

# FAMILY CAMP

## 2011

# ACTS

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## **Considerations for Study of the Scriptures**

### **It Is Vital to Recognize the Source of the Scriptures**

#### **II Timothy 3:16**

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

#### **II Peter 1:20 and 21**

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

The Scriptures were given by inspiration of God, not by the will of man. God communicated His Word to holy men who were moved by the Holy Spirit. While the Scriptures were written at different times, by different writers in languages and vocabularies familiar to them, these holy men wrote what the one Author told them to write.

### **It Is Vital to Recognize God's Purpose as Explained in the Scriptures**

#### **Genesis 3:15**

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Ever since God declared that He would set aright what Adam had lost, God continually explained, by way of inspiration, the role of the Christ. The Scriptures are essentially a continuous narrative speaking of the prophecy of the Messiah, as well as achievement that would

result (an example to consider would be Genesis 22:1-18 in combination with Hebrews 11:17-19).

### **What Do the Scriptures Say about the Word of God?**

#### **Psalm 119:160-162**

Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

I rejoice at thy word, as one that findeth great spoil.

#### **Psalm 18:30**

*As for* God, his way *is* perfect: the word of the LORD is tried: he *is* a buckler to all those that trust in him.

#### **Psalm 12:6 and 7**

The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

#### **Proverbs 30: 5 and 6**

Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

Add thou not unto his words, lest he reprove thee, and thou be found a liar.

The Word is tried, perfect, true, reliable, trustworthy and pure. Any additions to God's Word would result in a tainted Word, an impure Word. Mixing other beliefs or preconceived ideas with God's Word would alter the original, pure Words.

## **Considerations that Are Essential to the Study of the Scriptures**

To retain God's Word, it is vital that the student study the Scriptures in their purity.

Our approach to the Scriptures is to:

- 1) Consider the exact words in their context.
- 2) Consider whether things are similar or identical.
- 3) Consider the words in light of the differences in time, place and circumstances.
- 4) Consider that words must be in harmony with all other Scriptures relating to the same subject.
- 5) Consider Scriptures in light of the orientalisms, culture and language at the time written.
  - a. Understanding the cultures of the lands and times of the Bible opens up certain Scriptures that could otherwise be hidden from us if we attempt to apply our modern understanding to them.
  - b. The customs of the day were familiar to those in Bible times. Understanding these customs and expressions is necessary to learn what the Scriptures say.
- 6) Consider that unusual or non-literal words may involve figures of speech that emphasize what is being said.

Our wonderful heavenly Father has given His Word that we might be informed as to His ways. His Word interprets itself. Following these simple truths will open the Word in all of its purity for anyone who has ears to hear.

## **Introduction to Acts and the Church Epistles Written During the Acts Period**

According to some Greek manuscripts, the title of the book of Acts is *Praxis*, a Greek word meaning “acts,” “deeds,” “doings,” “practices,” “functions,” or “transactions.” Other manuscripts refer to it as the “Acts of the Apostles,” and others, “Acts of the Holy Apostles.” The activities of the apostles Peter and Paul are mentioned more frequently in the book of Acts than any other people. However, some of the doings mentioned in the Book of Acts were done by people other than the apostles, and some, by angels. Knowing that not all of the acts, deeds, doings, practices, functions or transactions recorded in the book were by apostles, would give us to understand that the more appropriate title might be the single Greek word *Praxis* as it appears in some manuscripts.<sup>1</sup>

The records in Acts describe the beginning of the Church and how it benefited from the information and power that originated from God, The Holy Spirit. At the beginning of the Church, the gift of holy spirit was given and freely made available for all those present on the Day of Pentecost, for their children and for as many as the Lord God would call to Himself, with a result that a new baptism, one in holy spirit, enabled men and women to be separated out from all others.

Throughout the period of Acts, in spite of persecution, men and women full of spirit and wisdom ministered to the needs of the Church and spoke the Word of God. Their faithfulness, tested but not broken, was bolstered by an abundance of revelation that explained what God had wrought through the finished work of His son and our lord, Jesus Christ. Fully equipped with all spiritual blessings, they walked in the rights, privileges and abilities that they had received, by setting aside their former ways and enjoying new things in Christ. Much of what they learned was embodied in epistles that were written to the Church.

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The Seven Church Epistles explain the gospel of God concerning Jesus Christ and relate information regarding the doctrine and practice of the Church.

a) *Romans, I & II Corinthians* and *Galatians* form a group of writings pertaining to the gospel of God concerning Jesus Christ, the gift of holy spirit, and mankind's justification, redemption and salvation.

i) *Romans* presents the gospel that had been promised by the prophets. It sets forth the condition of mankind: that no one is just before God. It informs us that no one will be justified by the works of the law, but by the believing of Jesus Christ. *Romans* sets forth the relationship the natural man has with God-- it being severed, ruined and lost--in contrast with the new birth relationship that each believer enjoys--being reconciled, repaired and receiving more, much more. *Romans* explicitly states that the believer is not condemned, but is a child of God, an heir of God and a joint-heir with Christ; and that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (*Romans* 8:39).

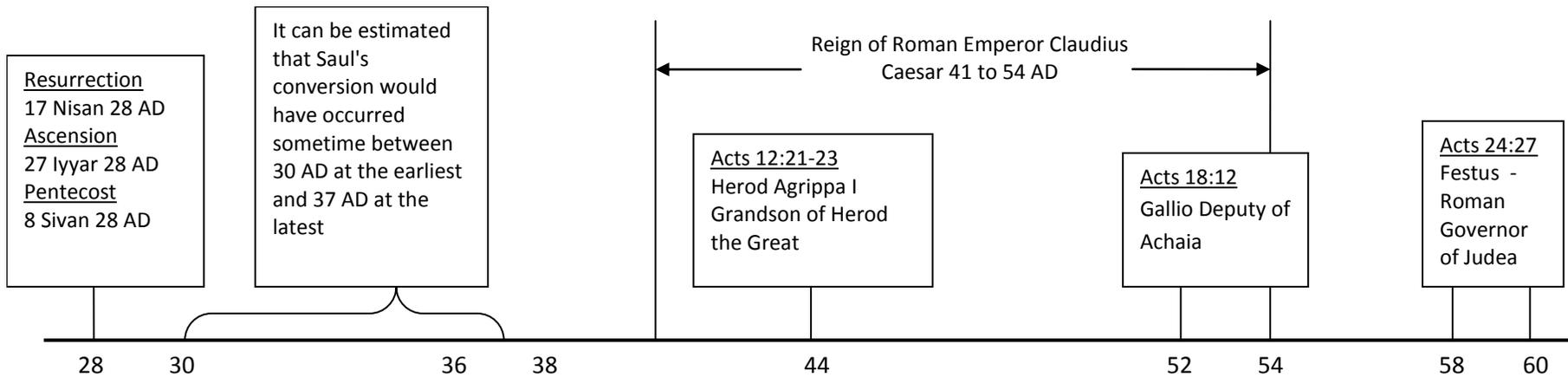
ii) *I & II Corinthians* mention error that crept into the teaching to the Church and practical, correctional issues. These two epistles speak of divisions and contentions among the people in the Church in Corinth. The operation of the spirit and the profit therewith for the individual and the Church is set forth.

*Corinthians* states the case for the resurrection and that in Christ all shall be made alive at his coming. Matters such as marriage, traditions, food offered to idols and other practical situations are discussed. *Corinthians* also informs the believer that he is a new creation in Christ, that old things have passed away and new things have come from God.

iii) *Galatians* addresses doctrinal matters relating to the gospel because a different gospel was being taught. It advises the Church on the subject of being justified through believing concerning Jesus Christ, not by the works of the law. While the law had its place in times past as an instructor, it is by the accomplishments of Christ that believers are justified. Believers are to walk by the new nature in all of its totality, not by the flesh, which is to say by the old nature. The *Galatians* were being urged not to return to the former law and works of the flesh, but to stand fast in the liberty wherewith Christ hath made them free.

- b) *Ephesians*, *Philippians* and *Colossians* form a group of epistles regarding the doctrine and practice pertaining to the mystery of the gospel of God concerning Jesus Christ.
- i) *Ephesians* introduces and identifies the mystery of the gospel of God concerning Jesus Christ. It opens by stating that believers have received the gift of holy spirit, are blessed with all spiritual blessings, are holy and without blemish, and have redemption and the forgiveness of sins. Former Gentiles, who were alienated, strangers and without God, have become citizens and of the household of God, with access to God by the spirit and reconciled in one body. *Ephesians* boldly states that both Judeans and Gentiles are heirs and partakers of the promise in Christ Jesus by the gospel. It also encourages believers to walk worthily, by putting off the old man, renewing the mind and walking in love “as Christ also hath loved us” (*Ephesians* 5:2).
- ii) *Philippians* mentions different ways in which the gospel was being preached, but that the believers’ fellowship in the gospel should be one of like-mindedness, not of strife and vainglory. Believers are encouraged to think with humility of mind, as Jesus Christ thought. Rather than focusing on one’s self, each believer is to focus on others, as Jesus Christ served.
- iii) *Colossians* mentions the importance of understanding the mystery and that in doing so the believers’ hearts would be comforted and knit together in love. Believers are to walk worthily in recognition of what God did for them in Christ. This includes thinking the things that are above and not the things that are upon the earth, putting on the new man and clothing oneself in merciful compassion, goodness, humbleness, meekness and patience.
- c) *I & II Thessalonians* deal with the gospel of God concerning Jesus Christ, with emphasis on the topic of waiting for the return of the Lord from heaven.

*Thessalonians* provides exhortation “to walk and to please God, just as you do walk, that you abound *even* more” (*I Thessalonians* 4:1 Working Translation). It states that God has called believers unto holiness and to love one another. Something to bear in mind as each walks in believing and love is the certain return of Christ Jesus. Believers will not be subject to the day of God’s wrath because they will have been gathered together with the Lord. The believers are directed to comfort one another with these words.



28 AD to 44 AD

Acts 1-2: Ascension and Day of Pentecost.

Acts 3-8: Activities in Judea and Samaria.

Acts 9: The conversion of Saul (Paul) and Peter's travels.

Acts 10-11: First Gentiles at Caesarea, and Barnabas and Saul serving at Antioch.

44 AD to 52/54 AD

Acts 12: Barnabas and Saul at Jerusalem, and death of Herod Agrippa I.

Acts 13-14: Paul's first recorded itinerary and return to Antioch.

Acts 15: Jerusalem meeting and return to Antioch.

Acts 16-17: The beginning of Paul's second recorded itinerary.

52/54 AD to 58/60 AD

Acts 18: Paul at Corinth while Gallio was the deputy. Paul wrote the two epistles to the Thessalonians from Corinth.

Acts 19: Paul at Ephesus for three years. Paul wrote I Corinthians from Ephesus.

58-60 AD & After

Acts 20: Paul to Macedonia and Corinth, then toward Jerusalem. Paul wrote II Corinthians from Macedonia, and he wrote Romans from Corinth. According to Acts 20:6, Paul and company sailed after the Feast of Unleavened Bread, a Tuesday occurring on April 4, 58 AD.

Acts 21-24: Paul to Jerusalem, where he was imprisoned and then taken to Caesarea, where he remained in prison for two years. At the end of those two years, Festus replaced Felix as the governor of Judea.

Acts 25-28: Paul's appeal and trip to Rome as a prisoner, after which he lived in his own hired house for two years.

The epistles to the Ephesians, Philippians, Colossians, and Philemon may have been written while Paul was a prisoner at Caesarea or at Rome. Epistles to Timothy and Titus: These epistles indicate Paul's further travels, possibly to Spain, Asia, Macedonia, Crete, Nicopolis, and back to Rome.

## **Acts 1:1 and Following**

This is an introduction to the Church of God and its beginning. It starts with explaining Jesus Christ's final days with his apostles.

### **Acts 1:1**

**<sup>1</sup>The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,**

The former treatise refers to the gospel of Luke. Theophilus means "Godloved" or one who is loved of God. It also could be a man's name.

### **Acts 1:2**

**Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:**

This was the day of Jesus Christ ascension into heaven according to the calendar chart in "A Journey through the Acts and the Epistles" by Walter Cummins. This day would have been the 9<sup>th</sup> of June 28 AD. This is the starting date of the book of Acts. Acts 28 ends in approximately 63 AD. The book of Acts spans about 35 years. "The apostles whom he had chosen:" were the 12 apostles in Luke 6:12 – 16. Judas was present at this time.

1 Corinthians corroborates that Judas was alive after the resurrection.

### **1Cor 15:4-5**

**<sup>4</sup>And that he was buried, and that he rose again the third day according to the scriptures:**

**<sup>5</sup>And that he was seen of Cephas, then of the twelve:**

### **Acts 1:3-4**

**<sup>3</sup>To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:**

**<sup>4</sup>And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.**

Jesus Christ spoke of the kingdom of God during much of his earthly ministry and in the forty days up until his ascension. He taught one could not enter the kingdom of God unless they were “born from above” or “born of spirit. This time of the receiving of holy spirit was in 10 days.

v4 “being assembled together with”= greek word sunalizo which means “to be salted together”. Both partners were faithful to that agreement except for one, Judas. The book of Acts deals with these apostles carrying out their agreement with Jesus Christ and Jesus Christ carrying out his agreement with them.

v4 “the promise of the father” is to be “endued with power from on high”

#### **Luke 24:49**

**<sup>49</sup>And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.**

and “baptized with the holy spirit”

#### **Acts 1:5**

**<sup>5</sup>For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.**

The purpose of the water baptism of John was that Christ, the lamb of God, should be made manifest to Israel.

#### **John 1:29-31**

**<sup>29</sup>The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.**

**<sup>30</sup>This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.**

**<sup>31</sup>And I knew him not: but that he should be made manifest to Israel therefore am I come baptizing with water.**

John spoke of the baptism of holy spirit that was to come.

#### **John 1:32-33**

**<sup>32</sup>And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.**

**<sup>33</sup>And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.**

#### **Mark 1:8**

**<sup>8</sup>I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.**

This water baptism was also referred to as the baptism of repentance or the baptism of John.

**Acts 1:22**

**<sup>22</sup>Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.**

**Acts 10:37**

**<sup>37</sup>That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;**

**Acts 13:24**

**<sup>24</sup>When John had first preached before his coming the baptism of repentance to all the people of Israel.**

**Acts 18:25**

**<sup>25</sup>This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.**

**Acts 19:3-4**

**<sup>3</sup>And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.**

**<sup>4</sup>Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.**

To be baptized with the holy spirit is to be baptized in the name of Jesus Christ.

**Acts 1:5**

**<sup>5</sup>For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.**

**Acts 2:38**

**<sup>38</sup>Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.**

**Acts 2:41**

**<sup>41</sup>Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.**

**Acts 8:12**

**<sup>12</sup>But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.**

**Acts 8:16**

**<sup>16</sup>(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)**

**Acts 9:18**

**<sup>18</sup>And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.**

**Acts 10:48**

**<sup>48</sup>And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.**

**Acts 11:16**

**<sup>16</sup>Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.**

**Acts 16:15**

**<sup>15</sup>And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.**

**Acts 16:33**

**<sup>33</sup>And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.**

**Acts 18:8**

**<sup>8</sup>And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.**

**Acts 19:5**

**<sup>5</sup>When they heard this, they were baptized in the name of the Lord Jesus.**

**Acts 22:16**

**<sup>16</sup>And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.**

The only example of water baptism in the book of Acts is in Acts 8 where Philip honored a eunuch's request. Water baptism was not practiced by the 1<sup>st</sup> century church.

**Acts 1:8**

**<sup>8</sup>But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.**

Much of the book of Acts deals with the gift of holy spirit and that by way of that spirit, they and others who received holy spirit would be witnesses unto him.

**Acts 1:9-13**

**<sup>9</sup>And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.**

**<sup>10</sup>And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;**

**<sup>11</sup>Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.**

**<sup>12</sup>Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.**

**<sup>13</sup>And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.**

These 11 Galileans returned to Jerusalem as Jesus had commanded them. Judas had left them just prior to the two men (angels) addressing only Galileans. Judas was not a Galilean. He was from Kerioth. It was at this time that he took his own life.

For supplemental reading concerning Judas, see Walking in God's Power® Foundational Class Student Study Guide Appendix 3 "Let's take a look at Judas".

