

Acts 13-28

2022, September-November - Auditorium class
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Extended edition

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OVERVIEW OF THE STUDY

In this course our aim is to become familiar with the contents of Acts 13-28 so as to be better able to picture in the mind the countries in which Paul traveled, the itinerary of his journeys, including the cities he labored in and the events that happened in each. We will study about his traveling companions and their work, when and where he wrote his letters with some background of each, and a general chronology of the book. It will be our aim to enable to recall with familiarity where in Acts we can read of the first, second, and third journeys, the Jerusalem meeting, his arrest and detention in Jerusalem, imprisonment in Caesarea, voyage to Rome, and period in Rome. In the course of our study we will witness more examples of conversion, which will shed further light on the gospel plan of salvation. Also, we will be able to further examine as to how the gospel was spread, and the establishment, structure, and work of the early churches. We will see Paul's emphasis on strengthening the disciples. We will have the advantage of studying one of the greatest examples of discipleship in the New Testament, the apostle Paul. The book of Acts contains the confirming testimony to the fact that Paul was indeed an apostle of Jesus Christ.

Study Aids

- *Baker's Bible Atlas* by Charles F. Pfeiffer (Or some other good Bible atlas)
- *New Commentary on Acts* by J. W. McGarvey

Reading and Review

Read **chapters 13-28**. (Reading aloud, it takes about 45 minutes to read the three journeys, **13:1-21:16**, and about 40 minutes to read **21:17-28:31**.)

Review the drill questions on chapters one through twelve. These are found at the end of the class material for chapters one through twelve.)

Paul — the Man

We will study this in class. Room is left to make appropriate notes. Some, if not all, of these will surface and/or affect the portion of Paul's life we are about to study.

1. Place of birth – **Acts 22:3 (9:30; 21:39)**
2. Lineage – **Php 3:5 (Acts 21:23-26; 2Co 11:22)**
3. Citizenship – **Acts 22:25,28,29 (16:37-38; 25:11)**
4. Education – **Acts 22:3 (Php 3:5)**
5. Language – **Acts 21:37,40; 22:1-2 (2Co 11:22; Php 3:5)**
6. Family – **Acts 23:16; 1Co 7:8; 9:5**
7. Religion prior to becoming a Christian – **Acts 26:4,5 (Gal 1:13,14)**
8. Conversion to Christ – **Acts 9:1-19; 22:3-16; 26:9-20**
9. Other name – **Acts 13:9**
10. Special relationship to Christ – **Acts 22:14-15; 26:16-18 (Rom 1:1; 1Co 1:1; 4:17; 7:17,40; 9:1-2; 14:37; etc.)**
11. Special ministry – **Acts 22:21; 26:17-20 (Rom 15:15-21; Gal 2:7-8)**
12. Writings – Thirteen New Testament letters
13. Secular occupation – **Acts 18:3 (1Th 2:9; 2Th 3:7-8)**
14. Physical problems – **2Co 10:10 (?); 12:7-10; Gal 6:11 (?)**

Add others you may discover.

First Preaching Journey: Acts 13-14

1. Drill
 - a. Review previous drill questions, including those on chapters 1-12.
 - b. Paul, the man — see last lesson
2. Read **Acts 13-14**.

Extended class

3. Complete the following columns on the chart (following page):
 - a. **Cities** visited
 - b. **Regions** visited (regions where the cities visited are; regions passed through even if no cities in the region are mentioned specifically)
 - c. **Time** spent in each city or region (words or phrases from the text indicating the amount of time in a city or region)
 - d. **Traveling companions** (record their names on the same line as the city or region where they joined Paul or parted from him)
 - e. **Events** (Make a brief note that will enable you to recall the events of that city or region.)
 - f. In class, we will supply information about any letters Paul wrote on this journey
 - g. In class, we will provide allusions in other scriptures to the events of this journey.
4. Complete the map for the first journey:
 - a. Fill in regions and cities recorded on chart
 - b. Draw lines indicating route of 1st journey from beginning to end. Indicate the direction of travel on your route lines.

First Preaching Journey (Chart)

| City | Region | Time There | Traveling Companions | Ch.:Vv. | Chron. Data | Events | Letters written | Allusions in Other Chapters |
|------|--------|------------|----------------------|--------------|-------------|--------|-----------------|--|
| | | | | 13:1-3 | 45 AD | | | Acts 11:19-20 |
| | | | | 13:4 | | | | |
| | | | | 13:5 | | | | |
| | | | | 13:6 | | | | |
| | | | | 13:6-12 | | | | |
| | | | | 13:13 | | | | Acts 15:36-40 2Co 11:26 –Perga to Ant.? |
| | | | | 13:14-50 | | | | 2Tim 3:10-11 |
| | | | | 13:51 - 14:5 | | | | 2Tim 3:10-11 |
| | | | | 14:6-20 | | | | 2Tim 3:10-11 2Co 11:25 |
| | | | | 14:20-21 | | | | |
| | | | | 14:6 | | | | |
| | | | | 14:21-23 | | | | |
| | | | | 14:21-23 | | | | |
| | | | | 14:21-23 | | | | |
| | | | | 14:24-25 | | | | |
| | | | | 14:25-26 | | | | |
| | | | | 14:26-28 | | | | Acts 15:12 |

First Preaching Journey (Map)



First Preaching Journey: Acts 13-14 (2)

