

Lesson 49 Acts of the Apostles 14 – 28

STUDY QUESTIONS

1. Which apostle dominates the last part of Acts? What is his background? See Galatians 1. What does Jesus say of him in Acts 9:15?
2. Follow each missionary journey of Paul on the map so that the names and their locations become familiar. Atlas B32-33
3. What is the controversy raised in the Jerusalem church because of Paul's missionary success? How is it solved?
4. What is Paul's pattern of evangelism when he enters a new town? Compare Paul's preaching in ch. 13 to the preaching of Peter 10:36-48.

Isaiah 56:6-8 or 49:1-6 and prayer. The opening readings from Isaiah stress that the Messiah will bring salvation to the ends of the earth. The Apostle Paul will be the agent of God carrying that news far and wide. He, in the power of the Spirit, will bring the Truth of Jesus Christ, Son of God, Saviour, to the Roman world. His conversion blossomed from the seed planted when Saul beheld the bloody, brutal, but beautiful death of Stephen.

Upon St. Paul's extraordinary call the Church expanded over the world. One tradition tells us that he was "bandy-legged, and red-haired." Whatever his external appearance, his keen intelligence gave theological form to the Gospel. True to his rabbinical training, his theology was expressed in terms of real life experience. Wherever he went he was able to gather people by his preaching, though he often complains that he isn't eloquent. Though envy and hatred of the Jews run him out of town after a short time, he always leaves behind him a vibrant faith community. Of course, Paul would disclaim it to be his work; it is the work of the Spirit. Once the baptism of the Holy Spirit came upon even a small number, Paul could move on to a new community because the Spirit would build up, guide and teach the new believers.

The preaching of the Gospel caused trouble everywhere. Paul's

pattern was to enter a community and seek out the local synagogue. There he, as a rabbinical visitor, would be asked to speak after first treading from the sacred books. He lost no time in proclaiming that the long awaited Messiah had come, had died at the hands of the Jews and Romans, but had risen from the dead. He preached convincingly that there was no other name under heaven by which a man could be saved. This would invariably split the congregation. All would be astounded at this word, a few would believe, but after a day or two, vigorous opposition would arise. From city after city he was forced to flee. Sometimes he would leave Silas or Timothy behind to finish organizing a church before they, too, were forced on.

Initiation of Gentiles into the new Church had to be threshed out. After giving the Jews a chance to accept their Messiah, he would turn to the Gentiles. There he would receive a much more tolerant reception, and many Gentiles believed in and accepted Jesus as their Savior. They, with whatever few Jews had accepted the word, would form the nucleus of the new church of the area. It was not Paul's practice at any time to first make the Gentiles Jewish proselytes by circumcising them. After returning from his First Missionary Journey, a group of Jewish believers from Jerusalem visiting in Antioch were appalled when they heard of his methods. As a result Paul and Barnabus were compelled to take their case to the First Council of the Church held in Jerusalem. Would Gentiles first have to become Jews in order to become Christian? Was Christianity merely a Jewish sect? Some obviously saw it in just that way. They believed Christ to be the culmination of Judaism, and those embracing Christ were embracing Jewishness first, and Jesus second.

The First Council of the Church was called in Jerusalem. The Council, led by Peter and James (the "brother of the Lord" who, when Peter went on to Antioch, became the leader of the church in Jerusalem) after some bitter disagreements, finally concluded on the advice of James and Peter (who spoke of what happened to Cornelius household), that there would be only four things held over from Judaism that would be required of new Gentile converts: they would abstain 1) from pollutions of idols, 2) from unchastity, 3) from meat that had been strangled, 4) and from eating blood. This Council

perhaps did not fully recognize it was establishing Christianity as something quite separate from Judaism that had birthed it. The letter written by the Council was taken by Barnabus and Paul back to Antioch.

A constellation of wonderful people helped Paul in his ministry.

Many of them were extremely strong Christians, if not quite as strong as Paul himself. Beginning his formal ministry with Barnabus, Paul was at first the second string player. It was Barnabus who was leading the Antioch church and he merely sought out Paul to help. However, sometime on the First Missionary Journey into Cilicia Paul gained the ascendancy, not because of any power play, but because of his natural gifts enhanced by the Spirit to make him the greater preacher of Christ. This can be seen when the people of Lystra mistake Paul and Barnabus as incarnated Greek gods. Barnabus was recognized as the leader; they called him Zeus, but Paul was called Hermes because he was the chief speaker. By the time the trip ended it was Paul who had taken leadership. Perhaps it was the aftermath of this that made Barnabus sensitive when, as they start their second journey, Paul balks at taking John Mark with them again. Barnabus is credited with being a good Christian man, but fiery Paul is in a class by himself. John Mark, a young man who will be a companion of Peter and later again of Paul, is also to be the writer of the gospel which bears Peter's imprint. At this point there are no written gospels. The words of Jesus and the gospel itself are handed on by word of mouth guarded by the Holy Spirit. In these early years, if there is a written account of any kind for instruction of new converts, it may have been the book of James compiled by the brother of the Lord which leans heavily on the Sermon on the Mount that was circulating at the time in Matthew's collection. Ecclesiasticus and the Wisdom of Solomon were also used as catechetical texts before the gospels were written.

Many friends and fellow workers establish young churches.