#### **Acts 1:15-26**

**<sup>15</sup>And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)**

**<sup>16</sup>Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.**

**<sup>17</sup>For he was numbered with us, and had obtained part of this ministry.**

**<sup>18</sup>Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.**

**<sup>19</sup>And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.**

**<sup>20</sup>For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.**

**<sup>21</sup>Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,**

**<sup>22</sup>Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.**

**<sup>23</sup>And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.**

**<sup>24</sup>And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,**

**<sup>25</sup>That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.**

**<sup>26</sup>And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.**

Deals with the chosen replacement for Judas being Matthias.

### Acts 1:14

**<sup>14</sup>These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.**

### Luke 24:52-53

**<sup>52</sup>And they worshipped him, and returned to Jerusalem with great joy:**

**<sup>53</sup>And were continually in the temple, praising and blessing God. Amen.**

Two great attributes found in the early part of Acts is they “continued” = gave persistent attention to prayer and they were with “one accord” = with unity of purpose.

## **The Beginning of the Church**

### Acts 2:1-4

**<sup>1</sup>And when the day of Pentecost was fully come, they were all with one accord in one place.**

**<sup>2</sup>And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.**

**<sup>3</sup>And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.**

**<sup>4</sup>And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**

They received the promise of the Father as promised in Luke and Acts chapter 1. This occurred while the 12 were together with unity of purpose in the “house”, the temple. This day of Pentecost is also called the Feast of Weeks or the Feast of Harvest. (Deut 16:16, Ex 23:16. It was one of the three major feasts that Israel was required to attend.

The 12 manifested the spirit by speaking in tongues as the Spirit (God) gave the utterance. What Adam had lost was restored this day. This was the beginning of the Church of God to which we belong.

### Acts 2:5-13

**<sup>5</sup>And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.**

**<sup>6</sup>Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.**

**<sup>7</sup>And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?**

**<sup>8</sup>And how hear we every man in our own tongue, wherein we were born?**

**<sup>9</sup>Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,**

**<sup>10</sup>Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,**

**<sup>11</sup>Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.**

**<sup>12</sup>And they were all amazed, and were in doubt, saying one to another, What meaneth this?**

**<sup>13</sup>Others mocking said, These men are full of new wine.**

The apostles spoke in tongues which they did not understand but those Judeans and proselytes from other nations who were there for the feast did understand. They said that the apostles were speaking “the wonderful works of God” better translated “the magnificent things of God”. They were amazed and perplexed and some even said they were drunk.

**Acts 2:14-21**

**<sup>14</sup>But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:**

**<sup>15</sup>For these are not drunken, as ye suppose, seeing it is but the third hour of the day. <sup>16</sup>But this is that which was spoken by the prophet Joel;**

**<sup>17</sup>And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:**

**<sup>18</sup>And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:**

**<sup>19</sup>And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:**

**<sup>20</sup>The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come:**

**<sup>21</sup>And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.**

Peter now explains that what they heard was what God had promised by the prophet Joel. He had poured out His spirit that He had promised.

**Acts 2:22-24**

**<sup>22</sup>Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:**

**<sup>23</sup>Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:**

**<sup>24</sup>Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.**

Peter now proceeds to tell the men of Israel that God’s plan of redemption has been completed by the Lord Jesus Christ and that God has raised him from the dead. Peter continues to explain the previous promise of the resurrection and concludes with what they have seen and heard is the promise of holy spirit that Jesus has poured out.

**Acts 2:32-33**

**<sup>32</sup>This Jesus hath God raised up, whereof we all are witnesses.**

**<sup>33</sup>Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.**

Peter then went on to say that this same Jesus whom they had crucified God hath made both Lord and Christ. They were pierced in their hearts and asked Peter and the apostles what they should do.

**Acts 2:36-37**

**<sup>36</sup>Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.**

**<sup>37</sup>Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?**

Peter then told them what they could do and what was now available to them.

**Acts 2:38-39**

**<sup>38</sup>Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.**

**<sup>39</sup>For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call.**

They were told that they too could receive the gift of holy spirit by repenting and being baptized in the name of Jesus Christ. They were to believe he was Lord and Christ and that God had raised him from the dead and they would receive the gift of holy spirit and manifest it as the apostles had by speaking in tongues.

From this point on the name of Jesus and his resurrection is made known throughout the book of Acts. There are over 30 references to the name of Jesus Christ. After Jesus Christ's crucifixion, resurrection and ascension God gave him a name which is above every name. As the people in the book of Acts spoke and acted in his name they were directed to do so. Associated with his name were his accomplishments, his position, power, authority and reputation.

The baptism that took place in his name was due to what he had accomplished. It was the greater baptism that Jesus Christ spoke about.

**Acts 2:41**

**<sup>41</sup>Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.**

About 3,000 were baptized that day.

**Acts 2:42-47 <sup>42</sup>And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.**

**<sup>43</sup>And fear came upon every soul: and many wonders and signs were done by the apostles.**

**<sup>44</sup>And all that believed were together, and had all things common;**

**<sup>45</sup>And sold their possessions and goods, and parted them to all men, as every man had need.**

**<sup>46</sup>And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, <sup>47</sup>Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.**

They gave persistent attention to what the apostles were teaching, their participation, breaking of bread and prayers. Reverence was upon all. Signs and wonders came to pass by the apostles. They believed God's Word, took care of one another and sold possessions and goods to take care of the needs of the church. They were persistent in the temple, in breaking bread together in their homes and they did this with a unity of purpose, with gladness and simplicity. They were praising God and having favor with all the people. The Lord daily added together those who were being saved. This was the beginning of the church.

### **Acts 3:1-8**

**<sup>1</sup>Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.**

**<sup>2</sup>And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;**

**<sup>3</sup>Who seeing Peter and John about to go into the temple asked an alms.**

**<sup>4</sup>And Peter, fastening his eyes upon him with John, said, Look on us.**

**<sup>5</sup>And he gave heed unto them, expecting to receive something of them.**

**<sup>6</sup>Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.**

**<sup>7</sup>And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.**

**<sup>8</sup>And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.**

Peter and John were about to go into the temple and they were asked of alms of a man who was laid at the temple gate daily. In the lands and times of the bible people asked for alms because they were poor and needed help or in this man's case he was showing humbleness to God because he had a need to be healed. He was most likely not a poor man because he was carried daily by servants.

Peter's response was to use the name of Jesus Christ as he was directed. He had the authority to use the name of Jesus Christ and the man was healed.

### **Acts 3:11-19**

**<sup>11</sup>And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.**

**<sup>12</sup>And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?**

**<sup>13</sup>The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.**

**<sup>14</sup>But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;**

**<sup>15</sup>And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.**

**<sup>16</sup>And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.**

**<sup>17</sup>And now, brethren, I wot that through ignorance ye did it, as did also your rulers.**

**<sup>18</sup>But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.**

**<sup>19</sup>Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.**

Once again Peter preached Jesus Christ, his crucifixion and resurrection from the dead. He spoke about the accomplishments of Jesus Christ and the authority to use his name. It was why this man was healed. He spoke of Christ's suffering, that it was spoken by the prophets and that Christ had fulfilled all that God required. The prophet Isaiah speaks of Christ's sufferings and accomplishments in Chapter 52:13 – 53:12.

Peter then led them to the new birth for remission of sins so that refreshing times may come from the presence of the Lord.

#### **Acts 3:24-26**

**<sup>24</sup>Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.**

**<sup>25</sup>Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.**

**<sup>26</sup>Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.**

He spoke again concerning the prophets from Samuel onward who announced the coming of the Christ. He spoke of the covenant between God and Abraham. He spoke of Israel being first blessed by turning them away from their iniquities. Later on in Acts others would be second in receiving God's deliverance.

#### **Acts 4:1-4**

**<sup>1</sup>And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,**

**<sup>2</sup>Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.**

**<sup>3</sup>And they laid hands on them, and put them in hold unto the next day: for it was now eventide.**

**<sup>4</sup>Howbeit many of them which heard the word believed; and the number of the men was about five thousand.**

The apostles were again teaching the resurrection of Christ. The Sadducees did not believe in the resurrection and this teaching troubled them.

**Acts 23:8**

**<sup>8</sup>For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.**

Yet 5,000 men believed! In the land and times of the bible the count included the men only but there were women and children who believed.

**Acts 4:5-13**

**<sup>5</sup>And it came to pass on the morrow, that their rulers, and elders, and scribes,**

**<sup>6</sup>And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.**

**<sup>7</sup>And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?**

**<sup>8</sup>Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,**

**<sup>9</sup>If we this day be examined of the good deed done to the impotent man, by what means he is made whole;**

**<sup>10</sup>Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.**

**<sup>11</sup>This is the stone which was set at nought of you builders, which is become the head of the corner.**

**<sup>12</sup>Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.**

**<sup>13</sup>Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.**

They were now challenged by the religious leaders who were involved with the crucifixion of Jesus. They wanted to know who gave them the authority and power to heal the lame man and Peter responded with boldness and the Word of God. He spoke of the name of Jesus Christ again. Wholeness was accomplished by Jesus Christ and Peter had the authority to use his name. There is no other name that brings deliverance to any man.

The religious leaders also saw the boldness and confidence of Peter and John and they were only laymen and didn't have the credentials the religious leaders had. They also realized that these apostles had been with Jesus.

They could not refute what was done to the lame man so they forcefully threatened them and charged them to not speak or teach in the name of Jesus.

**Acts 4:19-20**

**<sup>19</sup>But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.**

**<sup>20</sup>For we cannot but speak the things which we have seen and heard.**

They were witnesses of all that they saw and heard and they didn't budge.

After threatening them, they couldn't do anything else to them because of the man who was healed and all the people glorified God for the lame man's deliverance.

**Acts 4:23-24a**

**<sup>23</sup>And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.**

**<sup>24</sup>And when they heard that, they lifted up their voice to God with one accord, and said,**

They lifted up their voice to God. They were unified in their heart toward God in prayer.

**Acts 4:29-31**

**<sup>29</sup>And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,**

**<sup>30</sup>By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.**

**<sup>31</sup>And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.**

In chapter five they received their answer to their prayer. Multitudes were healed and they kept speaking the Word of God with boldness and gave witness to the resurrection.

They that believed were of one heart and soul and they continued to care for one another by selling houses and properties.

**Acts 4:35**

**<sup>35</sup>And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.**

In the lands and times of the bible to lay the proceeds at someone's feet was to say money was not their God only a servant. In chapter 5 this was not true for Ananias and Sapphira.

They sold a possession and kept back part of the proceeds but lied to God. They lost their lives. Great fear came upon the whole church when they heard these things.

### **Acts 5:12-16**

**<sup>12</sup>And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.**

**<sup>13</sup>And of the rest durst no man join himself to them: but the people magnified them. <sup>14</sup>And believers were the more added to the Lord, multitudes both of men and women.)**

**<sup>15</sup>Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.**

**<sup>16</sup>There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.**

They all continued together with unity of purpose. Great deliverance followed. The acceptance of God's Word in Jerusalem by these multitudes never happened during Jesus Christ's ministry on earth. They accepted him only in Galilee, Decapolis and the land beyond Jordan but never in the Jerusalem area. The prayer of chapter 4 was answered.

### **Acts 5:17-20**

**<sup>17</sup>Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,**

**<sup>18</sup>And laid their hands on the apostles, and put them in the common prison.**

**<sup>19</sup>But the angel of the Lord by night opened the prison doors, and brought them forth, and said,**

**<sup>20</sup>Go, stand and speak in the temple to the people all the words of this life.**

They were let out of prison by the angel and they were obedient to his charge. They spoke of the eternal life they now had and the things that the people needed to hear.

They were arrested again, interrogated and charged to not speak in that name.

### **Acts 5:28-32**

**<sup>28</sup>Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.**

**<sup>29</sup>Then Peter and the other apostles answered and said, We ought to obey God rather than men.**

**<sup>30</sup>The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.**

**<sup>31</sup>Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.**

**<sup>32</sup>And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.**

They boldly responded to the religious leaders. They taught them the resurrection, confronted them that they crucified Jesus and the apostles told them they were witnesses of those things and so also was the holy spirit that God gives to those that obey Him.

Then they of the Sanhedrin heard the apostle's response. They were so disturbed they intended to kill the apostles. Then Gamaliel, a teacher of the law and a Pharisee (one who believed in the resurrection) reasoned with them and persuaded them not to kill them.

**Acts 5:40-42 Working Translation**

**<sup>40</sup>They [*of the Sanhedrin*] were persuaded by him [*Gamaliel*]. So when they had summoned the apostles and when they had beaten *them*, they charged *them* not to speak in the name of Jesus, and they released them.**

**<sup>41</sup>Therefore, they [*the apostles*] departed from the presence of the Sanhedrin, rejoicing that they were regarded worthy to be dishonored for the name,**

**<sup>42</sup>and every day in the Temple and in homes, they did not cease to teach and to proclaim the gospel *regarding* Jesus the Christ.**

## Acts 6 – 8 Stephen

Acts 6:1

murmuring = grumbling

The Grecians were not Greeks or Gentiles, but they were more accurately referred to as Hellenists: of Judean descent but had lived in Greek cultures, spoke Greek

The Hebrews : also of Judean descent, lived in Judean, spoke a dialect of Aramaic

The Hellenist widows were being overlooked in the daily ministry.

Acts 6:2

reason = desirable

leave = neglect

Acts 6:3

honest report = Gr. *martureo* - reputable

“holy” omitted in most Gr. txts

full of spirit and wisdom = used by fig. of speech *metonymy* regarding information that originates with God who is Spirit. They were to be full of wisdom that originates from God.

business = need

There were many who had received the gift of holy spirit in those days—but being of “honest report, full of spirit and wisdom” were to be distinguishing characteristics for the selection of these seven men.

Acts 6:4 continually = Gr. *proskartereo* – to persist in a thing, to persevere, to wait upon constantly, to give persistent attention.

Acts 6:5

Stephen: a man full of believing and of the holy spirit

One of his distinguishing traits was his believing with regard to info that originates with God. Again, the word “spirit” is used by fig. of speech *metonymy* regarding information that originates with God who is Spirit. Stephen was full of information that originated with God, and he believed that information.

Acts 6:7

...a great company of the priests were obedient to

THE faith: the right way of believing

Acts 6:8

full of faith = full of grace acc. to all CGT

and power as evidenced by doing great wonders and signs among the people.

The word “grace” coupled with the word “power” distinguishes that power from other kinds of power. The kind of power evidenced by certain rulers has been characterized by ruthlessness, hurtfulness and destruction. Stephen was full of the kind of power associated with grace. Altogether, he was full of spirit and wisdom and faith and grace and power.

Acts 6:9-10

Those of the synagogue of Libertines, Cyrenians, Alexandrians, and those of Cilicia, Asia disputed with Stephen

They were unable to resist the information that originates with the Holy Spirit by which Stephen spoke. Information from God is accurate, reliable and trustworthy, and those that dispute with it are unable to resist it.

Acts 6:11

blasphemous = slanderous

Acts 6:12

the council = the Sanhedrin, the ruling body of the Judeans at Jerusalem

Acts 6:13

blasphemous = omitted acc. to all CGT.

this holy place = the holy place, the Temple

Acts 6:14

this holy place = the holy place, the Temple

Acts 6:15

angel = a messenger. Those in the Sanhedrin saw his face as the face of a messenger. They noticed that Stephen was poised to speak.

Acts 7:2 - 8 ABRAHAM

“The God of glory” (“God of glory” used only one other place: Psalm 29 – “the voice of the Lord” occurs in this Psalm 7x)

The name “Stephen” is used in all of Acts 7x.

Citations: (Genesis 12:1) **Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.**

(Genesis 15:13-14) **That his seed should sojourn in a strange land; and that they (of the strange, foreign land) should bring them into bondage, and entreat *them* evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.**

Acts 7:9 - 16 JOSEPH AND THE PATRIARCHS

Acts 7:14 The figure of 66 people that is used in Genesis 46:26 refers to only those that came out of Jacob's loins, but the 75 kindred mentioned here in Acts included all of his kindred.

Acts 7:16 "...the sons of Emmor the father of Sychem" should read "the sons of Emmor of Sychem."

Acts 7:17 – 44 MOSES

Acts 7:20 "exceeding fair" . Exceeding is *to theo*, "to God." Fair = "elegant." Exodus 2:2 says Moses' mother saw "he was a goodly child." As an infant Moses would not have exhibited these traits. Thus God knew and showed his parents what he was to become.

Acts 7:38 church = assembly

oracles = utterances, declarations

Citations: (Exodus 2:14, 2x) **Who made thee a ruler and a judge over us?**

**Wilt thou kill me, as thou diddest the Egyptian yesterday?**

(Exodus 3:6) **I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.**

(Exodus 3:5-10) **Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.**

(Deuteronomy 18:15) **A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.**

(Exodus 32:1) **Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.**

(Amos 5:25-27) **O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Damascus.**

Stephen spoke information that was accurate, reliable and trustworthy. Amos spoke that God “will carry you away beyond Damascus.” Stephen said God “will carry you away beyond Babylon.”