1. Drill
 - a. Review previous drill questions.
 - b. Path of 1st journey with cities visited
2. Read **Acts 13-14**. After reading these chapters, what was the purpose of this journey relative to
 - a. Those lost in sin
 - b. The saved
3. The church in Antioch had a number of “prophets and teachers,” **13:1**. What took place for a year after this church was established? **Ac 11:26**
4. **Ac 13:3** says, “they sent them away” Barnabas and Saul), but **13:4** says they were “sent out by the Holy Spirit.” Explain how *both* are true. (Note **13:2**.)
5. On the island of **Cyprus** ...
 - a. What did Paul do and where did he do it? **13:5**
 - b. Why did Paul sharply rebuke of Elymas and what evidences it was approved by God? **13:9-11**
6. In **Antioch of Pisidia** ...
 - a. What did Paul do and where did he do it? **13:14ff**
 - b. How was he received and how did he react? **13:42-51**
7. In **Iconium** ...
 - a. What did Paul do and where did he do it? **14:1**
 - b. How was the Lord “testifying (“bearing witness” NAS77, NKJV) to the word of His grace”? **14:3**
 - c. How was he received and how did he react? **14:2-7**
8. In **Lystra** ...
 - a. How was Paul treated initially, **14:11-13**?
 - b. To what did Paul appeal as evidence of the eternal, all-powerful, one true God? **14:15-17**
 - c. In a complete turnaround, what happened to him, **14:19**?
 - d. “But,” (“However” NKJV), what happened next, **14:20**?
 - e. In spite of all this, what did Paul do, **14:21-23**?
9. Paul (an apostle) and Barnabas (a prophet) appointed how many elders in each church? **14:23**
10. What Paul and Barnabas do when they returned to Antioch? **Ac 14:27**

Jerusalem Meeting: Acts 15

1. Drill
 - a. Review previous drill questions.
 - b. 1st journey: cities, regions, events, traveling companions, chapters in Acts for 1st journey, chronological data.
2. Read **Acts 15:1-35**.

Evidence will be presented in class to show that the visit to Jerusalem discussed in **Gal 2:1-10** is the same as recorded in **Acts 15**. For now, observe that four, or possibly five, visits to Jerusalem by Paul are recorded in Acts. These are listed below. Become acquainted with each visit. Make brief notes about who accompanied Paul in each, the purpose and results of each, and where he went after he left each time. Gather this information from the context of the following verses.

 - a. **Acts 9:26** (see also **Gal 1:18**)
 - b. **Acts 11:30...12:25**
 - c. **Acts 15:2-4**
 - d. **Acts 18:22**, “went up and greeted the church” - in Jerusalem? Will discuss in class.
 - e. **Acts 21:15**
3. What meeting took place after Paul arrived in Jerusalem *before* the general meeting recorded in **Acts 15:6f**? See **Gal 2:2**.
4. Note in your Bibles (in the sectional headings added by the translators), or in your commentaries, this meeting may be called the Jerusalem “Council.” Look up “council” in a dictionary.
 - a. In what sense, if any, can this meeting be called a “council”?
 - b. In what sense is it NOT a “council”?
5. Answer the following questions. They will serve to show the differences in this meeting and the “councils” and “synods” of today. We will discuss these contrasts in class.
 - a. Who actuated the meeting? See **v2**.
 - b. What was Paul’s attitude toward it? See **Gal 2:1-10**.
 - c. Which churches were represented?
 - d. What was the occasion of it? See **vv1,24**.

The following is taken from *Mosheim’s Historical Commentaries*, Vol. 1, 1852 edition, pp. 196,197. Except for the first phrase, the emphases in bold print are mine, srf.

“XLVIII. **All the primitive churches independent.** Although all the churches were, in this first age of Christianity, united together in one common bond of faith and love, and were in every respect ready to promote the interests and welfare of each other by a reciprocal interchange of good offices; yet with regard to government and internal economy, every individual church considered itself as an independent community, none of them ever looking in these respects beyond the circle of its own members for assistance, or recognizing any sort of external influence or authority. **Neither in the New Testament, nor in any ancient document whatever,** do we find any thing recorded, from whence it might be inferred that any of the minor churches were at all dependent on, or looked up for direction to, those of greater magnitude or consequence: on the contrary, several things occur therein, which put it out of all doubt that every one of them enjoyed the same rights, and was considered as being on a footing of the most perfect equality with the rest. Indeed it cannot, — I will not say be proved, but even be made to appear probable, **from any testimony divine or human** that in this age it was the practice for several churches to enter into, and maintain amongst themselves that sort of association, which afterwards came to subsist amongst the churches of almost every province: — I

allude to...their assembling by their bishops, at stated periods, for the purpose of enacting general laws, and determining any questions or controversies that might arise respecting divine matters. It is not until the **second century** that any traces of that sort of association, from whence councils took their origin, are to be perceived: when we find them occurring here and there, some of them tolerably clear and distinct, others again but slight and faint: which seems plainly to prove that the practice arose subsequently to the times of the apostles, and that all that is urged concerning the councils of the first century, and the divine authority of councils, is sustained merely by the most uncertain kind of support, namely, the practice and opinion of more recent times.”

6. The question: Can Gentiles be saved *by faith in Christ*, or must they become “Jews,” i.e., be circumcised and keep the law of Moses? **vv1,5; Gal 2:3-4**.
 - a. Peter’s address: **vv7-11**
 - i. Peter reminded his brethren that it was *God’s* choice that the Gentiles should be saved by faith, which He made evident by supernatural events in connection with a special mission by Peter. At no time during this entire episode (the one involving Peter’s special mission) had God required the Gentiles to be circumcised or keep the Law. (This mission and its notable events Peter had previously related to his Jewish brethren.) He warns them lest they be found challenging God.
 - ii. What is the event to which Peter refers and where is it recorded?
 - b. Paul and Barnabas’ address: **v12**
 - i. They related how God had confirmed their work among the Gentiles through signs and wonders. They had preached among the Gentiles a gospel of salvation by grace through faith, requiring of them neither circumcision nor keeping the law of Moses.
 - ii. Where are the events they related recorded?
 - c. James’ address: **vv13-21**
 - i. He reminded how even the Jewish prophets foretold the salvation of “the rest of mankind,” i.e., the Gentiles, under the reign of the Messiah.
 - ii. His quote is from **Amos 9:11-12**. Note the bearing James’ application of this prophecy has on the meaning and application of the remainder of Amos’ prophecy, **vv13-15**.