Sometime early in the First Missionary Journey John Mark becomes homesick or for some reason turns back. Paul, therefore, does not want him as one of the missionaries the next time he and Barnabus

prepare to go out. Barnabus disagrees strongly, separates from Paul and takes Mark; while Paul sets out with Silas. As they retrace the ground covered on the first trip, they find the young churches are really established; this can only be the work of the Holy Spirit - there is no central office sending out leadership packets with educational materials for organizing seminars. At Lystra he meets Timothy whose mother is a Jew, his father a Greek. It was the mother who determined the religion of the child in Judaism, so Timothy is a Jew but uncircumcised. His mother became a believer the first time Paul came to their town, and Timothy is a believer, too, with promising gifts. He will be of value to the missionary enterprise only if he is a circumcised Jew who can go into synagogues to preach. Timothy is a Jew and should have been circumcised, therefore, Paul circumcises him, not however, to make him a Christian. He will be a valued friend and fellow missionary with Paul.

Because of a vision he has in Troas, Paul crosses to Europe. In a dream a Greek begs him to come to Macedonia. Once there he experiences success along with continued trouble. One step ahead of his persecutors, he establishes churches which will stand the test of time. In Philippi he converts a woman of Thyatira, Lydia, who becomes a staunch Christian. People in these Greek communities came from all over the Mediterranean world. Also in Philippi he and Silas end up in prison after Paul delivers a slave girl from a divination spirit thus spoiling her owner's profit. The supernatural release by an earthquake is used to convert the jailer and his family. The city's magistrates find out that Paul is a Roman citizen, apologize for the beating, but also ask him to leave town. In Thessalonica the trouble stirred up by the Jews is so intense that the new believers send Paul and Silas away by night. Berea promises better results among the Jewish community except that troublemakers follow from Thessalonica; Paul must set sail for Athens leaving Silas and Timothy to start a church before they follow him. In Athens Paul listens to the disputes of philosophers in the Aeropagus; taking the platform he preaches the gospel of Jesus. He couches his talk in terms he thinks they will respond to, and though some are converted it is only a few. The rest surfeited with ideas think resurrection is a novel one, but it is

not I their style to make a commitment. Paul goes on to Corinth where Silas and Timothy eventually catch up with him.

Corinth will be a community of great importance. Here under the gaze of the Acracorinth, a high flat topped promontory with its great temple to Diana and its hundreds of temple prostitutes, Paul will settle down for a year and a half preaching and teaching. Corinth is one of the most cosmopolitan cities of the empire, only recently rebuilt. This community that becomes so dear to his heart will also be one of his greatest crosses. The turmoil arising there will cause him to write at least four letters in time to come, as well as to make some disciplinary visits. It is at Corinth that Paul meets a couple who will be important to him and to the missionary effort. They have recently come from Rome where Claudius Caesar has quelled a riot centered around a “Chrestus;” probably, as elsewhere, a fight between the new sect of Christians and the Jews. To stop it Claudius has exiled all Jews which means all Christians as well. The date of Paul’s meeting Priscilla and Aquila can be set at AD51. They share the same trade of tent making, so while he lives in Corinth Paul makes his home with them. He leaves after another Jewish rampage, and takes this couple with him to Ephesus. Then he journeys on to the home base at Antioch, the second missionary round completed.

Paul begins a third journey. Though the text says Paul spent some time in Antioch, within a sentence the narrative takes up Paul’s third sweep of visiting his churches. This time he travels through Syria preaching all the way. By now there is in each city a Christian church with “brethren” to greet him. In an interlude in the narrative we are told about Apollos a fervent missionary who has, however, had only John’s baptism of repentance. Priscilla and Aquila in some restaurant over coffee talk to him about what they sense is missing in his experience. We can rightly surmise from the following story about baptism in the Spirit that this is exactly what he is missing. They are probably the instruments who supply this lack through prayer and the laying on of hands, and Apollos goes to Achaia (Corinth) in the Spirit. In time to come this well-meant, but over enthused ministry of a

newly baptized-in-the-Spirit preacher will cause Paul a great deal of trouble.

Baptism in the Holy Spirit is the key. Promised from the beginning of Jesus’ ministry, the Baptism in the Holy Spirit is essential to all new converts (in the Church this becomes the Sacrament of Confirmation). It is the dimension that bestows Spirit power to proclaim the Good News that God has visited and saved His people, and it is demonstrated by a new interior life. This is the key to understanding Paul as he confronts twelve converts in Ephesus who have that vitality still missing from their lives. For two to three years Paul lives in Ephesus with great miracles attending his ministry. At one point many are inspired to burn magic books worth a fortune to their owners. Finally decrease of interest in and sales of objects of the goddess Artemis bring the wrath of artisans and merchants who depend on such trade, and two of Paul’s friends, Aristarchus and Gaius, are beaten in his place. A wise town clerk is able to quiet and dismiss the crowd. But Paul is off to Macedonia accompanied by friends whom we will meet again in his letters.

There is trouble ahead for Paul. After correspondence including some angry letters to Corinth from Ephesus, we surmise that he did travel to Corinth again during this Macedonian trip. Then he heads back to Jerusalem. With a stopover at Miletus, he gives the elders from Ephesus, who have come down to the ship to say good-bye, their last instructions. He will not see them again. After a trip that is given in detail, Paul arrives in Jerusalem where he is viewed with suspicion by the Jewish Christians as one who betrayed his Jewishness in his zeal for converts. In order to prove that he has not personally deserted Judaism, he takes a seven day traditional vow, presenting an offering at the Temple each of the seven days. During this time, some of the Jews from Asia Minor recognize him. They start a riot by mistakenly believing that Paul has brought a Gentile into the court of the Temple meant only for Jews. The penalty is death. The ensuing riot forces the Roman centurion to place Paul in protective custody. During an examination demanded by the Sanhedrin, Paul is slapped in the mouth for rash words spoken to the High Priest. He immediately apologizes saying he didn’t recognize the man does this refer to a

trouble of health mentioned in the letters? Is there something wrong with Paul's eyes? The Jews will not be satisfied until he is dead, and an ambush is planned which is thwarted by Paul's nephew alerting the Roman centurion. Lysias, the centurion, along with Julius, the centurion in charge of prisoners on the boat to Rome, come through as men who are just and fair.

