

say about the Gentiles; they said: 1) God gave them a great opportunity. 2) God had baptized them in the Holy Spirit also. 3) God had opened a door of faith unto them.

THE TROUBLES OVER CIRCUMCISION AND THE JERUSALEM COUNCIL

15:1-35

1. FALSE TEACHERS TROUBLE THE BELIEVERS. 1

1 And certain men came down from Judaea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved.

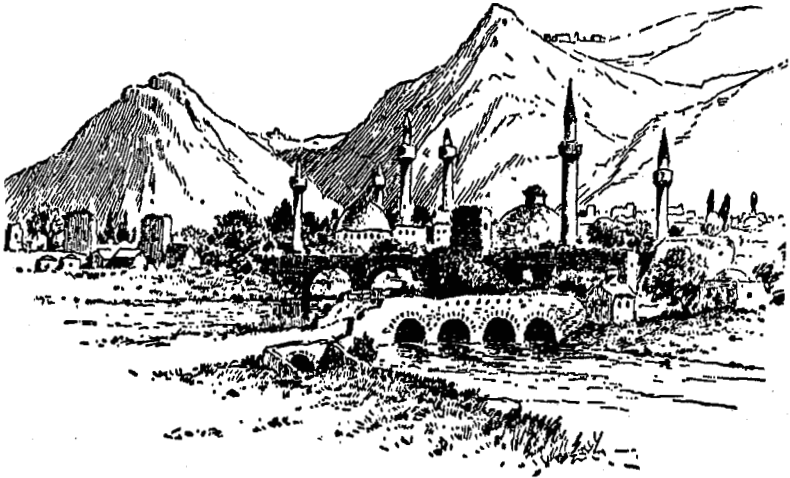
1 It is very difficult for us to truly understand the vast importance of the law to the Jew. What would it mean to give up their allegiance to that divine injunction they had revered for so long? Only by thinking what it would mean to give up the most treasured of earthly law or government could we approximate the position of the Jew. In reading upon this subject I ran upon this very splendid statement by Cunningham Geikie:

"The religions of antiquity were, in all cases, intensely ritualistic. A sacrifice or a private function must, alike, be carried out in exact accordance with prescribed rules if it were to have a claim on the gods, but when everything had been done as required, they were put under an obligation to answer favorably which they were bound to honor. Yet, in the sphere of ordinary life, nearly all races of men were free. They could eat and drink as they pleased, mix with their fellowmen, perform the common offices of daily existence, or of social intercourse, without interference from the priest. Among the Jews, however, as among their ancient fellow-countrymen in Mesopotamia—the Accadians, or as among the ancient Egyptians, with whom they had lived for centuries before the Exodus, not only every detail of religion, but every minute particular of ordinary life, was the subject of religious prescriptions, believed to be divine, and therefore to be obeyed, on peril of offending and even insulting the Higher Powers.

The Jew must bear on his person the mark of a holy observance, must perform endless cleansings of a more or less formal nature, must repeat, at prescribed times, each day, so many prescribed prayers, must eat and drink only prescribed supports and refreshments, prepared in prescribed modes, must submit from his cradle to his grave

498. How could we approximate the position of the Jew in his giving up the law of Moses?

499. How was the religion of the Jews like all religions of antiquity and yet different?



ANTIOCH OF SYRIA

Situated 300 miles northwest of Jerusalem, on the Orontes sixteen miles from its mouth, Antioch was founded by Seleucus Nicator about 300 B.C. It was the capital of Syria under the Seleucidae and also of the Roman province of Syria. In population and importance it was the third city in the Roman Empire, ranking next to Rome and Alexandria. Its principal street was lined from end to end with Colonnades. The city was called "Antioch the Beautiful" and "The Crown of the East". Its great trade drew to it many Jewish colonists, who enjoyed all the privileges of citizens. The city was notoriously immoral, and yet it is famous as the birthplace of Gentile Christianity. The people of Antioch are said to be noted for their low wit. (*Historical Geography of Bible Lands*. p. 82.)

to 'customs' and 'traditions' sacredly binding authority at every step of his daily life, this authority faced him. He must perform prescribed pilgrimages from any adopted country, however distant, to the national shrine at Jerusalem to satisfy what he conceived the demands of Jehovah.

Among the Western races, Paul had to discuss questions of doctrine, such as the resurrection and immortality, or the grounds of a soul's justification before God, and had to denounce gross sins and novel and equivocal innovations, of which he had to say, 'We have no such customs, neither the churches of God.' In Palestine and among the Jews everywhere, the burning question of the age, was the position of the uncircumcised converts to Christianity, toward circumcision. Could they be saved without becoming, at least to this length, Jews, or even without further observing the whole Jewish Ceremonial Law? Or would they be accepted by God though they lived without recognition of either?" (**Hours With The Bible**, pp. 317-318).

There were those in the church in Jerusalem who were not only persuaded that no Christian could be saved without being circumcised and keeping the Law of Moses but they felt it their divine responsibility to so teach others. Word had evidently come to these in Jerusalem of the results of the first missionary journey. Even as word of the conversion of the Gentiles in Antioch had come to them some years before. (cf. 11:22).

This time the ones who left Jerusalem to visit Antioch were not sent out by the apostles but took it upon themselves to represent them none the less. Upon entering Antioch they immediately began to throw the minds of the Christians there into utter confusion: teaching that "except ye be circumcised after the custom of Moses ye cannot be saved." Note that the mere teaching of circumcision as a religious rite was not the point of difficulty, but rather that it was being layed upon them as a test of fellowship. Paul practiced circumcision as a matter of expediency (cf. 16:1, 2) but when it came to binding it as a matter of salvation he would not allow it—"no, not for one hour."

Into the peaceful and happy atmosphere of the congregation in Antioch there was brought by these that came from Jerusalem the stench of strife and dissension. It would be natural that Paul and

500. Who were the Accadians? (Look it up in a Bible dictionary).
501. What was the difference in the questions and problems of those in the West and those in Palestine? What was the "Burning Issue" in Palestine?
502. What caused the Judaizers to leave Jerusalem and to come to Antioch to teach their doctrine?
503. If it were "not the mere teaching of circumcision as a religious rite" that constituted the difficulty what did?
504. Why could not Paul the apostle settle this difficulty in Antioch without going to Jerusalem?

Barnabas led in defending their position, but no definite conclusion could be reached. When there is not authority present that is recognized by both parties of a dispute then it becomes impossible to reach a satisfactory decision. This seemed to be the situation in Antioch.