Point: Men are saved *by faith in Christ*, not by being Jews, Americans, white, black, rich, poor, powerful, weak, or moralists. This is indeed “good news!” **Rom 1:16,17; Gal 3:28,29**
7. Should Christians, to be Christians, be required to be circumcised and keep the law of Moses? The emphatic answer of this chapter is, “No!” But, if not under the authority of the Law, how can that Law be used to authorize religious practices today? Think of the application to keeping the Sabbath day ... instrumental music in worship ... polygamy ... “Christian” wars ...?
8. What *reason* is given for the things stated in **v20**? See **v21**. Compare **1Co, chs 8, 10**.
9. A “congregational” meeting concerning this question
 - a. Who participated in this meeting? **vv12,22**
 - b. What decisions were reached in this meeting? **v20...23; v22...27**
10. Who were Paul’s traveling companions from Jerusalem back to Antioch? **vv22,27**

Jerusalem Meeting: Acts 15 (2)

1. Drill
 - a. Review previous drill questions.
 - b. Jerusalem meeting: date; purpose; participants
2. Read **Ac 15:1-35**.

Note: the purpose of this meeting was to unite the Jerusalem church in understanding of the truth on this matter. Note **vv5-6**. Compare **Gal 2:1-10**. Our Study: *How was the truth on this issue established and the church led to an understanding of that truth?*

(Note: Our recent study on “Authority,” Class 11, can be helpful in answering these questions.)
3. Peter’s address, **vv7-12** - Argued from the conversion of Cornelius. See **Ac 10:1-11:18**.
 - a. Did God ever explicitly say what Peter “most certainly understood” [“In truth I perceive” NKJV]? **Ac 10:35**
 - b. What *did* God tell Peter?
 - i. **Ac 10:13 (11:7)**
 - ii. **Ac 10:15 (11:9)**
 - iii. **Ac 10:19-20 (11:12)**
 - c. What specific events that led Peter NECESSARILY to this CONCLUSION?
 - i. **Ac 10:3-6,22,30-32; 11:13-14**
 - ii. **Ac 10:10-17; 11:4-11**
 - iii. **Ac 10:19-20; 11:11-12**
 - iv. **Acts 10:44-46; 11:15-16**

[This one may have occurred *after* Peter made this statement. If so, it served to *confirm* his conclusion.]
 - d. **Ac 10:47** - On what basis did Peter expect his Jewish companions (**10:23; 11:12**) to be able to answer this question?
 - e. **Ac 11:18**. On what basis did his Jewish brethren in Jerusalem (**11:2**) reach this conclusion?

Note: Did God or Peter ever explicitly state what these Jewish brethren at Jerusalem now said they believed?
 - f. His presentation now to the Jerusalem church is this same NECESSARY CONCLUSION: “He made no distinction between us and them, cleansing their hearts by faith.” **Ac 15:9**
 - i. Carefully read **Ac 15:7-11**. Did Peter say anything (any direct statements) about *circumcision*, which was the issue?
 - ii. How did he expect *his audience* to arrive at the truth on this matter?
 - iii. He also argued from the universal Jewish experience of futility under the law, **vv10-11**

From the intolerability of the yoke of the Law plus the Gentiles salvation by faith, he CONCLUDED (“we believe *we* are saved...as *they*”, not, “we believe they shall be saved as *we*”) the *Jews* also “are saved through the grace of the Lord Jesus.” The NECESSARY CONCLUSION is that the Gentiles’ liberty involved Jewish freedom also!
4. Paul and Barnabas’ address, **v12**
 - a. From what did they make their argument?

See **13:7f, 13:46, 14:3, 14:14f** (Gentile sermon), **14:27**.

Compare also **Ac 15:3; Gal 2:2a** - used the same approach in Phoenicia and Samaria, and in the private meeting with the leaders in Jerusalem.

- b. Note that, again, it was left to the audience to draw the CONCLUSION, the ONLY conclusion that could be drawn from the facts presented: God accepted and saved the Gentiles apart from circumcision and keeping the Law.
 - c. Note: Peter's argument also made use of approved precedent, but necessary conclusions were especially obvious. Paul and Barnabas' argument required necessary conclusions, but approved precedent especially stand out. These two are not mutually exclusive logical categories.
 - d. Note that, again, it was left to the audience to draw the CONCLUSION, the ONLY conclusion that could be drawn from the facts presented: God accepted and saved the Gentiles apart from circumcision and keeping the Law.
5. James' address, **vv13-21**
- a. To what did James appeal?
 - b. What principle did James allude to that confirmed Peter's conclusion? **vv14-15**
6. Some practical considerations
- Truth can be arrived at by God's people by rational consideration and discussion of the evidence in God's Word. It is not gained through authoritative decrees of preachers, synods, or churches, human tradition, majority rule, intuition, or even prayer by itself. Let ALL THE FACTS be considered (statements, accounts of actions, necessary conclusions), and be sure that our conclusions HARMONIZE ("agree") those facts.
 - While it cannot be denied that the Holy Spirit guided the apostles in this meeting, and we thus observe the "logic of inspiration," the aim of this meeting was to convince the church, the UNinspired. The approach, then, is both valuable and valid for ascertaining God's truth today. And observe that no miracle was worked, and no new revelation of truth was given, i.e., that was not already latent in the deeds and words - NECESSARY CONCLUSIONS, APPROVED EXAMPLES, AND DIRECT STATEMENTS - of inspired men in the past.
 - Accounts of action and necessary conclusions are to be considered, along with statements and commands, in ascertaining Divine truth.
 - Miracles, new revelation, or other supernatural influences upon the learner are neither needed nor to be expected to ascertain Divine truth today.

Second Preaching Journey: Acts 15:36-18:22

1. Drill
 - a. Review previous drill questions.
 - b. First journey
 - c. Jerusalem meeting
 - i. Date; purpose; participants; where discussed in Paul's letters; traveling companions to and from; where returned to
 - ii. How did the apostles seek to unite the Jerusalem church in understanding the truth?
2. Read **Acts 15:36-18:22**.