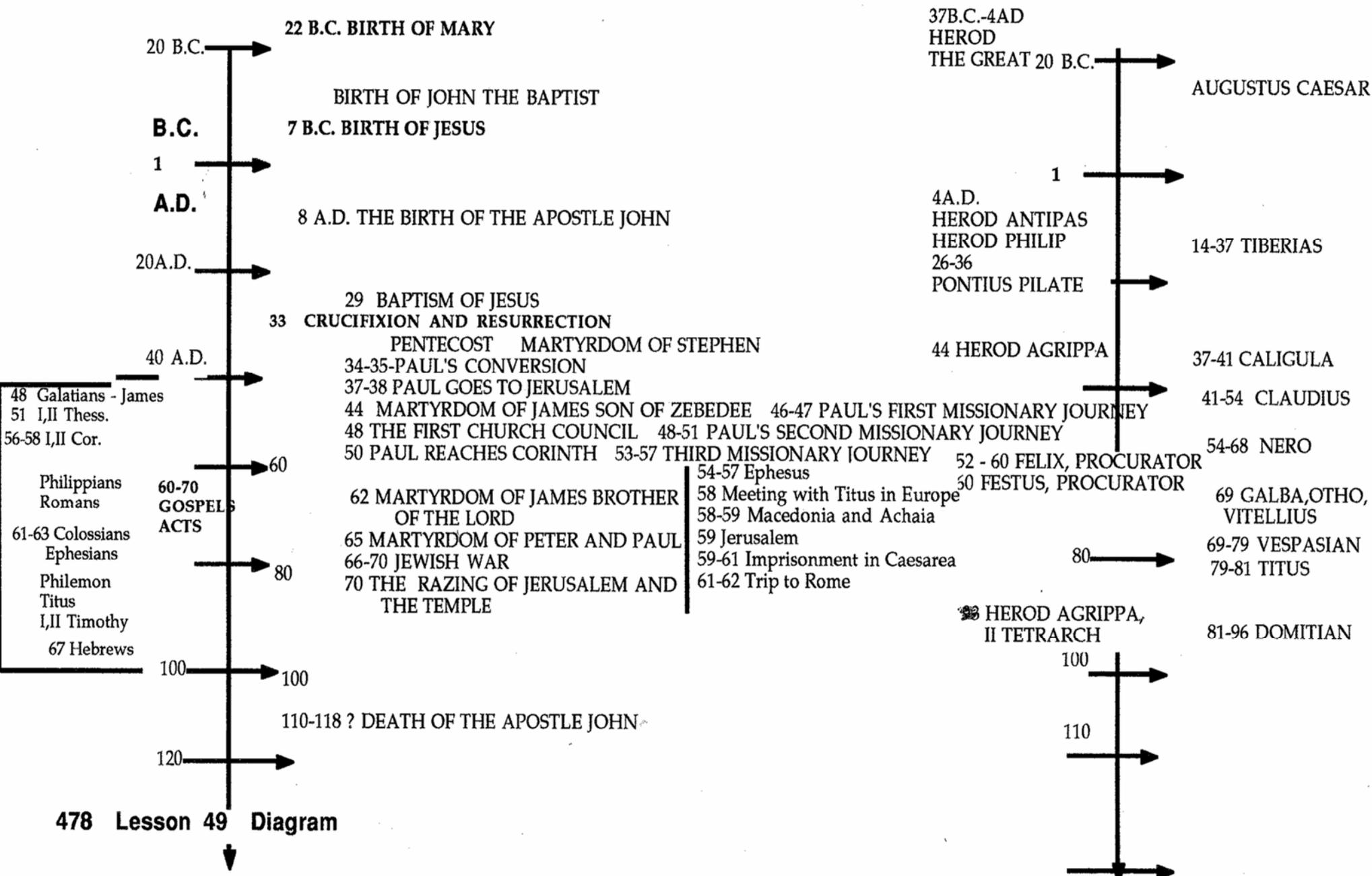
Paul is taken to Caesarea under house arrest for two years. The first governor who hears the case, Felix, is inept and evidently hopes for some kind of payoff. The second, Festus, immediately tries to come to terms with Paul's case. In talking it over with Agrippa who is called king as a matter of recognizing his royal blood (Agrippa I was his father and he is an adviser on Jewish affairs to Rome), they agree that had not Paul called upon his right for a hearing by Caesar's court, none of the charges are valid. He could go free. Paul, however, is afraid of the long arm of his Jewish enemies in Jerusalem.

What happens to Paul afterward? The trip to Rome is a masterpiece of first person narrative written by Luke about the fateful journey. Eventually, against all odds, Paul arrives in Rome. Evidently Claudius is dead, his anti-Jewish edict revoked, and his successor, Nero, under whom Paul will eventually die, is the new emperor. With this last knowledge of him about the year AD61 the book closes leaving the future of Paul up in the air. There is plenty of time for future adventures before his death in AD 65. Tradition tells us he established the Church in Spain before his final arrest and execution.

