Herod
 - King of the Jews from 37 to 44 A.D.
 - Arrested Peter - Acts 12
- **Herod Agrippa II** (27 - 93 AD)
 - Son of Aristobulus and great-grandson of Herod
 - Tetrarch of Chalcis from 48 to 53 AD
 - Interrogates Paul - Acts 25-26

The Jameses of the Bible

- Note - the name James is the Greek form of the name "Jacob"
- **James the Apostle**
 - Called the James the Less or James the Younger
 - Son of Alphaeus
 - Matthew 10:1-3, Mark 3:14-19, Luke 6:13-16, and Acts 1:13
- **James the Apostle**
 - Son of Zebedee
 - Brother of John the Apostle
 - One of the "inner circle" of disciples with Peter and John
 - Killed by Herod Agrippa I in Acts 12
- **James**
 - Author of the Book of James
 - Half brother of Jesus Christ - Galatians 1:19
 - Leader in church at Jerusalem - Acts 15:13 and 21:18
 - Some think he is the same as James the son of Alphaeus

Overview of Acts 13-28

“The Gospel to the World”

Summary

- The last sixteen chapters of the Book of Acts deal with the ministry of Paul
- Paul makes three missionary journeys and one trip to Rome
-

Outline

- A. The First Missionary Journey
 1. Acts 12:24-14:28
 2. 44-46 AD
 3. Travels with Barnabas
 4. Begins and ends in Antioch
 5. Visits Cyprus and Asia Minor (modern Turkey)
 6. Turning point - Antioch in Pisidia where Paul turns to the Gentiles - 13:46-47
 7. Travelled about 1,400 miles
- B. The Second Missionary Journey
 1. Acts 15:36-18:22
 2. 49-52 AD
 3. Travels with Silas
 4. Perhaps meant to spread the word of the decision regarding Gentiles and the Law in Acts 15:19-21
 5. Begins and ends in Antioch
 6. Visits Asia Minor and Greece
 7. Turning point - the Macedonian vision - Acts 16:9-10
 8. Travelled about 2,800 miles
- C. The Third Missionary Journey
 1. Acts 19:23-21:17
 2. 53-57 AD
 3. Begins at Antioch and ends at Jerusalem
 4. Visits Asia Minor and Greece
 5. “Farewell Tour”
- D. Paul and the Jews
 1. Acts 21:18-26:32
 2. Arrested in Jerusalem, sent to Caesarea
 3. Appears before the Sanhedrin, Felix, Festus, and Agrippa II.
- E. The Journey to Rome
 1. Acts 27:1-28:31
 2. Sails across Mediterranean, highlighted by shipwreck
 3. End in Rome with Paul awaiting trial

Acts 13

“The First Missionary Journey - Part I”

Summary

- Paul begins his First Missionary Journey with stops on Cyprus and in Asia Minor

Outline

- I. Paul and company set apart for the mission
 - A. Paul's status - 12:24-25
 - B. Antioch's church leadership - 13:1
 - C. Paul and Barnabas set apart - vs. 2-3
- II. The Journey Begins
 - A. From Antioch to Cyprus - vs. 4-5
 - B. They preach the gospel throughout the island with John Mark - vs. 5
 - C. Across the island to Paphos - vs. 6
- III. Elymas the Sorcerer
 - A. A false prophet enters - vs. 6
 - B. Enter Roman proconsul Lucius Sergius Paulus - vs. 7
 - C. Paul rebukes Elymas, who is blinded - vs. 8-11
 - * Saul takes the name Paul in vs. 9
 - D. Paulus is converted - vs. 12
- IV. Journey Continues
 - A. Into Asia Minor - vs. 13
 - B. John Mark departs - vs. 13
 - C. On to Antioch - vs. 14
- V. Paul's Sermon at Antioch
 - A. At synagogue on Sabbath - vs. 14-15
 - B. Paul Preaches
 1. Summary of Israel's history - vs. 16-22
 2. Preaches Christ - vs. 23-37
 3. Conclusion - vs. 38-41
 - C. The reaction and results - vs. 42-43
 - D. The crowd of Gentiles on the next Sabbath - vs. 44
 - E. The Jews hinder and resist - vs. 45
 - F. Paul turns to the Gentiles - vs. 46-47
 - G. The glorious results - vs. 48-49
 - H. The Jews run them out of town - vs. 50-51
 - I. The mission continues - vs. 52

Notes

The Jesuses of the Bible

- Note - the name *Jesus* is the same as “Joshua”, Hebrew “Yeshua”
- **Jesus Christ**
 - The Son of God, Savior of Men
- **Joshua**
 - Joshua’s name appears as “Jesus” in Acts 7:45 and Hebrews 4:8
- **Elymas**
 - Called *Bar-Jesus*, meaning “son of Jesus [Joshua]” - Acts 13:6
 - *Elymas* means “wise”
- **Jesus, called Justus**
 - A Christian companion of Paul - Colossians 4:11

Notes on Places

- Seleucia - Seleucia Pieria - vs. 4
 - 20 miles west of Antioch
 - Port city established for Antioch
- Cyprus - vs. 4
 - Third largest Mediterranean island
 - Barnabas is from there – Acts 4:36-37
 - Large Jewish population
- Salamis - vs. 5
 - Port city on eastern coast of Cyprus
 - 120 miles from Seleucia
- Paphos - vs. 6
 - Roman capital on western coast of Cyprus
 - 90 miles from Salamis
- Perga - vs. 13
 - Capital of Pamphylia in Asia Minor
 - 170 miles northwest of Paphos
- Antioch – Pisidian Antioch - vs. 14
 - One of 17 cities named Antioch by Seleucus I Nicator after his father
 - Roman colony
 - 100 miles from Perga and uphill
- Iconium - vs. 51
 - 60 miles east of Antioch in Pisidia

Notes on People

- Paulus – vs. 7
 - Lucius Sergius Paulus, Roman proconsul of Cyprus
 - Inscriptions bearing his name found in Cyprus, Rome, and Pisidian Antioch
- Elymas
 - Sorcerer, magician, or magi
 - Roman historian Pliny the Elder wrote in his Natural History, Book XXX, Chapter 2, Paragraph 5 (77-79 AD): “There is another sect, also, of adepts in the magic art, who derive their origin from Moses, Jannes, and Lotapea, Jews by birth,... and as much more recent, again, is the branch of magic cultivated in Cyprus.”