Stephen knew, as many others knew, that eventually the king of Assyria took Israel captive not only beyond Damascus, but that there were those of Israel that he settled in the cities of the Medes, which is indeed beyond Babylon.

Stephen did not make a mistake. By substituting the word “Babylon” for the word “Damascus”, Stephen used a figure of speech by which he substituted a different word in the quotation and so drew attention to what had, in fact, occurred.

Just as Amos went unheeded in his address to the house of Israel, so Stephen went unheeded by the Sanhedrin. Neither group had respect for God’s provision of a saviour.

Acts 7:45 - 47 JOSHUA, DAVID, SOLOMON

Acts 7:45 Jesus = Joshua

Citation: (Isaiah 66:1-2) **Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?**

In citing so many verses, Stephen proved to be familiar with the Scriptures. He was accurately knowledgeable of the events regarding Abraham, Joseph and the patriarchs, Moses and the children of Israel.

Acts 7:48 temples – omitted by all CGT. Should read “...does not dwell in handmade *places*.”

Acts 7:51 Holy Ghost – refers to God.

Acts 7:52 Stephen proclaims the Just One, JESUS CHRIST, as the one that slain prophets foretold, and that there were those in the Sanhedrin who betrayed and murdered him, not unlike their forefathers had in persecuting earlier prophets.

Acts 7:54 cut to the heart = to cut with a saw. Also used idiomatically to refer to being cut mentally or cut in the heart as being mentally upset or disturbed.

gnashed on him with *their* teeth = a custom and idiom indicating anger.

Act 7:55 But he, being full of the Holy Ghost = holy spirit being used here by *metonymy* to refer to the information which originates with God who is the Holy Spirit and with which information Stephen was full.

Acts 7:59 spirit = Used idiomatically referring to the life of man, its issues and characteristics.

Acts 7:60 He was not overcome by evil. Romans 12 explains that overcoming evil with good is love without hypocrisy. His final act was an act of love by prayer, interceding for those who murdered Jesus Christ and were now stoning him to death. Saul, later called Paul was party to those who stoned Stephen.

Act 22:20 martyr (Gr. *martureo* – witness)

*Martureo* is the same word for “good report” in Acts 6:3 regarding Stephen and the other 6 disciples.

The following verses do not deal with born-again sons, but they do refer to believers who did not draw back, believers in the Christ who persevered, as did Stephen.

Heb 11:1- 2 good report (Gr. *martureo* – witness)

Heb 11:36 - 38

Heb 11:4 witness (Gr. *martureo* – witness)

Heb 11:39 good report (Gr. *martureo* – witness)

Heb 12:1 - 3

## **Acts 6 – 8 Philip**

Act 8:1 “the church which was at Jerusalem” – 1<sup>st</sup> occurrence of where “church” is used to indicate part of the whole Church that began on the Day of Pentecost.

Act 8:3 church = Referring to the church as a whole.

Act 8:4 preaching = Gr. *euangelizo* – to proclaim the gospel

Acts 8:5 preached = Gr. *kerusso* - to herald

Act 8:9 used sorcery = one skilled in Magian practices, magic, enchantments

Act 8:12 preaching = Gr. *euangelizo* – to proclaim the gospel

Act 8:13 continued = Gr. *proskartereo* – to persist in a thing, to persevere, to wait upon constantly, to give persistent attention.

Act 8:15 Holy Ghost = the gift of holy spirit, which the Samaritans were to manifest

Act 8:16 They had been baptized in the name of the Lord Jesus (not John’s baptism in water), but they had not yet received the gift of holy spirit into manifestation, that is, they had not yet spoken in tongues as others had.

Act 8:17 Holy Ghost = they received the gift of holy spirit into manifestation

Acts 8:18-24 SIMON THE SORCERER

Act 8:21 matter = word, referring to the Word of God taught and ministered by Peter and others.

Simon needed to take time with God to straighten out the problems in his heart or he would deal with serious consequences.

Act 8:26 - 39 PHILIP, THE ANGEL & THE ETHIOPIAN EUNUCH

Acts 8:26 “go toward the south” = go at noon (a time, not a direction).

Act 8:29 the Spirit = used here to refer to the angel of verse 26.

Citation: Isaiah 53:7-8 **He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.**

Act 8:35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Acts 8: 36 – 39 Baptism: This is the first record in Acts where someone requested to be baptized. Jesus Christ came to make a greater baptism of holy spirit available. Philip honored the eunuch’s request, even though it was not required.

Act 8:37 Verse 37 is omitted in most CGT.

Act 8:39 “the Spirit of the Lord caught away Philip” = the attending angel in this account.

Act 8:40 Caesarea = where Philip is mentioned again, with a family, later in Acts 21:8.

One of the seven appointed by the apostles to assist in the daily ministry to the Hellenist widows, Philip proved to still be full of information that originates from God. He communicated to the Samaritans the things concerning the kingdom of God, and the name of Jesus Christ, and brought deliverance and great joy to that city. Then at the desert of Gaza, he explained from the book of Isaiah the obedience and sacrifice of the Lord Jesus Christ in order to minister salvation and joy to the Ethiopian.

## **Acts 9 - The Conversion of Saul (Paul) and Peter's Travels**

### **Peter's Travels**

Acts 8:25, 9:32-43

### **The Conversion of Saul or Paul**

Act 13:9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

#### **Paul's Former Manner of Life**

Act 22:3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Gal 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Act 26:4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

Act 26:5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

Php 3:5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Php 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

Act 8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

Act 8:2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

Act 8:3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

Gal 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: I persecuted this way unto the death, binding and delivering into prisons both men and women.

Act 26:10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

Act 26:11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

### On the Road to Damascus

There are three accounts of Saul's conversion that we will consider:

1. Acts 9 - The Original Account
2. Acts 22 - Recalling before the Judeans
3. Acts 26 - Recalling before King Agrippa

- The Original Account

Act 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

Act 9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Act 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

Act 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

Act 9:5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: ~~it is hard for thee to kick against the pricks.~~

Act 9:6 ~~And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him,~~ Arise, and go into the city, and it shall be told thee what thou must do.

Act 9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

- Recalling before the Judeans

Act 22:1-10

Act 22:9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

Act 9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

One record says that they heard a voice, while the other record says that they did not hear the voice. These two records appear to be in disagreement. However, by carefully considering the Greek word *akouó* which means “to hear” or “to listen,” there is no contradiction or disagreement. What is found through a careful study is that the focus of hearing is not on hearing a sound, but on the content of the words or sounds. It is recommended that the footnoted reference be consulted for a thorough discussion on *akouó*, its use and application in this instance.<sup>2</sup>

Those people heard the sound of the voice but not the content, and so they did not understand what the voice was saying. Paul heard the one who was speaking. He heard

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<sup>2</sup> Cummins, Walter J. *Scripture Consulting Select Studies*, Scripture Consulting, Franklin, Ohio, 2010: 204-206.

the voice of the person speaking and he also heard and understood the words that were spoken by that voice. However, those that were with him heard the voice speaking to him, but they did not hear and understand the words that were spoken by that voice.

- Recalling before King Agrippa

Act 26:9-19

“It is hard for thee to kick against the pricks” – understanding an unusual term

The Lord Jesus Christ stopped Paul on his Journey to Damascus from doing further injury to the Church and to himself, and he told him that he was to go on to Damascus, where he would be told what he was to do.

### **At Damascus**

Paul’s ultimate mission was revealed on the road to Damascus:

Act 26:16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

Act 26:17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

Act 26:18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

His first responsibility? Go to Damascus.

Acts 9:6, 8-19

Very specific revelation is given to Ananias.

“and was baptized”

Act 9:18b he received sight forthwith, and arose, and was baptized.

Act 9:19a And when he had received meat, he was strengthened.

Acts 22:11 – 16

What did Ananias tell Paul?

“and be baptized”

Act 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

More about Paul’s time at Damascus - Back to Acts 9

Act 9:20 And straightway he preached Christ in the synagogues, that he is the Son of God.

Act 9:21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

Act 9:22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

There is also a record in Galatians that speaks about this time at Damascus.

Gal 1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

## **Return to Jerusalem**

### Paul's Activities following his time at Damascus

Act 9:23 And after that many days were fulfilled, the Jews took counsel to kill him:

Act 9:24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

Act 9:25 Then the disciples took him by night, and let *him* down by the wall in a basket.

That incident is also mentioned in II Corinthians.

2Co 11:32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

2Co 11:33 And through a window in a basket was I let down by the wall, and escaped his hands.

Let us return to our consideration of the passage in Acts 9.

Act 9:26 – 31

Regarding Paul's return to Jerusalem

Act 22:17 – 21

There is another record in Galatians regarding this trip to Jerusalem.

Gal 1:15 – 24

### **Paul – Chosen by God, Visited by Jesus Christ**

Act 22:14 And he (Ananias) said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

Act 26:16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

Paul still had a choice – to say “yes” or “no”

Act 26:15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

Act 26:16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

Act 26:17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

Act 26:18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Act 26:19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

Everything Paul did after his encounter with Jesus Christ was against his past learning and previous demonstrated enthusiasm.

Near the end of his ministry, Paul acknowledged it was Jesus Christ who made him strong:

1Ti 1:12 (KJV) And I thank Christ Jesus our Lord, who hath enabled me [he made me strong], for that he counted me faithful, putting me into the ministry;

1 Ti 1:12 (WT) I am thankful to Christ Jesus, our Lord, who made me strong, because he considered me *to be* faithful and put me in the ministry.

Paul received an abundance of revelation under very difficult circumstances

- Acts 13:44-45 at Antioch with Barnabas – there were Judeans that spoke against Paul
- Acts 14:1-7 at Iconium - some Judeans refused the Gospel, there was an assault, and they fled
- Acts 14:19-20 at Lystra - Paul stoned, but God delivered him

- Acts 15:1-6       there was controversy about Paul's teaching
- Acts 17:1-8       at Thessalonica - some that heard the Gospel, caused mischief
- Acts 17:9-14      at Berea - some stirred up the people against Paul

Throughout all of this, he was peaceful enough to receive the revelation the Church vitally needed

1. Paul received what he taught by the revelation of Jesus Christ

Gal 1:12 (KJV) For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

2. In Acts, while at Macedonia, Jesus Christ spoke to Paul in a vision

Act 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Act 18:9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

Act 18:10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

Act 18:11 And he continued *there* a year and six months, teaching the word of God among them.

3. In Acts 22, Paul recounted that once when he was in Jerusalem praying, he saw Jesus Christ saying that Paul should leave Jerusalem

Act 22:17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

Act 22:18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

Act 22:19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

Act 22:20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

Act 22:21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

4. When in trouble after returning to Jerusalem, Jesus Christ informed Paul he would testify concerning him in Rome

Act 23:10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

Act 23:11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

5. When in Rome, everyone forsook Paul, however the lord stood beside Paul

2Ti 4:16 (WT) At my first defense, no one stood with me, but everyone forsook me. May it not be laid to their account.

2Ti 4:17 (WT) However, the lord stood beside me and made me strong so that by me the heralding might be brought to *its* fullness, so that all the Gentiles might hear, and *so* I was delivered out of the mouth of the lion.

Paul certainly had a unique relationship with Jesus Christ.

Another example:

2Co 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

2Co 12:8 For this thing I besought the Lord thrice, that it might depart from me.

2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

### **Summary**

Act 9:31 (WT) Therefore, the Church throughout all Judea, Galilee and Samaria had peace and was edified, and moving on in the reverence of the Lord and in the encouragement of the Holy Spirit, it was increasing.

## **Acts 10 – 11:18 - The Gentiles Receive Holy Spirit:**

Acts 10:1, Cornelius was a centurion which meant he was in charge of 100 soldiers.

Acts 10:2, “devout”- godly.

“feared God”- revered God.

“with all his house”- indicates that he was a spiritual leader in his home.

“alms”- acts of mercy or charity. He was generous.

“prayed to God always”- He made requests to God continually.

Acts 10:3, He saw clearly in a vision about 3pm a messenger of God. This angel called him by name.

Acts 10:4, Cornelius looked intently at the angel and became frightened.

“Thy prayers and thine alms are come up for a memorial before God.” =

“Your prayers and your alms have ascended as a memorial before God,” WT

“Your prayers and charities," he replied, "have gone up and have been recorded before God.” WNT

“Your prayers and your offerings have come up to God, and he has kept them in mind.” BBE

This must have thrilled Cornelius to hear that God remembered his generosity and his prayers.

Acts 10:5 & 6, The angel instructed Cornelius to send men to Joppa to get Peter. It is about 32 miles from Caesarea to Joppa.

v.6 “he shall tell thee what thou oughtest to do.”- These words are not found in any of the critical Greek texts.

Acts 10:7, Cornelius chose two of his household servants and a godly soldier for this important mission. We learn from Acts 10:33 that he sent them immediately or instantly.

Acts 10:9, The three men were near the city of Joppa the next day by around the sixth hour, which is about noon. As they were approaching, Peter went to the roof to pray.

Acts 10:10 & 11, “and he became very hungry and desired to eat. While they prepared

[*the meal*], [*something causing*] amazement happened to him.

He observed heaven being opened and a certain vessel like a large sheet descending, {+ bound} by four corners being let down upon the earth.” WT

Acts 10:12-15, Peter was instructed not to call common what God has cleansed. Peter had been taught what God called clean and what God called unclean. This word, common, is used in the scriptures in contrast to that which is sanctified or set apart from the common.

Lev 11:41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

Lev 11:42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

Lev 11:43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

Lev 11:44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

Lev 11:45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

Lev 11:46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

Lev 11:47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

“According to this record, God is holy or separated from the common, and the people of Israel were to separate themselves or set themselves apart from things that were defiled and unclean.

Certain animals were considered to be unclean while others were considered to be clean. The people of Israel were to make a difference between the unclean and the clean animals. Only the clean ones were to be eaten. The common lot in this case included those things that were unclean or defiled. The people of Israel were to separate themselves from such things in order to be holy

or separated from the common even as God is holy or separated from the common. Once again we see that being sanctified or being holy may be associated with the idea of cleansing or purifying in certain contexts.”

P 311, Scripture Consulting Select Studies, Ch 9 Sanctification, Walter J. Cummins

Acts 10:16, “Now this occurred 3 times, and immediately the vessel was taken up into heaven.”  
WT

“again”- most critical Greek texts have a word meaning “immediately.”

Acts 10:17, “While Peter was very perplexed in himself what the vision he had seen might mean, behold, the men who were sent from Cornelius, having inquired for Simon’s house, approached the gate.” WT

Acts 10:19, While Peter was thinking about the vision, God said, “Three men are looking for you.”

Acts 10:20, “So rise up, go downstairs, and go with them without discriminating, because I have sent them.” WT

“doubting”- Greek: *diakrino* -to separate, to discern, to distinguish, to discriminate, to make a distinction. Peter was to go with the men without making the usual distinction (since they were Gentiles and he was a Judean.)

Acts 10:21, Peter asked them why they were there. At this point Peter only knew a little bit about what was happening.

Acts 10:22, “warned”- instructed.

Acts 10:23, After they spent the night with Peter they headed to Caesarea. In Acts 11:12 we learn that 6 Judean brothers accompanied them.

Acts 10:24, On the following day they arrived in Caesarea.

Day One: About 3pm. Cornelius got message and immediately sent 3 men.

Day Two: About noon those men reached Joppa just as God was giving Peter revelation on the rooftop. Then they spent the night with Peter.

Day Three: Peter, Cornelius’ three men, and six Judean brothers headed to Caesarea. There were ten men traveling from Joppa to Caesarea.

Day Four: They arrived in Caesarea. Cornelius had already gathered together his relatives and intimate friends.

“waited for”- to watch toward or for anything, to wait in expectation or suspense.

Acts 10:28, By this point Peter understood the meaning of the vision he had seen before he left Joppa.

Peter said it was unlawful for a Judean to keep company or associate with a foreigner. This is not stated anywhere in the Mosaic law. In Deut. chapter 7 they were told not to make covenant with nor give their sons or daughters in marriage to any of the seven idolatrous nations occupying the promised land, namely the Hittites, Gergashites, Amorites, Canaanites, Perizzites, Hivites, or Jebusites. They were warned that they’d turn their sons away from following the Lord. This instruction was given again in Ezra chapter 9 after they returned from exile in Babylon.