2. PAUL AND BARNABAS SENT TO JERUSALEM. 2, 3.

2 And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 They therefore, being brought on their way by the church, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

2, 3 Paul's mind was greatly troubled over this difficulty and well it might be for it was even as he said, a matter upon which rested the decision as whether he was "running or had run in vain." Either he was right in accepting the Gentiles in the way he had or these of the circumcision were right; there was no middle ground. There was only one thing to do and that was to go to the source of the trouble . . . this thought was strengthened, or possibly formed, by a vision which Paul had respecting such a visit (Gal. 2:1, 2).

It was decided that certain others should go along. Titus is the only one named. The Antioch church furnished the means whereby the journey could be made. The hearts of the travelers were made glad by the warm hospitality of the churches in Phoenicia and Samaria as well as the way in which they rejoiced over the conversion of the Gentiles.

3. THEIR RECEPTION IN JERUSALEM. 4, 5.

4 And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

4, 5 Notice carefully the actions of the party upon their arrival in Jerusalem. First, the entire church assembled with the apostles and elders—the matter was laid before them all; doubtless Paul

505. Did Paul originate the idea of going to Jerusalem? If not, who did?

506. Why was this an extremely important visit? Who went with Paul? Who paid the transportation expenses?

507. What encouragement did they receive on the way?

and Barnabas rehearsed to the congregation what they had told the church in Antioch upon their return from the journeys. But it was not received in the same attitude. The fact that a good work had been done was admitted by all but the one cloud on the horizon that blotted out everything else to one group present was that all these Christians were admitted to the fellowship without circumcision. Those who were of the sect of the Pharisees arose and said as much. In the statement here the dissenters went to the full extent of their position and said not only to circumcise such but to command them to keep the Law of Moses. The case had been fully stated and both sides had been heard; the assembly was dismissed and the matter was then taken up by those who had the authority to decide.

4. THE ELDERS AND APOSTLES MEET TO SETTLE THE DISPUTE. 6-29

a. Peter's speech. 6-11.

- 6 And the apostles and the elders were gathered together to consider of this matter.
- 7 And when there had been much questioning, Peter rose up, and said unto them, Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.
- 8 And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us;
- 9 and he made no distinction between us and them, cleansing their hearts by faith.
- 10 Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?
- 11 But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

6 The apostles and elders came together to consider this matter. In this private meeting there was yet a further discussion of the matter and no little disputing between those present (possibly between the elders and Paul and Barnabas). It is best sometimes to allow for an expression of all present before any logical conclusion can be drawn. Until all the evidence is in there can be no real comprehensive decision. It would seem that such was the procedure here

508. What was the first act of Paul and Barnabas upon arriving in Jerusalem?
509. What was admitted by all? What was lacking according to some?
510. Who alone had the power to decide on the issue?
511. Why do we say that the dispute in the private meeting was between the elders and Paul and Barnabas?

in Jerusalem. At whatever circumstance, following the words of disputes: Peter arose to state his position.

7-11 The apostle to the circumcision spoke here on this subject as he had spoken some years before on the same subject to the same listeners. He had not forgotten the lesson Jehovah had given him in Joppa and Caesarea. He further stated here that God Himself had selected him of all the apostles that by his mouth should the Gentiles receive the gospel. A simple statement of reiteration was all that was necessary to call to their mind the reception of the Holy Spirit by the household of Cornelius. Yea, and likewise to call to mind that his was the work and choice of God. Here, now is the point of Peter's speech—he says in essence: "If you now demand that the Gentiles be circumcised and keep the Law of Moses, you are acknowledging that either you did not believe God the first time or that you are unwilling to accept His decision." Peter calls such action and thought "tempting God" and further than this he says, "Why try to bind on the Gentiles the yoke of the law? Do you like it? Do you obey it? Yea, did even our fathers keep it? Nay, it became a galling burden to be borne. Why then bring the Gentiles under such a yoke?" As a final word of proof Peter reminds the Jews that in the light of their failure to keep the law of customs and commandments they would necessarily have to be saved by "the grace of the Lord Jesus." If that is true, and surely any sincere Jew could see that it was, then why complain when God cleansed the hearts of the Gentiles through faith and saved them on the same basis of grace?

This silenced the assembly. There was not much that could be said in light of the irresistible logic of Peter's words; and most especially since previous to this time they had glorified God at the conversion of the uncircumcised household of Cornelius. (cf. 11:18).

b. Paul and Barnabas tell of their work. 12.

12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles through them.

12 In the midst of the silence Paul and Barnabas again rehearsed in detail the miracles and wonders God granted to them in confirming His word among the heathen. The emphasis here put upon the miracles and wonders wrought by God was based upon the same

512. Why all these speeches?

513. Had Peter ever addressed this same group on this same subject before? When? Where?

514. What was the point of Peter's speech?

515. Show the common sense of Peter's closing remarks. (Verse 11).

516. Give the point of the speeches of Paul and Barnabas.

promise as that of Peter, i.e. if God so worked with the apostles as they carried the gospel to the heathen, surely He was not displeased with the work of these men but was rather putting His stamp of approval upon it.

c. The speech of James, 13-21.

- 13 And after they had held their peace, James answered, saying, Brethren, hearken unto me:
- 14 Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name.
- 15 And to this agree the words of the prophets; as it is written,
- 16 After these things I will return, And I will build again the tabernacle of David, which is fallen; And I will build again the ruins thereof, And I will set it up:
- 17 That the residue of men may seek after the Lord, And all the Gentiles, upon whom my name is called,
- 18 Saith the Lord, who maketh these things known from of old.
- 19 Wherefore my judgment is, that we trouble not them that from among the Gentiles turn to God;
- 20 but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood.
- 21 For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

13-18 Now for the final word upon the subject. This was given by James the Lord's brother. There is much traditional material written concerning the piety and standing of James among the Jews in Jerusalem. Be that as it may, it at least appears that he was a leader in the church at Jerusalem.

While all were silent in giving attention to the words about to be spoken, James said in essence: "Here is my judgment. You have just heard from Peter how God visited the Gentiles and took out of them some who would be His . . . Yea, this is even as the prophet Amos said . . . do you recall the prophecy? Possibly you do but you missed its application. Hear again the prophet and see afresh the fulfillment of his words. 'After these things'—Yea, the very things that have come to pass in our history, i.e. the fall of the Jewish nation and the general dissolution of this proud people . . . After these things something is going to happen. What will it be? Jehovah will

517. Who was this man James?

518. What did he add that had not already been said?

519. Tell me about the "building again of the tabernacle of David"—what is it and how is it said to be built again in the time of James?

return to build again the tabernacle or house of David, which is fallen. . .”