Acts 14

“The First Missionary Journey - Part II”

Summary

- Paul finishes his First Missionary Journey

Outline

- I. Trouble at Iconium
 - A. Many are saved there - vs. 1
 - B. Opposing Jews stir up trouble - vs. 2
 - C. The ministry there - vs. 3
 - D. The plot against Paul and Barnabas - vs. 4-5
 - E. Escape to Derbe and Lystra - vs. 6-7
- II. Jupiter and Mercury
 - A. Paul heals a cripple man in Lystra - vs. 8-10
 - B. Mistaken for gods - vs. 11-13
 - C. Paul and Barnabas protest - vs. 14-17
 - D. It stops, barely - vs. 18
- III. Trip back to Antioch
 - A. Paul is stoned - vs. 19
 - B. Paul survives - vs. 20
 - C. Revisits previous stops - vs. 20-21
 - D. Sets up the churches there - vs. 22-23
 - E. Returns to Antioch - vs. 24-26
 - F. Back at Antioch - vs. 27-28



Map source (again) - <http://www.generationword.com/notes/bible-information/acts-maps.html>

Notes

Notes on Places

- Iconium
 - About 60 miles from Pisidian Antioch on the Via Sebaste
 - Largely Greek population with a significant Jewish population
- Lystra
 - About 19 miles from Iconium on the Via Sebaste
 - Seems to have had no Jewish population, a first for Paul's journeys
 - Roman Colony
 - Very little excavation has been done at this site
 - Home of Timothy - Acts 16:1-2
- Derbe
 - About 30 miles from Lystra on the Via Sebaste
 - Very little excavation has been done at this site
 - Perhaps had a sizable Jewish population
- Lycaonia
 - Region in Asia Minor
 - People had a local language or dialect
- Pisidia
 - Region in south central Asia Minor
 - Part of Roman province of Galatia
- Pamphylia
 - Region along coast
 - Made up its own Roman province
- Perga
 - Capital of Pamphylia
 - Wealthy and beautiful at the time
 - Very famous Temple of Artemis
- Attalia
 - port city of Perga

Historical Notes

- vs. 5 - stoning was not unknown to Greeks, but probably shows that they Jews would kill Paul
- vs. 11-12 - Paul and Barnabas are mistaken for gods
 - There are many ancient legends about gods coming to earth in disguise
 - There may have been a local legend about Zeus and Hermes visiting there
 - Jupiter - Greek *Zeus* - supreme god of the heathens
 - Mercury - Greek *Hermes* - messenger of the gods
- vs. 19-20 - What happened to being a god? Paul is stoned and left for dead. Some believe that he was in fact dead and 2 Corinthians 12:1-5.

Acts 15:1-35

“The Gentile Controversy”

Summary

- A controversy rises over Gentiles: Does a Gentile have to follow the Law to be saved?
- As solution to the problem is found in a conference at Jerusalem

Outline

- I. The Controversy Begins
 - A. The controversy arises in Antioch - vs. 1
 - B. Paul and Barnabas go to Jerusalem to settle it - vs. 2-4
 - C. It was there, too - vs. 5
- II. The Conference
 - A. A conference takes place - vs. 6
 - B. Peter's sermon
 1. Reminds them of Cornelius' conversion - vs. 7-9
 2. Presses the issue - vs. 10-11
 - C. Paul and Barnabas testify - vs. 12
 - D. James' sermon
 1. Reminds of Cornelius' conversion - vs. 13-14
 2. Its according to Scripture - Amos 9:11-12 - vs. 15-17
 3. God had it all planned - vs. 18
 4. His conclusion - vs. 19-21
 - E. Send messengers with this resolution - vs. 22
- III. The Outcome
 - A. The First Christian Epistle
 1. Address the problem - vs. 23-24
 2. The messengers - vs. 25-28
 3. The message itself- vs. 29
 - B. Antioch received the message and is glad - vs. 20-32
 - C. Silas stays with Paul and Barnabas in Antioch - vs. 33-35

Notes

Judaizers

- Were Jewish Christians (vs. 1) who taught that to be saved you had to become a Jew
- Were often Pharisees (vs. 5) who were extreme traditionalists
- Were a stumbling block to many young Christians
- Were a continual problem in the early church

The Four Prohibitions For Gentile Believers

- Found in Acts 15:20, 15:29, and 21:25
- Their Purpose
 - Separation from the world and paganism
 - Fellowship between Jewish and Gentile believers
 - Give new Gentile converts a base line for their Christian growth
 - Separate being a Jew and being a Christian
- **Pollution of idols**
 - Participation in pagan worship
 - Eating of food offered in worship of idols
 - See I Corinthians 8:4-13
- **Fornication**
 - Sexual sins: adultery, prostitution, etc.
 - Also would include some pagan rituals
- **Things strangled**
 - If strangled, the blood was still in the meat (see next)
 - Also would include some pagan rituals
- **Blood**
 - Eating or drinking blood - Genesis 9:4, Leviticus 17:13-14
 - Could also (but doubtfully) mean “spilling” blood: murder, assault, etc.

Misc. Notes

- The church at Jerusalem was almost entirely made up of Jews
- The church at Antioch was made up of both Jews and Gentiles
- vs. 1 - Basically the false teaching is that to be saved you must become a Jew
- vs. 13 - James = half-brother of Christ, author of *James*, pastor of Jerusalem church
- vs. 14 - Simeon = Simon Peter
- Galatians 2
 - vs. 1-10 - possibly refers to the conference of Acts 15
 - Paul brought Titus (a convert of the first missionary journey)
 - Outcome: Peter would reach Jews, Paul would reach Gentiles
 - vs 11-15 - Paul confronts Peter later over this same issue
 - Peter had withdrawn from Gentile believers and caused others to stumble (including Barnabas)
 - This caused a rift between Jewish and Gentile believers
 - Paul confronts Peter over his own inconsistency
 - vs. 16-21
 - The Law and works cannot save anyone
 - We are justified through by grace through faith

Acts 15:36-16:40

“The Second Missionary Journey - Part I”

Summary

- Paul embarks on his Second Missionary Journey
- God directs him to go beyond Asia Minor and into Greece

Outline

- A. The Division of Paul and Barnabas
 1. They prepare to go on another journey - vs. 15:36
 2. They disagree about John Mark - vs. 37-38
 3. They cannot agree and split - vs. 39-40
 4. The journey begins - vs. 41
- B. In Asia Minor
 1. Finds Timothy - vs. 16:1-3
 2. The ministry there - vs. 4-5
- C. A Change of Plans
 1. The Spirit stops them - vs. 6-8
 2. The Macedonian vision - vs. 9-10
 3. To Philippi - vs. 11-12
 4. First Convert in Europe - vs 13-15
 - a) Goes to a Jewish meeting - vs. 13
 - b) Lydia believes - vs. 14-15
- D. The Demon Possessed Girl
 1. Follows Paul mocking them - vs. 16-17
 2. Paul casts out demon - vs. 18
 3. Her masters charge Paul and Silas - vs. 19-21
 4. Paul and Silas beaten and imprisoned - vs. 22-24
- E. God Delivers Paul and Silas
 1. They sing and pray - vs. 25
 2. The earthquake - vs. 26
 3. The keeper's reaction - vs. 27-28
 4. The keeper's conversion - vs. 29-32
 5. The keeper's kindness - vs. 33-34
 6. Paul and Silas are set to be released - vs. 35-36
 7. Paul plays the citizenship card - vs. 37
 8. The leaders panic and want Paul to leave quietly - vs. 38-39
 9. Paul and Silas leave town, head toward Thessalonica. -vs. 40