Apparently, sometime later the zealots added the law that they weren’t allowed to associate with enter the home of someone who was uncircumcised.

Acts 10:29, “without gainsaying”- without objection. Peter went with the men without objection, because God had told him to go without discriminating, but he still didn’t know why he was there. He asked Cornelius, “Why did you send for me?”

Acts 10:30, “Then Cornelius said, “Four days ago, I was praying in my house until this ninth hour, and behold, a man stood before me in bright clothing.” WT

Acts 10:31, Cornelius told Peter that the angel told him that his prayer was heard and his alms were remembered before God.

Acts 10:32, Cornelius told Peter the instructions given to him from the angel about bringing Peter back to Caesarea.

Acts 10:33, Cornelius sent the men instantly or immediately. They were ready “to hear everything that has been ordered to you by God.” WT

Acts 10:35, “but in every nation he who fears [*reverences*] Him and works justice is acceptable to Him.” WT

Acts 10:39, “whom they slew and hanged on a tree”- “whom they also did away with by hanging *him* on a wood post.” WT

Acts 10:42, “ordained of God”- determined by God.

Acts 10:43, “To him all the prophets bear witness that everyone who believes in him *is* to receive forgiveness of sins through his name.” WT

Acts 10:44, “Holy Ghost”- the gift of holy spirit that became available on the Day of Pentecost.

Acts 10:45, “they of the circumcision”- the six Judean witnesses Peter brought with him from Joppa.

“astonished”-amazed.

“the gift of the Holy Ghost”- the gift of holy spirit or the gift from the Holy Spirit. God, who is Holy Spirit, poured out His gift of holy spirit on the Day of Pentecost and the apostles spoke in tongues. These Judean believers were amazed when they realized that these Gentiles received the same gift of holy spirit as they had previously received. What convinced them that it was the same gift of holy spirit?

Acts 10:46, Speaking in tongues was probably the only thing that would have convinced these Judeans that it was the same gift of holy spirit in Gentiles.

Acts 10:47, “...there was at that time a Judean custom of water baptizing and circumcising proselytes of Judaism. These, however, were the first Gentiles who were not Judean proselytes to believe regarding Jesus Christ and to receive the gift of holy spirit. The fact remains that after mentioning water, Peter ended up telling the Gentiles, as recorded in verse 48, the same thing that he told the Judeans on the Day of Pentecost, that they were to be baptized in the name of Jesus Christ. What is interesting in this record is that these Gentiles had already received the gift of holy spirit, and what followed was after the fact and not done as a requirement for receiving the gift. The requirement as stated by Peter in verse 43 was: ‘that every one who believes in him is to receive remission of sins through his name.’ These Gentiles had already believed in him and had already received the gift of holy spirit in manifestation by speaking in tongues. After the Gentiles had received the gift of holy spirit and after Peter had returned to Jerusalem, Peter said as recorded in Acts 11:16: ‘Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.’ Although Peter (in his moment of amazement that the Gentiles had also received the gift of holy spirit) had brought up the subject of water, he did recall what Jesus Christ had said with regard to the greater baptism.”

From pp. 76 & 77 Working Translation Footnotes

Acts 10:48, This is what Peter actually prescribed: baptizing in the name of Jesus Christ.

Acts 15:8 & 9, In Acts chapter 15 the elders at Jerusalem met with Paul and Barnabas to discuss circumcision and other issues regarding the Gentiles who had believed God’s Word. There was much disputing and dissension. Then Peter stood up and said:

Act 15:8, And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

Acts 15:9, “Neither did He discriminate between us and them, having cleansed their hearts by the [*right way of*] believing.” WT

“put no difference”- Greek: *diakrino*- to separate, to discern, to distinguish, to discriminate, to make a distinction. This is the same word used in Acts 10:20 when God told Peter to go with the three men without discriminating even though they were going to bring him to the home of a Gentile. “The occurrence of this word in the context of a Judean associating with Gentiles suggests that Peter was saying that God did not discriminate or make the usual distinctions between Judeans and Gentiles.”  
WT footnote p 103.

God told Peter not to discriminate between himself and the Gentiles and later Peter understood that God does not discriminate between the Judeans who believed and the Gentiles who believed, having cleansed their hearts because they believed the right way concerning Jesus Christ. There is no distinction between the believers from either background. They all receive the same gift of holy spirit as evidenced by speaking in tongues.

Acts 11:1, The news of the Gentiles receiving the Word of God reached the rest of the Judean believers.

Acts 11:2, They contended with Peter about this development. According to other translations: “they had an argument with him”, “criticized him”, “found fault with him.” They certainly weren’t rejoicing with him!

Acts 11:3, “saying, ‘You went into *the house of* men uncircumcised and ate with them!’”  
WT

Acts 11:4, “Then Peter, having begun *to speak*, expounded *the matter* to them in sequential order, saying:” WT

Acts 11:5, “in a trance I saw a vision,”- “I saw with amazement a vision” WT

Acts 11:6-10, Peter recounted the vision he saw.

Acts 11:12, This is where we learn that six men accompanied Peter from Joppa.

Acts 11:14, This reveals more that the angel told Cornelius. He knew that he and his household would be saved as they heard the words Peter spoke to them. Apparently Cornelius knew that they were going to be saved before Peter. No wonder Cornelius and his household were already gathered together awaiting Peter's arrival from Joppa!

Acts 11:15, "at the beginning"- in the beginning [*Pentecost.*] It refers to the beginning of the time period when the gift of holy spirit was made available- the Day of Pentecost.

Acts 11:16, Then Peter remembered what Jesus had taught them about the greater baptism of spirit which would replace water baptism.

Acts 11:17, "Therefore, if God gave to them the equal gift as *he gave* to us also who believed on the Lord Jesus Christ, *then* who was I *to be* able to forbid God?" WT

Acts 11:18, "held their peace"- were quiet.

"Then hath God also to the Gentiles granted repentance unto life."=

"Surely to the Gentiles also has God given [*the foundation for*] repentance unto life." WT

Acts 5:31, "This *man* did God lift up to His right *side to be* a leader down the path and a savior in order to give [*the foundation for*] repentance and forgiveness of sins to Israel." WT

God gave His son, Jesus Christ. All those who believe on him, including the Gentiles, receive repentance unto life. It is the same foundation for repentance given to the Gentiles that was first given to Israel. It is the same gift of holy spirit given to the Gentiles as was given to the Judeans who believe the right way regarding Jesus Christ.

## Acts 11:19-Acts 12:25

### 1. ANTIOCH – MEN OF CYPRUS AND CYRENE PROCLAIM THE GOSPEL TO THE GENTILES AT ANTIOCH

#### Acts 11:19

*Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phoenice (used here to refer to Phoenicia, the territory around Tyre and Sidon) and Cyprus, and Antioch, preaching the word to none but unto the Jews only.*

- Those who were scattered abroad upon the persecution that arose about Stephen refers back to those from the church at Jerusalem, except the apostles, in Acts 8
- Sometime after that, in Acts 9, Jesus Christ appeared to Saul who had spearheaded the persecution and he was converted on the road to Damascus.
- Galatians 1: 17 – 21 tells us that Paul went to Jerusalem after three years at Damascus. Acts 9: 28 – 30 then tells us that, after he went to Jerusalem, he went to Tarsus, which is where he is in Acts 11:25. Therefore, we know that these believers from the church at Jerusalem who were scattered abroad, must have been traveling about for at least three years preaching only to the Jews.

#### Acts 11:20

*And some of them (the Judeans who had been preached to and believed in these areas of Phoenicia, Cyprus and Antioch) were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus*

- The Greek word that Grecian is translated from in Acts 6 & 9 is the word *hellenistes*, which refers to people of Judean descent who lived in Greek cultures and spoke Greek. But in Acts 11:20, most of the critical Greek texts have the word *hellen* which refers to Greek nationals which would be Gentiles.
- This is the first record of anyone preaching the Lord Jesus to the Gentiles since Peter at the house of Cornelius.
- There is no way of proving from the scriptures that these men of Cyprus and Cyrene had knowledge of what had occurred at the household of Cornelius by this time.

## **Acts 11:21**

*And the hand of the Lord was with them: and a great number believed, and turned to the Lord.*

- The phrase “the hand of the Lord” is a figure of speech, indicating that God is involved in such a way that his power is being demonstrated in alignment with his will. The usage of this figure here indicates that these men were directed by God and their words were backed by the power of God.
- When they believed in Acts 11:21, we should understand they would have spoken in tongues, as they did at the household of Cornelius.
- The phrase “turned to the Lord” reminds us of Acts 26:17- 18 when Jesus Christ spoke to Paul saying that he would send him to the Gentiles to turn them from darkness to light and from the power of Satan to God. Also consider, I Thessalonians 1:9, where Paul wrote to them of how they had turned to God from idols to serve the living and true God.

## **2. THE CHURCH AT JERUSALEM SENDS BARNABAS TO ANTIOCH WHEN THEY HEAR THE REPORT OF THE GREAT NUMBER OF GENTILES BELIEVING AT ANTIOCH**

### **Acts 11:22**

*Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch*

- The word for tidings is the Greek word *logos* used to refer to a report communicated by words to the church at Jerusalem.
- The move of God’s Word in Antioch was initiated by the men of Cyprus and Cyrene; the ministries of Barnabas and Saul follow. This is another example why the book of Acts, refers to more than the “Acts of the Apostles,” but to the acts of God working in various people, or angels, or his Son Jesus Christ at times.
- Barnabas, who was first mentioned in Acts 4:36 & 37 as being a Levite named Joseph, was given the surname by the apostles of “Barnabas,” which would be translated “the son of consolation or encouragement”. A surname would be an additional name given to someone because of their occupation or a characteristic of that person. We might say their nickname.

### **Acts 11:23**

*Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord*

- It says here that he “had seen the grace of God.” The grace of God would not be literally seen, but he saw the effects of the grace of God on these Gentiles because they had believed. He could see them manifesting the gift of holy spirit
- They had turned to the Lord and so Barnabas was encouraging them to stay with the Lord, with purpose of heart, which is by deliberate choice in their heart.
  - Jeremiah 17:5 “*Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord*”

### **Acts 11:24**

*For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.*

- Here Spirit is used by the figure of speech metonymy to refer to the information that God, Who is the Holy Spirit, communicates and with which Barnabas was full. It also says he was full of faith or believing, which meant he not only was full of information from God, but he believed it.
- A considerable multitude of people were added unto the Lord. This is similar to what had occurred in Jerusalem years earlier in Acts 5:14, where we read that multitudes of both men and women were added to the church at Jerusalem who believed in the Lord Jesus Christ.

## **3. BARNABAS AND SAUL ASSEMBLE TOGETHER WITH THE CHURCH AT ANTIOCH AND CONTINUE TEACHING FOR 1 WHOLE YEAR**

### **Acts 11:25**

*Then departed Barnabas to Tarsus, for to seek Saul.*

- Remember Barnabas had been sent by the church at Jerusalem to go as far as Antioch, but they had not given him instructions to go to Tarsus to seek Saul. But we need to also remember in the previous verse it states that Barnabas was a good man, and full of information from God which he believed.

### **Acts 11:26**

*And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they (Barnabas and Saul) assembled themselves with the church, and taught much people. And the disciples were called Christians first at Antioch.*

- Barnabas and Saul assembled themselves together with the church at Antioch. This church was made up of both Judeans and Gentiles who believed on Jesus Christ, who assembled together not separately.
- The word translated called in this verse is the Greek word *chrematizo* which can mean to be named, labeled or entitled from one's business or dealings.
- Them being named Christians suggest that Antioch may have been a place where Paul was teaching the mystery.
  - Col 1:27b "...the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory"

### **4. AGABUS THE PROPHET FORETELLS OF FAMINE SO THE CHURCH AT ANTIOCH DETERMINES TO SEND RELIEF TO JERUSALEM BY THE HANDS OF BARNABAS AND SAUL**

### **Acts 11:27 & 28**

*And in those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world: which came to pass in the days of Claudius Caesar.*

- Agabus is mentioned again in Acts 21:10, when his job was to warn Paul of the consequences of going to Jerusalem at that time.
- Agabus "signified by the Spirit," spirit is used here referring to God as the Originator of information that he communicates.
- "Throughout the world" means the inhabited world, and is used here by the figure of speech hyperbole (exaggeration) to draw attention to the fact that it would be widespread.
- This famine came to pass during the reign of the Caesar named Claudius, who reigned over Rome from 41 AD to 54 AD.

### **Acts 11:29 & 30**

*Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of*

### *Barnabas and Saul*

- The word relief here is translated from the Greek word *diakonia* which means service. The disciples at Antioch determined to send material things from their ability or prosperity to be used in service for their brethren in Judea.
- They did not respond with fear of what was going to happen to them, or with self-centered concern of how they were to take care of themselves. They determined that every man according to his ability would send relief to the brethren in Judea.

## **5. IN JERUSALEM, JAMES THE BROTHER OF JOHN IS KILLED AND PETER IS IMPRISONED BY KING HEROD AGRIPPA I**

### **Acts 12:1-3**

*Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)*

- This was Herod Agrippa I, who was the grandson of Herod the Great who lived at the time that Jesus Christ was born, who had wanted to do away with Jesus Christ when he was an infant.
- History records tell us that this Herod Agrippa I died in 44 AD, so this would give us to understand that this was the Feast of Unleavened Bread following the Passover in the spring of 44 AD

### **Acts 12:4 & 5**

*And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.*

- The word in the King James Version translated Easter is the Greek word *pascha* meaning Passover.
- A quaternion was a set of four soldiers, so “four quaternions of soldiers” would have been 16 soldiers. According to verse 6 we’ll see that Peter was sleeping between 2

soldiers while other soldiers guarded the door, so most likely what happened was that there would be 4 shifts of 4 soldiers at a time.

- Judging by the Judeans reaction to the killing of James, it would be safe to assume that neither Herod nor the Judeans intentions for Peter would have been very good ones.
- At the end of verse 5 we read the very critical information that prayer to God was made for Peter without ceasing, earnestly by the church.

## **6. GOD SENDS HIS SPIRIT MESSENGER TO DELIVER PETER**

### **Acts 12:6**

*And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison*

- This time would have been the night before the Passover in 44 AD, which would have begun the Feast of Unleavened Bread.

### **Acts 12:7 - 9**

*And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision.*

- The word vision is the greek word *horama*, meaning spectacle or vision used 12 times (the majority are in Acts) referring to a vision given by revelation.
- He may have thought he saw a vision because he was just waking up and he had seen a vision before in Acts 10.

### **Acts 12:10 – 12**

*When they were past the first and second ward (the word for ward is guards, perhaps these were the two other guards watching the prison doors), they came unto the iron gate that leadeth unto the city; which opened to them of its own accord: and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come*

*to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the Jews. And when he had considered the thing (Now that he was awake and aware of what had happened) he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.*

- The guards don't wake up to see the angel or Peter leaving! The huge prison gate opens up on its own! The angel leads him through one street of the city, leaves Peter, and then Peter is finally awake enough to realize that the Lord had sent his angel and delivered him out of the hands of Herod and all the expectation of the Judeans.

### **Acts 12:13-16**

*And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad (You are insane) But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.*

- In the customs of the lands and times of the Bible, visitors did not come up to the door "to knock", but they would stand at the gate and call out. There were no peepholes to see who was at the door. One would listen for the voice of the person who had "knocked" at the door to find out who was there. This young girl, who was maybe 10 – 12 years old named Rhoda, came to listen to the voice of who was at the gate. She recognized Peter's voice.
- The word angel can refer to a spirit messenger or a human messenger. In this context, it may refer to a human messenger sent by Peter from prison with a message, because they said it is "his" messenger.
- Sometimes our expectations of God's deliverance fall well below God's ability to deliver. No wonder Paul wrote in Ephesians 3:20 "Now unto him who is able to do exceedingly, abundantly above all that we ask or think"

### **Acts 12:17**

*But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.*

- He most likely is referring to James, the half-brother of the Lord Jesus Christ. He is mentioned in Acts 15:13, at the council which we will be reading about in Jerusalem, and we will see he seems to be in a prominent position among the elders of the church at Jerusalem.
- He may have been directed by God to go to another place to avoid being detected by those who would have searched for him.

## 7. THE DEATH OF HEROD AGRIPPA I

### Acts 12:18 & 19

*Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Caesarea, and there abode.*

- It says in the King James Version that he commanded the soldiers who were guarding him to be put to death. It should read that he ordered them to be arrested or lead away to prison or to trial. Then Herod went down to Caesarea.