How is this to be understood? Surely not in the literal building again of the house of David, for such was far from being so when James spoke . . . and yet James states that this prophecy is having its fulfillment. The only possible explanation is a spiritual one, that the house of David to be built again was a spiritual house. Yea, the ruins to be set up were to be from those Jews who had suffered under the penalty of their own rebellion and had yet found favor with God through Jesus Christ. They together were being builded into “a habitation of God in the Spirit . . . That the residue of men seek after the Lord” (Eph 2:22; Acts 15:17.) This refers to the small remnant among the Jews who would find Christ and thus have part in this wonderful promise of the prophet. And then comes the word that bears directly upon the issue at hand. James says that in the building of David’s house through Christ not only would there be those few Jews who would find a part in this house but “all the Gentiles, upon whom my name is called.” This settles the issue. From times of old God had determined that these things would be so.

19-21 What a splendid act and decision it was on the part of James to make such a statement. Well could he be called “James the Just.” The judgment of James was not only the expression of his own heart, but that of all who had honestly listened to the evidence: that, any from among the Gentiles who turned to God through Christ were not to be troubled with the Jewish law and traditions.

That this decision might be known to all and that no further trouble come up over it, it was decided to put it in written form. In this letter it would be well, James suggests, that some provision be made for the social intercourse of the Jews and Gentiles; and therefore certain restrictions about eating should be included so they might dine together; also to abstain from those obvious sins connected with idol worship and from fornication. The reason for the apparent compromise in these restrictions of eating is found not in the spirit of compromise but in that of wisdom; “for Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath” and to thus give no forbearance in light of this was not the part of wisdom. This seemed to settle the issue in the private meeting.

d. The letter on circumcision. 22-29.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company,

520. What word given by James relates directly to the issue at hand?

521. Why agree so readily with James?

522. Why the restrictions in the letter?

- and send them to Antioch with Paul and Barnabas; namely Judas called Barsabbas, and Silas, chief men among the brethren:
- 23 and they wrote thus by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:
- 24 Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment;
- 25 it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,
- 26 men that have hazarded their lives for the name of our Lord Jesus Christ.
- 27 We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.
- 28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:
- 29 that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

22-29 The whole church was called together by the apostles and elders and with the suggestion of their leaders they chose two of their chief men; Judas, called Barsabbas and Silas and sent them with Paul and Barnabas to bear the letter. Here is the letter, the first written document of the apostolic church, written under the inspiration of the Holy Spirit . . . written with the purpose and theme of unity . . . Oh, how the same message is needed today! (Refer to verses 23-29).

5. THE WORK IN ANTIOCH. 15:30-35.

- 30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle.
- 31 And when they had read it, they rejoiced for the consolation.
- 32 And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them.
- 33 And after they had spent some time there, they were dismissed in peace from the brethren unto those that had sent them forth.
- 34 But it seemed good unto Silas to abide there.
- 35 But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

30-35 The multitude of the Syrian disciples were no doubt eagerly awaiting the return of their leaders from this all important meeting. What was the decision? Could it indeed be settled? When the four did enter the city gates of Antioch there was an immediate gathering of the Christians and they all listened as the epistle was read. With one accord they accepted it and rejoiced greatly that they were indeed "free from the law." A double benefit was to be found in their return, for Judas and Silas who brought the letter were gifted with the ability to prophesy. So, for the space of no few days a revival was conducted in this place. As we read so often in the words of the preachers of that day the brethren were "exhorted" by these men of God and thus were confirmed. The same results would follow today if we had something of the same type of preaching. It would seem that some arrangement had been made with the church at Antioch for this time of preaching for the text states that following this effort "they were dismissed in peace from the brethren" . . . We realize from what follows that Silas stayed in Antioch or returned to Antioch shortly after his trip to Jerusalem. Some ancient authorities insert the phrase . . . "But it seemed good unto Silas to abide there."

It is always with a deep sense of joy that we constantly read throughout this book of Acts that "Paul tarried to teach and preach the word of the Lord" . . . This was his one task that he was continually performing. Not only Paul but Barnabas and "many others also." What a challenging example for the churches today.

6. PETER'S VISIT TO ANTIOCH. Galatians 2:11-21.

11-21 Although this visit is entirely omitted in Acts it has been concluded that according to the chronology of events it did occur at this time.

This is a most interesting incident. This is the first disagreement between two apostles. Notice that it was not a disagreement over a matter of faith (although Peter made it such) it was all the more unusual in light of the epistle that had just been sent from James and the apostles in Jerusalem. Why did Peter withdraw himself from the Gentiles? Because "certain came from James." Of what was he afraid? The answer can be found in the phrase "eat with them." He was fearful lest these from James find him in a Gentile house eat-

523. What double benefit was received in Antioch when the foursome arrived from Jerusalem?
524. What good element was found in the preaching at Antioch? What do you think of it?
525. What do you know of the activities of Silas at this time?
526. How do we know that Peter visited Antioch at this time?
527. What is one of the first important things to notice about this disagreement?

ing at their table. Why? Had not the decree made provisions for that very thing? Yes indeed it had, but a little closer look at the provisions of the decree will serve to show that no specifications were made for the purification of the meat, no word was given about clean and unclean meats, etc. These were the points of the law that troubled Peter. Troubled him not before God, but before men. He could not make such distinctions before God even as he himself had admitted, and as God revealed to him in Joppa and Caesarea. But he feared the censure of man more than he did God, hence his changeableness.