Notes

Notes on Places

- Lystra
 - About 19 miles from Iconium on the Via Sebaste
 - Seems to have had no Jewish population, a first for Paul's journeys
 - Roman Colony
 - Very little excavation has been done at this site
 - Home of Timothy - Acts 16:1-2
- Derbe
 - About 30 miles from Lystra on the Via Sebaste
 - Very little excavation has been done at this site
 - Perhaps had a sizable Jewish population
- Macedonia
 - Former home of Alexander the Great
 - Became a Roman province in 146 B.C.
- Samothracia
 - independent island en route to Macedonia
- Neapolis
 - port city for Philippi
 - On the *Via Egnatia* trade route that ran across northern Greece
 - Today known as Kavala
- Philippi
 - On the *Via Egnatia*
 - Site of battle and defeat of Julius Caesar's assassins in 42 B.C.
 - Roman colony
 - *Ius Italicum*, that is governed as if in Rome itself
 - Governed by two military leaders called the *duumviri*
 - Special standing with taxes and criminal punishment
 -

Acts 17:1-18:22

“The Second Missionary Journey - Part II”

Summary

- Paul preaches in Greece
- Paul returns to Antioch, finishing the Second Missionary Journey

Outline

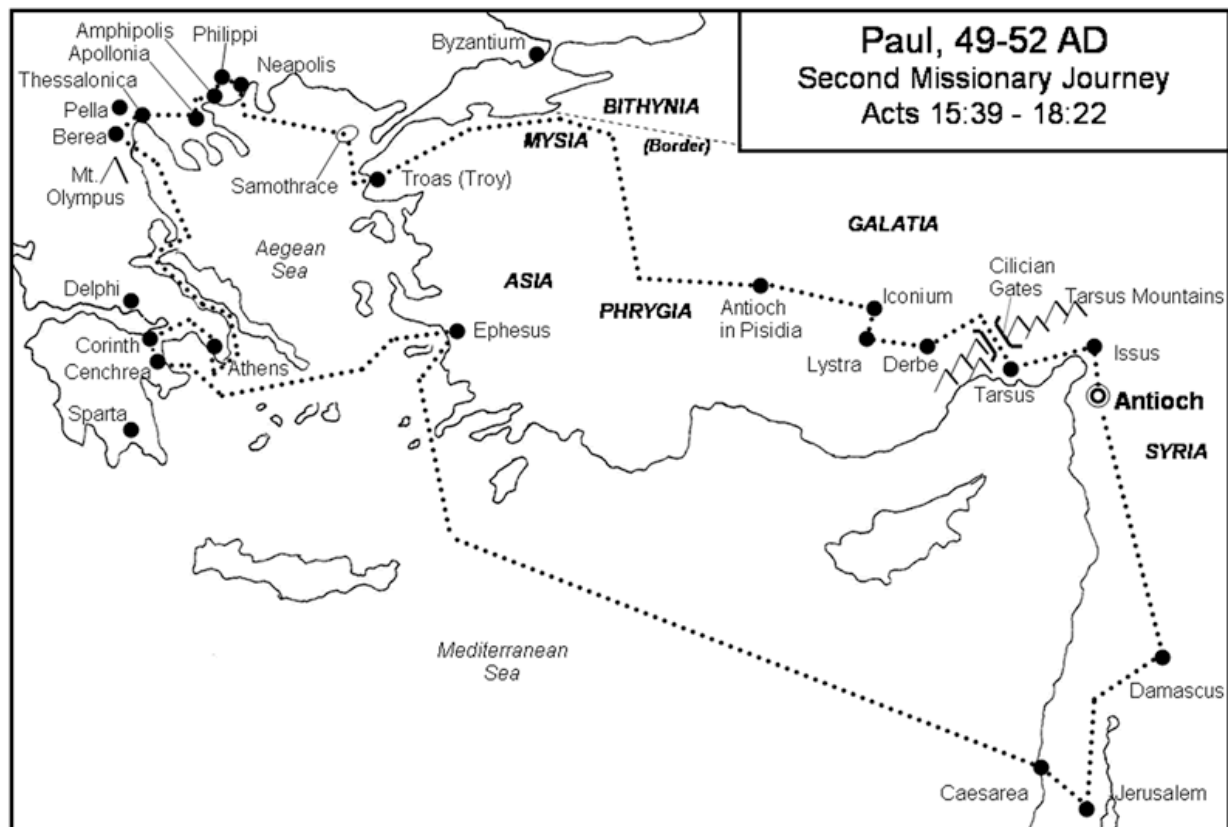
- I. To Thessalonica on the Via Egnatia - vs. 1
 - A. Paul preaches in Thessalonica - vs. 2-4
 - B. Trouble arises - vs. 5-9
- II. Paul in Berea - vs. 10
 - A. The character of the Christians - vs. 11-12
 - B. Trouble follows - vs. 13
 - C. Paul sent to Athens - vs. 14-15
 - D. Athens - leading Greek city, center of Greek world
- III. Paul in Athens
 - A. Paul preaches in Athens - vs. 16-17
 - B. To Mars' Hill - vs. 18-21
 - C. Paul's sermon - vs. 22-31
 - D. The reaction - vs. 32-34
- IV. At Corinth
 - A. Corinth - Chapter 18:1
 - B. Aquila and Priscilla - vs. 2-3
 - C. Preaching to the Jews - vs. 4-8
 - D. The Lord's message to Paul - vs. 9-10
 - E. The eighteen month stay - vs. 11
- V. Before Gallio
 - A. Gallio - Roman proconsul of Achaia, brother of Seneca - vs. 12
 - B. The charge - vs. 13
 - C. Gallio's judgment - vs. 14-17
- VI. The Return Trip to Antioch
 - A. Cenchrea - vs. 18
 - B. In Ephesus - vs. 19-21
 - C. From Caesarea to Antioch, probably visiting Jerusalem - vs. 22

Notes on Mar's Hill

- Mar's Hill - place of court, debate, philosophy
- vs. 18 - Epicureanism teaches that the greatest good is to seek modest pleasures in order to attain a state of tranquillity, freedom from fear ("ataraxia") and absence from bodily pain ("aponia"). Believed gods were too remote to intervene in earthly affairs. Did not believe in life after death.
- vs. 18 - Stoicism teaches the development of self-control and fortitude as a means of overcoming destructive emotions (think Spock on Star Trek). Believed god(s) existed in everything.
- vs. 22 - "superstitious" was a term used to describe those that went beyond the normal in religious practice and devotion
- vs. 23 - Similar altars to the "unknown god" altar have been found