Extended class

3. Complete the following columns on the chart:
 - a. Cities visited
 - b. Regions visited (regions where the cities visited are; regions passed through even if no cities in the region are mentioned specifically)
 - c. Time spent in each city or region (words or phrases from the text indicating the amount of time in a city or region)
 - d. Traveling companions (record their names on the same line as the city or region where they joined Paul or parted from him)
 - e. Events (Make a brief note that will enable you to recall the events of that city or region.)
 - f. In class, we will supply information about any letters Paul wrote on this journey
 - g. In class, we will provide allusions in other scriptures to the events of this journey.
4. Complete the map for the second journey:
 - a. Fill in regions and cities recorded on chart
 - b. Draw lines indicating route of 1st journey from beginning to end. Indicate the direction of travel on your route lines.

(Suggestion: use colored map pencils.)

Second Preaching Journey (Chart)

| City | Region | Time There | Traveling Companions | Ch.:Vv | Chron. Data | Events | Letters Written | Allusions in Other Chapters |
|---------------|--------|------------|----------------------|----------|--|--------|-----------------|--|
| | | | | 15:36-40 | 51 AD | | | |
| | | | | 15:41 | | | | |
| | | | | 16:1-3 | | | | |
| | | | | 16:1-3 | | | | |
| | | | | 16:4-5 | | | | |
| | | | | 16:6 | | | | |
| | | | | 16:7 | | | | |
| | | | | 16:8-10 | | | | |
| | | | | 16:11 | | | | |
| | | | | 16:11 | | | | |
| | | | | 16:12-40 | | | | |
| | | | | 17:1 | | | | |
| | | | | 17:1 | | | | |
| | | | | 17:1-9 | | | | ITh 1:5-6,9; 2:1-14. Php 4:15-16 |
| | | | | 17:10-14 | | | | |
| | | | | 17:15-34 | | | | ITh 3:1-6 |
| | | | | 18:1-17 | fall 51AD - spring 53AD. Gallio in Cor. 52AD | | 1 & 2 Thess. | ICo 1:14-; 2Co 1:19; ITh 3:6 |
| | | | | 18:18 | | | | |
| | | | | 18:19-21 | | | | |
| | | | | 18:22 | | | | |
| Jerusalem (?) | Syria | | | 18:22 | | | | |
| | | | | 18:22-23 | | | | |

Second Preaching Journey: Acts 15:36-18:22 (2)

1. Drill
 - a. Review previous drill questions.
 - b. Path of 2nd journey with cities visited
2. Read **Acts 15:36-18:22**.
3. What was a major focus of the second preaching journey according to **Ac 15:36,41; 16:5**?
4. As Paul and Silas visited the churches, “they were delivering the decrees which had been decided upon by the apostles and elders who were in Jerusalem, for them to observe.” **16:4**.
 - a. Why was the Jerusalem church involved in this issue? **Ac 15:1-2,24**
 - b. What did Paul leaders in the Jerusalem church relative to this issue? **Gal 2:6**
 - c. What did both Paul and Peter teach about the jurisdiction of elders? **Ac 20:28; 1Pe 5:2**
5. What did Paul conclude God called them to **Macedonia** to do when the man in the vision asked them to “Come...help us”? **16:9-10**
 - a. Based on the *text*, how did the Lord “open” Lydia’s heart? **16:14**

What does her response indicate about what “the things spoken by Paul” included?
 - b. “Believe in the Lord Jesus, and you will be saved,” **16:31**. Give evidence that this does *not* mean “only believe”...
 - i. from the context, **16:32-34**
 - ii. from what Luke has recorded about conversion previously in Acts
6. What did Paul do for three Sabbaths in **Thessalonica**? **17:2-3**
 - a. Define “argue.” Is arguing wrong? Explain why you answered as you did.

If you have availability to the New Revised Standard Version, compare how it translates **v2**.
 - b. What was he trying to persuade them of and how did he go about it?
7. What was the focus, or main thread, of Paul’s sermon in **Athens**? **17:22-31**
 - a. What did he appeal to in evidence?
 - i. **17:24**. Compare **Rom 1:19-20; Ac 14:15**.
 - ii. **17:28-29**
 - iii. **17:31**
 - b. What was the result? (Do you ever read about a church in Athens?)
8. What did Paul do “every Sabbath” in **Corinth**? **18:4**
 - a. When those he was reasoning with “resisted and blasphemed,” what did he do? **18:6**
 - b. Luke says Crispus “believed in the Lord.” What is the equivalent phrase he when describing what the Corinthians did? **18:8**
 - c. Was the Jews’ charge against Paul true? **18:13**. Compare **6:13-14; 16:21; 17:7**. See **1Pt 4:12-16**.

Third Preaching Journey: Acts 18:23-21:16

9. Drill
 - a. Review previous drill questions.
 - b. Second journey
2. Read **Acts 15:36-18:22**.

Extended class

3. Complete the following columns on the chart:
 - a. Cities visited
 - b. Regions visited (regions where the cities visited are; regions passed through even if no cities in the region are mentioned specifically)
 - c. Time spent in each city or region (words or phrases from the text indicating the amount of time in a city or region)
 - d. Traveling companions (record their names on the same line as the city or region where they joined Paul or parted from him)
 - e. Events (Make a brief note that will enable you to recall the events of that city or region.)
 - f. In class, we will supply information about any letters Paul wrote on this journey
 - g. In class, we will provide allusions in other scriptures to the events of this journey.
4. Complete the map for the second journey:
 - a. Fill in regions and cities recorded on chart
 - b. Draw lines indicating route of 1st journey from beginning to end. Indicate the direction of travel on your route lines.

(Suggestion: use colored map pencils.)