Audio-visuals are available to accompany this lesson.

Lesson 49 Acts 14 - 28

FOLLOW THE TWO MISSIONARY JOURNEYS OF PAUL ON MAP B32-B33
 DATES ON THIS CHART ARE ONLY APPROXIMATE



Lesson 49
Acts of the Apostles 14 - 28
Synopsis

14. Paul preaches in the synagogue unbelieving Jews stir up Gentiles the truth witnessed to by wonders people divided, try to stone them they fled to Lystra and Derbe and surrounds, preaching at Lystra Paul heals a cripple "the gods have come down to us in the likeness of men" worship them as Zeus and Hermes Jews from Antioch and Icanium persuade people to stone Paul *he* is stoned till supposed dead disciples prayed over him he rose and entered the city went on with Barnabus to Derbe then they retraced their steps healing, strengthening, exhorting, appointing elders in each church with prayer and fasting they committed them to the Lord then they sailed to Antioch where they stayed for some time
15. a circumcision party visits Antioch raises dissension over Gentiles who have become Christians but without Jewish rites Paul, Barnabus go to the apostles to receive apostolic confirmation to Jerusalem by way of Phoenicia and Samaria winning converts at this First Church Council Paul, Barnabus report successes among Gentiles: Peter says that the Spirit makes no distinctions

James the brother of the Lord suggests the final resolution:

- 1) abstain from idols
- 2) from unchastity
- 3) from what is strangled
- 4) from blood

don't offend Moses and the Law this message is sent with Judas (Barsabbas) and Silas (Silvanus) Paul and Barnabus continue teaching, preaching in Antioch Second Mission Journey begins sharp contention over John Mark so Barnabus took Mark to Cyprus Paul took Silas to Syria and back through Cilicia revisiting churches then on to Derbe and Lystra

16. Timothy is circumcised by Paul Holy Spirit forbids going into Asia so they go to Troas Paul has a vision of a man who beckons them to Macedonia language changes to "we" and "us" from "They" (Luke's journal begins) then to Samothrace, Neopolis and Philippi (a leading Roman colony) on the Sabbath by the riverside met women at a place of prayer Lydia of Thyatira was baptized they stayed at her house Paul casts out a slave girl's spirit of divination her owners cause trouble magistrates beat Paul and Silas imprisoned, fastened in stocks they pray and sing hymns an earthquake frees everyone, the jailer is about to kill himself supposing prisoners escaped

Paul, Silas convert his household baptized, they believed God magistrates to let them go Paul has Roman citizen rights left the city and went to Lydia's exhorted her household

17. on through Amphipolis, Apollonia at Thessalonica he preaches three weeks in the synagogue "this Jesus is the Christ" attack on the house of Jason where they were staying left by night to Berea preached in the synagogue Jews received the news eagerly Jews, Greek men, women believe Jews of Thessalonica come they stir up trouble Silas, Timothy remained behind Paul went by sea to Athens while he waited, he engaged the philosophers of Athens who spent their time in hearing or telling something new preaching on "the unknown God" only a few believed Paul's word
18. we went to Corinth Emperor Claudius expelled Jews from Rome; Priscilla, Aquila, too they and Paul are tent-makers he lives with them in Corinth preaching every Sabbath in the synagogue; from Macedonia Silas, Timothy arrive Jews oppose Paul, wins Gentiles Titius Justus, Crispus-Sosthenes believed the Lord, many baptized Paul stayed a year and a half Jews bring a complaint to Gallio

Proconsul of Achaia, throws it out but they beat Sosthenes Paul, Priscilla, Aquila go to Syria at Cenchreae on the way he cuts his hair for a vow (a temporary Nazirite vow) at Ephesus he leaves the couple then to Caesarea, back to Antioch Third Missionary Journey back through Galatia and Phrygia while Apollos comes to Ephesus powerful in scriptures, he lacks infilling of the Holy Spirit he meets Aquila and Priscilla then he goes to Corinth preaching Paul arrives back at Ephesus some had not received the Spirit laid hands on, they prophesied and spoke with tongues for three months Paul argued in the synagogue; then left argued daily in a hall for two years so both Jews and Greeks heard the word of God miracles God did through Paul false exorcists are overcome by a demented man believers burned magic books he stayed awhile, sent Timothy and Erastus to Macedonia, Achaia silversmiths of goddess Artemis cause a riot; Gaius, Aristarchus Macedonian traveling companions dragged by the crowd to theater a rare town clerk quiets the mob

19. Paul departs for Macedonia encouraging his young churches three months spent in Greece plot by the Jews sends him back

20.