Notes on Places

- Amphipolis
 - On the Via Egnatia
- Apollonia
 - midway between Amphipolis and Thessalonica
 - On the Via Egnatia and a north-south trade route to the Balkans
- Thessalonica
 - Named after a half-sister of Alexander the Great
 - port city, major trade hub
- Berea
 - Small town west of Thessalonica
 - Home of a wealthier Jewish population
- Athens
 - The greatest city of ancient Greece
 - Had fallen out of favor with Rome and was not a capital
 - Was the center for Greek philosophy
- Corinth
 - On narrow isthmus
 - Major port and commercial center of Greece
 - seat of Roman government in southern Greece
- Cenchrea
 - eastern port of Corinth
 - northern, “sister port” was Lechaion
 - Ships could be hauled across four miles of land to the other port
- Ephesus
 - Paul will visit here on the Third Missionary Journey



Acts 18:23-19:41

“The Third Missionary Journey - Part I”

Summary

- Paul begins his Third Missionary Journey in about 53 A.D.
- Paul visits Ephesus

Outline


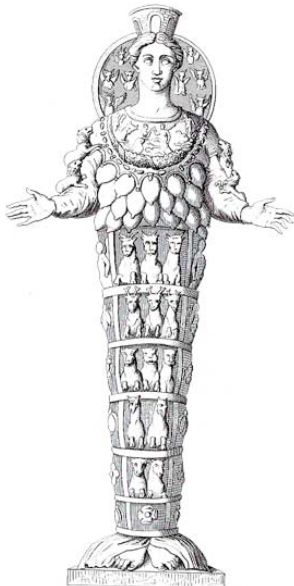
- I. The trip begins, visits in Galatia and Phrygia - 18:23
- II. Apollos - vs. 24-28
 - A. Was a very intelligent and gifted man - vs. 25
 - B. Knew only the teachings of John the Baptist - vs. 25
 - C. Aquila and Priscilla disciple him - vs. 26
 - D. His ministry - vs. 27-28
- III. Paul At Ephesus
 - A. The twelve disciples of John the Baptist - 19:1-7
 1. Knew only the teachings of John the Baptist - vs. 3
 2. Paul gives them the complete Gospel - vs. 4
 3. They are saved, baptized, and receive the Holy Ghost - vs. 5-6
 - B. Two year's ministry at Ephesus - vs. 8-10
 - C. Miracles performed by Paul - vs. 11-12
 - D. The case of the sons of Sceva - vs. 13-16
 1. Tried to cast out a demon - vs. 13-14
 2. Didn't work - vs. 15-16
 - E. The spread of the Gospel - vs. 17-20
 - F. Paul's travel plan - vs. 21-22
 - G. The riot at Ephesus - vs. 23-41
 1. The work of Demetrius - vs. 24-27
 2. The riot - vs. 28-34
 3. The town clerk quells the riot - vs. 35-40
 4. The anti-climatic ending - vs. 41

Baptism of John and the Gospel of Christ

- Apollos (18:25) and some disciples at Ephesus (19:3) knew only John's Baptism
- These events are 20+ years after the death of John the Baptist
- John's Baptism
 - The teachings of John the Baptist
 - Looked forward to a Messiah
- The Gospel of Christ
 - The teachings of Christ and the message of Apostles
 - Looked back to finished work of *the* Messiah
- Why did they only know John's Baptism?
 - They had not heard of Christ or Pentecost - knew only part of the story
 - They had been influenced by disciples of John that were also ignorant of Christ

Notes on Artemis/Diana

- The goddess
 - Twin sister of Apollo
 - Goddess of the hunt, wild animals, wilderness, childbirth, virginity, and young girls
 - Often depicted as a hunter with bow and arrows
 - The version at Ephesus was a different, more Eastern in appearance
- The Temple at Ephesus
 - Considered one of the Seven Wonders of the World
 - First constructed in 323 B.C.
 - 450' long by 225' wide and 60 feet high
 - 127 columns
 - Had a statue of the goddess that supposedly had fallen from the sky
 - Month-long festival in May
 - Large trade in souvenir idols and "Ephesian Letters" (used as amulets)

Classic Artemis/Diana	Ephesian Artemis/Diana
 <p>A black and white line drawing of a classic Greek statue of Artemis/Diana. She is depicted as a young woman standing, wearing a short chiton and a long himation draped over her left shoulder. She holds a bow in her right hand and an arrow pointing downward in her left hand. A stag is standing at her feet, facing her.</p>	 <p>A black and white line drawing of the Ephesian Artemis/Diana statue. It is a tall, slender, columnar figure. The head is at the top, with a crown and a face. The body is a column decorated with several tiers of small, seated female figures (karyatids). The statue has outstretched arms and stands on a base.</p>

Acts 20:1-21:17

“The Third Missionary Journey - Part II”

Summary

- Paul finishes his Third Missionary Journey
- Though warning signs abound, he makes his way to Jerusalem

Outline

- I. In Greece
 - A. Paul leaves Ephesus for Macedonia and Greece - 20:1-2
 - B. The Jewish plot against Paul's life - vs. 3
 - C. The traveling companions - vs. 4-5
- II. In Asia Minor
 - A. Paul at Troas - vs. 6
 1. Paul preaches late - vs. 7-8
 2. Poor Eutychus - vs. 9-12
 - B. Sails down coast of Asia - vs. 13-16
 - C. Paul and the Ephesian elders - vs. 17-38
 1. Nature of his ministry - vs. 18-21
 2. The future - vs. 22-24
 3. The fulness of his ministry - vs. 25-27
 4. Warnings - vs. 28-31
 5. Paul's example - vs. 32-35
 6. The tearful parting - vs. 36-38
- III. To Jerusalem
 - A. From Miletus to Tyre - 21:1-3
 - B. From Tyre to Caesarea - vs. 4-9
 - C. Agabus' prophecy - vs. 10-13
 - D. Jerusalem - vs. 14-17

