

# Acts 13-28

Prepared by Steve Fontenot

## Table of Contents

Overview of the Study.....	3
Tentative Schedule of Study.....	4
Paul — the Man.....	5
First Preaching Journey: Acts 13-14.....	6
First Preaching Journey: Acts 13-14 (2).....	10
Jerusalem Meeting: Acts 15.....	11
Jerusalem Meeting: Acts 15 (2).....	14
Second Preaching Journey: Acts 15:36-18:22.....	17
Second Preaching Journey: Acts 15:36-18:22 (2).....	21
Third Preaching Journey: Acts 18:23-21:16.....	22
Third Preaching Journey: Acts 18:23-21:16 (2).....	26
Review: Acts 13:1-21:16.....	27
In Jerusalem: Acts 21:17-23:30.....	29
In Caesarea: Acts 23:31-26:32.....	31
Voyage to Rome: Acts 27:1-28:15.....	33
In Rome: Acts 28:16-31 (Prison Epistles).....	35
Paul After Acts (Pastoral Epistles).....	36
Final Review.....	37

## ***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 learn 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.

### **Suggested study aids**

- 1) *Baker's Bible Atlas* by Charles F. Pfeiffer (Or some other good Bible atlas)
- 2) *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.)

## ***Tentative Schedule of Study***

- Dec. 3 (Sun.) - Introduction: Paul — the man
- Dec. 6 (Wed.) - Introduction: Paul — the man
- Dec. 10 (Sun.) - 1<sup>st</sup> Journey: Acts 13-14 (Cities, regions, traveling companions, verses, map)
- Dec. 13 (Wed.) - 1<sup>st</sup> Journey: Acts 13-14 (Events)
- Dec. 17 (Sun.) - Jerusalem meeting: Acts 15 (Participants, purpose, nature)
- Dec. 20 (Wed.) - Jerusalem meeting: Acts 15 (Participants, purpose, nature)
- Dec. 24 (Sun.) - Jerusalem meeting: Acts 15 (Ascertaining Divine authority)
- Dec. 27 (Wed.) - Jerusalem meeting: Acts 15 (Ascertaining Divine authority)
- Dec. 31 (Sun.) - 2<sup>nd</sup> Journey: Acts 15:36-18:22 (Cities, regions, traveling companions, verses, map)
- Jan. 3 (Wed.) - 2<sup>nd</sup> Journey: Acts 15:36-18:22 (Events)
- Jan. 7 (Sun.) - 2<sup>nd</sup> Journey: Acts 15:36-18:22 (Events, letters)
- Jan. 10 (Wed.) - 3<sup>rd</sup> Journey: Acts 18:23-21:16 (Cities, regions, traveling companions, verses, map)
- Jan. 14 (Sun.) - 3<sup>rd</sup> Journey: Acts 18:23-21:16 (Events, letters)
- Jan. 17 (Wed.) - 3<sup>rd</sup> Journey: Acts 18:23-21:16 (Events, letters)
- Jan. 21 (Sun.) - In Jerusalem: Acts 21:17-23:30
- Jan. 24 (Wed.) - In Jerusalem: Acts 21:17-23:30
- Jan. 28 (Sun.) - In Caesarea: Acts 23:31-26:32
- Jan. 31 (Wed.) - In Caesarea: Acts 23:31-26:32
- Feb. 4 (Sun.) - In Caesarea: Acts 23:31-26:32
- Feb. 7 (Wed.) - Voyage to Rome: Acts 27:1-28:15
- Feb. 11 (Sun.) - Gospel Meeting - Chamberlain
- Feb. 14 (Wed.) - In Rome: Acts 28:16-31
- Feb. 18 (Sun.) - In Rome: Acts 28:16-31 (Prison epistles)
- Feb. 21 (Wed.) - Paul after Acts (“Pastoral” epistles)
- Feb. 25 (Sun.) - Final Review
- Feb. 28 (Wed.) - Final Review

## ***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; 2 Co. 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 (2 Co. 11:22; Php. 3:5)
6. Family – Acts 23:16; 1 Co. 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; 1 Co. 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 (1 Th. 2:9; 2 Th. 3:7-8)
14. Physical problems – 2 Co. 10:10 (?); 12:7-10; Gal. 6:11 (?)

Add others you may discover.

## ***First Preaching Journey: Acts 13-14***

1. Read Acts 13-14.
2. 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. The respective chapters and verses for each line on your chart
  - f. We will supply chronological data in class.
3. 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.

(Suggestion: use colored map pencils.)