- through Macedonia with Sopater Aristarchus, Secundus, Gaius Timothy, Tychicus, Trophimus these went ahead, waited at Troas we went to Philippi for the Feast of Unleavened Bread (Passover) now Easter then to Troas for seven days on first day of the week they gather to break bread Paul gives an endless sermon Eutychus falls from the window dies, but raised up by Paul the companions set sail for Assos they met Paul who came by land then to Mitylene, Chios, Samos Miletus, hastening to Jerusalem to be there on Pentecost Ephesus elders come to Miletus Paul preaches, says good-bye the Holy Spirit says in Jerusalem he faces affliction for the faith leaves the elders as overseers of the church "a flock which He obtained with His own blood " uses himself as the example kneels down and prays with them who would see his face no more
21. sailed to Cos, Rhodes, Patara, Phoenicia, passing Cyprus on left then Tyre, the Holy Spirit told Paul not to go to Jerusalem he goes on, prepared to die and stays at Mnason's house Paul meets James and the elders circumcision party still a problem to prove you are a Law keeper take four men, pay their expenses to finish up their time under a vow
- next day Paul took the men purified himself, went to Temple presented the offering for all causes a riot led by Asian Jews try to kill him for supposing a Gentile brought into the Temple Tribune Claudius Lysias came arrested Paul, saving his life from violence of the people soldiers had to carry him out Paul says he is Roman citizen a Jew, he asks to be allowed to preach; they listen to his story before he was through took up their shout against him about to be scourged he calls upon Roman citizenship next day the tribune takes him to the Council
22. Paul speaks to the Council Ananias has him sit Jack on mouth he calls him a whitewashed wall retracts it (eyesight problem?) pits Pharisee against Sadducee over resurrection and angels a riot ensues, tribune takes him safely back to the barracks 40 take oath to kill him
23. ambush learned by Paul's nephew tribune takes Paul away at night with 200 soldiers, 70 horsemen 200 spearmen far as Antipatris then horsemen on to Caesarea to Felix the Governor, where he's under guard in Herod's praetorium
24. Ananias and Tertullus come lay the case before the governor flatter Felix, and Paul flatters Tim Felix knows about The Way Paul in custody with privileges held for two years Felix and Drusilla talk to him succeeded by Porcius Festus
25. Festus came into the province and went up to Jerusalem from Caesarea, there informed by Jews against Paul, who again ask he be sent to Jerusalem so they could ambush him back in Caesarea he allows Jews to bring their case against Paul about to be sent to Jerusalem Paul appeals to Caesar King Agrippa II (greatgrandson of Herod Great) and Bernice come to Caesarea to talk to Festus about Paul, and want to hear him Festus admits no valid charge seeks Agrippa's advice
26. Agrippa allows Paul to speak Paul makes eloquent defense appeals to Agrippa's knowledge of the prophets and Moses Festus calls Paul mad Paul tries to get Agrippa to admit that he believes in the prophets authorities agree - no charge "This man could be set free if he had not appealed to Caesar"
27. the trip to Italy, again "we" Paul delivered to centurion, Julius Aristarchus, Luke accompany him to Sidon, Paul given permission to stay with friends sail late under the lee of Cyprus to Myra in Lycia off Cnidus on a new ship sail under lee of Crete off Salmone
- to Fair Havens near Lasea sailing doubtful after mid-October tried to reach Phoenix to winter struck by a northeaster blown past Cauda, fearful of running on Syrtis (sandbars off N. African coast), cargo thrown over, also tackle of the ship hope fades as the tempest rises they are long without food 14th day and Paul's vision that they'd be saved comes to pass sailors try to escape in small boat centurion cuts the ropes they eat and throw out grain try to make the beach caught on sand, ship breaks up all escape safely to land
28. Malta natives welcome them make a fire, a viper bites Paul Publius entertains them 3 days Paul heals his father, cures others they are there three months people so grateful, provision them sail to Syracuse, then to Puteoli finding Christians, go on to Rome Paul put under house arrest with a soldier guard, not in prison calls together the Jew's leaders some believe, some do not the Gentiles again will listen preaches and teaches two years unhindered - what then?

Lesson 49 The Acts of the Apostles chapter 14 - 28 Outline

I. The Apostle Paul and His Friends

- A. Paul's life as a Jew is grounded in the ancestral faith
 1. a Roman citizen of Tarsus, he knew the larger world
 2. educated at the feet of Gamaliel Acts 22:3, rabbi of Jerusalem
 - a. a strict Pharisee Phil 3:5, look systematic study Gal 1:13,14
 - b. spoke Hebrew, Aramaic, and Greek
 3. championed his faith persecuting the followers of Jesus Acts 8:1-3, 9:1-2
 4. confrontation by the living Christ transformed his life
 - a. witnessed the stoning of Stephen Acts 7
 - b. met Jesus on the road who asked him why he was persecuting Him
 - c. healed of blindness by Damascus Christians
 - d. baptized on Straight Street and received the Holy Spirit
 - e. thereafter displayed the depth of John and the energy of Peter
 5. withdrew into Arabia (Nabatae) Gal 1:17 for unknown length of time
 6. went to Mt. Sinai? Gal 4:25
 7. reappeared in Damascus Gal 1:17 preached, escaped Acts 9:25, II Cor 11:33
 8. three years later went to Jerusalem where he met Peter and James
 9. fifteen days after, had to flee to Caesarea, thence to Tarsus
 10. spent years in Cilicia founding congregations Acts 15:23, 41; Gal 1:21, 23
 11. Barnabus went from Antioch to Tarsus to locate Saul
 - a. assisted Barnabus for one year
 - b. the two took funds to Jerusalem to relieve the famine
 - c. brought John Mark back to Antioch Acts 12:12, 25
 12. Saul continued in Antioch as prophet and teacher
 - a. Barnabus number one; Paul, assistant; Mark, helper
 - b. prophets of Antioch send them out on first journey Acts 13:2
 13. references to his health: I Cor 2:3, Gal 4:18, II Cor 5:4, II Cor 4:8-10
 14. his labors, imprisonments, beatings II Cor 11:23, I Cor 15:31, Rom 8:36
- B. His missionary friends
 1. Barnabus, see part I; for Luke, see Luke outline; Mark - see Mark outline
 2. Timothy, Acts 16:1; 17:14,15; 18:5; 19:22; 20:4
 3. Silas (Silvanus) 15:22,27,32,34,40; 16:19,25,29; 17:4,10,14,15; 18:5; 2 Cor.1:19; I Th1:1; 2 Th1:1; 1 Pe 5:12
 4. Aristarchus, a Thessalonian, beaten by Jews
 - a. traveled with Paul from Corinth to Jerusalem at end of Third Journey.
 - b. with him and Luke on journey to Rome, imprisoned with him in Rome
 5. Julius, centurion in charge of prisoners to Rome, is kind to Paul