Notes

General Notes

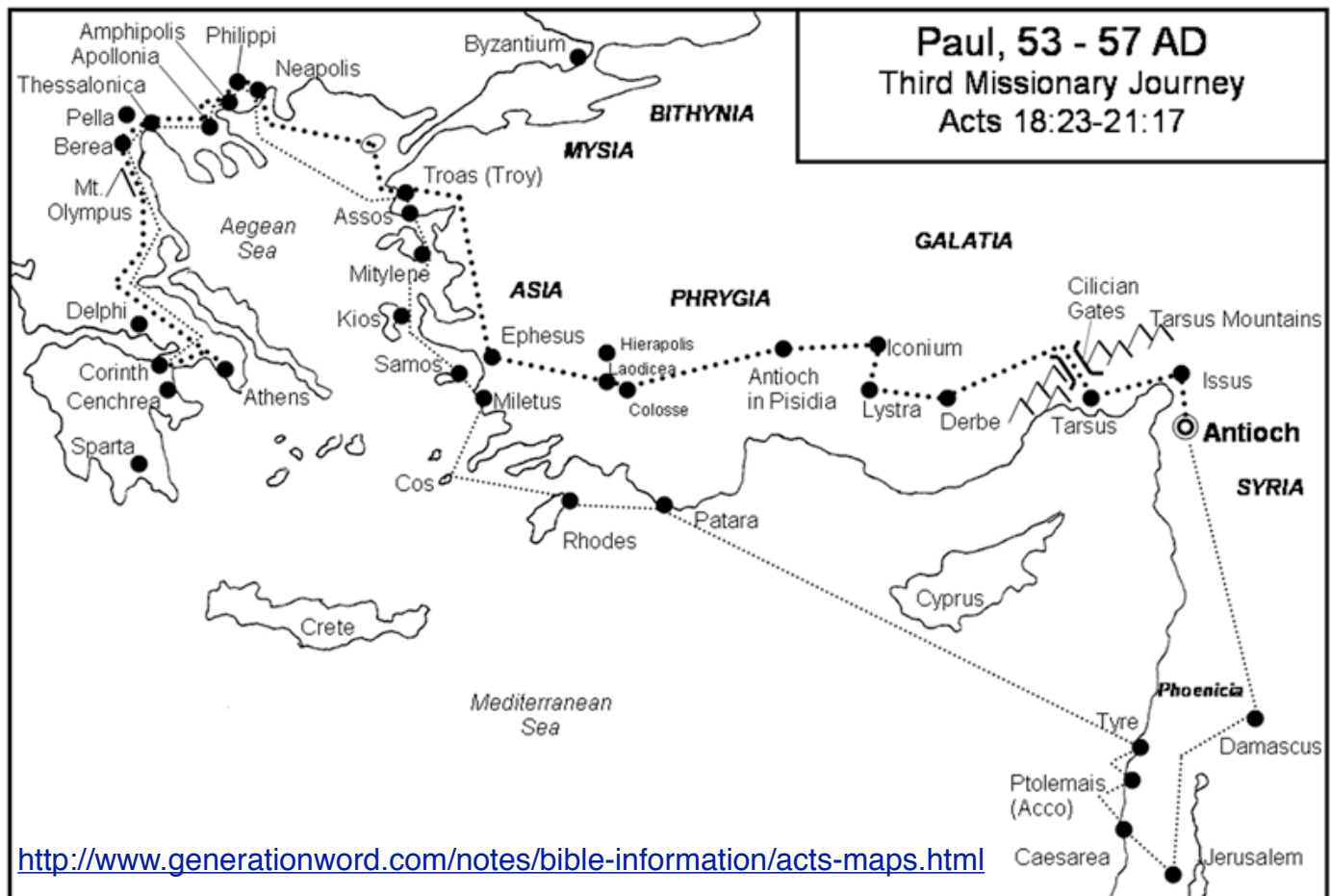
- 20:3 - more evidence of the danger Paul faced in Greece during his previous visit
- 20:6 - unleavened bread = Passover, in 2012 it was April 6-14
- 20:9 - you probably can sympathize with sleepy Eutychus during these lessons
- 20:16 - Pentecost (fifty days after Passover), in 2012 it was May 26-28
- 20:35 - the quote from Christ is not found in the Gospels, see John 21:25
- 21:8 - Philip, one of the original deacons (Acts 6:5, 8:5-40)
- 21:10 - Agabus, prophet (Acts 11:27-28)

Warning Signs of Paul's Future

- 20:23 - the Holy Spirit revealed "bonds and afflictions" ahead
- 20:38 - the Ephesian elders felt they would not see him again
- 21:4 - the disciples at Tyre warned him not to go to Jerusalem
- 21:11 - Agabus prophesies that he will be "bound" and delivered to the Gentiles

Notes on Places

- Most places in this section are either repeat or very brief stops
- Because of this, plus time and space, we'll leave that alone for now
- Check out this website for info: bit.ly/QCnQQk



Acts 21:18-22:30

“Paul and the Jews - Part I”

Summary

- Paul is in Jerusalem after his Third Missionary Journey
- Paul is recognized in Jerusalem and taken into Roman custody

Outline

- I. Meeting with the church at Jerusalem - vs. 17-25
 - A. Gives report to James and elders - vs 18-19
 - B. The church to hear Paul - vs. 20-22
 - C. The plan - vs. 23-25
- II. Trouble at the Temple - vs. 26-40
 - A. The Jews from Asia cause trouble - vs. 26-29
 - B. Paul is saved from the riot - vs. 30-32
 - C. The confusion of the people - vs. 33-36
 - D. Paul asks to speak to the crowd - vs. 37-40
- III. Paul's defense before the people - vs. 22:1-21
 - A. His Jewish background - vs. 22:1-4
 - B. His testimony - vs. 5-16
 - C. The mission to the Gentiles - vs. 17-21
- IV. Paul the Roman - vs. 22-30
 - A. The crowd's reaction - vs. 22-23
 - B. Paul plays the Roman citizenship card - vs. 24-29
 - C. Paul is brought before the Sanhedrin - vs. 30

Notes

The Nazarite Vow

- The four men in Acts 21:23-24 probably had taken this vow
- Numbers 6:1-27
- A voluntary vow of separation/consecration.
- Bound by three restrictions:
 - “eat nothing that is made of the vine tree” (grapes)
 - “there shall not razor come upon his head”
 - “he shall come at no dead body”
- End of vow:
 - immerse in water
 - offer lamb as burnt offering, ewe as sin offering, and rams as peace offering
 - Shave head and burn the hair with peace offering

The Roman Army in Jerusalem

- Based in the Fortress Antonia, adjacent to the Temple
- At this time most of these soldiers are probably Syrian and not Roman
- 21:31 - chief captain - tribune over a cohort of 1,000 men
- 21:32 - centurion - over 100 men
- 21:34 - castle - Fortress Antonia

Roman Citizenship

- Some ways to acquire:
 - Being a Roman
 - Proclamation of emperor, sometimes given to an entire city
 - 25 years service in military
 - Bribery
- Rights of a Roman citizen include:
 - *Jus suffragiorum* - to vote in Roman assemblies
 - *Jus connubii* - Right to a legal Roman marriage
 - *Jus Commercium* - right to make contracts
 - *Jus migrationis* - right to preserve citizenship if relocating
 - Immunity from some taxes and local regulations
 - Use of Roman courts
 - Appeal lower court decisions
 - Could not be tortured or whipped
 - Death penalty only in cases of treason
 - Could not be crucified
- In 212 emperor Caracalla gave all free people citizenship

Acts 23:1-35

“Paul and the Jews - Part II”

Summary

- Paul is in custody of the Romans
- Paul makes an appearance before the Sanhedrin