Third Preaching Journey (Chart)

| City | Region | Time There | Traveling Companions | Ch.: Vv | Chron. Data | Events | Letters Written | Allusions in Other Chapters |
|------|--------|------------|----------------------|-------------|--------------------------|--------|-------------------------|-----------------------------|
| | | | | 18:22-23 | 53 AD | | | |
| | | | | 18:23 | | | | |
| | | | | 19:1 | | | | |
| | | | | 19:1-20:1 | 54-57 AD | | 1Co-Spring 57 AD | 1Co 16:8-9 ? 2Co 1:8-9 ? |
| | | | | 2Co 2:12-13 | | | | 2Co 2:12-13 |
| | | | | 20:1-2 | Summer - Fall, 57 AD | | 2Co summer 57 AD | 2Co 7.5ff 2Co 8:6,17 |
| | | | | 20:2 | Winter, 57-58 AD | | Romans, winter 57-58 AD | |
| | | | | 20:3-4 | Spring, 58 AD | | | |
| | | | | 20:5-12 | | | | |
| | | | | 20:13-14 | | | | |
| | | | | 20:14 | | | | |
| | | | | 20:15 | | | | |
| | | | | 20:15 | | | | |
| | | | | 20:15 (KJV) | | | | |
| | | | | 20:15-38 | | | | |
| | | | | 21:1 | | | | |
| | | | | 21:1 | | | | |
| | | | | 21:1 | | | | |
| | | | | 21:2-6 | | | | |
| | | | | 21:7 | | | | |
| | | | | 21:8-16 | | | | |
| | | | | 21:17-23:30 | Pentecost May-June 58 AD | | | |

Third Preaching Journey (Map)



Third Preaching Journey: Acts 18:23-21:16 (2)

1. Drill
 - a. Review previous drill questions.
 - b. Path of 2nd journey with cities visited
2. Read **Acts 18:23-21:16**.
3. Apollos - **18:24-28**
 - a. What was his error? Who taught him the truth?
 - b. Why did the brethren in Ephesus send a letter to the brethren in Achaia?
 - c. When he arrived in Achaia, what did he do that was a great help to the brethren there?
4. Why were the men Paul met in **Ephesus** baptized again? **19:1-6**
 - a. The exorcists in Ephesus, **19:11-20**
 - i. What is an “exorcist”?
 - ii. By whose authority did they claim to practice exorcism?
 - iii. What was the outcome of these events? **vv17-20**
 - b. The riot, **19:23-41**
 - i. What caused this riot?
 - ii. Why did several urge Paul not to enter the theater? (Note **2Co 1:9-10**)
 - iii. The word usually translated “church” in the New Testament is translated “assembly” in **vv32,39,41**. To what does the word refer in each verse?
What is this Greek word and what is the Strong’s number for it?
5. In **Troas**, **20:5-12**
 - a. Why did Paul want to meet with the church? (Compare **14:21,22; 15:36,41; 18:23**)
 - b. On what day did he find the church meeting and why? (Note **Jn 20:1,19,26; Ac 2:1...41; 1Co 16:2**)
 - c. There is no reference to the establishment of the church in Troas in Luke’s record of Paul’s journeys in Acts. However, **2Co 2:12-13** alludes to “open door” being opened to him in Troas. When was this? (Look at your chart and your map to ascertain when this was.)
6. In **Miletus**, Paul had a class with elders of the church in Ephesus **20:17-38**
 - a. Why did Paul say (**v35**) he rehearsed with these elders his attitude and conduct while he was with them (**vv18-34**)?
 - b. As “shepherds” (**20:28**) ...
 - i. How many “flocks” were they to oversee?
 - ii. Which flock or flocks were they to oversee?
 - iii. Read **Eze 34:2-6** for a view of the work of shepherds.
 - c. Is there any evidence Paul “worked hard” while he was in Ephesus to “help” those who were weak financially? If not, based on his discourse (**vv18-34**), how would you interpret “working hard in this manner to help the weak”?
 - d. Jesus said, “It is more blessed to give than to receive.” (**v35**) Is this recorded in the gospels?
 - i. While Jesus did teach giving to the poor (**Mt 19:21**), he also taught his apostles about another kind of giving (**Mt 20:25-28**)—what is it?
 - ii. Which kind of “giving” did Paul focus on in his discussion with these elders?
 - e. Based on Paul’s exhortation to these elders, make some notes as to what the work of elders entail.
7. In **Caesarea**, what did the prophet, Agabus, prophesy would happen to Paul when he arrived in Jerusalem? (**21:8-14**)

Review: Acts 13:1-21:16

WITHOUT YOUR BIBLE OR NOTES, be able to

1. Give the chapters and dates for each journey, and for the Jerusalem meeting.

| | <u>Chapters</u> | <u>Dates</u> |
|-------------------------|-----------------|--------------|
| 1st Journey | | |
| Jerusalem meeting | | |
| 2nd journey | | |
| 3rd journey..... | | |

2. On a blank map, locate the cities and major regions for all three journeys. Use one map for all three journeys, or, three separate maps. Draw lines indicating the route of travel and arrows indicating the direction of travel. The following regions particularly ought to be noted: Syria; Cilicia; Phrygia; Galatia; Cyprus; Asia; Macedonia; Achaia; Greece.
3. Very briefly, recite the events recorded in each city or region. Include the events of **1Th 3:1-6**, **2Co 2:12,13** and **7:5,6** in their proper place.
4. Of Paul’s traveling companions,
 - a. Who left with him of the first journey?
 - b. Who deserted him on the first journey?
 - c. Who left with him on the second journey?
 - d. Who joined him at Lystra on the second journey?
 - e. Who joined him at Troas on the second journey?
 - f. Where was he (“e”) left?
 - g. When did he (“f”) join Paul again?
 - h. How much time elapsed (between “f” and “g”)? What books did Paul write on the second and third journeys. Where did he write each, and when? (Make columns with the following data. Use the back of the page if need be.)