### Acts 12:20 -23

*And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.*

*And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration to them. And the people gave a shout, saying, it is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms and gave up the ghost.*

- Herod was very angry with the citizens of Tyre and Sidon and makes a speech upon his throne before them in his royal garments. They desired peace with him, and after his speech they shouted “it is the voice of a god, and not of a man.”
- As recorded in historical records the death of Herod Agrippa I was 44 AD. Therefore, we can calculate that the events recorded from Acts 1 – 12 would have spanned from 28 to 44 AD

### **Acts 12:24**

*But the word of God grew and multiplied*

- Herod was struck down by the angel of the Lord and died, but the Word of God grew and multiplied

### **Acts 12:25**

*And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark*

- Barnabas and Saul returned back to Antioch, from their trip to deliver the material goods for service to Jerusalem. They brought back John surnamed Mark, the son of Mary at whose house the believers had been praying for Peter.

## **CONCLUSION**

Since the death of Herod Agrippa I occurred in 44 AD, according to historical records, and the Day of Pentecost would have occurred in 28 AD, we can conclude that the time period covered by the first twelve chapters of the book of Acts would have been 16 years.

In this section of Acts 11:19 to Acts 12:25, we have seen the great outreach of the Word of God concerning Jesus Christ to the Gentiles in Antioch, begun by men of Cyprus and Cyrene speaking to them. The church in Jerusalem hears the report and sends to them Barnabas, a man of encouragement. After arriving at Antioch and encouraging the new Gentile believers, a considerable multitude is added to the Lord. He is directed further by God to seek Saul in Tarsus, and he brings him to Antioch. They assemble with the disciples at Antioch, which would have been comprised of Judeans and Gentiles, for one whole year, and the disciples are called Christians first at Antioch. A prophet named Agabus comes to Antioch to foretell of a famine, and the church at Antioch determines to send material things for service to the church at Jerusalem, by the hands of Barnabas and Saul.

Herod Agrippa I, decides at that time to harm certain leaders of the church at Jerusalem, and kills James the brother of John, one of the original apostles of Jesus Christ. And because the Judeans are pleased by that, he imprisons Peter, with intentions to bring him out to the people of

Judea, quite possibly to be executed. But prayer is made by the church in Jerusalem in earnest, and God sends his spirit messenger to deliver Peter from prison. It is a remarkable deliverance, that astonishes even those at the household of Mary the mother of John Mark, who were praying for his deliverance. Finally Herod is struck down by a spirit messenger from the Lord. But the Word of God continues to grow and multiply.

At the end of Acts 12, Paul and Barnabas return to Antioch from Jerusalem, after bringing the material goods for service from the disciples at Antioch to Jerusalem. And they bring with them John Mark, the son of Mary, at whose house the disciples in Jerusalem had been, while they were praying for Peter's deliverance.

## Acts 13 – 14, 1<sup>st</sup> Itinerary of Paul

### # 1 Antioch of Syria

#### Background Information:

- Antioch of Syria was founded circa 300 B.C. by Seleucus I Nicator a general under Alexander the Great.
- It was the most famous of sixteen different Antiochs established by Seleucus which he named after his father, Antiochus.
- The city of Antioch of Syria overlooked the navigable Orontes River. This city boasted a fine nearby seaport named Selucia.
- The historian Josephus records that while the population was mixed, Jews were encouraged to emigrate there in large numbers, and were given full citizenship rights.
- Aside from Jerusalem itself, no other city was probably as associated with the beginning of Christianity as was Antioch of Syria. Disciples were first called “Christians here in Antioch of Syria.

**Acts 11:26** And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the **disciples were called Christians first in Antioch.**

- Nicolas one of the seven men of “honest report, full of the holy spirit and wisdom” of Acts 6:5 was from Antioch of Syria

**Acts 6:5** And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and **Nicolas a proselyte of Antioch:**

- Following the murder of Stephen, some of those persecuted went according to Acts 11:19 to Antioch of Syria. They preached the Word to none but Jews only.

**Acts 11:19** Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and **Antioch**, preaching the word to none but unto the Jews only.

- Men from Cyprus and Cyrene preached the Lord Jesus to Grecians (see note in W.T.) or Gentiles. And a great number of them believed and turned to the Lord

**Acts 11:20** And some of them were men of Cyprus and Cyrene, which, when they were come to **Antioch**, spake unto the Grecians, preaching the Lord Jesus.

**Acts 11:21** And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

- When news of this reached Jerusalem, Barnabas was sent to go as far as Antioch of Syria.

**Acts 11:22** Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as **Antioch**.

- Barnabas went to Tarsus looking for Saul aka Paul and when he found him took him to Antioch of Syria. Once there for a whole year they met with the church there and taught “much” people.

**Acts 11:26** And when he had found him, he brought him unto **Antioch**. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in **Antioch**.

- Prophets came “down” from Jerusalem to Antioch of Syria. One of those prophets was the prophet Agabus, who prophesied of a coming famine. Upon hearing this the disciples of Antioch (former Jews **and** Gentiles), sent aid for service to their brothers in Judea and they sent it by the hands of Barnabas and Saul (Paul).

**Acts 11:27** And in these days came prophets from Jerusalem unto **Antioch**.

**Acts 11:28** And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

**Acts 11:29** Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

**Acts 11:30** Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

### **Acts 13:1 - 3**

**Acts 13:1** Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

**Acts 13:2** As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

**Acts 13:3** And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

## # 2 Selucia

### Background Information:

- Selucia was the seaport of the City of Antioch of Syria located at the mouth of the Orontes River.
- One of nine different towns named the same, named after Seleucus I Nicator.

**Acts 13:4** So they, being sent forth by the Holy Ghost, departed unto **Seleucia**; and from thence they sailed to Cyprus.

## # 3 Salimis of Cyprus

### Background Information:

- Barnabas was from Cyprus.

**Act 4:36** And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of **Cyprus**,

- It was men from Cyprus and Cyrene who preached the Lord Jesus to the Gentiles at Antioch of Syria.

**Acts 11:19** Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and **Cyprus**, and Antioch, preaching the word to none but unto the Jews only.

**Acts 11:20** And some of them were men of **Cyprus** and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

- The “as Paul’s manner was” pattern of 1<sup>st</sup> going to the synagogues starts here at Salimis.

**Acts 13:5** And when they were at **Salamis**, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

## # 4 Paphos of Cyprus

### Background information:

- Paphos was the capital of Cyprus which was a Roman Senatorial Territory. There were two different types of Roman territories;
  1. “Senatorial” which was under the Roman Senate and
  2. “Imperial” which was under the Roman Emperor
- Paphos was held as the birth place of Aphrodite and was held as a religious site.

- The “Deputy” or Proconsul of Cyprus who resided at Paphos was a man named, Sergius Paulus.

### **Acts 13:6 – 13:12**

**Acts 13:6** And when they had gone through the isle unto **Paphos**, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Barjesus:

**Acts 13:7** Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

**Acts 13:8** But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

**Acts 13:9** Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

**Acts 13:10** And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

**Acts 13:11** And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

**Acts 13:12** Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

### **# 5 Perga in Pamphylia**

#### **Background information:**

- Perga, like Antioch of Syria was also on a navigable river and had for its seaport a port called, “Attalia.”
- Until approximately 43 A.D Pamphylia was part of Galatia.
- Like Ephesus, Perga was a city where “Artemis” had a temple on a nearby hill and was worshipped.
- It was here that John Mark who accompanied Paul and Barnabas from Jerusalem to Antioch of Syria and then on to Cyprus then “desserts” Paul and Barnabas and departed to Jerusalem. This later becomes a point of contention between Paul and Barnabas.

**Acts 13:13** Now when Paul and his company loosed from Paphos, they came to **Perga** in Pamphylia: and John departing from them returned to Jerusalem.

## # 6 Antioch in Pisidia

### Background Information:

- ❑ Antioch in Pisidia was situated within the Roman Province of Galatia.
- ❑ Named by Seleucus I Nicator
- ❑ Not to be confused with the other 15 Antiochs especially Antioch of Syria.
- ❑ The “Seleucids” brought Jewish colonists into this area for political and commercial reasons.
- ❑ The women of Antioch enjoyed considerable prestige and sometimes occupied civic office. Paul’s enemies instigated some of these to help expel Paul and Barnabas from Antioch (Acts 13:50)
- ❑ Antioch in Pisidia was about one hundred miles from Perga.
- ❑ The highlands of Pisidia could only be navigated through passes, subject to the sudden rise of the mountain torrents, and infested by dangerous robbers. “

**II Corinthians 11:26** on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers;



### Acts 13:14 - 52

**Acts 13:14** But when they departed from Perga, they came to **Antioch** in Pisidia, and went into the synagogue on the sabbath day, and sat down.

**Acts 13:15** And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

**Romans 3:1-2** What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.

**Acts 13:16** Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

**Acts 13:17** The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

**Old Testament Reference:**

**Exodus 13:14,16**

**Exodus 13:14** And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

**Exodus 13:16** And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

**Acts 13:18** And about the time of forty years suffered he their manners in the wilderness.

**Old Testament Reference:**

**Exodus 16:35** And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

**Acts 13:19** And when he had destroyed **seven** nations in the land of Chanaan, he divided their land to them by lot.

**Old Testament Reference:**

**Deuteronomy 7:1; Joshua 14:1,2**

**Deuteronomy 7:1** When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the (1) Hittites, and the (2) Gergashites, and the (3) Amorites, and the (4) Canaanites, and the (5) Perizzites, and the (6) Hivites, and the (7) Jebusites, seven nations greater and mightier than thou;

**Joshua 14:1** And these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

**Joshua 14:2** By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

**Acts 13:20** And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

**Old Testament Reference:**

**Judges 2:16; Judges 3:9**

**Judges 2:16** Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

**Judges 3:9** And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

**Acts 13:21** And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

**Old Testament Reference:**

**I Samuel 8:5; I Samuel 9:2; I Samuel 10:1**

**I Samuel 8:5** And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

**I Samuel 9:2** And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.

**I Samuel 10:1** Then Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance?

**Acts 13:22** And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

**Old Testament Reference:**

**I Samuel 13:14; I Samuel 16:13; Psalm 89:20**

**I Samuel 13:14** But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to*

*be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

**I Samuel 16:13** Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

**Psalm 89:20** I have found David my servant; with my holy oil have I anointed him:

**Acts 13:23** Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

**Old Testament Reference:**

**Psalm 132:11** The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

**New Testament Reference:**

**Matthew 1:1** The book of the generation of Jesus Christ, the son of David, the son of Abraham.

**Acts 2:30** Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

**Acts 13:24** When John had first preached before his coming the baptism of repentance to all the people of Israel.

**Acts 13:25** And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

**Acts 13:26** Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

**Acts 13:27** For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

**Luke 24:27** And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

**Acts 13:15** And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

**Acts 13:28** And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

**Acts 13:29** And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

**Acts 13:30** But God raised him from the dead:

**Acts 13:31** And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

**I Corinthians 15:6** After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

**Acts 13:32** And we declare unto you glad tidings, how that the promise which was made unto the fathers,

**Old Testament Reference:**

**Genesis 22:18** And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

**Galatians 3:16** Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

**Acts 13:33** God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

**Old Testament Reference:**

**Psalms 2:7** I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

**Acts 13:34** And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

**Old Testament Reference:**

**Isaiah 55:3** Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

**Acts 13:35** Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

**Acts 13:36** For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

**Acts 13:37** But he, whom God raised again, saw no corruption.

**Old Testament Reference:**

**Psalm 16:9** Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

**Psalm 16:10** For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

**Acts 13:38** Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

**Acts 13:39** And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

**Acts 13:40** Beware therefore, lest that come upon you, which is spoken of in the prophets;

**Acts 13:41** Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

**Old Testament Reference:**

**Habakkuk 1:5** Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*.

**Acts 13:42** And when the Jews were gone out of the synagogue, the Gentiles (they) besought that these words might be preached to them the next sabbath.

**Acts 13:43** Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

**Acts 13:44** And the next sabbath day came almost the whole city together to hear the word of God.

**Act 13:45** But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

**Act 13:46** Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

**Acts 13:47** For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

**Old Testament Reference:**

**Isaiah 49:6** And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also

give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

**New Testament Reference:**

**Luke 2:25** And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

**Luke 2:26** And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

**Luke 2:27** And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

**Luke 2:28** Then took he him up in his arms, and blessed God, and said,

**Luke 2:29** Lord, now lettest thou thy servant depart in peace, according to thy word:

**Luke 2:30** For mine eyes have seen thy salvation,

**Luke 2:31** Which thou hast prepared before the face of all people;

**Luke 2:32** A light to lighten the Gentiles, and the glory of thy people Israel.

**Acts 13:48** And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

**Acts 13:49** And the word of the Lord was published throughout all the region.

**Acts 13:50** But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

**Acts 13:51** But they shook off the dust of their feet against them, and came unto Iconium.

## # 7 Iconium in Lycaonia

### Background Information:

- Iconium was situated in the territory of Lycaonia, which was within the Province of Galatia.
- Once again synagogues were present here and there was where Paul and Barnabas started their work in Iconium.
- Iconium was about 70 miles from Antioch in Pisidia.

**Acts 13:51** But they shook off the dust of their feet against them, and came unto **Iconium**.

**Acts 14:1** And it came to pass in **Iconium**, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

**Acts 14:2** But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

**Acts 14:3** Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

**Acts 14:4** But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

**Acts 14:5** And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

**Acts 14:6** They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

## # 8 Lystra in Lycaonia

### Background Information:

- Lystra was situated in the territory of Lycaonia, which was within the Province of Galatia.
- Lystra was about 20 miles from Iconium.
- Timothy was a native of Lystra. (Acts 16:1; II Timothy 1:5)

**Act 14:6** They were ware of *it*, and fled unto **Lystra** and Derbe, cities of Lycaonia, and unto the region that lieth round about:

**Acts 14:7** And there they preached the gospel.

**Acts 14:8** And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

**Acts 14:9** The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

**Acts 14:10** Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

**Acts 14:11** And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

**Acts 14:12** And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

**Acts 14:13** Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

**Acts 14:14** *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

**Acts 14:15** And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

**Acts 14:16** Who in times past suffered all nations to walk in their own ways.

**Acts 14:17** Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

**Acts 14:18** And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

**Acts 14:19** And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

**Actss 14:20** Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

## # 9 Derbe in Lycaonia

### Background Information:

- Derbe was situated in the territory of Lycaonia, which was within the Province of Galatia.
- Derbe was about 60 miles from Lystra.

**Acts 14:20** Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to **Derbe**.

**Acts 14:21** And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

## # 10 Lystra in Lycaonia

## # 11 Iconium in Lycaonia

## # 12 Antioch in Pisidia

**Acts 14:21** And when they had preached the gospel to that city, and had taught many, they returned again to **Lystra**, and *to* **Iconium**, and **Antioch**,

**Acts 14:22** Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

**Acts 14:23** And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

### # 13 Perga in Pamphylia

**Acts 14:24** And after they had passed throughout Pisidia, they came to Pamphylia.

**Acts 14:25** And when they had preached the word in **Perga**, they went down into Attalia:

### # 14 Attalia in Pamphylia

#### Background Information:

- **Attalia** was the seaport for Perga

**Acts 14:25** And when they had preached the word in Perga, they went down into **Attalia**:

### # 15 Antioch of Syria Completing the 1<sup>st</sup> Missionary Journey

**Act 14:26** And thence sailed to **Antioch**, from whence they had been recommended to the grace of God for the work which they fulfilled.

**Act 14:27** And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

**Act 14:28** And there they abode long time with the disciples.

## Acts 15: The Council at Jerusalem

### 1. ACTS 15: THE COUNCIL AT JERUSALEM DUE TO THE CONTROVERSY CONCERNING CIRCUMCISION AND THE MOSAIC LAW

#### Acts 15:1

*And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved*

- It does not say these certain men who came down from Judea were sent from the church in Jerusalem, as Barnabas had been sent years ago to Antioch in Acts 11:22.
- They were preaching a different gospel than what Paul and Barnabas preached.
- Galatians 1:8-9 *“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.”*
- According to the genuine gospel, God’s requirements for salvation are stated very simply and clearly in Romans 10:9 *“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”*

#### Acts 15:2

*When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.*

- The church at Antioch appointed Paul and Barnabas and certain others to go up to the apostles and elders about this question, they were not self-appointed.
- This second trip to Jerusalem is now seventeen years after Paul’s conversion
  - Gal 1:18 *“Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.”*
  - Galatians 2:1, 2a *“Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. (Titus is one of the certain others who went up with Paul and Barnabas to Jerusalem.) And I went up by revelation...”*

- The Greek word for question is *zetema* which means a controversial question, issue, or dispute. These men teaching that salvation was only available to the Gentiles if they would be circumcised according to the Mosaic Law was the cause for this controversial question.