Outline

- I. Paul and the High Priest - vs. 1-5
 - A. Paul's opening remark - vs. 1
 - B. Paul smitten - vs. 2-5
- II. Paul divides the crowd - vs. 6-10
 - A. Pharisees vs. Sadducees - vs. 6-8
 - B. An unlikely ally in the Pharisees - vs. 9
 - C. Paul is removed from the scene - vs. 10
- III. God reveals His plan to Paul that night- vs. 11
- IV. The plot to kill Paul - vs. 12-15
 - A. The forty conspirators - vs. 12-13
 - B. The plan to kill Paul - vs. 14-15
- V. Paul's nephew reveals the plot - vs. 16-22
 - A. Paul is informed of the plot - vs. 16-17
 - B. The captain is informed - vs. 18-22
- VI. Paul to be transferred to Caesarea - vs. 23-24
- VII. The letter to governor Felix - vs. 25-30
- VIII. Paul is brought to Caesarea - vs. 31-35

Notes

Pharisees

- Means “separated ones”
- Very popular with the common people, who made up their ranks
- Traditionalists who carried out the Law to the extreme
- Believed:
 - Divine Providence and human responsibility
 - Believed in resurrection/life after death
 - Accepted the Written Law and also the Oral Law - traditions and interpretations

Sadducees

- Means “righteous ones”
- Often wealthy and aristocratic
- Believed:
 - Free will with no Divine Providence
 - No resurrection or life beyond the grave
 - Accepted only the Written Law as authoritative, rejected traditions

Notes

The Sanhedrin

- Called “council” in 23:1
- Made up of 70 men plus the High Priest or *Nasi* (prince)
- A “Lesser Sanhedrin” of only 23 members could also meet
- Functions:
 - Acted as a Supreme Court for appeals and questions of the law
 - Only court that could try a king
 - Could extend boundaries of the Temple and Jerusalem
- The High Priest or *Nasi* was its head and cast tie breaking vote
- Second in command was the *Av Beit Din* (head of the Court)
- Shimon ben Gamliel (son of Paul’s mentor Gamaliel) was the *Nasi* at this time

Felix

- Marcus Antonius Felix (Felix means “happy” or “lucky”)
- Roman procurator of Judea from 52 to 58 A.D.
- His older brother was Pallas, secretary of the treasury under Claudius
- Wife is Drusilla, daughter of Herod Agrippa I (Acts 12:1)
 - Drusilla and a son died in the eruption of Mt. Vesuvius in 79
- Reputation for being cruel, oppressive, and open to bribes

Misc. Notes

- Takes place around the year 58
- vs. 2 - Ananias - Ex-High Priest Ananias ben Nebedeus, evidently filling in for absent High Priest. The High Priest himself was probably busy with the Feast of Pentecost.
- vs. 3 - “against the law” - the law required justice - Exodus 23:1-2
- vs. 5 - Paul probably didn’t recognize Ananias, or at least that he was in charge
- vs. 10 - castle - Fortress Antonia
- vs. 12-14 - there was active a group of Jewish assassins called the *Sicarii*, who targeted Jews and not Romans
- vs. 23 - Caesarea - Roman capital of Judea
- vs. 23 - 200 soldiers + 70 cavalry + 200 spearmen - all to guard one man!
- vs. 23 - third hour of the night = about 9:00 p.m.
- vs. 26 - we finally learn the chief captain’s name - Claudius Lysias
- vs. 31 - Antipatris - town between Jerusalem and Caesarea
- vs. 35 - The trial date is set...
- Those forty men that vowed to not eat or drink until Paul was dead... did they starve to death?????

Acts 24:1-27

“Paul and the Jews - Part III”

Summary

- Paul is tried before Felix
- Paul remains in Roman custody

Outline

- I. Before Felix - vs. 1
- II. The accusation by Tertullus - vs. 2-9
 - A. The charges:
 1. pestilent fellow - a wicked man who spread his wickedness
 2. mover of sedition - excites disturbances among the Jews
 3. ringleader of the Nazarenes - leader of the Christians
 4. profane the Temple - was attempting to pollute the Temple (21:28-29)
- III. The defense by Paul - vs. 10-21
 - A. The falsehood of their claims - vs. 10-13
 - B. The true crime of Paul - vs. 14-16
 - C. The events of Paul's arrest - vs. 17-21
- IV. Felix postpones judgment - vs. 22-23
- V. The witness before Felix - vs. 24-26
- VI. The next two years... - vs. 27

Notes

Felix

- Marcus Antonius Felix (Felix means “happy” or “lucky”)
- Roman procurator of Judea from about 52 to 58 A.D.
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 - Drusilla and a son died in the eruption of Mt. Vesuvius in 79
- Reputation for being cruel, oppressive, and open to bribes

Roman Trials

- Held before a judge or ruler
- Both plaintiff and defendant should be present
- Orators or lawyers can be hired to argue the case
- Burden of proof is on the plaintiff
- Very informal by today’s standards
- Plaintiff presents the case
- Defendant refutes the charges
- Witness can be called by either side
- The judge referees then decides the case

Misc. Notes

- The trial was held in Herod’s Judgment Hall in Caesarea
- vs. 1 - the five days probably allow for the end of Pentecost
- vs. 4 - the Jews wished for a quick trial. Their case would fall apart if more.
- vs. 5 - pestilent - plague. They say he isn’t a pestilent fellow, but he *is* pestilence.
- vs. 7 - blame the person who is not present to defend himself
- vs. 13 - where are the witnesses of Paul’s crimes?
- vs. 14 - Paul is guilty of being a Christian
- vs. 19 - again, where are the witnesses?
- vs. 22 - the trial is recessed and never resumed. Why?
 - Felix wanted a bribe - vs. 26
 - He knew Paul was innocent but wanted to please the Jews
- vs. 23 - in custody but with privileges. Felix must have thought Paul was innocent.
- vs. 25 - the spiritual conversation is recessed and probably never resumed.
- vs. 26 - if Felix offered to release Paul for a bribe, Paul must have refused.
- vs. 17 - Paul is left in political limbo as the Roman leadership changes

Acts 25:1-27

“Paul and the Jews - Part IV”

Summary

- Paul is tried before Festus
- Paul appeals again to Caesar

Outline

- I. Festus arrived to his new post and visits Jerusalem - vs. 1
- II. The Jews want to lay a trap for Paul - vs. 2-3
- III. Festus wants a proper trial for Paul back in Caesarea - vs. 4-5
- IV. The trial before Festus - vs. 6-9
 - A. The Jew's charges - vs. 7
 - B. Paul's defense - vs. 8
 - C. Festus suggest going to Jerusalem to face a Jewish trial - vs. 9
- V. Paul appeals to Caesar - vs. 10-12
- VI. Festus consults with Agrippa - vs. 13-22
 - A. Festus' explanation - vs. 14-21
 - B. Agrippa agrees to hear Paul, being more familiar with Jewish religion - vs. 22
- VII. Paul before Agrippa - vs. 23-27
 - A. The ceremony - vs. 23
 - B. Festus' preliminary remarks - vs. 24-25
 - C. The purpose - to ascertain the charges to pass the case along to Caesar - vs. 26-27
- VIII. TO BE CONTINUED....