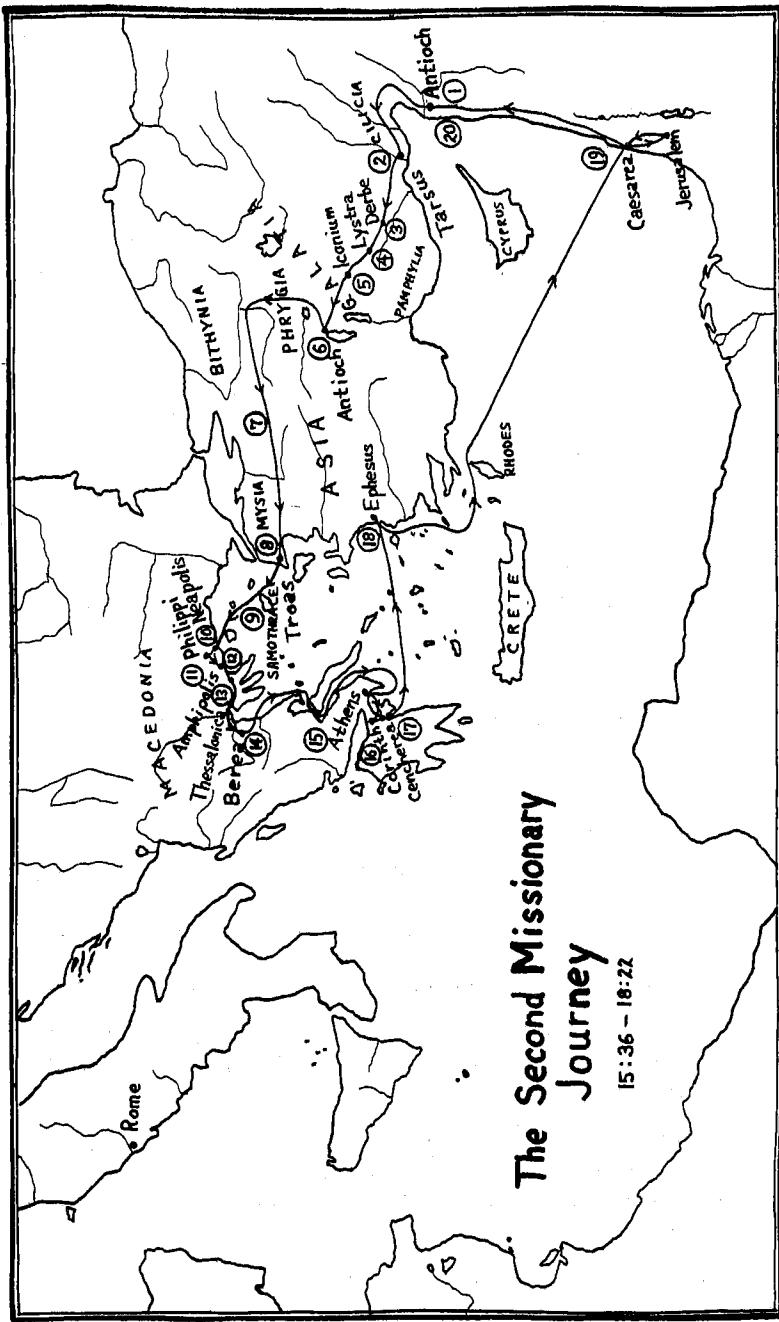
Did not these from James understand that such legal requirements were abolished? No, they only understood the letter of the decree given, and anything beyond that, whether done in the spirit of the epistle or not, was to be condemned. Peter knew this and withdrew himself, and forthwith set up a defense for his actions (even as many of us are wont to do today.) In this dissimulation he won quite a number to his viewpoint, including the good man Barnabas. In all this Peter stood self-condemned. He stood condemned before God. But in this the Lord knew that Peter was the kind of a man that would break down and admit his guilt once he was faced with it.

Paul acted as God's spokesman in this situation. It must have occurred in some public gathering that the rebuke was given for Paul says that he rebuked him "before them all." From what is said in Galatians it would seem to us that the rebuke must have taken place in the midst of one of Peter's public efforts to obtain adherents to his views. Right in the heat of Peter's efforts Paul "withstood him to the face." The merciless logic of Paul's words cut Peter to the heart and cut out from under him the very foundation of his position.

It would be well for us to note that Paul included himself in the statements about the Jews and bound upon Peter nothing that he himself was not also obligated to keep.

The concluding remarks of Conybeare and Howson express well our feelings on the conclusion of this matter: "Though the sternest indignation is expressed in this rebuke, we have no reason to suppose that any actual quarrel took place between the two apostles. It is not improbable that St. Peter was immediately convinced of

528. What makes this disagreement rather unusual?
 529. Why didn't Peter refer to the "decree" or letter as his source of authority for eating with the Gentiles?
 530. How did the natural character of Peter help the situation?
 531. Of what was Peter afraid? Why was he self-condemned? What influence did he have?
 532. Where was Peter when Paul rebuked him? What did he say in essence?



The Second Missionary Journey

15:36 - 18:22

his fault, and melted at once into repentance. His mind was easily susceptible to quick and sudden changes; his disposition was loving and generous; and we should expect his contrition, as well as his weakness, at Antioch, to be what it was in the high priest's house at Jerusalem. Yet, when we read the narrative of this rebuke in St. Paul's epistle, it is a relief to turn to that passage at the conclusion of one of St. Peter's letters, where, in speaking of the 'long suffering of our Lord' and of the prospect of sinless happiness in the world to come, he alludes, in touching words, to the Epistles of 'our beloved brother Paul.' We see how entirely all past differences are forgotten,—how all earthly misunderstandings are absorbed and lost in the contemplation of Christ and eternal life. Not only did the Holy Spirit overrule all contrarieties so that the writings of both apostles teach the church the same doctrine, but the apostle who was rebuked is not ashamed to call the attention of the church to epistles in one page of which his own censure is recorded.

It is an eminent triumph of Christian humility and love. We shall not again have occasion to mention St. Peter and St. Paul together, until we come to the last scene of all, but though they might seldom meet whilst laboring in their Master's cause, their lives were united 'and in their deaths they were not divided'." (*Life And Epistles Of St. Paul.* pp. 201-202).

THE SECOND MISSIONARY JOURNEY

15:36—18:22

52-54 A.D.

1. IN ANTIOCH. 15:36-40.

- 36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare.
- 37 And Barnabas was minded to take with them John also, who was called Mark.
- 38 But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work.
- 39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus;
- 40 but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord.

533. Why is II Peter 3:15, 16 of great encouragement in this connection?

36 When Jesus spoke to the prostrate Pharisee as he lay in the dust of the Damascus road he commissioned him to carry the glad tidings "far off among the Gentiles." To the heavenly vision the apostle was never disobedient. And so it came to pass after a few weeks spent in the town of Antioch, that, although his labors were fruitful, and the work pressed on in a happy harmonious fashion, he once again heard the call of the man from across the sea. The faces of those whom he had brought into the "kingdom of God's dear Son" haunted him and he longed once again to be with them that he might be assured that the tempter had not tempted them and thus he would have labored in vain.