## First Preaching Journey (Chart)

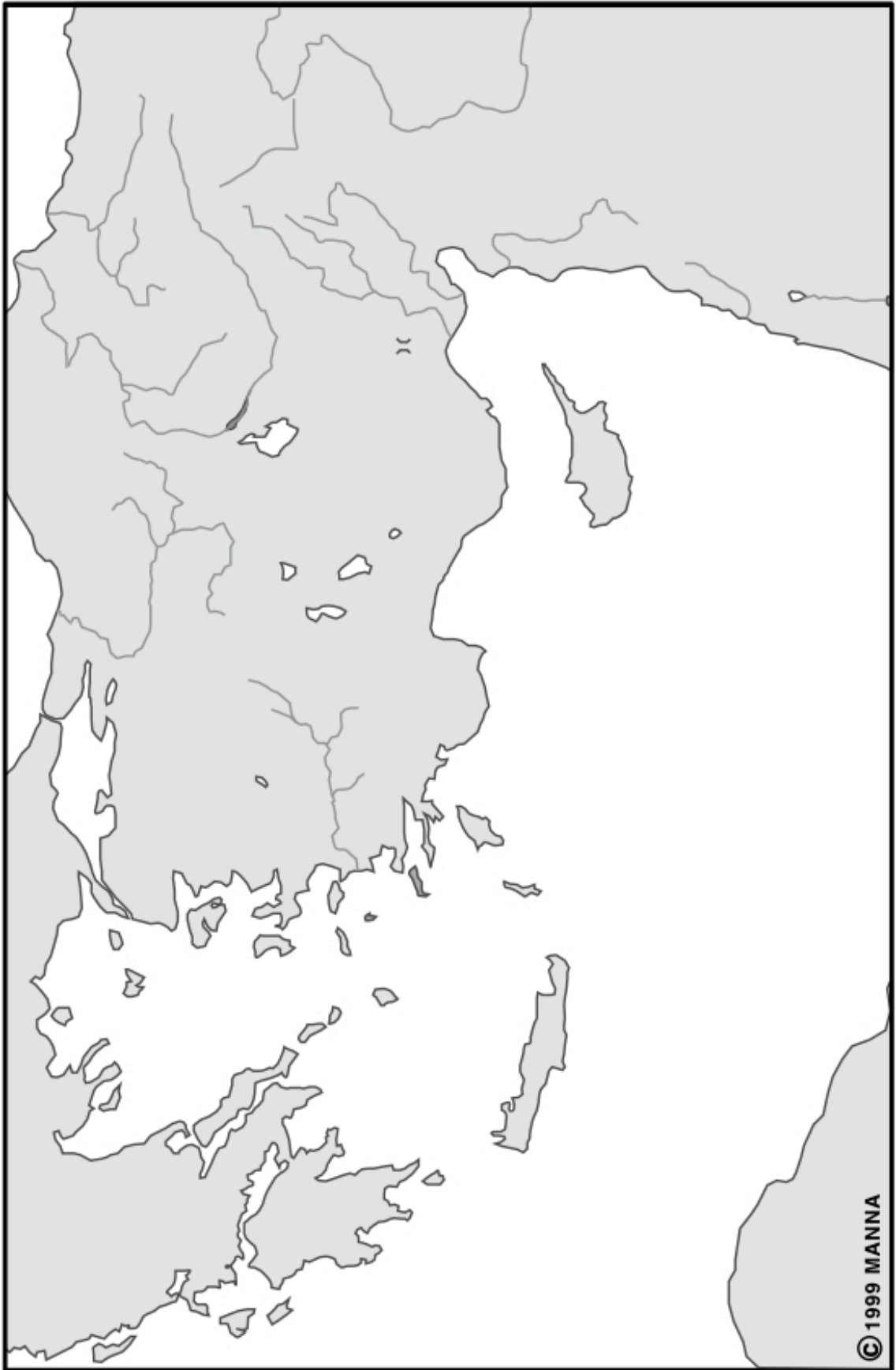
[illegible]

## First Preaching Journey (Chart)

[illegible]



***First Preaching Journey (Map)***



## ***First Preaching Journey: Acts 13-14 (2)***

1. Drill
  - a. Drill work on first twelve chapters.
  - b. First journey: cities, regions, time in each, traveling companions, chapters in Acts for 1st journey, chronological data.
2. Read Acts 13-14.
3. Complete your chart:
  - a. Events (Make a brief note that will enable you to recall the events of that city or region.)
  - b. In class, we will supply information about any letters Paul wrote on this journey
  - c. In class, we will provide allusions in other scriptures to the events of this journey.

## ***Jerusalem Meeting: Acts 15***

1. Drill
  - a. Drill work on first twelve chapters.
  - b. 1st journey: cities, regions, events, traveling companions, chapters in Acts for 1st journey, chronological data.
2. Read Acts 15:1-35.
3. 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 (?)
  - e. Acts 21:15
4. What meeting took place after Paul arrived in Jerusalem *before* the general meeting recorded in Acts 15? See Gal. 2:2.
5. 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"?
6. 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 vs. 2.
  - b. What was Paul's attitude toward it? See Gal. 2.
  - c. Which churches were represented?
  - d. What was the occasion of it? See vv. 1,24.
7. 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.”