## 2. PAUL AND BARANBAS' TRIP TO JERUSALEM

### Acts 15:3 - 4

*And being brought (sent) on their way by the church (the church at Antioch), they passed through Phenice (Phoenicia – areas of Tyre and Sidon) and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.*

- The emphasis is that it was God doing these things with them, directing them, and not Paul and Barnabas doing these things by their own wisdom.

### Acts 15:5

*But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.*

- Circumcision and the keeping of the law of Moses would have been required of Israel under the Old Covenant. These believers of the sect of the Pharisees demonstrated a lack of understanding of what Christ had accomplished for Judeans and Gentiles.
- Romans 4:11 – Circumcision began with Abraham, a seal of the righteousness of the [right way of] believing, which he had while he was yet uncircumcised. It was a token of the covenant between God and Abraham. (Genesis 17:11)
- There is a greater seal and token with the promised gift of holy spirit
- Deuteronomy 10:16, 30:6, Romans 2:29 - Circumcision was to be of the heart.

### 3. THE COUNCIL WITH THE APOSTLES AND ELDERS AT JERUSALEM

#### Acts 15:6

*And the apostles and elders came together for to consider of this matter*

- At this time the apostles and elders were all together in Jerusalem to look into this matter.

### 4. PETER'S TESTIMONY AT THE COUNCIL

#### Acts 15:7

*And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel, and believe.*

- This controversy led to much disputing among the leadership, but now in the midst of that Peter boldly stands up and declares that it was God who made choice among them that by his mouth the Gentiles should hear the word of the gospel and believe.
- God made the choice among them by giving Peter the revelation to go to the Gentiles at the household of Cornelius.

#### Acts 15:8-11

*And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith (by the right way of believing on Jesus Christ). Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*

- The phrase no difference is the Greek word *diakrino*, which means “to discriminate.” God had not discriminated between Judeans who had believed and Gentiles who had believed. He bore witness by giving them the same gift of holy spirit.
- The word yoke here is used as an idiom, derived from their farming practice of using a yoke on the neck of oxen to connect them for farm work such as plowing. The animals would be forced into farm work such as pulling a plow, and forced to work

together. Commanding them to keep the Mosaic Law would be like putting a yoke on the neck of the Gentiles to force them into the works of the Mosaic Law with the Judeans, who had previously been under the Law.

- This idiom is also used in the book of Galatians 5:1 where they are exhorted to “*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage*”

### **Acts 15:12**

*Then all the multitude kept silence, and gave audience to Barnabas and Saul, declaring what miracles and wonders God had wrought among the Gentiles by them.*

- The word for miracles is the plural form of the Greek word *semeion*, which is translated as “signs” in I Corinthians 14:22 “*Wherefore tongues are for a sign...*” The greatest sign that the apostles and elders would have believed and accepted would have been the Gentiles speaking in tongues.

## **5. JAMES’ ANSWER AT THE COUNCIL**

### **Acts 15:13**

*And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:*

- This James is the half-brother of the Lord Jesus Christ and obviously was held in high esteem by this time among the apostles and elders at Jerusalem, because he boldly tells them to “*hearken unto me.*”
- Paul refers to James, in Galatians 1:19, as an apostle with whom he visited with the first time he went to Jerusalem.
- In I Corinthians 15:7 he is mentioned as one of those that Jesus Christ appeared to in his resurrected body.

### **Acts 15:14-18**

*Simeon (Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of*

*men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.*

- James acknowledges that it was promised before that there would be Gentiles upon whom God's name is called by citing Amos 9:11-12.
- The word visit is the Greek word *episkeptomai* meaning to look up (visit) or to look for (search). God was looking for those people among the Gentiles who would believe and also become a people for his name like the Judeans. The first "visit" was to Cornelius' household

## **6. JAMES' JUDGMENT AT THE COUNCIL**

### **Acts 15:19-21**

*Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.*

- The word sentence is the Greek word *krino* meaning to conclude, to decree, to determine, esteem or judge. It is apparent that by this time his judgment carried weight.
- His judgment was not to trouble the Gentiles that turned to God, but we should write to the Gentiles that they should abstain from their former idolatrous practices.
- Significant things not said in his judgment:
  - That the church at Jerusalem should reach out to the Gentiles with the gospel
  - No mention of the truth of the mystery that the Gentiles should be joint –heirs, joint-members and joint-partakers of the promise in Christ by the gospel

## **7. THE APOSTLES AND ELDERS DECIDE TO SEND CHOSEN MEN AND DECIDE TO WRITE LETTERS TO THE GENTILE BROTHERS**

### **Acts 15:22-24**

*Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed*

*Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment.*

- They did not state in the letter that they forbade them to preach circumcision, only that they gave “*no such commandment.*” The language is not the pointed statement of Galatians 1:8- 9, “*if any many preach any other gospel ... let him be accursed*”.
- The disputing at the council indicated that there was not a unified understanding at the church in Jerusalem whether the Gentiles needed to be circumcised or not.

### **Acts 15:25-29**

*It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth (orally). For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.*

- The apostles and elders also decided to send Judas and Silas with Paul and Barnabas back to Antioch to establish what was written from the counsel in Jerusalem.

## **8. PAUL COMMUNICATES THE GOSPEL HE PREACHED AMONG THE GENTILES AT THE COUNCIL**

### **Galatians 2:1 & 2**

*Then fourteen year after (Paul's first visit to Jerusalem when he had visited with Peter) I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.*

- Using scripture build up with Acts 15:12 we read that Paul and Barnabas had made known the signs and wonders which God had done by them among the Gentiles. Galatians 2 adds the information that Paul communicated unto them the gospel that he preached among the Gentiles, but privately to them who were of reputation.
- The words “which were of reputation” are from the Greek word *dokeo* = to seem, to appear, to suppose, to think. Occurs here in verses 2, 6 and 9 to refer to those “who seemed to be something”, those who seemed to be of reputation among the others.
- The gospel that he preached among the Gentiles does not mean he preached it exclusively to the Gentiles, but his manner was to go into the synagogues and preach Christ to the Judeans first, and then go also to the Gentiles. (Romans 1:16 “*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek*”)

### **Galatians 1:13 -14**

*But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

- This indicates the source of the gospel which he preached. It was not from man, but by the revelation of Jesus Christ.

### **Romans 16:25**

*Now to him that is of power to stablish you according to **my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery**, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets (the prophetic scriptures), according to the commandment of the everlasting God, made known unto all nations for the obedience of faith.*

- By the time of the writing of Romans, God had commanded Paul to put the gospel that he preached into writing as the scriptures. There are two parts to that gospel in Paul’s epistles, that which had been promised before, and that which had previously been a mystery. Thus part of the gospel that Paul would have communicated to those who seemed to be of reputation in Jerusalem, would have included the mystery.

### **Ephesians 3:2-5**

*If ye have heard of the administration of the grace of God which is given me to you-ward: **How that by revelation he made known unto me the mystery;** (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.*

- The word Spirit in verse 5 refers to God, who is Holy Spirit, as the originator of information that he communicates. He made known the mystery to Paul by revelation
- The apostles and elders at Jerusalem would have received this revelation when Paul communicated it to them by revelation in Acts 15.

### **Ephesians 3:6 - 8**

*That the Gentiles should be (circumcised and commanded to keep the Law of Moses that they may become worthy to be) fellowheirs, (NO!) and of the same body, and partakers of his promise in Christ by the gospel (by hearing and believing it): Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all the saints, is this grace given, that I should preach among the Gentiles the unsearchable (untraceable) riches of Christ.*

- Paul would have had considerable respect for the apostles at Jerusalem, not only because of their abilities and responsibilities in the church, but because they had been with Lord Jesus Christ and been taught by him during his earthly ministry.
- However, he did not receive any aspect of the gospel that he preached among the Gentiles from the original apostles who were with Jesus Christ in his earthly ministry, but he received it by the revelation of Jesus Christ.

### **Galatians 2:6 - 10**

*But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter, (For he that wrought (energized) effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles) And when James, Cephas (the Aramaic name for Peter), and John, who seemed to be pillars, perceived the grace*

*that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor, the same which I also was forward to do.*

- After Paul had communicated the gospel which he preached among the Gentiles, these men; James, Peter and John saw that the gospel to the uncircumcision was entrusted to Paul, as the gospel to the circumcision had been entrusted to Peter.
- It should have been understood when he communicated to them the gospel, that it would be the same gospel to both the circumcision and to the uncircumcision.
- They perceived the grace that was given to Paul in receiving the gospel and they responded favorably, by giving to Paul and Barnabas the right hands of fellowship.

## **9. GATHERING TOGETHER THE DISCIPLES AT ANTIOCH. READING THE EPISTLE FROM THE COUNCIL AND EXHORTING**

### **Acts 15:30-34**

*So when they were dismissed (referring to Paul and Barnabas as well as Judas and Silas who were going to accompany them to Antioch), they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: (the epistle that the apostles and elders had written at the counsel at Jerusalem) Which when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. And after they (Judas and Silas) had tarried there a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still.*

- Verse 34 is to be omitted according to most critical Greek Texts. At the end of Acts 15, Silas is in Antioch and accompanies Paul on his next itinerary. He may have gone back to Jerusalem and then returned to Antioch or he may have stayed at Antioch the entire time as verse 34 states, nonetheless he is in Antioch at the end of Acts 15.

## **10. PAUL AND BARNABAS CONTINUE TO TEACH AND PREACH AT ANTIOCH WITH MANY OTHERS**

### **Acts 15:35**

*Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others.*

- We will see that in Gal 2:11 that Peter also came to Antioch around this time

## 11. THE CONTENTION BETWEEN BARNABAS AND PAUL

### Acts 15:36 - 41

*And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not to the work. And the contention was so sharp between them that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus (which is where he was from); And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.*

- A conflict rose between the two of them when Barnabas determined to take John Mark, but Paul did not think that was a good decision, to take a man who had departed from them on their first itinerary (Acts 13:13).
- It seems hard to understand when we read God's Word here in Acts 15 of Paul and Barnabas having such a sharp contention between them to the point that they would separate from each other. Paul and Barnabas had stood together through many things by this time (Barnabas had brought Saul to the apostles; He went to seek him in Tarsus; brought him to Antioch; stood together with him at the Acts 15 council, etc.)

### Galatians 2:9-14

*And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go to the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I was also forward to do. But when Peter was come to Antioch (you do not read of Peter coming to Antioch in Acts 15:35 after the council, so Galatians 2 adds this information. This is how other scriptures add to the whole picture) I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him: insomuch that Barnabas also was carried away*

*with their dissimulation (hypocrisy). But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews.*

- When Peter first came he enjoyed the fellowship and ate with the Gentiles.
- Earlier in Acts 11:2-3 those of the circumcision contended with Peter for going into the house of the uncircumcised and eating with them. Peter expounded on the details of what occurred to which they responded with acceptance saying, “Then hath God also to the Gentiles granted repentance unto life.”
- Apparently, eating with Gentiles was still an issue for those who came from James. Peter’s fear of those of the circumcision led to his hypocritical actions, contradicting what he had said at the council in Acts 15.
- Had not God showed Peter in Acts 10:28 “...not to call any man common or unclean”?
- Why had not those who came from James, stayed firmly committed to his judgment at the council, not to trouble those of the Gentiles who had turned to God?
- The phrase dissembled likewise with in verse 13 is from the Greek word *sunupokrinomai* meaning to “act hypocritically in concert with”.
- Baranabas being led astray with the hypocrisy seems to also have contributed to the sharp contention that arose between Paul and Barnabas at the end of Acts 15
- The book of Galatians indicates that born again Judeans from Jerusalem who were still zealous for the law continued to divisively plague the churches

Galatians 3:1 “*O foolish Galatians, who hath bewitched you ...*”

Galatians 4:17 “*They zealously affect you, but not well...*”

Galatians 5:7 “*Ye did run well; who did hinder you...*”

## **12. PAULS’ RETURN TO JERUSALEM AFTER ACTS 15**

### **Acts 20:22-24**

*Now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

- Paul told these elders that he was going to Jerusalem “bound in the spirit”. This usage of spirit refers idiomatically to the life of man, its issues and characteristics. Paul was bound in his own inner desire or will, rather than God’s will. His purpose was to testify again at Jerusalem concerning the gospel of the grace of God.
- In Acts 15 Paul went to Jerusalem by revelation, in Acts 21 he went contrary to revelation

### **Acts 21:17-21**

*And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present (no apostles however as in Acts 15). And when he had saluted them, he declared particularly (one by one) what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord (God) and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous (zealots) of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.*

- None of the original apostles are present; neither Peter nor John as in Acts 15
- When Paul speaks of all the things that God wrought among the Gentiles by his ministry, they glorify God. But James and the elders respond with nothing that concerns the gospel which Paul had communicated unto them in Acts 15. Rather, their boasting is in the many thousands of Judeans who believed and are zealous of the law of Moses as a thing of pride!
- The Judeans at Jerusalem were informed concerning Paul that he had taught the Judeans who were among the Gentiles to forsake Moses (the law of Moses); to not circumcise their children nor keep the Law of Moses. They themselves had forsaken the gospel concerning Christ, which Paul had communicated at the council in Acts 15. That gospel would have included righteousness by believing on Jesus Christ, because of all that Jesus Christ accomplished in fulfilling the law of Moses.

### **Acts 21:23- 25**

*Do therefore this that we say to thee: We have four men which have a vow on them; Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed of thee, are nothing; but that thou thyself also walketh orderly, and keepeth the law. As touching the*

*Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication*

- Paul taking this vow was to show that that the things that they were informed of him were **nothing!** They wanted him to that he himself **walked orderly according to the law!** While they these men themselves were walking disorderly according to the gospel that Paul had communicated to them in Acts 15
- They indicated that the Gentiles were a separate group with separate standards. They point to the letter they had sent in Acts 15 and communicated that they did not need to observe anything of the Mosaic Law other than keeping themselves from idols.
- Why then did the Judean Christians need to observe the Mosaic Law?
- They had put themselves under the yoke of bondage.

### 13. CONCLUSION

The council of Jerusalem in Acts 15 endeavored to resolve the controversial issue concerning whether the Gentiles who believed needed to be circumcised or keep the law of Moses. It began with much disputing, but after hearing Peter's testimony of how the Gentiles were given the same spirit as the Judeans at the beginning, without discriminating between them, they listened to Paul and Barnabas' testimony. James gave his judgment that the Jerusalem church should not trouble the Gentile believers who had turned to God, but that they write letters to the Gentile believers not to be troubled by these zealots of the law. But they advised them that they abstain from their old idolatrous practices. The apostles and elders agreed to that and wrote letters, and sent two men, Judas and Silas, to the Gentile believers in Antioch.

Galatians 2, as a parallel record, tells us that Paul also communicated the gospel which he preached among the Gentiles, privately to those who were of reputation at the Jerusalem church. They then had an opportunity to hear the mystery that the Gentiles were joint members, joint heirs and joint partakers of the promises of Christ to the Judeans. James, Peter and John perceived the grace given to Paul, and the agreement was made that Paul and Barnabas should go to the uncircumcision with the gospel, while James, Peter and John should go to the circumcision with the same gospel.

However, Galatians 2 also shows us that, Paul withstood Peter to the face when he came to Antioch. He was at fault for withdrawing and refusing to eat with Gentiles, after certain came from James, because he feared those of the

circumcision. This influenced the Judeans and Barnabas to be lead away with that hypocrisy. It became obvious that the church at Jerusalem did not determine to walk uprightly according to the truth of the gospel that Paul had presented to them at the council

The zealots for the Mosaic law who came from Jerusalem, continued to subvert not only men with ministries like Peter and Barnabas, but also whole churches such as those in the Galatians region. They endeavored to alter the gospel of Christ, and lead people back to being zealous for the Law.

Paul decided to return to Jerusalem, to again present the gospel of grace in Acts 21, despite God's warning he would be imprisoned if he went. Obviously he did not successfully persuade James and the elders at Jerusalem to accept the gospel he preached among the Gentiles, and finally was imprisoned.

Despite his imprisonment, it said the Lord stood with him. He was also given revelation to write further epistles such as Ephesians, Philippians, Colossians, Philemon, Titus and both epistles to Timothy. And Peter was given revelation to write two epistles to born again Judeans among the Gentiles; in the second he spoke of "our beloved brother Paul" and the wisdom given to him in all his epistles, which many continued to wrestle with to their destruction. John wrote epistles also to born again Judeans, as well as the book of Revelation. Even James was given revelation to write an epistle to born again Judeans.