37-40 These thoughts prompted his suggestion to his co-laborer 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." This plan, however, of a combined visitation of the churches was marred by an outbreak of human infirmity. The two apostolic friends were separated from each other by a quarrel, which proved that they were indeed, as they had lately told those of Lystra, "men of like passions with you." When two individuals agree perfectly and manage in a harmonious fashion between themselves it at the same time becomes difficult to agree over the company of a third person. This was the situation with Paul and Barnabas. Although they could work in perfect accord with each other, each respecting the other's viewpoint, when a third person entered the union, his feelings and opinions had to be considered and in this, the two good friends disagreed violently. Paul felt that John Mark was very definitely unqualified to enter the work that they were contemplating. Indeed, had he not already turned back upon the same route?

As we said in the previous notes it appears that the decision of John Mark to return to Jerusalem had something to do with the "work" in which the apostles were engaged. Maybe Barnabas knew John Mark a little more intimately than did Paul. At any rate, we know they were related (cf. Col. 4:10.) John Mark indeed did prove himself to be a profitable servant of Christ Jesus. Paul the apostle acknowledged this (Cf. Philemon 24; II Tim. 4:11; Col. 4:11). The overruling hand of God's providence is seen in all the circumstances, for not only was the original plan of the apostles fulfilled, i.e. of revisiting all the churches established in the first missionary journey;

534. What purpose prompted the second missionary journey?

535. Why did Paul and Barnabas agree for so long and now suddenly disagree?

536. What objection did Paul have to John Mark?

537. Why was Barnabas attracted to Mark?

538. Did Mark ever redeem himself in the eyes of Paul? (reference).

539. Show the over-ruling hand of God in the whole matter.

the churches in Asia Minor by Paul, and those on the isle of Cyprus by Barnabas, but along with it much more was done.

It appears that Barnabas and Mark left first and then Paul and Silas "went forth, being commended by the brethren to the grace of the Lord."

2. THROUGH THE PROVINCES OF SYRIA AND CILICIA. 15:41.

41 And he went through Syria and Cilicia, confirming the churches.

41 Here is another of those brief descriptions of Luke concerning the work and travels of the apostle. What churches were to be found in the parts of Syria and Cilicia? The answer can be found in the early labors of Paul and Barnabas and certain others of the early disciples (cf. 14:19-21). Doubtless through the preaching of Paul churches were established in Cilicia during his stay in his home town (cf. 9:26-30).

3. AT DERBE. 16:1a.

1a And he came also to Derbe,

4. IN LYSTRA. 16:1b-3.

1b and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek.

2 The same was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.

1 It is here that Luke records a personal word of God's servant, Timothy. Timothy is the one worker of the many with whom Paul associated whom he personally complimented and commended. (Cf. Phil. 2:19-22). Perhaps we should say that only in the case of Timothy did the Holy Spirit see fit to record Paul's commendation. As we look at the life and high standards that were set for this evangelist, we can say with Paul, there is none like him.

2-3 What a lesson can here be learned. Since Paul has been in Lystra and Derbe, ever since Timothy had gone under the waters

540. What churches were visited in the journey through Syria and Cilicia?

541. Lystra was the home town of which Christian worker?

542. What is different in the words of Paul regarding Timothy, than in those regarding other workers?

543. What lesson can we learn from Timothy in Lystra?

of baptism he had been laboring in the kingdom of God. Timothy was not looking to becoming a companion and co-laborer with the apostle; he was only interested in serving God where he found opportunity. But when Paul saw him thus laboring and heard from the brethren how he served the Lord, "him would Paul have to go forth with him."

Before we say anything further on these verses in Chapter sixteen, please remember that Paul had just a few brief days before finished a heated discussion with Peter over the matter of circumcision, and but a few days before this he had returned from a council on the subject in Jerusalem.

Lo, the hand of the apostle is found in the act of circumcision. The apostle Paul circumcised Timothy. How can it be? Had he not withstood Peter to the face on the division of the Jews and the Gentiles? Was not this rite he was now performing the expression of such division? How can it be that Paul would do such a thing? Such exclamations might be expected from some; but not from those who read the text carefully, nor from those who have perused the epistles of Paul:

"To the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law" (I Cor. 9:20, 21).

Here indeed we have an application of the principle set forth. And so it is with our Heavenly Father. Only when we feel and know that He has identified Himself with our sufferings, sorrows, temptation can we love Him as we do. When we realize that He understands because He in the person of His Son "was tempted in all points like as we are," was "a man of sorrows and acquainted with grief" can we go to Him and feel that our souls are in competent hands. So with you and with me, dear friend, we must become as a Jew, enter into the burden of the soul, into the sorrow of that heart, and so fulfill the law of Christ. Then we will know what Paul meant when he said: "It is more blessed to give than to receive."

5. THROUGH THE CITIES OF ICONIUM AND ANTIOCH.

16:4, 5.

4 And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem.

5 So the churches were strengthened in the faith, and increased in number daily.

544. Why wasn't it inconsistent for Paul to circumcise Timothy? What lesson can we gain?

4-5 The writer does not mention which cities were included in these visits, but doubtless Antioch and Iconium were among them. At any rate when the letter was read and expounded upon (you can read it by turning to 15:20-23) the brethren were encouraged in their Christian walk and as a consequence increased in number daily.

6. THROUGH THE REGION OF PHRYGIA AND GALATIA.

16:6a. Cf. Gal. 4:13-15; I Cor. 16:1, 2.

6a And they went through the region of Phrygia and Galatia,

6a Although it is not mentioned in the book of Acts we could conclude from the account given in Galatians that during the time that Paul was in the region of Galatia he contracted some type of illness that made it necessary for him to remain here for some time. During the period of his convalescence he was enabled to do a wonderful work for Christ among the inhabitants of Galatia, much to his surprise, we are led to believe. The words of Canon Farrar are very much to the point. We reproduce them for their fine expression:

"The providential cause which led to St. Paul's stay in the country was, as he himself tells us, a severe attack of illness, and the manner in which he alludes to it gives us reason to infer that it was a fresh access of agony from that "stake in the flesh" which I believe to have been acute ophtalmia (inflammation of the eye or eyeball), accompanied, as it often is, by violent cerebral disturbance (pertaining to the brain). In his letter to his Galatian converts he makes a touching appeal which in modern phraseology might run as follows:

'Become as I am, brethren, I beseech you' (i.e. free from the yoke of external and useless ordinances), 'for I, too, made myself as you are. Jew that I was, I placed myself on the level of you Gentiles, and now I want you to stand with me on that same level, instead of trying to make yourselves Jews. I do not wish to speak by way of complaint about you. You never did me any personal wrong. Nay, you know that when I preached the gospel among you on my first visit, it was in consequence of an attack of sickness which detained me in the midst of a journey; you could not, therefore, feel any gratitude to me as though I had come with the express purpose of preaching to you; and besides, at that time weak, agonized with pain, liable to fits of delirium, with my eyes red and ulcerated by that disease by which it pleases God to let Satan

545. What did Paul and Silas do when they arrived in Antioch and Iconium?

What was the result?