6. Epaphras, founder of Colossae church, in prison with Paul in Rome Col 1:7
7. Epaphroditus, sent by the Philippians to meet his prison needs, almost died; Paul sent him home with thanks Ph 2:25ff

II. First Missionary Journey

- A. 1400 miles round trip overland, Antioch to to Cyprus, Salamis to Paphos
 1. Saul now called Paul
 - a. he becomes the leader
 - b. magician, false prophet, tries to impede the evangelizing
 - 1) Paul blinds him in the power of the Holy Spirit
 - 2) the proconsul believes
 2. Paphos to Province of Pamphylia at Perga where John Mark turns back
 3. Perga to Antioch of Pisidia 13:14-51
 - a. into the synagogue on the Sabbath
 - b. Paul preaches - the Kerygma
 - 1) the Salvation History - Exodus, to Canaan
Canaan to time of Judges, to Samuel, to Saul to David.
 - 2) God has sent a Savior of David's lineage
 - 3) before He came, John preached repentance
 - 4) sons of Abraham, to us is sent the message of salvation
 - 5) those in Jerusalem condemned Him
 - 6) they hung Him on a tree, killed Him, laid Him in a tomb
 - 7) thus they fulfilled all the prophecies
 - 8) God raised Him from the dead, He appeared to witnesses
 - 9) we bring good news - what God promised He has fulfilled
 - 10) through this man, forgiveness of sins is proclaimed to you
 - 11) freed from all you could not be freed from by the law of Moses
 - 12) be careful not to disbelieve
 - c. the message, at first well received, soon raises opposition
 - d. quoting Is. 49:4, the apostles turn to the Gentiles
 - e. many Gentiles believe, but Jews thrust them from the district
 4. Antioch of Pisidia to Iconium 14:1 preaching accompanied by signs
 - a. in the synagogue a company of Jews and Gentiles believe
 - b. opposition develops - stoning threatened
 5. from Iconium to Lystra
 - a. healing of the crippled man
 - b. people say, "A god has come down to us in the likeness of men"
 - 1) call Barnabus Zeus, and Paul Hermes 14:12
 - 2) Paul and Barnabus horrified - turn from these vain ways!

- c. Jews from Iconium persuade the people to stone Paul
 - d. dragged from the city, Paul stoned till presumed dead
 - e. the disciples prayed, he rose up, went back into the city
- 6 from Lystra to Derbe they made followers
- B. At midpoint retrace their steps strengthening the souls of new disciples 14:22
- 1. through many trials we enter the kingdom of heaven
 - 2. appoint elders in every church by prayer and fasting, commit them to God
- C. Sailed back to Antioch - **the end of First Journey**

III. The First Church Council

- A. At Antioch Jews from Jerusalem teach circumcision is necessary 15:1
- 1. Paul and Barnabus argue otherwise
 - 2. to settle it, take the question to Jerusalem to apostles and elders
- B. Welcomed by the church in Jerusalem, they told all that had happened
- C. Much debate among apostles and elders
- 1. Peter speaks, recalling conversion of Cornelius
 - a. no one has been able to keep the Law, so why insist on it
 - b. everyone is saved through the grace of the Lord Jesus
 - 2. Barnabus and Paul speak relating their missionary experience
 - 3. James speaks, remember the prophets: Amos 9:11-12, Jer 12:15, Is 45:21
his judgment (abbreviated Law) is that converts abstain from pollutions of idols, from unchastity, from what is strangled, from blood
 - 4. delegation sent with Barnabus and Paul back to Antioch
 - a. Judas (Barsabbas) and Silas, risked lives for sake of the Lord Jesus
 - b. they carried a letter
 - 1) those demanding circumcision, not authorized by the apostles
 - 2) no burden to be laid on Gentiles except the above
- D. the Gentiles rejoice

IV. Second Missionary Journey

- A. Paul and Barnabus want to see how things are doing in new churches 5:36
- 1. argument over John Mark
 - 2. Barnabus takes Mark and goes to Cyprus
 - 3. Paul takes Silas, goes through Syria and Cilicia strengthening churches
- B. Retraces the First Journey
- 1. In Derbe 16:1ff Paul meets Timothy
 - a. mother is Jewish, father a Greek
 - b. Paul circumcises him because a Jewish mother makes him a Jew"
 - c. takes Timothy with him to become his right-hand man, able to preach