We see that the council did not produce the godly response in James or the Jerusalem hierarchy, but they continued to promote zealousness for the law. Peter withdrew from the Gentiles due to his fear of the circumcision, and Barnabas went along with him. Paul disobeyed God by going to Jerusalem.

But we also see that God gave his gracious revelation to these men when they walked with him and we are blessed to have the perfection of their message, God's Word, despite the imperfection of these human messengers at times

In all of the records we have looked at, it is God who shines as the clear and untarnished Hero, His Son as our complete savior, and our Lord and the head of the Body of Christ. And it is God's Word contained in the Church Epistles, that gives us the great revelation of The Mystery that we can know and live today.

## Acts 16 – 17:14 2<sup>nd</sup> Itinerary of Paul through Berea

### # 1 Antioch of Syria

#### Background Information:

- See notes from 1<sup>st</sup> Missionary Journey

**Acts 15:40** And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

#### The Second Journey Begins

### # 2 Syria

### #3 Cilicia

#### Background Information

- The native country of Paul
- Where Paul went soon after his conversion

**Gal 1:21** Afterwards I came into the regions of **Syria** and **Cilicia**;

**Act 9:30** *Which* when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

**Acts 15:40** And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

**Acts 15:41** And he went through **Syria** and **Cilicia**, confirming the churches.

### # 4 Derbe in Lycaonia

### # 5 Lystra in Lycaonia

#### Background Information

- Here Paul would have Timotheus to go with them on their Journey

**Acts 16:1** Then came he to **Derbe** and **Lystra**: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

**Acts 16:2** Which was well reported of by the brethren that were at **Lystra** and **Iconium**.

**Acts 16:3** Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

**Acts 16:4** And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

**Acts 16:5** And so were the churches established in the faith, and increased in number daily.

#### # 6 Throughout Phrygia and Galatia

**Acts 16:6** Now when they had gone throughout **Phrygia** and the region of **Galatia**, and were forbidden of the Holy Ghost to preach the word in Asia,

#### # 7 Mysia in Asia

- Mysia was a region located in the Northwest corner of Asia

**Acts 16:7** After they were come to **Mysia**, they assayed to go into Bithynia: but the Spirit suffered them not.

**Acts 16:8** And they passing by Mysia came down to Troas.

#### # 8 Troas

##### Background Information:

- A city whose full name was “Alexandria Troas.” A seaport on the Aegean Sea.

**Acts 16:8** And they passing by Mysia came down to **Troas**.

**Acts 16:9** And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

**Acts 16:10** And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

**Acts 16:11** Therefore loosing from **Troas**, we came with a straight course to Samothracia, and the next *day* to Neapolis;

- Troas is mentioned with significance in other places of God’s Word,
  1. In the third itinerary of Paul Acts 20:5,6

**II Corinthians 2:12** Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

2. In II Timothy

**II Timothy 4:13** The cloke (carrying case) that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

## # 9 Samothracia

### Background Information:

- Samothracia or Samothrace is a small mountainous island in the North of the Aegean off the coast of Thrace a region northeast of Macedonia. A stop over point for ships sailing from ports in Asia to points northwest to ports located in Macedonia.
- Scholars say the ship must have had favorable winds to make the voyage one day to Samothracia and one day to Neapolis.

## # 10 Neapolis

- The port for the city of Philippi. It had an excellent harbor
- Once again the port cities often had navigable rivers connecting them with a larger city.
- Neapolis was approximately ten miles south of Philippi.

**Acts 16:11** Therefore loosing from **Troas**, we came with a straight course to **Samothracia**, and the next *day* to **Neapolis**;

## #11 Philippi

### Background information:

- Philippi** was located in one of the four Roman districts that Macedonia was divided.
- It was given possession of the “Italic Right” by Rome. The “Italic Right” meant that the colonists in Philippi enjoyed the same rights and privileges as if **Philippi** were part of Italian soil. This has significance for Paul and company in their being arrested and mistreated and being released according to Roman Law.
- There was great civic pride in Philippi a point which would have communicated with special appeal to the Philippians in **the Epistle to the Philippians 3:20** utilizing the concept of citizenship.

**Philippians 3:20** For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

**Acts 16:12** - And from thence to **Philippi**, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

**Acts 16:13** And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

- The lack of mention of a synagogue indicates Philippi didn't have enough of a Jewish population to support a full fledged synagogue. Instead of a synagogue, Philippi had a *prosuche* a place of prayer outside the city near water.

**Acts 16:14** And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

**Acts 16:15** And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

**Acts 16:16** And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

**Acts 16:17** The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

**Acts 16:18** And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

**Acts 16:19** And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

**Acts 16:20** And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

**Acts 16:21** And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

**Acts 16:22** And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

**Acts 16:23** And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

**Acts 16:24** Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

**Acts 16:25** And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

**Acts 16:26** And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

**Acts 16:27** And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

**Acts 16:28** But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

**Acts 16:29** Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

**Acts 16:30** And brought them out, and said, Sirs, what must I do to be saved?

**Acts 16:31** And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

**Acts 16:32** And they spake unto him the word of the Lord, and to all that were in his house.

**Acts 16:33** And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

**Acts 16:34** And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

**Acts 16:35** And when it was day, the magistrates sent the serjeants, saying, Let those men go.

**Acts 16:36** And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

**Acts 16:37** But Paul said unto them, They have beaten us openly uncondemned (with out examination), being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

**Acts 16:38** And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

**Acts 16:39** And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

**Acts 16:40** And they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they comforted them, and departed.

## # 12 Amphipolis

### Background information:

- An important sea port located on the Egnatian Way about 31 miles from Philippi

## # 13 Apollonia

### Background Information:

- One of a number of towns named the same in the Mediterranean Area.
- Apollonia is located on the Egnatian Way between Philippi and Thessalonica

**Acts 17:1** Now when they had passed through **Amphipolis** and **Apollonia**, they came to Thessalonica, where was a synagogue of the Jews:

## # 14 Thessalonica

### Background Information:

- Thessalonica was the principal city of Macedonia.
- Thessalonica was located on the Egnatian Way.
- The Church in Thessalonica received the Word of God spoken by Paul, Silas, and Timothy as it was in truth THE WORD OF GOD.

**I Thessalonians 2:13** For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

- The Church in Thessalonica became a model church, examples in Macedonia and Achaia and beyond.

**I Thessalonians 1:6** And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

**I Thessalonians 1:7** So that ye were ensamples to all that believe in Macedonia and Achaia.

**I Thessalonians 1:8** For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

**Acts 17:1** Now when they had passed through Amphipolis and Apollonia, they came to **Thessalonica**, where was a synagogue of the Jews:

**Acts 17:2** And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

**Acts 17:3** Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

**Acts 17:4** And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

**Acts 17:5** But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

**Acts 17:6** And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

**Acts 17:7** Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.

**Acts 17:8** And they troubled the people and the rulers of the city, when they heard these things.

**Acts 17:9** And when they had taken security of Jason, and of the other, they let them go.

**Acts 17:10** And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

## # 15 Berea

### Background Information:

- Berea was located about 30 miles from Thessalonica.
- Berea was a very prosperous center with a Jewish colony present.

**Acts 17:10** And the brethren immediately sent away Paul and Silas by night unto **Berea**: who coming *thither* went into the synagogue of the Jews.

**Acts 17:11** These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

**Acts 17:12** Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

**Acts 17:13** But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

**Acts 17:14** And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

## Acts 17:15 – 18:22 2<sup>nd</sup> Itinerary of Paul Athens through Antioch

### # 16 Athens

#### Background information:

- Athens was the chief center of Grecian learning, culture, philosophy and civilization
- Athens was a free city
- Athens was filled with many different temples of gods and goddesses and home to a gold and ivory statue of the virgin goddess Athena which towered nearly 40 feet high

**Acts 17:15** And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

**Acts 17:16** Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

**Acts 17:17** Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

**Acts 17:18** Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, what will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

- Epicureans held that death was final and that life should be spent seeking enjoyment. Thus “virtue” was having all that you want.
- Stoic’s held that everything that happens is the will of the gods, and that life was about one’s duty. The suppression of emotion was the height of virtue.
- Babblers is “seed picker”, one who lived off of the scraps of the marketplace, thus considering Paul as one who took and spoke the scraps of various philosophies.

**Acts 17:19** And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

- Areopagus was a council of the most prestigious Athenians making up a court with jurisdiction over serious crimes such as the “setting forth of strange gods”.

**Acts 17:20** For thou bringest certain strange things to our ears: we would know therefore what these things mean.

**Acts 17:21** (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

**Acts 17:22** Then Paul stood in the midst of Mars' hill, and said, ye men of Athens, I perceive that in all things ye are too superstitious.

**Acts 17:23** For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

**Acts 17:24** God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

**Acts 17:25** Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

**Acts 17:26** And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

**Acts 17:27** That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

**Acts 17:28** For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

**Acts 17:29** Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

**Acts 17:30** And the times of this ignorance God winked at; but now commandeth all men every where to repent:

**Acts 17:31** Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given **assurance** (*pistis; the foundation for believing*) unto all men, in that he hath raised him from the dead.

**Acts 17:32** And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

**Acts 17:33** So Paul departed from among them.

**Acts 17:34** Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

## # 17 Corinth

### Background Information:

- The capital of Greece and its wealthiest and most prosperous city. It was a major trade center due to its location and having two harbors, one leading to Asia, the other to Rome. Thus its population was made up of people from all over.
- It was home to Aphrodite the goddess of love.

**Acts 18:1** After these things Paul departed from Athens, and came to Corinth;

**Acts 18:2** And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

**Acts 18:3** And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

**Acts 18:4** And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

**Acts 18:5** And when Silas and Timotheus were come from Macedonia, Paul was **pressed in the spirit, (absorbed in the word)** and testified to the Jews *that Jesus was* Christ.

- All of the critical Greek texts have the word *logos* meaning “Word.”
- Macedonia is where Thessalonica and Berea were located.

**Acts 18:6** And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

- A custom of shaking out the outer cloak signifying to these Jews that they were to be “emptied out” in the same manner. For the rest of Paul’s time in Corinth there is no mention of his entering into a synagogue.

**Acts 18:7** And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

**Acts 18:8** And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

**Acts 18:9** Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

**Acts 18:10** For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

**Acts 18:11** And he continued *there* a year and six months, teaching the word of God among them.

**Acts 18:12** And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

- According to most historians Gallio was most likely proconsul of the province of Achaia between 52 and 54 AD.

**Acts 18:13** Saying, This *fellow* persuadeth men to worship God contrary to the law.

**Acts 18:14** And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

**Acts 18:15** But if it be a question of words and names, and *of* your law, look *ye to it*; for I will be no judge of such *matters*.

**Acts 18:16** And he drave them from the judgment seat.

**Acts 18:17** Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

- The chief ruler of the synagogue had been Crispus. When Crispus believed on the Lord in verse 8 there was a new chief ruler installed, Sosthenes. Later on in the epistle to the Corinthians Paul includes a brother, Sosthenes, in his opening salutation.

**1Cor 1:1** Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

**Acts 18:18a** And Paul *after this* tarried *there* yet a good while...

- Acts 18a. We know from verse 11 that he spent a total of 1 year and six months in Corinth. **It was during this time at Corinth while Paul, Timothy and Silas were together, that Paul wrote the two epistles to the Thessalonians.**

**I Thess 1:1** Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

**II Thess 1:1** Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

Timothy's rejoining Paul (Acts 18:5) from Macedonia is also mentioned in I Thessalonians.

**1Thess 3:1** Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

**1Thess 3:2** And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

**1Thess 3:5** For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

**1Thess 3:6** But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

**Epistles to the Thessalonians: The gospel of God concerning Jesus Christ relating to waiting for Jesus Christ's return.**

**I Thessalonians** speaks of Paul, Timothy and Silas's first visit and the gentle nature with which they worked with these believers and how readily they received the Word of God. It also speaks of the hope of Christ's coming, the gathering together of the holy ones and their deliverance from the wrath to come. The saints are encouraged to abound even more in their love for one and instructed on how they were to conduct themselves in light of their Lord's imminent return.

**II Thessalonians** speaks of the example of believing they had become and how their love toward one another was abounding. This epistle also addresses the fear that had crept in regarding the day of the Lord being at hand and how that day cannot come until after the believers have been gathered together with Christ.

## # 18 Cenchreae

### Background Information:

- Cenchreae had a very important sea port considered the eastern port of Corinth. This was used to unload and transport trade goods across the isthmus on which it was located rather than having to sail around southern Greece.

**Acts 18:18b** and sailed thence into (toward) Syria and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

## #19 Ephesus

### Background information:

- Ephesus was the most important city in the Roman province of Asia having an important harbor located at the end of the Asiatic trade route.
- It was known throughout the Roman world as the site of one of the seven wonders of the ancient world, the temple of Artemis (Greek) or Diana (Latin).
- Ephesus had a road approximately 35 feet wide lined with columns running through the city down to the harbor.

**Acts 18:19** And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

**Acts 18:20** When they desired *him* to tarry longer time with them, he consented not;

**Acts 18:21** But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

- I must by all means keep this feast that cometh in Jerusalem:** These words are to be omitted according to most critical Greek texts.

## #20 Caesarea

### Background information:

- Caesarea was a magnificent city built by Herod the great and was named in honor of Caesar Augustus.
- It was the official residence of both Herodian kings and Roman procurators.

**Acts 18:22** And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.
- “and gone up”** refers to his going up to the church at Jerusalem after landing at Caesarea. Nothing more is offered regarding his visit to Jerusalem.

## #21 Antioch of Syria

**Acts 18:22** And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

- Paul goes back to where he had started his second itinerary.
- This is the last time recorded that Paul was in Antioch of Syria.

## Acts 18:23 – 20:1 3<sup>rd</sup> Itinerary of Paul Galatia through Macedonia

### #1 Galatia and Phrygia

**Acts 18:23** And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

- “in order” here refers to the geographical sequence as they would have occurred on his way to Ephesus.

**Acts 18:24** And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

**Acts 18:25** This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

- The use of spirit is used here by the figure of speech metonymy to refer to the things of God

**Acts 18:26** And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

**Acts 18:27** And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

**Acts 18:28** For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

### #2 Ephesus

**Acts 19:1** And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

**Acts 19:2** He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

**Acts 19:3** And he said unto them, Unto what then were ye baptized? And they said, unto John's baptism.

**Acts 19:4** Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

**Acts 19:5** When they heard *this*, they were baptized in the name of the Lord Jesus.

- This record shows the difference between the two baptisms. These people had been baptized with the baptism of repentance which was John's baptism which is all that Apollos knew. Until taught by Paul about the greater baptism, they had not been baptized in the name of Jesus Christ in order to receive the gift of holy spirit.

**Acts 1:5** For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

**Acts 2:38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

**Acts 19:6** And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

**Acts 19:7** And all the men were about twelve.

**Acts 19:8** And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

**Acts 19:9** But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

**Acts 19:10** And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

- "Jesus" is to be omitted from verse 10 according to all critical Greek texts and therefore reads "the word of the Lord." This was the Word of God regarding Jesus Christ and His accomplishments.

**Acts 19:11** And God wrought special (WT. "uncommon") miracles by the hands of Paul:

**Acts 19:12** So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

- These uncommon miracles followed the teaching and believing of God's word. There's a similar example in Acts 5;

**Acts 5:15** Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

**Acts 5:16** There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

**Acts 19:13** Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

- Ephesus was a major center of healing superstitions and charlatans. These “vagabond Jews” were circuit exorcists who would go about using charms, incantations and familiar spirits appearing to heal and cast out spirits. This name of Jesus was perhaps an exciting new formula or incantation.

**Acts 19:14** And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

**Acts 19:15** And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

**Acts 19:16** And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

**Acts 19:17** And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

- It was clearly seen that the name of Jesus Christ all that that name represents and the deliverance that it brought when used with authority was real.

**Acts 19:18** And many that believed came, and confessed, and shewed their deeds.

**Acts 19:19** Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

**Acts 19:20** So mightily grew the word of God and prevailed.

**Acts 19:21** After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

- Spirit in this verse is used as an idiom meaning the life of man, its characteristics and issues. Paul purposed, or set in himself, that is he resolved in his mind.

**Acts 19:22** So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

- Paul had spent three months teaching in the synagogue and two years teaching in the school of Tyrannus (Acts 19: 8, 9). In Acts 20:31 Paul mentions the total amount of time spent in the Ephesus area.