546. What happened in the regions of Galatia and Phrygia?

547. Was Galatia a town, city, country, province or what?

buffet me, you might well have been tempted to regard me a deplorable object. My whole appearance must have been a trial to you—a temptation to you to reject me. But you did not. You were very kind to me. You might have treated me with contemptuous indifference; you might have regarded me with positive loathing; but instead of this you honored, you loved me, you received me as though I were an angel—nay, even as though I were the Lord of angels, as though I were even He whom I preached unto you. How glad were you to see me. How eagerly you congratulated yourselves and me on the blessed accident—nay, rather, on the blessed providence of God, which had detained me amongst you. So generous, so affectionate were you towards me that I bear you witness that to aid me as I sat in misery in the darkened rooms, unable to bear even a ray of light without excruciating pain, you would, if that could have helped me, have plucked out your eyes and given them to me. (Gal. 4:12-15)." **Life Of Paul**, p. 264-266).

It might be well to turn to the book of Galatians and read its six short chapters to learn of the concern of Paul for these Christians in the section where he bestowed so much effort.

It appears from the text that this tour and stay in Galatia only occurred as a result of the prevention of the Holy Spirit from speaking the Word in Asia. Get a good look at the map so you will know the location of Asia and of Galatia. This whole trip was a long and difficult one; for a detailed account of the terrain read the comments upon it by Conybeare and Howson (**Life And Epistles Of The Apostle Paul**, pp. 233-238).

7. WHILE IN THE ABOVE STATED REGIONS THEY WERE FORBIDDEN BY THE HOLY SPIRIT TO SPEAK THE WORD IN ASIA. THEY PASSED THROUGH THE PROVINCE OF MYSIA AND ASSAYED TO GO INTO THE PROVINCE OF BITHYNIA BUT THEY WERE AGAIN FORBIDDEN. 16:6b-8a.

6b having been forbidden of the Holy Spirit to speak the word in Asia;

7 and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;

8a and passing by Mysia,

548. Of what nationality were the Galatians?

549. Did Paul establish one church, many churches, or no churches there?

550. When, why and where did he write to those in Galatia?

551. Was it the original intent of the apostle to go into Galatia? If not, what was his original plan?

552. Give two reasons why the province of Asia would seem to be the most obvious place to go for preaching.

6b "The province of Asia would surely be the most obvious of development in the gospel," so thought the apostle Paul. There were more cities in this province, hence more people to whom to bring the glad tidings. There were more favorable natural conditions; i.e., the terrain was not so rough as in the neighboring provinces and to this province he had tried to go once before.

7-8a But the leader of these men looked not upon the "outward appearances" but upon the will of God. Knowing the mind of God, the Holy Spirit made it known to the apostles in some way that would let them know that God did not want the Word preached by them in Asia at this time; nor even in the more northerly province of Bithynia. Every door was shut in their faces and their path was hedged in with refusals. There was no way to go but straight ahead.

Once again we need a little clarification as to the location and meaning of the statements made in these verses. A reference to the map will give some idea as to their location. Note please the circumstances in 16:7 "over against Mysia" which means right at the border of the province, then second, from the position at the border of Mysia they planned or began to travel toward the northern province of Bithynia. There were several large towns here in which the gospel could have been preached. Once again we read the rather strange words "but the Spirit of Jesus suffered them not." Just how the Holy Spirit communicated this information we have no way of knowing. Whether subjectively or objectively it would be impossible to say. Then note: "Passing by Mysia," this can also be translated "passing through Mysia." A look at the map will clear this up. Thus were they driven straight across the country to the seaport of Troas.

8. AT TROAS. 16:8b-10.

8b they came down to Troas.

9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, saying, Come over into Macedonia, and help us.

10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

8b, 9 The location and history of these towns is very important to a thorough understanding and appreciation of the story. Look it up and read it.

When Paul, Silas and Timothy arrived in Troas they very shortly knew why God had forced them along in the way He had. It happened that on a certain night a visitor appeared unto the apostle. A

553. To what does the term Bithynia refer?

554. What is the meaning of the phrase "over against Mysia?"

555. The meaning of "Passing by Mysia?"

man from across the Aegean Sea. His visit in this visionary form was to earnestly request that Paul cross the waters and come into Macedonia "and help us."

10 Here it is that the pronoun of the author of Acts changes from "they" to "we" and "us". Note the change in verses eight through eleven. The conclusion, of course, is that here in Troas the physician, Luke, joined the evangelistic party. Whether this was his home or not we cannot say, but we personally like to believe that it was. Paul must have spoken to Luke, Silas and Timothy about the vision. They all concluded that the circumstances pointed in just one direction and that was over into Europe. God himself had commissioned them to bear the glad tidings to Macedonia.

9. AT SAMOTHRACE. 16:11a.

11a Setting sail therefore from Troas, we made a straight course to Samothrace,

11a In passing it does seem from what happens in Troas upon the return trip (20:6-12) that some work for God must have been done here, by Luke perchance, even before Paul and company arrived. Or maybe the foursome had a meeting that is not recorded by Luke.

Here is a brief description of that charming little isle of Samothrace at which they anchored the first night out from Troas . . . "On the first day they sailed past Tenedos and Imbros straight for Samothrace and anchored for the night to leeward of it. Did Paul as he gazed by starlight, or at early dawn on the towering peak which overshadows that ancient island, think at all of its immemorial mysteries or talk to his companions about the Cabiri, or question any of the Greek or Roman sailors about the strange names of Axiocheros, Axiochersos, and Axiochersa? We would gladly know, but we have no data to help us, and it is strongly probable that to all such secondary incidents he was habitually indifferent." (*The Life Of Paul*, Farrar, p. 273).

10. AT NEAPOLIS. 16:11b.

11b and the day following to Neapolis;

11b Cunningham Geikie says concerning Neapolis: "We can infer the appearance of the port, in some measure, from that of Levantine coast-towns now. There would be the same mixture of East and West, the same provision for harbourage, and the same style

556. How can we say that to go into Macedonia was to enter Europe?

557. What is significant in the change of pronouns in Verses 8-11?

558. What does 20:6-12 have to do with the Lord's work in Troas?

559. What is Samothrace?

560. Why no description of the country through which the missionaries were passing?

of houses; but also, I fear, a little of the neglect which seems to mark all places in the East or near it.