Notes

Festus

- Festus Haggen was a deputy sheriff in Dodge City.... wait, wrong Festus!
- Porcius Festus
- Roman Procurator of Judea from about A.D. 59 to 62
- Replaced Felix after he was recalled to Roman after many complaints
- Worked diligently to suppress growing rebellion among the Jews
- Died while in office

Agrippa

- Marcus Julius Agrippa (often called Agrippa II)
- Son of Agrippa I (see Acts 12) and great-grandson of Herod the Great
- Ruled various areas from 48 A.D. until death around 92 or 100 A.D.
- Had the right to oversee the Temple, including appointment of the High Priest
- Accused of incestuous relationship with sister Berenice
- Died with no children and was the last of the Herodian rulers
- Like many Herodian rulers, he had respect among the Jews and seems to have followed enough of their religion to be counted as a Jew

Appealing to Caesar

- Right of a Roman citizen to appeal his case to Caesar
- Protects the Roman citizen from unjust trial and punishment
- The appellant is sent to Rome with a letter explaining the case

Acts 26:1-32

“Paul and the Jews - Part V”

Summary

- Paul gives his defense before King Agrippa
- Paul is deemed innocent, but his appeal to Rome is honored

Outline

- I. Paul's testimony before Agrippa and Festus - vs. 1-24
 - A. Acknowledging his audience - vs. 2-3
 - B. Paul the Pharisee and believer in the resurrection - vs. 4-8
 - C. Paul the persecutor of the Church - vs. 9-11
 - D. Paul on the Damascus Road - vs. 12-15
 - E. Paul's commission - vs. 16-18
 - F. Paul's ministry - vs. 19-23
- II. Festus' reaction - vs. 24-25
- III. Agrippa's reaction - vs. 26-29
- IV. The verdict - vs. 30-32

Notes

Festus

- Porcius Festus, Roman Procurator of Judea from about A.D. 59 to 62
- Seems to have been an honorable governor

Agrippa

- Marcus Julius Agrippa (often called Agrippa II)
- Son of Agrippa I (see Acts 12) and great-grandson of Herod the Great
- Like many Herodian rulers, he had respect among the Jews and seems to have followed enough of their religion to be counted as a Jew

Misc. Notes

- vs. 3 - Agrippa is a much more knowledgeable and experienced to hear a case involving Jewish affairs than any one else Paul is tried before.
- vs. 7 - Paul stays to the fact that he is hated by the Jews for not just believing in the resurrection, but for believing Christ had risen from the dead.
- vs. 22-23 - note that Paul appeals his actions, authority, and doctrine in the Scriptures
- vs. 27 - Paul puts Agrippa in a corner - Does he believe the Scriptures that tell of Christ and not believe in Christ?
- vs. 28 - Maybe the saddest word in the Bible - *ALMOST*
- vs. 30 - Isn't it funny now that Paul is starting to interrogate his interrogators that they should leave so suddenly?
- vs. 31 - Paul is innocent of all charges and has no reason to be in bonds
- vs. 32 - the appeal to Caesar will be honored. On to Rome!

Acts 27:1-44

“The Journey to Rome - Part I”

Summary

- Paul begins his journey to Rome
- Paul is shipwrecked on the island of Malta

Outline

- I. The journey begins in Caesarea - vs. 1-2
 - A. Paul is transferred as a prisoner - vs. 1
 - B. Luke and Aristarchus accompany - vs. 2
- II. First leg of journey - vs. 3-6
 - A. From Sidon to Cyprus to Myra - vs. 2-5
 - B. Change ships at Myra - vs. 6
- III. Second leg of journey - vs. 7-13
 - A. Sailing around Crete - vs. 7-8
 - B. The season of safe sailing has passed - vs. 9
 - C. Paul warns of the coming danger and is ignored - vs. 10-11
 - D. The plan to sail to Phenice - vs. 12-13
- IV. The storm - vs. 14-20
 - A. The ship is driven by the tremendous storm - vs. 14-15
 - B. Cannot make land at Clauda - vs. 16-17
 - C. Trying to survive the predicament - vs. 18-20
- V. Paul's message - vs. 21-26
 - A. His ignored warning - vs. 21
 - B. God's promise of survival and shipwreck - vs. 22-26
- VI. The shipwreck - vs. 27-44
 - A. Drawing near to an unknown land - vs. 27-29
 - B. The crew tries to desert - vs. 30-32
 - C. A last meal on the ship - vs. 33-38
 - D. Heading for shore - vs. 39-40
 - E. The ship is torn apart - vs. 41
 - F. Everyone survives - vs. 42-44

Notes

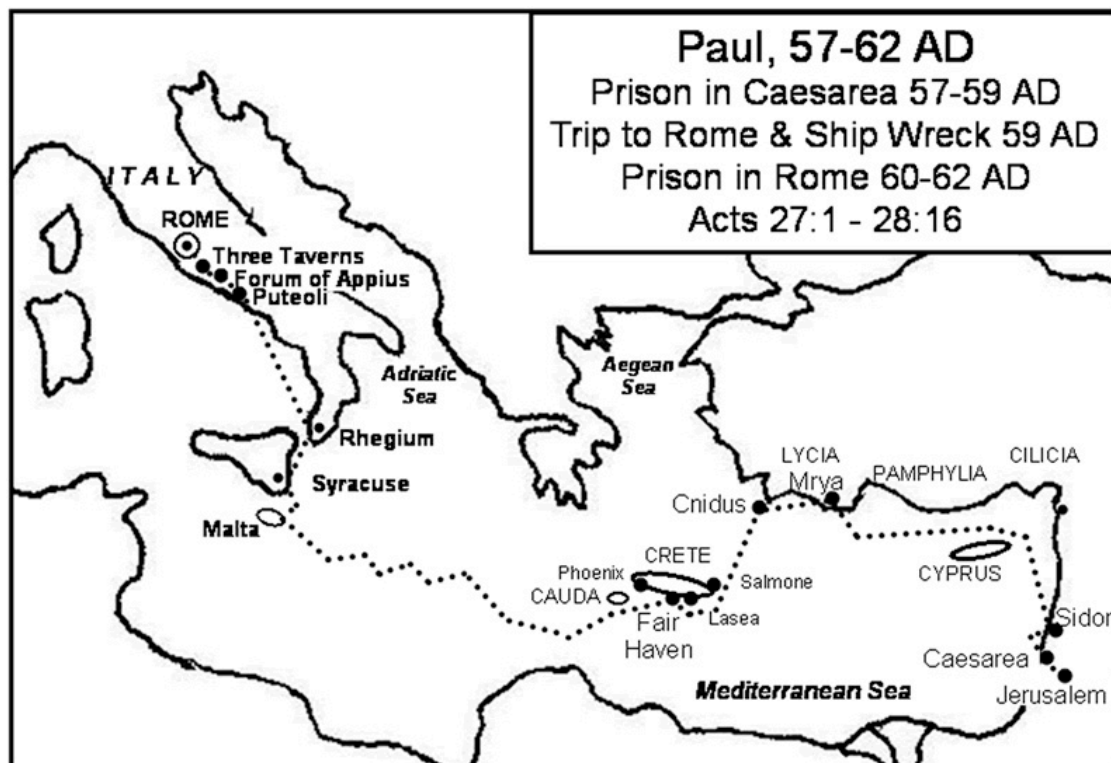
Misc. Notes

- vs. 9 - the fast = Yom Kippur (Day of Atonement), roughly September-October
- vs. 16 and 30 - the “boat” is a smaller vessel on the ship (like a lifeboat)
- vs. 18 - lightening the ship meant they threw all their trade goods overboard
- vs. 19 - Already given up on profit, survival is all that is hoped for
- vs. 28 - fathom = about six feet