**Acts 20:31** Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

Thus “for a season” here in Acts 19:22 would have been about nine months.

- The epistle of I Corinthians was most likely written during this time in Ephesus. The following scriptures help to see the timing of the writing of this epistle.

**1Cor 16:5** Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

**1Cor 16:6** And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

**1Cor 16:7** For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

**1Cor 16:8** But I will tarry at Ephesus until Pentecost.

**1Cor 16:9** For a great door and effectual is opened unto me, and *there are* many adversaries.

**1Cor 16:10** Now if (WT. When) Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

**1Cor 16:11** Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

**1Cor 16:19** The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

- **The epistles to the Corinthians are the Gospel of God concerning Jesus Christ with regard to practical matters because of the divisions at Corinth.**

- I Corinthians addresses the divisions and strife due to allegiance to certain men and the proper recognition of those working with God. These saints were assured of their sanctification by spirit, but there were certain practices that were not profitable. This epistle also addresses the proper and orderly operation of the manifestations in the church their profit and other spiritual matters. Also, the gospel regarding Jesus Christ’s death and resurrection and the hope of those who believe on Him.

**Acts 19:23** And the same time there arose no small stir about that way.

**Acts 19:24** For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

**Acts 19:25** Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

**Acts 19:26** Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

**Acts 19:27** So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

**Acts 19:28** And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

**Acts 19:29** And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

**Acts 19:30** And when Paul would have entered in unto the people, the disciples suffered him not.

**Acts 19:31** And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

**Acts 19:32** Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

**Acts 19:33** And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense unto the people.

**Acts 19:34** But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

**Acts 19:35** And when the town clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

**Acts 19:36** Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

**Acts 19:37** For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

**Acts 19:38** Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

**Acts 19:39** But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

**Acts 19:40** For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

**Acts 19:41** And when he had thus spoken, he dismissed the assembly.

### #3 Macedonia

**Acts 20:1** And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

- Philippi, Thessalonica and Berea were cities in Macedonia.
- It was while Paul was in Macedonia that II Corinthians was most likely written.
- Timothy was with Paul when this second epistle to the Corinthians was written. He had been in Corinth and by this time had met back up with Paul in Macedonia.

**I Cor 4:17** For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

**II Cor 1:1** Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

- At the writing of this second epistle he had left Troas and gone to Macedonia.

**II Cor 2:12** Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

**II Cor 2:13** I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

- II Corinthians shows that the first epistle had the Godly result that was intended in that there was sorrow at the reproof, but in a Godly manner, for they changed. While there may have been conflicts and disagreements they had all that Jesus Christ accomplished for them. In addressing some of the causes of the strife and contention they were instructed to not look on the outward appearance, nor to be so accepting to those who were preaching another gospel. The proper heart of giving is also addressed and that it was to be a demonstration of their love, leading to an increase in the fruits of their righteousness.
- The epistle to the Galatians may also have been written by this time.

- We know that Galatians was written after the Jerusalem meeting recorded in Acts 15 (**Galatians 2:1 – 10**). At the beginning of Paul’s second itinerary he had traveled “throughout Phrygia and the region of Galatia” (**Acts 16:6**), and at the beginning of his third itinerary, he again traveled through “the country of Galatia and Phrygia in order” (**Acts 18:13**). Either occasion or later reports may have prefaced the God inspired writing of the epistle to the Galatians.

<ul style="list-style-type: none"><li>□ <b>The Epistle to the Galatians is The Gospel of God concerning Jesus Christ with regard to doctrinal differences.</b></li></ul>
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- The epistle to the Galatians addresses how many of these saints had been persuaded by legalistic Judeans who were actively pursuing them to believe another gospel other than the gospel Paul had labored so hard to bring them, that Gospel which he had not received from man “but by the revelation of Jesus Christ.” This other gospel promoted being justified by the works of the flesh, rather than by the works of Jesus Christ. Questions are asked and answered such as;

**Gal 3:2** This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

**Gal 3:3** Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

This Epistle clearly reveals that they had been freed from the bondage of the Mosaic Law and had received a new nature by the works of Jesus Christ, and that they were to walk in the totality of that new nature.

**Acts 20:1** And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

**Acts 20:2** And when he had gone over those parts, and had given them much exhortation, he came into Greece,

**Acts 20:3** And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

- The epistle to the Romans was most likely written during this time.

**Rom 15:24** Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

**Rom 15:25** But now I go unto Jerusalem to minister unto the saints.

**Rom 15:26** For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

**Rom 16:1** I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

**Rom 16:2** That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

**Rom 16:3** Greet Priscilla and Aquila my helpers in Christ Jesus:

**Rom 16:4** Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

**Rom 16:5** Likewise *greet* the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

The fact that in this list of greetings several of the people mentioned are from Achaia, and that the verses above in Romans 15 indicate that Paul had contributions from those of Macedonia and Achaia with the intent to take these contributions to Jerusalem, leads us to understand that the epistle to the Romans was written during his stay at Corinth.

**The Epistle to the Romans is the Gospel of God concerning Jesus Christ**

- The Epistle to the Romans reveals that it is Jesus Christ that is marked out as the son of God by the resurrection from the dead. The legal condition of all mankind is presented; dead in sin, and that this gospel of God regarding Jesus Christ is the power of salvation unto all who believe on Christ, both Judean and Gentile. The life that was made available through Christ's accomplishments is eternal life spirit – releasing the believer from the condemnation brought by Adam. The believer is instructed to walk in this newness of life. All who believe are made righteous and are encouraged to stand in God's grace, with nothing able to separate them from the love that God demonstrated in Christ. This epistle presents the practical application for the believer regarding service, relationships and thinking in the one body concerning the finished work of Jesus Christ.

**Rom 16:1** I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

**Rom 16:2** That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

**Rom 16:3** Greet Priscilla and Aquila my helpers in Christ Jesus:

**Rom 16:4** Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

**Rom 16:5** Likewise *greet* the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

**Rom 16:6** Greet Mary, who bestowed much labour on us.

**Rom 16:7** Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

**Rom 16:8** Greet Amplias my beloved in the Lord.

**Rom 16:9** Salute Urbane, our helper in Christ, and Stachys my beloved.

**Rom 16:10** Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

**Rom 16:11** Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

**Rom 16:12** Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

**Rom 16:13** Salute Rufus chosen in the Lord, and his mother and mine.

**Rom 16:14** Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

**Rom 16:15** Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

**Rom 16:16** Salute one another with an holy kiss. The churches of Christ salute you.

## Acts 20-28

This section of Acts covers a time of about five years from 58 AD to 63 AD.

### Acts 20:6-7

<sup>6</sup>And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

<sup>7</sup>And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

**This date was calculated as April 4<sup>th</sup>, 58 AD.**

### Acts 24:27

<sup>27</sup>But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

**Paul was still bound after 2 years. Now 60 AD.**

### Act 27:9-12

<sup>9</sup>Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

<sup>10</sup>And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

<sup>11</sup>Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

<sup>12</sup>And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

**The fast was most likely the Day of Atonement, Tishri 10, in the fall of the year.**

**In v12 they wanted to get to Phenice to winter but doubted they could.**

### Acts 28:10-11

<sup>10</sup>Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

<sup>11</sup>And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

**Three months were spent in Malta. Then they sailed in a ship that wintered in Alexandria – spring of 61 AD.**

Acts 28:30

<sup>30</sup>And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

**Paul stayed two whole years in his own hired house 61 – 63 AD.**

**In Acts 20 and 21 Paul was on his way to Jerusalem. In Acts 20 he was told by God what was awaiting him in Jerusalem. In Acts 21 three different times, v4, believer's told him by way of the spirit, that he should not go to Jerusalem.**

v10-11 **Agabus, a prophet came down from Judea and bound his hands and told him he would be delivered into the hands of the Gentiles.**

v12 **Luke and others told him not to go but he refused to listen so they stopped telling him.**

**Paul was imprisoned after his trip to Jerusalem and then was imprisoned for two years.**

**It was during this time that Paul wrote the epistles of Ephesians, Philippians, Colossians and Philemon. All four of these epistles refer to Paul being in bonds.**

Philippians 1:13

<sup>13</sup>So that my bonds in Christ are manifest in all the palace, and in all other places;

**This verse has the word “palace” which is the greek word “praitorion” which is used to refer to the praetorium. These were found at different military or governmental locations.**

**The times of these writings would have been after his arrest in Jerusalem, when he spent two years in Caesaea at the praetorium or while he was in bonds for a short time in Rome. When Paul was in Rome he was kept under guard and may have been in a residence of the praetorium guard at Rome. These four epistles were written sometime between 58 AD – 61 AD. The epistles of Timothy and Titus were written after this time.**

### Some of the Faithful of Acts

<b>Philip</b>	<b>Acts 6 – Acts 21</b>	<b>approximately 25 – 28 years</b>
<b>Agabus</b>	<b>Acts 11 – Acts 21</b>	<b>approximately 15 – 20 years</b>
<b>Luke</b>	<b>Acts 16 – 2 Timothy 4</b>	<b>approximately 15 years</b>
<b>Aquilla &amp; Priscilla</b>	<b>Acts 18 – 2 Timothy 4</b>	<b>approximately 15 years</b>
<b>Paul</b>	<b>Acts 9 – Hebrews 28</b>	<b>approximately 30 years</b>

Acts 28:30-31

<sup>30</sup>And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

<sup>31</sup>Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

#### 2 Timothy 4:6-19 Working Translation

<sup>6</sup>As a matter of fact, I am already being poured out, and the time of my departure has arrived.

<sup>7</sup>I have contended in the good contest. I have finished the race. I have kept the [*right way of*] believing.

<sup>8</sup>Henceforth, there is reserved for me the crown of justness, which the lord, the just judge, will repay to me in that day, and not only to me but also to all those who have loved his appearing.

<sup>9</sup>Be diligent to come to me quickly,

<sup>10</sup>for Demas forsook me because he loved this present age, and he went to Thessalonica; Crescens *went* to Galatia; Titus *went* to Dalmatia.

<sup>11</sup>Only Luke is with me. Take Mark and bring *him* with you, for he is very useful to me for the ministry.

<sup>12</sup>I am sending Tychicus to Ephesus.

<sup>13</sup>When you come, bring the carrying case that I left at Troas with Carpus and the scrolls, *and* especially the parchments.

<sup>14</sup>Alexander the coppersmith demonstrated much evil toward me. The lord will repay him according to his works.

<sup>15</sup>Guard against him, for he has stood against our words extremely.

<sup>16</sup>At my first defense, no one stood with me, but everyone forsook me. May it not be laid to their account.

<sup>17</sup>However, the lord stood beside me and made me strong so that by me the heralding might be brought to *its* fullness and that all the Gentiles might hear, and *so* I was delivered out of the mouth of the lion.

<sup>18</sup>The lord will deliver me from every wicked work, and he will save [*deliver*] *me* for his heavenly kingdom. To him *be* glory forever and ever. Amen.

<sup>19</sup>Greet Prisca and Aquila and the household of Onesiphorus.

## **For Further Study: A Consideration of Strangers that Lived Among Israel**

There were different groups of people among the children of Israel throughout their history. There were foreigners who were temporary visitors and there were strangers, sojourners who lived among them more permanently. There were some dwelling in Israel who were content to live among the Israelites, obeying the fundamental laws of the land but not fully accepting the worship of Jehovah. Other strangers or sojourners became proselytes to Judaism. A proselyte is a full worshipper of Jehovah. The males became circumcised and were to be treated as brothers by the children of Israel. There were individuals and whole groups of people like the Gibeonites who recognized God's blessing on Israel and wanted to receive those blessings themselves. The phrase "stranger who sojourneth among you" seems to indicate more than someone who might be passing through Israel. It is indicative of someone who chose to assemble with the children of Israel and fully participated in their worship of the true God, including circumcision.

"The Kenites, the Gibeonites, the Cherethites, and the Pelethites were thus admitted to the privileges of Israelites. Thus also we hear of individual proselytes who rose to positions of prominence in Israel, as of Doeg the Edomite, Uriah the Hittite, Araunah the Jebusite, Zelek the Ammonite, Ithmah and Ebedmelech the Ethiopians.

In the time of Solomon there were one hundred and fifty-three thousand six hundred strangers in the land of Israel."

From the King James Dictionary

Exo 12:19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Before the children of Israel left Egypt God gave them instructions for keeping the feast of Passover every year as a reminder of the deliverance He was about to bring to pass. Right from the beginning of the Passover God provided instructions for the sojourner who would like to participate.

Exo 12:43 And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:

The word for stranger in this verse is different from the word in verses 19 and 48.

Exo 12:44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

Exo 12:45 A foreigner and an hired servant shall not eat thereof.

Exo 12:47 All the congregation of Israel shall keep it.

Exo 12:48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

Exo 12:49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

Exo 19:4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

Exo 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:

Exo 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

They were a peculiar treasure which means a treasure reserved for God.

Exo 22:21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

Exo 23:9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

Lev 19:33 And if a stranger sojourn with thee in your land, ye shall not vex him.

Lev 19:34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

Num 15:13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

Num 15:14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

Num 15:15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

Num 15:16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

Num 15:25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

Num 15:26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

Num 15:29 Ye shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

Num 15:30 But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

In Num 16:40 the context indicates that the stranger here is referring to an Israelite who is not a descendant of Aaron and therefore should not come near to offer incense.

Num 19:9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: *it is* a purification for sin.

Num 19:10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

Num 35:15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

Deu 4:1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

Deu 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

Deu 4:3 Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you.

Deu 4:4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

Deu 4:5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

Deu 4:6 Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

Deu 4:7 For what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*?

Deu 4:8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

Deu 7:1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Gergashites,

and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

Deu 7:2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

Deu 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

Deu 7:4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

Deu 7:5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

Deu 7:6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

Deu 7:7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

Deu 7:8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Deu 10:14 Behold, the heaven and the heaven of heavens *is* the LORD'S thy God, the earth *also*, with all that therein *is*.

Deu 10:15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

Deu 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

Deu 10:17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

Deu 10:18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

Deu 10:19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

Joshua chapters 2-6 records the record of Joshua entering Jericho and the believing of Rahab, the harlot.

Heb 11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Heb 11:39 And these all, having obtained a good report through faith, received not the promise:

Rahab was among those who, by believing, obtained a good report.

Jas 2:20 But wilt thou know, O vain man, that faith without works is dead?

Jas 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Jas 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

Jas 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Jas 2:24 Ye see then how that by works a man is justified, and not by faith only.

Jas 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

Jas 2:26 For as the body without the spirit is dead, so faith without works is dead also.

Verse 25 says that like Abraham, Rahab the harlot also was justified by her works. When it comes to believing Rahab was in good company even those she was not an Israelite.

Mat 1:5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

Rahab became an ancestor of Jesus Christ.

Rth 1:16 And Ruth said, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

Another woman in the Christ-line, Ruth, was a Moabite who chose the true God.

Neh 7:5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

Neh 7:6 These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

Neh 7:46-60 lists the Nethinim which included the Gibeonites. They were included in the count of the People of Israel. You can read about the Gibeonites in Joshua chapters 9 and 10. They would have been destroyed in Joshua's conquest of the promised land, but they tricked Joshua and the men of Israel into thinking they were from far away and asked him to make a league or covenant with them. In reality Gibeon is only 8 miles from Jerusalem. When Joshua realized he'd been tricked by them they explained:

Jos 9:24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

Jos 9:25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

Jos 9:26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

Jos 9:27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

In Joshua chapter 10 it says that Gibeon was a great city and all the men were mighty. They could've chosen to fight Joshua and they'd have lost. Instead they humbled themselves and chose to serve the true God and receive blessings. It was in a battle for the defense of Gibeon that Joshua told the sun to stand still and it did. God also made great hailstones rain down to protect the Gibeonites.

Est 8:16 The Jews had light, and gladness, and joy, and honour.

Est 8:17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

The Septuagint reads: "And many of the Gentiles were circumcised and became Jews."

2Ch 15:9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

2Ch 15:10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

2Ch 15:11 And they offered unto the LORD the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

2Ch 15:12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

2Ch 15:13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

2Ch 15:14 And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

2Ch 15:15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

Ch 30:1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

They kept the passover. Hezekiah prayed for them.

2Ch 30:20 And the LORD hearkened to Hezekiah, and healed the people.

2Ch 30:25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

2Ch 30:26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

2Ch 30:27 Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to his holy dwelling place, *even* unto heaven.

Eze 47:22 And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

Eze 47:23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

There is a future inheritance for the strangers that sojourned among the children of Israel.