Philippi, to which the travelers were going, lay about ten miles inland, but was easily reached from Neapolis, as that town was the coast-ending of the great Egnatian Road which crossed Macedonia and Thrace, on the one hand, and stretched away, on the other, to Thessalonica on the west. Climbing a defile through the hills which lie close behind Neapolis, by the massive squarely paved causeway of that military highway, between precipices almost overhanging the sea, the missionaries would have a glorious view behind them on gaining the crest, if they chose to interest themselves in anything but their errand . . . Looking down them toward Philippi, a plain, level as the sea, lay at their feet, framed, in the nearer and further distance, in a background of mountains, of which some, within a sweep of thirty miles rose to a height of from four to eight thousand feet." (Geikie, *op. cit.* pp. 377-378).

Neapolis was a city of considerable size. With such a city was it not passing strange that the word was not preached here? Strange unless we understand the purposes of the preachers. "To the Jew first, and also to the Greek" was the order. Finding no opening here they went on to the next city.

11. AT PHILIPPI. 16:12-40

a. A description of Philippi. 12.

12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days.

12 As to the statement that Philippi was "a city of Macedonia, the first of the district, a Roman colony," we quote from authors who have done research on this matter that we might understand the expression.

"The city of Philippi was a monumental record of two vast empires. It had been once an obscure place called Krenides from its streams and springs; but Philip, the father of Alexander, had made it a frontier town to protect Macedonia from the Thracians and had helped to establish his power by the extremely profitable working of its neighboring gold mines. Augustus, proud of the victory over Brutus and Cassius, won at the foot of the hill on which it stands, and on the summit of which Cassius had committed suicide, —elevated it to the rank of a colony which made it, as Luke calls

561. How far was Philippi from Neapolis?

562. What is the Egnatian Road?

563. Describe briefly the site of Philippi.

564. Why no preaching in Neapolis?

565. What is the meaning of the phrase, "a city of Macedonia, the first of the district, a Roman colony?"

it, if not the first yet certainly 'a first city of that district of Macedonia.' And this, probably, was why Paul went directly to it.

"When Perseus, the last successor of Alexander, had been routed at Pydna (June 22, B.C. 168), Macedonia had been reduced to a Roman province in four divisions. These, in accordance with the astute and Machiavellian policy of Rome, were kept distinct from each other by differences of privilege and isolation of interests which tended to foster mutual jealousies. Beginning eastward at the river Nestus, Macedonia Prima reached to the Strymon; Macedonia Secunda, to the Axios; Macedonia Tertia to the Peneus; and the Macedonia Quarta, to Illyricum and Equirus. The capitals of these divisions respectively were Amphipolis, Thessalonica,—at which the proconsul of the entire province fixed his residence, Pella, and Pelagonia. It is a very reasonable conjecture that Paul, in answer to the appeal of the vision, had originally intended to visit—as, perhaps, he ultimately did visit,—all four capitals. But Amphipolis, in spite of its historic celebrity, had sunk into comparative insignificance, and the proud colonial privileges of Philippi made it in reality the more important town." (*The Life Of Paul*, Farrar pp. 280-81).

b. The prayer meeting and the conversion. 13:15.

13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

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.

13-15 It would seem that the party arrived in the middle of the week—for after waiting certain days the sabbath day is mentioned. There was no synagogue in Philippi; the only Jews who were faithful at all in their expression of worship were a few women who met on the banks of a river that flowed by the city.

How did Paul and the others know there was such a meeting?

566. How many divisions to Macedonia? What were their capitals? What bearing do they have in Paul's work?

567. What is "the panoply of the Roman soldier?" What does it have to do with Philippi and the writings of Paul?

568. At what time of the week did they arrive in Philippi? How do you know?

ACTS MADE ACTUAL



THYATIRA.

A city in Asia Minor, the seat of one of the seven churches mentioned in Rev. 1:11; 2:18, the waters of Thyatira are said to be so well adapted for dyeing that in no place can the scarlet cloth out of which fezes are made, be so brilliantly or so permanently dyed as here. The principle god of this town was Apollo, worshipped as the sun-god under the surname Tyrimnas. (*Unger's Bible Dictionary* p. 1093)

But Apollo was not the god of the woman that we know from this town. Lydia was a worshiper of Jehovah in the midst of idolatry; and this she did wherever she went. How often it is that we leave our religion when we move. Such religion is none at all. It is no wonder that the Lord opened the heart of Lydia. We would find the Lord opening our hearts to His truth more and more if we had the same devotion and determination.

Only by inquiry and that diligently. In Athens they called Paul "a babblers" and I can well imagine that he did plenty of talking here for Jesus the Messiah.

Sitting down, perhaps in a circle or semicircle there gathered this group of earnest believers. Paul, Silas, Timothy and Luke were seated with them. These men came for just one purpose and that was to preach the Word and this they immediately proceeded to do. There was in this gathering a business woman from a small province across the Aegean Sea, "Lydia, a seller of purple (i.e. dyes), of the city of Thyatira." A rather strange word is given concerning this woman. Luke says, "Whose heart the Lord opened to give heed unto the things which were spoken by Paul." Did not the Lord open the hearts of the rest of the women there that day? If so, in what way? Let us not conjecture, the text is before us, look at it carefully. It is said of Lydia that she "heard us." There follows then the consequence, her heart was opened by the Lord. It becomes perfectly obvious then that through the hearing of the truth she obtained the basis for her belief. The previous background of this woman fitted her with the disposition to want to accept the message. This fact is emphasized in the thought that although she was a business woman she thought enough of the Lord to lay this aside for the Sabbath, and not only so, but to make some provision for worship wherever she might be. This, we say, gives some indication of her heart attitude. But is it not said that the Lord opened her heart? Yes, indeed He did, by using this opportunity to His glory. This seems to be the action of the Lord in so many instances. When the background is right, God brings the preacher and the prospect together and the result is an "opened heart."

The New Testament conversions all end with the baptism of the convert. Not with their prayer experience, but their baptism. Not with their testimony, but with their baptism. Hence we find it so in the case of Lydia. Not only this business woman, but "her household" was baptized. So we must find at the riverside along with Lydia certain of her household servants. The disposition or desire to believe is the one greatest subjective step one can take toward salvation. For example, witness these household servants. It is more than probable that they had no feelings either pro or con on the subject of salvation in Jesus of Nazareth, but when they beheld the interest and acceptance of this teaching by their mistress they were aroused to thought, and because of their respect

569. Where did they preach in Philippi? How did they discover such a place?

570. Give three facts about Lydia.

571. Explain how the Lord opened the heart of Lydia.

572. What is the final step in all New Testament conversions?

of her judgments they were already disposed to acceptance. (It is not that they accepted the message without a personal knowledge and decision, but the example of Lydia did help.) How true this is of our times. There are many who stand at the fringe of the religious circle, whose minds and hearts have never been aroused in such a way as to make them disposed to believe.