Notes

Notes on Places

- Addramyttium - city in western Asia Minor
- Sidon - Former Phoenician city
- Cyprus - island in Mediterranean
- Myra, Lycia - city on southwest Asia Minor
- Alexandria - capital of Egypt, second largest city in Roman Empire
- Cnidus - city on southwest corner of Asia Minor
- Crete - 5th largest Mediterranean island
- Salmone - city on northeast Crete
- “Fair Havens”, Lasea - harbor and city on south central Crete
- Phenice, or Phoenix - port on southwestern Crete
- Clauda - small island southwest of Crete
- Adria - Adriatic sea



<http://www.generationword.com/notes/bible-information/acts-maps.html>

Acts 28:1-31

“The Journey to Rome - Part II”

Summary

- Paul is shipwrecked on the island of Malta
- Paul finally arrives in Rome

Outline

- I. Paul and the viper - vs. 1-6
 - A. The kindness of the local people - vs. 1-2
 - B. Paul is bitten by a viper - vs. 3
 - C. Paul is not harmed and the locals marvel - vs. 4-6
- II. Healing of Publius' father - vs. 7-10
 - A. The hospitality of Publius - vs. 7
 - B. Paul heals Publius' father and others - vs. 8-9
 - C. The gracious send-off - vs. 10
- III. The final leg of the trip - vs. 11-16
 - A. Sailing to Syracuse - vs. 11-12
 - B. In Italy at last - vs. 13
 - C. The reception of Paul by the local Christians - vs. 14-15
 - D. Paul, prisoner in Rome - vs. 16
- IV. Paul's ministry to the Jews in Rome - vs. 17-29
 - A. Paul tells his story to the local Jewish leaders - vs. 17-20
 - B. The Jewish leaders wish to know more from Paul - vs. 21-22
 - C. Paul preaches the Gospel to them - vs. 23-24
 - D. Quoting Isaiah 6:9-10 - vs. 25-27
 - E. Paul again turns to the Gentiles - vs. 28-29
- V. Paul's two-year ministry in Rome - vs. 30-31

Notes

Notes on Places

- Melita - believed to be the modern island of Malta
- Syracuse - city on western shore of Sicily
- Rhegium - town on southern “toe” of Italy, modern Reggio Calabria
- Puteoli - town in eastern shore of Italy, modern Pozzuoli
- Appii forum - post on Appian Way, 43 miles from Rome
- Three Taverns - 18 miles from Rome, place to greet travelers

Misc. Notes

- vs. 7 - Publius - Roman governor of island
- vs. 8 - Doctor Luke describes the illness in detail, thought today to be dysentery
- vs. 11 - Castor and Pollux - twin Roman gods
- vs. 13 - “fetched a compass” - sailed in a circle-like manner
- vs. 16 - “suffered” means allowed. Paul is basically under a form of house arrest.

After Acts

“The Rest of the Story”

The Continuing Life of Paul

- The Book of Acts closes sometime around A.D. 63
- Tradition states that Paul was beheaded under Nero, maybe around A.D. 67-68
 - Paul was possibly about 60-65 years old at his death.
 - As a Roman citizen, he would be exempt from crucifixion
- It is possible that Paul remained a prisoner in Rome during this time
- Paul could have been released (maybe around A.D. 63)
 - Was he found innocent in his appeal to Caesar? - II Timothy 4:17

What Did Paul Do From A.D. 63-67?

- There are places that he is said to have visited that do not fit the narrative in Acts
- Crete - Titus 1:5
- Nicopolis, Macedonia - Titus 3:12
- Spain - Romans 15:28
 - Clement of Rome wrote around 90 A.D. in a letter to Corinthians: "By reason of jealousy and strife Paul by his example pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and in the West, he won the noble renown which was the reward of his faith, having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers, so he departed from the world and went unto the holy place, having been found a notable pattern of patient endurance."
- There are many unreliable traditions about other places, including Britain.

A Proposed Itinerary

- 63-66 A.D.
 - Stops in Crete, Miletus, Colosse, Troas, Philippi, Corinth, Nicopolis, and Spain
- Paul's Second Imprisonment - 67-68 A.D.
 - Possibly arrested in Troas (II Timothy 4:13) or Corinth
 - Taken back to Rome to face trial again before Nero
 - Kept in chains in the Mamertine Prison
 - Writes his "farewell letter" - II Timothy
 - Paul is sentenced to death and executed
 - Tradition says that Paul was taken 1 1/2 miles south of Rome on the Ostian Way and was beheaded near a place called Aquae Salviae.

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

II Timothy 4:6-8

My Theory on Why Paul Was Executed

- Factor #1 - The Great Fire of Rome
 - Began on July 19, 64, and raged for six days.
 - 10 of the 14 districts in Rome were affected, three were completely destroyed
 - Nero, perhaps to deflect scrutiny, blamed the Christians for starting the fire.
 - The Roman Historian Tacitus wrote in A.D. 116:
 - "As a consequence, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but, even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. In accordance, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not as much of the crime of firing the city as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired." (Annals XV.38)
 - If this persecution lasted, Paul would be targeted as a leader of the Christians
- Factor #2 - The Jewish Revolt (66-73 A.D.)
 - Began over religious tensions and tax protests
 - Rome conquered Jerusalem and destroyed the Temple in 70
 - Jews were extremely unpopular in the Empire because of the Revolt
 - Paul, as a Jew, could be targeted or at least discriminated against.
- The changing political and social climate would not bode well for Paul. If he had been cleared before in his appeal to Caesar, he probably would not be so fortunate at a later date.

Paul's Legacy

- Apostle of the Gentiles
- Took Gospel throughout the Roman world
- Wrote 13 books of the Bible (not counting Hebrews)

Fate of Other Prominent Figures in Acts (according to *Foxe's Book of Martyrs*)

- James - stoned by the Jews in Jerusalem in 62
- John Mark - dragged to pieces in Alexandria, Egypt, in 68
- Peter - crucified upside-down in Rome* in 67
- Luke - hanged on an olive tree in Greece in 84
- John - died of natural causes at age 94 in 100 at Ephesus

The Church at the Close of Acts

- Christians were still a vast minority in the populace
- Came to be seen as a separate movement, not as a Jewish sect
- Continued to grow and spread
- Remain fairly unified until the second century