| <u>Book</u> | <u>Journey</u> | <u>Where written</u> | <u>Date</u> |
|-------------|----------------|----------------------|-------------|
|-------------|----------------|----------------------|-------------|

5. What chapters record the establishment of the church in:
 - a. Philippi?
 - b. Thessalonica?
 - c. Corinth?
 - d. Ephesus (the 2 1/2 - 3 year period of labor)?
6. In what chapter is the following recorded?
 - a. Paul’s sermon in the synagogue in Antioch of Pisidia?
 - b. Conversion of Lydia and the jailor?
 - c. Paul’s great sermon on the one true God in Athens?
 - d. Paul’s address to the elders of Ephesus?
7. What were the twofold purposes of the second and third journeys?
 - a.
 - b.
8. The Jerusalem meeting:
 - a. Where did Paul write about it in his letters?
 - b. What was it about?
 - c. What three kinds of evidence did the apostles and prophets appeal to to convince the Jerusalem church of God’s will in the matter?
 - i.
 - ii.
 - iii.

In Jerusalem: Acts 21:17-23:30

1. Read **Acts 21:17-23:30**.
2. The arrest in Jerusalem begins approximately five years of confinement for Paul. This includes a few days in Jerusalem, two years in Caesarea, a six month voyage to Rome, and two years in Rome.
Dates: c. 58-63 AD.
3. This list should help us to apprehend the sequence of events ...
 - 21:17-26**: Meeting with the elders - vow
 - 21:27-36**: Mobbed in the temple
 - 21:37 - 22:21**: Address on the barracks' stairs
 - 22:22 - 22:29**: Roman scourging averted
 - 22:30 - 23:10**: Before the council
 - 23:11**: God comforts
 - 23:12-22**: Jewish plot
 - 23:23-33**: Under guard to Caesarea
4. In the section we are studying, we have two of five defenses made by Paul during this five years:
 - Ac 22:1-21** - Jerusalem, on the stairs of the barracks
 - Ac 23:1-6** - Jerusalem, before the Council
 - Ac 24:1-22** - Caesarea, before Felix
 - Ac 25:6-12** - Caesarea, before Festus (appeal to Caesar)
 - Ac 26:1-29** - Caesarea, before Agrippa
5. What was the focus of his "defense," **22:1-21**? Compare **Ac 1:8; 22:14,15; 26:16**.
It would be good to review your composition of the entire event of Paul's conversion (see your notes on chapter nine).
6. What reason might the "Jews from Asia" (**21:27**) have for being in Jerusalem now? (Note where Asia is on your map) Compare **20:16**.
Therefore, what time of the year would it be?
7. Why did the Jews feel such antagonism toward Paul (Not just the "supposed" incident with Trophimus) ? Consider **Ac 9:29; 13:45-50; 22:21-22; 26:6-9; 28:20; Gal 1:13,14**
8. God told Paul, "Take courage" ("be of good cheer" NKJV) "for..." (**23:11**) What reason did God give? (**23:11**) Compare: **Ac 20:24; 21:13; 1Tim 1:12**
9. Did Paul believe in using the protection of the law? Give evidence for your answer.
10. Chapter **21:20-26**:
 - a. How does the fact of Paul's confrontation with the Judaizers, **Ac 15:1f, Gal 2:1-10**, and that he had already written Romans and probably Galatians bear on the events of this section which were designed to show that he walked orderly, keeping the law? (See **Rom 3:21-22,28; 7:1-4; Gal 2:15-21; 3:23-25**)
 - b. What reason might Paul have had for keeping the law? See **1Co 9:19-23; Rom 13:1-7**.
 - c. Read **1Co 8:7-10, 10:23-33**. When would it be wrong for a Christian who had been a religious heathen to eat meat sacrificed to idols? When would it be right? Apply to a Christian who had been a religious Jew participating in a Jewish custom.
11. What parts of Paul's speech on the stairs of the barracks could be verified by witnesses other than himself (e.g., **23:3**, etc.)? Note also why the testimony of these particular witnesses should be especially weighty with this audience.
12. Does **Acts 23:1** include the time before Paul was a Christian? Compare **26:9**. Read **Pro 14:12**.

In Caesarea: Acts 23:31-26:32

1. Read text.
2. Write a brief phrase identifying the following persons:
 - a. Tertullus
 - b. Felix
 - c. Drusilla
 - d. Ananias (24:1)
 - e. Porcius Festus
 - f. Caesar
 - g. Agrippa
 - h. Bernice
3. How long was Paul in Caesarea?
4. What three chapters in Acts record Paul's conversion?
5. List the rulers Paul stood before in Caesarea and their office:
 - a. **Chapter 24**
 - b. **Chapter 25**
 - c. **Chapter 26**
6. What accusations were leveled against Paul by Tertullus?
Were these accusations true?
7. How long since Paul arrived in Jerusalem, 21:17, until his defense before Felix?
8. Note 24:17. To what does this refer? Note also v26.
9. Check a commentary or Bible dictionary and note Felix and Drusilla's marital relationship.
10. Felix was a civil ruler. Observe his character as reflected in his attitude toward truth, self-control and righteous living, honesty, political ambition. Match with the above the phrases in 24:22-27 that manifest each of these.
Apply to today's politics. (For thought and discussion)
11. Read carefully
 - a. Lysias' letter, 23:25-30, especially v27
 - b. Tertullus' accusation, 24:1-9, especially vv6-7
 - c. Festus' statement, 25:13-21, especially v20 Compare these with the *facts*, and where applicable, *with one another*. Make pertinent notes about discrepancies.
12. The Jews planned to kill Paul, 25:3. Can you recall some of the other times similar action had been attempted against Paul? Put the chapter and verses. Record as many as you can recall. Put a brief note identifying each incident, as in the examples given.
13. Note 26:6-7. What "promise" did the Jews "hope to attain"?
14. Why did Jesus appear to Paul on the road to Damascus? 26:15-20
15. What was the aim of Paul's address to Agrippa? 26:27-29
16. Compare 26:9 with 23:1 and Pro 16:25.