8. 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? Vv. 1,5; Gal. 2:3,4.
  - a. Peter’s address: vv. 7-11
    - 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: v. 12

- 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: vv. 13-21
  - 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, vv. 13-15.

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.

- 9. 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? Apply to:
  - a. Keeping the Sabbath day
  - b. Instrumental music
  - c. Polygamy
  - d. "Christian" wars
- 10. What *reason* is given for the things stated in vs. 20? See vs. 21. Compare 1 Co. 8, 10.
- 11. Who were Paul's traveling companions from Jerusalem back to Antioch?

## ***Jerusalem Meeting: Acts 15 (2)***

1. Drill
  - a. Drill work on first twelve chapters
  - b. 1st journey
  - c. Jerusalem meeting: date; purpose; participants; where discussed in Paul's letters; traveling companions to and from; where returned to

2. Read Acts 15:1-35

3. What was the issue? Ac. 15:2; Gal. 2:4,5; 5:6

Note: the purpose of this meeting was to unite the Jerusalem church in understanding of the truth on this matter. Note vv. 5-6. 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?**

4. Peter's address, vv. 7-12
  - a. Argued from the conversion of Cornelius, vv. 7-9 See Ac. 10:1-11:18.
    - i. Peter said, "I perceive...", Ac. 10:35. Did God ever, during this entire episode, explicitly state what Peter said he "perceived"?
    - ii. What did God tell Peter?
      - 1) Ac. 10:15 (11:9):
      - 2) Ac. 10:20 (11:12):
    - iii. Review your notes on Ac. 10:1-11:18 and list the specific events that led Peter NECESSARILY to this CONCLUSION:
      - 1)
      - 2)
      - 3)
      - 4)

[This one may have occurred *after* Peter made this statement. If so, it served to *confirm* his conclusion.]
    - iv. What question did Peter ask his Jewish companions, Ac. 10:47?
    - v. On what bases could they reach a conclusion?
    - vi. Note Ac. 11:18. Did God or Peter ever explicitly state what these Jewish brethren at Jerusalem now said they believed?

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.” vs. 9

- b. Carefully read Ac. 15:7-11. Did Peter say anything (any direct statements) about circumcision, which was the issue?
- c. How did he expect his audience to arrive at the truth on the matter?
- d. He also argued from the universal Jewish experience of futility under the law, vv. 10-11

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!

5. Paul and Barnabas’ address, v. 12

- 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.

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.

6. James’ argument, vv. 13-21

- a. To what did James appeal?
- b. What did he say about Peter’s remarks and the evidence he introduced? vv. 14,15

7. Some practical considerations

- a. 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.

- b. Accounts of action and necessary conclusions are to be considered, along with statements and commands, in ascertaining Divine truth.
- c. Miracles, new revelation, or other supernatural influences upon the learner are neither needed nor to be expected to ascertain Divine truth today.

(Note: I am indebted to a printed lecture by David Koltenbah for much of the above material. srf)



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

1. Drill
  - a. Drill work on first twelve chapters.
  - 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 the apostles sought to unite the Jerusalem church in understanding the truth on this matter
2. Read Acts 15:36-18:22.
3. Complete the following columns on the chart:
4. Cities visited
  - a. Regions visited (regions where the cities visited are; regions passed through even if no cities in the region are mentioned specifically)
  - b. Time spent in each city or region (words or phrases from the text indicating the amount of time in a city or region)
  - c. Traveling companions (record their names on the same line as the city or region where they joined Paul or parted from him)
  - d. The respective chapters and verses for each line on your chart
  - e. We will supply chronological data in class.
5. Complete the map for the second journey:
  - a. 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)

[illegible]

## Second Preaching Journey (Chart)

[illegible]

***Second Preaching Journey (Map)***



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

1. Drill
  - a. Drill work on first twelve chapters.
  - b. First journey
  - c. Jerusalem meeting
  - d. Second journey: cities, regions, time in each, traveling companions, chapters in Acts for 2nd journey, chronological data.
2. Read Acts 15:36-18:22.
3. Complete your chart:
  - a. Events (Make a brief note that will enable you to recall the events of that city or region.)
  - b. In class, we will supply information about any letters Paul wrote on this journey
  - c. In class, we will provide allusions in other scriptures to the events of this journey.