- in Jewish synagogues
 - 2. churches in the area grow in numbers and in strength of faith
 - 3. then through Phrygia and Galatia G.
- Paul evangelizes new territories 16:7
- 1. stopped by the Holy Spirit from going to Bithynia, goes instead to Troas
 - a. a vision in the night - a man asks Paul to come to Macedonia
 - b. the gospel enters Europe 16:9
 - 2. Luke enters the picture 16:10, narration from "they" to "us," and "We"
 - 3. from Troas to Samothrace to Neapolis then on to Philippi
 - a. Paul, Silas, and Timothy remain here for some time
 - b. they meet Lydia on the Sabbath at the river place of prayer
 - 1) she is baptized with her household,
 - 2) they go to stay at her house
 - c. slave girl with spirit of divination proclaims them
 - 1) Paul is annoyed and casts out the spirit
 - 2) owners have Paul and Silas dragged before magistrates
 - 3) he is beaten with rods, and thrown in prison
 - d. prison is shaken with earthquake, doors open, fetters unfasten
 - 1) jailer about to suicide, he and his family converted to Jesus Christ
 - 2) Paul announces his Roman citizenship, receives an apology
 - e. visits Lydia and departs
 - 4. to Thessalonica, passing through Amphipolis and Apollonia 17:1
 - a. in the synagogue of the Jews Paul argues for three weeks
 - 1) this Jesus who I proclaim to you is the Christ
 - 2) it was necessary that He suffer, die and rise again
 - 3) some believed, but Jews are jealous
 - b. attack on Jason where they were staying
 - 1) he is dragged before magistrates
 - 2) complaint - against the decrees of Caesar to say "King" Jesus
 - 5. Paul and Silas sent on to Berea
 - a. in the synagogue noble people received the word with eagerness
 - b. Thessalonians come to incite trouble
 - c. Paul sent off by sea, Silas and Timothy remain
 - 6. Paul waits at Athens in city full of idols
 - a. argues in the synagogue with the Jews
 - b. speaks in the Areopagus with Epicurean and Stoic philosophers 1)
 - men of Athens, you are religious but you worship an unknown god
 - a) God who made from one every nation; doesn't live in shrines
 - b) in Him we live and move and have our being

- c) therefore He is not stone etc.
- d) times of ignorance He overlooked, but now asks repentance
- e) He will judge the world by the one He raised from the dead
- 2) some mocked, a few, Dionysius and Damaris, believed
- 7. Paul goes on to Corinth
 - a. meets Aquila and Priscilla, natives of Pontus, exiled from Italy 18:2
 - 1) Claudius had commanded Jews to leave Rome
 - 2) because of an uprising over "Chrestus"
 - b. worked at making tents with Priscilla and Aquila
 - c. argued in the synagogue on the Sabbath
 - d. Silas and Timothy arrive
 - e. Paul is preaching, Jews reject his message, he turns to the Gentiles
 - f. Paul moves in with Titius Justus, stays a year and a half
 - g. Jews attack him and take him to Proconsul Gallia
 - 1) Gallia refuses to get involved
 - 2) they beat Sosthenes (Crispus?), believer, ruler of the synagogue
- 8. Paul sails for Syria, taking Priscilla and Aquila
 - a. at Cenchrea cuts his hair - temporary Nazirite vow 21:24 (Nu 6:1-21)
 - b. leaves Priscilla and Aquila in Ephesus
 - 1) their friendship with Apollos 18:24 at Ephesus
 - a) a Jew, native of Alexandria
 - b) eloquent man, well versed in scripture
 - c) instructed in the way of the Lord
 - d) fervent in spirit, spoke and taught accurately about Jesus
 - e) only knew baptism of John (not the Holy Spirit baptism)
 - 2) they explain to Apollos about Holy Spirit baptism 18:26
 - 3) after this experience Apollos is encouraged to go to Corinth
 - c. lands at Caesarea, goes to Jerusalem, then to Antioch

V. Third Missionary Journey

- A. Back through Galatia and Phrygia strengthening the churches
- B. To Ephesus
 - 1. Paul found some disciples baptized only into John's baptism
 - a. he baptizes them in Jesus' name, laid on hands - gift of the Holy Spirit
 - b. they spoke in tongues and prophesied
 - 2. spoke in synagogue for three months, in Hall of Tyrannus for two years
 - 3. all Asia heard the word of the Lord, Jews and Greeks
 - 4. extraordinary miracles surrounded Paul
 - a. handkerchiefs, aprons carried to the sick for healing and deliverance

- b. itinerant exorcists copying Paul attacked by evil spirit 19:16
- c. very valuable magic arts books burned
- 5. Paul sends Timothy and Erastus to Macedonia
- 6. Artemis' craftsmen drag Paul's friends, Gaius, Aristarchus to the theater
 - a. Paul wants to go, but friends won't let him
 - b. riot subsides because of wisdom of a town clerk
- C. Departs for Macedonia - through these parts giving encouragement
- D. To Greece where he spent three months, again plotted against by the Jews
- E. Returned through Macedonia 20:1 accompanied by Sopater of Beroea, Aristarchus and Secundus of Thessalonica, Gaius and Timothy of Derbe, Tychicus and Trophimus of Asia (Ephesus?)
- F. Left Philippi after Feast of Unleavened Bread (Passover-Easter)
- G. To Troas where they stayed seven days ("we" again)
 - 1. broke bread on the first day of the week - Eucharist on Sunday 20:7
 - 2. Paul's prolonged speech puts a fellow to sleep
 - a. young man falls from a window, taken up for dead
 - b. Paul embraces him - he is alive!
- H. Paul goes overland to Asses
- I. A ship meets him from Troas, to Mitylene, next day Samos, then Miletus
 - 1. didn't go to Ephesus, hastening to Jerusalem to be there on Pentecost
 - 2. invited Ephesian elders to come to him at Miletus
 - a. recounted his work, now going to Jerusalem "bound in the Spirit" 20:24
 - b. imprisonment and afflictions await him
 - c. wants to accomplish his course and the ministry
 - d. wolves won't spare the flock from without and within
 - e. Paul has been faithful, coveted nothing
 - f. remember Jesus' words "It's more blessed to give than receive."
 - 3. they knelt down and prayed, sorrowing; he went to his ship
- J. Sailed from Miletus to Cos, to Rhodes, to Patara 21:1ff
 - 1. changed ships at Patara, then past Cyprus to Tyre, stayed seven days with disciples
 - a. the Spirit said not to go on to Jerusalem - (why did he disobey?)
 - b. wives and children and disciples knelt on the beach praying
 - 2. arrived at Ptolemais, next day to Caesarea
 - a. stayed with Philip, evangelist and deacon, (four prophetic daughters)
 - b. Agabus (Acts 11:28) came and prophesied
 - 1) Paul would be bound in Jerusalem; everyone begs him not to go
 - 2) he says he is ready to die for Jesus, the will of the Lord be done!