Voyage to Rome: Acts 27:1-28:15

1. Read the text.
2. Trace the voyage on your map.
3. Who were Paul's traveling companions?
4. What time of year was it when the centurion decided to try to make Phoenix?
5. How long did the voyage take?
6. Paul's attitude toward the word of God is beautifully stated in this section. What is it?
7. What was the purpose of the miracles on the island of Malta?
8. What blessing was the storm and shipwreck to the people on the island of Malta?
9. In **2Co 11:25** Paul says, "three times I was shipwrecked." Could this be one of the times? Give reason for your answer.

In Rome: Acts 28:16-31 (Prison Epistles)

1. Read the text.
2. What was one thing Paul continued to do during his two years of imprisonment in Rome?
28:23f,30-31.
3. Paul wrote Ephesians, Philippians, Colossians, and Philemon while in Rome during this imprisonment. These are called, “The Prison Epistles.”
 - a. If you have some Bible study aids (commentaries, helps in your Bible, Bible dictionaries, etc.), read their comments relative to the date and place of the writing of these letters.
 - b. We will discuss briefly these letters in class. It might be helpful to read them.
4. Compare **28:20** with **26:7** and your notes there.
5. Who was the emperor of Rome at this time?

Paul After Acts (Pastoral Epistles)

1. Between first and second imprisonment
2. Indications are that Paul was released and then imprisoned a second time.
 - a. Compare **Php 1:25; 2:23-24; Phm 22** with **2Tim 4:6-8**.
 - b. 1 Timothy
 - i. Is there anything in this letter that would indicate Paul was in bonds?
 - ii. Read **1Tim 1:3; 3:14** and **4:13**. Is there anywhere in the period covered by Acts that this itinerary would fit, and if so, where? (Here is where you need to know the journeys and traveling companions.) Compare also **Acts 20:29**.
 - c. Titus
 - i. Is there anything in the letter to indicate Paul was in bonds?
 - ii. Read **1:5; 3:12**. Is there anywhere this itinerary would fit in the period covered by Acts, and if so, where? (Note: His acquaintance with Apollos could not be before his second visit to Ephesus, **Acts 18:24-19:7**.)
 - d. Between his first and second imprisonment, what places did Paul possibly visit? **Php 2:24; Phm 22 (Col. 4:9); Rom 15:24; 1Tim 1:3; Tit 1:5; 3:12; 2Tim 4:13,20**
3. Second imprisonment
 4. Indications in the second letter to Timothy favor a second imprisonment in Rome in which there was no hope for release but rather an expectation of soon facing death. Certain statements in the book do not fit the itinerary of Acts and point to travels between the first and second imprisonment.
5. "Pastoral Epistles"
 6. First and second Timothy and Titus are called, "The Pastoral Epistles." However, this is a misnomer.
 - a. What is a "pastor"? What else are they called? See **Acts 20:17,18...28**.
 - b. What was the ministry of Timothy and Titus?
 - c. As time allows, we will discuss briefly these letters in class. You might find it helpful to read them.
7. If you have some Bible study aids (commentaries, helps in your Bible, Bible dictionaries, etc.), read their comments relative to the date and place of the writing of these letters.

Final Review

1. Know what chapters the following is found in:
 - a. First journey
 - b. Second journey
 - c. Third journey
 - d. Sermon in Antioch of Pisidia
 - e. Stoned in Lystra
 - f. Jerusalem meeting
 - g. Conversion of Lydia and the jailer
 - h. Establish the church in Philippi
 - i. Establish the church in Thessalonica
 - j. Sermon on one God in Athens
 - k. Establish the church in Corinth
 - l. Two-three years at Ephesus
 - m. Address to elders of Ephesian church at Miletus
 - n. Arrest and events following in Jerusalem
 - o. Confinement at Caesarea
 - p. Defense before the Jewish people
 - q. Defense before the Council
 - r. Defense before Felix
 - s. Defense before Festus
 - t. Defense before Agrippa
 - u. Voyage to Rome
 - v. In Rome
 - w. Three chapters containing record of Paul's conversion

2. Fill in the blanks:

Saul

Saul was born in _____ of _____, a _____ citizen. Religiously, he was of the sect of the _____, and was zealous in persecuting the church. About AD _____, he was on a journey to Damascus to persecute Christians there, when the Lord appeared to him, and three days later he obeyed the gospel. He immediately began preaching the gospel and did so until his death. About AD _____, he and _____ were separated by the Holy Spirit for a special work (Ac 13:1-4).

First Preaching Journey

On this first preaching tour he traveled from Antioch of _____ to _____, where he caught a ship sailing to _____ on the island of _____. There he _____ . From there he went through the whole island to _____, where _____ believed and _____ was struck blind. From there he sailed to _____ in Pamphylia, where _____, who was with them as an attendant, left them and returned to _____. He then went to _____.

_____ of _____ where we find the first record of _____ on this journey. After preaching there two weeks, he was forced to leave town and traveled to _____. There he stayed a long time preaching the gospel, while the Lord was “_____ the word of His grace” through the “_____ and _____” being performed by their hands. Because of an attempt to mistreat and stone them, they fled to _____, where they were first thought to be gods because they _____. But later Paul was _____. _____, just a young man, probably in his teens, may have witnessed all this. Leaving Lystra, he went to _____ and the _____ (14:6). Returning through _____, _____, and _____, he established elders in _____ church. These churches could not have been in existence over _____ years at the most. He then returned to Perga, where he this time _____, and from there went to _____, from whence he sailed back to Antioch of Syria. There he gathered the church together and reported _____ (14:27). He stayed there _____ (14:28).