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

1. Drill
  - a. Drill work on first twelve chapters.
  - b. First journey
  - c. Jerusalem meeting
  - d. Second journey
2. Read Acts 18:23-21:16.
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. The respective chapters and verses for each line on your chart
  - f. We will supply chronological data in class.
4. Complete the map for the third 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)

[illegible]

### Third Preaching Journey (Chart)

[illegible]



***Third Preaching Journey (Map)***



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

1. Drill
  - a. Drill work on first twelve chapters.
  - b. First journey
  - c. Jerusalem meeting
  - d. Second journey: cities, regions, time in each, traveling companions, chapters in Acts for 3rd journey, chronological data.
2. Read Acts 18:23-21:16.
3. Complete your chart:
  - a. Events (Make a brief note that will enable you to recall the events of that city or region.)
  - b. In class, we will supply information about any letters Paul wrote on this journey
  - c. In class, we will provide allusions in other scriptures to the events of this journey.

## **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.

Chapters

Dates

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 1 Thess. 3:1-6, 2 Cor. 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")?
5. What books did Paul write on the second and third journeys. Where did he write each, and when?

Book

Journey

Where written

Date

a.

b.

c.

- d.
  - e.
6. 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)?
  7. 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?
  8. What were the twofold purposes of the second and third journeys?
    - a.
    - b.
  9. 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: 58-63 AD.
3. Write a short heading for, or concise description of, the events in the following sections. This should help us to apprehend the sequence of events and provide a usable list for review.

21:17-26:

21:27-36:

21:37 - 22:21:

22:22 - 22:29:

22:30 - 23:10:

23:11:

23:12-22:

23:23-33:

4. In the section we are studying, we have two of five defenses made by Paul during this five years:
  - a. Ac. 22:1-21 - Jerusalem, on the stairs of the barracks
  - b. Ac. 23:1-6 - Jerusalem, before the Council
  - c. Ac. 24:1-22 - Caesarea, before Felix
  - d. Ac. 25:6-12 - Caesarea, before Festus (appeal to Caesar)
  - e. Ac. 26:1-29 - Caesarea, before Agrippa
5. What was his “defense,” 22:1ff? Compare Ac. 1:8; 22:14,15; 26:16.
6. It would be good to review your composition of the entire event of Paul’s conversion (see your notes on chapter nine).
7. 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?

8. 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
9. Why would what God said to Paul (23:11) give him courage? Consider:

Phil. 1:23-24; 2 Tim. 4:6-8; Heb. 2:15

Ac. 20:24; 21:13; 1 Tim. 1:12

Note Phil. 1:12-18, written from prison in Rome.

10. Did Paul believe in using the protection of the law? Give evidence for your answer.

11. 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 1 Co. 9:19-23; Rom. 13:1-7.
  - c. Read 1 Co. 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.
12. What parts of Paul's speech on the stairs of the barracks could be verified by witnesses other than himself? Note also why the testimony of these particular witnesses should be especially weighty with this audience.
13. Does Acts 23:1 include the time before Paul was a Christian? Compare 26:9. Read Prov. 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 verse 26.
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 (make appropriate notes)
  - a. The truth
  - b. Self-control and righteous living
  - c. Honesty
  - d. Political ambition
11. Match with the above the phrases in 24:22-27 that manifest each of these.
12. Apply to today's politics. (For thought and discussion)

## 13. Read carefully

- a. Lysias' letter, 23:25-30, especially vs. 27
  - b. Tertullus' accusation, 24:1-9, especially vss. 6-7
  - c. Festus' statement, 25:13-21, especially vs. 20 Compare these with the *facts*, and where applicable, *with one another*. Make pertinent notes about discrepancies.
14. 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.
15. Note 26:6-7. What "promise" did the Jews "hope to attain"?
16. Why did Jesus appear to Paul on the road to Damascus? 26:15-20
17. What was the aim of Paul's address to Agrippa?
18. Compare 26:9 with 23:1 and Prov. 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?  
Saturday, May 13, 2000
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 2 Cor. 11:25 Paul says, "three times I was shipwrecked." Could this be one of the times? Give reason for your answer.

***Voyage to Rome (Map)***



## ***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

Indications are that Paul was released and then imprisoned a second time.

- a. Compare Php. 1:25; 2:23-24; Phm. 22 with 2 Tim. 4:6-8.
- b. 1 Timothy
  - i. Is there anything in this letter that would indicate Paul was in bonds?
  - ii. Read 1 Tim. 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 likely visit? Php. 2:24; Phm. 22 (Col. 4:9); Rom. 15:24; 1 Tim. 1:3; Tit. 1:5; 3:12; 2 Tim. 4:13,20

### 2. Second imprisonment

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.

### 3. “Pastoral Epistles”

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.
- ### 4. 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 \_\_\_\_\_ (2 Cor. 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 \_\_\_\_\_, 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 loss, 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.)