VI. Episode in Jerusalem Leads to Imprisonment

A. In Jerusalem at the home of Mnason of Cyprus

1. he goes to the elders, James; Peter not mentioned (in Antioch or Rome?)
2. they state the problem:
 - a. thousands of Jews believe, but hold to Moses and the Law 21:20
 - b. they hear that Paul does not require converts to first become Jews
 - c. they will hear that you are in town
 - d. perform your vow with four men to prove you are a Law keeper 21:23
 - 1) Paul does, gives notice when days of purification will be fulfilled
 - 2) but then accused of bringing a Gentile into the Temple
3. Romans save him from death at the hands of the Jews
4. allow him to give a sermon in Hebrew 22:1 to the crowds who reject him
5. about to be scourged, he calls on his Roman citizenship
6. the next day to the Jewish council, charges brought against him 23:1
 - a. struck on the mouth by Ananias' command
 - b. Paul rebukes the High Priest, then claims he didn't know who he was
 - c. causes Pharisees and Sadducees to argue over resurrection 23:6
7. back at barracks, the Lord encourages him - he will bear witness in Rome

B. The plot of the forty Jews to kill Paul 23:12

1. brought back to the council, he will be ambushed
2. Paul's nephew hears of the plan, warns Paul at the barracks
3. Roman tribune sees he is escorted to Caesarea to the Governor Felix
4. to the Jews who come to accuse him, Paul's reply:
 - a. I caused no trouble, and did not preach in the Temple
 - b. I am a follower of the Way - a fulfillment of prophecy
 - c. I came bringing alms and offerings
 - d. I am on trial because of belief in resurrection from the dead

C. Paul and the Roman Governors

1. Felix puts the Jews off - has accurate knowledge of the Way
 - a. Paul kept in custody, in touch with his friends who attend to his needs
 - b. Felix and Drusilla hear Paul speak about Jesus 24:24
 - c. Felix keeps Paul for two years, he's succeeded by Porcius Festus
2. Festus informed by Chief Priest and Jews about Paul a many serious charges which they cannot prove 25:7
 - b. Paul denies offense against Law, Temple or Caesar
 - c. Festus threatens to send him to Jerusalem to be tried
 - d. Paul appeals to Caesar

D. Agrippa and Bernice come to Caesarea to welcome

1. Festus tells the King about Paul's case

- a. Agrippa wants to hear Paul, comes with Bernice amid great pomp
- b. Paul's defense 26:1ff to Agrippa, familiar with the customs of the Jews
 - 1) on trial for believing his religion and that God raises the dead
 - 2) tells of his conversion 26:12
 - 3) Jesus told him he was sent to Gentiles to turn them to light
 - 4) he has only preached what the prophets and Moses taught
2. Agrippa calls Paul mad 26:24 ff
3. Agrippa, Bernice, Festus agree, no charge, but he has appealed to Rome

VII Enroute to Italy

- A. Prisoners under authority of centurion, Julius treated Paul kindly
- B. Paul accompanied by Aristarchus and Luke ("we")
- C. Itinerary - Cyprus, off Cilicia and Pamphylia to Myra in Lycia
- D. New ship at Myra sailing for Italy
- E. Itinerary - off Cnidus, under the lee of Crete off Salmone to Fair Havens
 1. slow going because of late season after the Jewish Day of Atonement, first half of October, sailing doubtful after Sept., impossible in November
 2. Paul warns of loss of cargo, ship, and lives, hope to reach a harbor in Crete
- F. A northeaster sweeps them under lee of Cauda, without stars to guide
 1. fear of being driven on sands of N. Africa (the Syrtis)
 2. have to throw over cargo, the tackle of the ship
 3. long without food, all hope of being saved abandoned 27:21
- G. Paul has angelic reassurance they will be saved
 1. he must stand trial before Caesar - all will be saved
 2. sounding on the 14th night - drifting broadside
 3. sailors try to escape the ship leaving the others
 4. they all eat, lighten the ship by throwing over the rest of the wheat
- H. Julius saves Paul and the prisoners; all escape the breaking up of the ship
 1. on the island of Malta 28:1ff natives showed kindness to shipwrecked
 - a. Paul, adding sticks to the fire, is bitten by viper
 - b. chief man, Publius, receives the travelers; Paul heals his father
 2. natives give the travelers all they need when they set sail again
- I. Sail to Syracuse and Rhegium and to Puteoli
 1. greeted at Puteoli and Rome by Christians 28:14
 2. Paul allowed to stay by himself under house arrest 28:16
- J. Paul gathers the Jews and addresses them; some believe, many don't
- K. Paul lives two years in Rome at his own expense preaching the kingdom of God and the Lord Jesus Christ openly 28:30