Jerusalem Meeting

About AD _____, Paul, along with _____, some brethren, and _____ (Gal 2:1), went to Jerusalem as a result of some false teachers who came from there to Antioch teaching that the Gentiles had to be circumcised and keep the law of Moses to be saved. He first met _____ with Peter, James, and John (Gal 2:2), and then in the general assembly the church was instructed on the matter. _____, and _____, and _____, (three types of evidence for ascertaining truth) were appealed to in order to establish the truth on the matter in question. As a result, a letter was written clarifying that the brethren in Jerusalem had not sent these men out teaching this doctrine. Besides Paul and Barnabas, _____ and _____ were sent from the Jerusalem church to Antioch along with the letter to further confirm its message.

Second Preaching Journey

“After some days” Paul suggested to _____ that they return and visit the brethren where they had preached the gospel. However, due to a difference between them over John Mark, Paul took _____ and began his second preaching tour. This was about AD _____. From Antioch of Syria he went through _____ and _____ “_____ the churches” (15:41). After passing through _____, they came to _____, where they picked up _____, who became a close and beloved fellow-worker with Paul. He was likely about _____ years old at this time. “Passing through the cities” they were _____ and the churches were being _____ and _____ (16:4-5). Passing through _____ and _____, having been forbidden by the Holy Spirit to preach in _____ or _____, they passed by _____ and came to _____. Here they saw a vision beckoning them to come over into _____. _____ joined the journey at this point, and they sailed to _____, then to the seaport of _____, and from there they went inland to _____. Here is

recorded the conversion of _____ and the _____. After being released from prison, Paul went to Lydia's house, comforted the brethren, and departed, leaving _____, and possibly _____, there. Passing through _____ and _____, they came to _____, where, according to Paul's custom, he went to the synagogue and taught Christ. However, because of violent opposition by the Jews, resulting in _____ house being assaulted, Paul and Silas were sent away by night to _____, where the people are noted for their attitude toward the word of God (17:11). Leaving _____ and _____ there, Paul again had to leave due to opposition from the unbelieving Jews, and the brethren accompanied Paul by sea to _____. He sent word back by these brethren to tell _____ and _____ to join him shortly. Evidently _____ did and was sent back to Thessalonica to see how the brethren were doing (1 Thess. 3:1-7). Likely, _____ also met him at Athens, from whence he too was sent back to Macedonia, and both of these men later joined Paul at _____ (Ac 18:5). At Athens, a city given to idolatry, Paul preached the great sermon on the one, true, living God. Leaving there, he went to _____, where he met and abode with _____ and _____. This was about AD _____. After receiving the report from _____, Paul wrote _____ . Just a few months later he wrote _____ from this same city. Leaving there with _____ and _____, he went to _____, and from there sailed to _____, where he left them. Promising to return if God so willed, he sailed to _____, and finally returned to Antioch of Syria.

Third Preaching Journey

After having spent some time in Antioch, he left there about AD _____ and passed through _____ and _____, " _____ " (18:23). Passing through the _____ he came to _____ in approximately AD _____, where he spent nearly _____ years of labor. While here he wrote _____, probably in the spring of AD _____. In accord with his itinerary, he sent ahead of him two men who ministered to him, _____ and _____. Possibly being forced to leave before he planned due to the uproar brought about by Demetrius, he left and went to _____ (2Co 2:12), and then to _____, where he wrote _____ in the summer or fall of AD _____. Leaving there he came to _____, where he spent the winter of AD _____ and wrote _____ and possibly _____. From here he had planned to head directly for Jerusalem with a collection for the needy saints there, a collection with which he had been busied on this third journey and which can be read about in his following letters: _____; _____; _____ (book and chapter). However, due to a plot by the Jews, he returned through Macedonia. At _____ he picked up _____ who had been left there _____ years ago. They then came to Troas, where they met with the brethren and broke bread. Paul went by land to _____, where he rejoined the other brethren. From there they sailed to _____, and _____, and _____, and _____ (KJV, NKJV), and _____. Here Paul called for the elders of the church in Ephesus to warn them of apostasy and urge them to duty. Leaving there they went to _____, and _____, and _____, and _____, and _____, and _____, and finally to _____. Here he was arrested in the summer of AD _____.

In Jerusalem

In Jerusalem he made his defense before the _____ on the stairs of the barracks, and then before the _____. The Jews formed a conspiracy to kill him, and the commander, finding out about it, sent him by night under guard to Caesarea.

In Caesarea

In Caesarea he made a defense before _____. However, wishing to do the Jews a favor, he left Paul imprisoned for _____ years. _____ became governor in AD _____, and before him, fearing that he might unjustly be handed over to the Jews, he appealed to Caesar. Before he departed for Rome, however, he had the opportunity to present his case before _____.

Voyage to Rome

Leaving Caesarea in the fall of AD _____, they sailed toward Rome. After stopping at _____, due to the contrary winds they sailed under the shelter of _____, and landed in _____ in _____. Boarding an Alexandrian ship sailing for Italy, they sailed slowly and with difficulty arrived off _____, and then, due to the contrary winds, under the shelter of _____ off _____, and landed at _____. Contrary to Paul's advice, they left this harbor, sailed along close to the island of Crete, then were driven by a violent wind. They managed to sail under the shelter of _____, but, finally, due to the violent storm, after over two weeks and fearing the ship and all aboard would be lost, they ended up on the island of _____. Here they spent _____ months. Then, in the spring of AD _____, they sailed to _____, and _____, and _____. From there they went by land to the _____ and _____ where brethren from Rome met them. Accompanying Paul on this journey were _____ and _____, himself possibly a prisoner.

In Rome

In Rome Paul spent two years _____ and _____ the word of the Lord. During this time he wrote four letters: _____, and _____, and _____, and _____.

After Acts

After his release he wrote two letters: _____ and _____. He was imprisoned again, and facing certain death he wrote _____. According to tradition Paul was beheaded no later than AD 68.

Note: Know the date and location of the writing of all thirteen of Paul's letters. (The date and location of the Galatian letter is not as certain as the rest.)