We cannot imagine from what has been said before, that any of Lydia's household were infants; this is an entirely unwarranted conclusion in light of the context.

The conversion of Lydia carried in it for her a sense of appreciation and responsibility. She felt that to these messengers she owed her salvation, and not only so, but also her hospitality. This was not a passing thought but a deep persuasion of her soul; hence, she earnestly entreated, and that with persistence, that these new found friends make her house their home. And so it came to pass that the house of a well-to-do business woman became the meeting place of the first church in Philippi. In what strange and wonderful ways does the Almighty work!

c. The incident of the maid with the evil spirit. 16-18.

- 16 And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying.
- 17 The same following after Paul and us cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salvation.
- 18 And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

16-18 A great deal of time was not spent in this town but some very interesting events took place in those brief days. "The work" of Paul was to tell to every creature the glad tidings of his Lord. "This one thing" he did everywhere and all the time. A church had been established in this place composed of those who, like Lydia and her household, had been "called out" by Paul's preaching. Services were held at least once a week and probably more often. The

573. What is the one greatest subjective step one can take toward salvation? What example is here given? Explain.
574. Why would you say that no infants were baptized in the household of Lydia?
575. What is the first effect of Lydia's conversion as shown in her conduct?
576. Where was the first meeting place of the church at Philippi?

place of meeting continued to be the banks of the river that flowed by the city.

It came to pass that one day, as they were making their way through the city to the river, someone noticed a rather strange looking young woman who had begun to follow them. This continued for a few days and then one day she began to cry out in a loud voice so all could hear: "These men are servants of the Most High God, who proclaim unto you the way of salvation." When Paul first met this woman he could see nothing objectionable in her company, even if she were a soothsayer, for, had not the Master come to help not those who were well but those who were sick?

But when this maid began thus to cry out and that for many days, Paul's spirit was sore troubled. It was not that the words were not true, for they did carry the very truth of God, but they came from the wrong source. Paul knew as many of us need to know that the message cannot be separated from the messenger. It was not the maid that Paul disliked, but the spirit within her. It appears this was a particular kind of spirit called "a python." Among the many comments on this passage we like those of J. W. McGarvey:

"Literally translated, it was a Python spirit by which the maid was possessed, the word Python identifying its manifestations with those of the women who gave out the oracles at Delphi in Greece; and who were supposed by the heathen to be inspired by the serpent called Python, to whose wisdom these oracles were accredited. Luke's language cannot be regarded as an endorsement of this supposed inspiration, but he distinctly recognized a real spirit in the maid, and styles it a Python spirit for the reason given. The case was undoubtedly one of demon possession, such as so frequently occurs in our gospel narratives, and with which Luke's readers were presumed to have become acquainted through his former narrative." (*ibid*, page 96).

"In the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth . . ." These words of Paul surely find a wonderful application in the power of Jesus over this spirit; yea, this spirit "from beneath." When the Master calls, we can but obey, and the body and mind of the maid were liberated from their bondage.

577. If they used the home of Lydia for a meeting place why continue to go down to the river side? How often did they meet?
578. What did "the maid having a spirit" do before she began crying out?
579. Why was Paul troubled at her actions?
580. What lesson is there in this for us today?
581. What is meant when it is stated that the spirit was called "a python?"
582. What statement of scripture finds a wonderful application in the casting out of the demon?

d. The result of casting out the evil spirit. 19-24.

- 19 But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers,
- 20 and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city,
- 21 and set forth customs which it is not lawful for us to receive, or to observe, being Romans.
- 22 And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods.
- 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:
- 24 who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

19-21 But when the spirit came out of the girl so did the source of her master's gain. It wasn't but a little while until they discovered that they had an empty vessel on their hands. When no longer people came to have their fortunes told or to be directed to some lost article, her masters were not angry with the maid but with the men who wrought this great change. It was not at all unusual for men in that day and time to seek revenge under such conditions, and this they did. These men would have no trouble locating Paul and Silas for they had the maid to direct them. And so it could very well have happened that one day as Paul and Silas and certain others were on their way to, or possibly returning from, the place of worship, they saw approaching them a group of men who by their appearance showed that they were exceedingly troubled about something. Paul and Silas soon knew that the trouble was in the form of anger, and that they were the objects of such feelings. Whether or not Paul and Silas knew why these men were angry with them we do not know; but when they had been dragged through the streets with a curious mob gathering about them, and were finally placed before the rulers of the city, they then knew that it was the "good deed done" to the possessed girl that brought them here. The writer Luke here drops the first person pronoun for he was not arrested.

Of course the real cause of the actions of those who thus dragged them into the market place would make no basis for an accusation. This rapidly grew into a mob scene and moreover the mob seemed to understand the objection even before the accused, before it

583. What came out along with the spirit? The result?

584. In what portion of the story is the first person dropped? Why?

585. How did they locate Paul and Silas?

was voiced by the lying masters. The cry goes out before the magistrates: "These men, being Jews, do exceedingly trouble our city (they should have said 'trouble our business'), and set forth customs which it is not lawful for us to receive, or to observe, being Romans." This charge carried in it the thought of treason, treason against a government of which these people were proud, having been adopted into it as a free colony. As we have suggested the mob who stood around already knew of the charge and hence upon these words they arose as one man in demanding punishment for these "Jew". No trial, no defense, no justice.

22-24 It seems from what follows in this incident that the magistrates were overpowered in their better judgment by the populace, and like Pilate "their voice prevailed" and off came the garments of Paul and Silas. Now for the first time the marks of the Roman rods were laid upon Paul's back. The instrument used was in the form comparable to our old-fashioned carpet beater. A handle, in which were fastened long iron shafts, these were bound together at the top, the shafts remained flexible between the two ends. The backs of these two messengers of glad tidings were cut with many stripes. Following this painful experience they were hurried off to jail. They were led to the jailer, who was charged with keeping them safely as dangerous characters.

The jailer no doubt thought he had under his care two desperate criminals who deserved the severest treatment. He put them not only into the prison, but into the dungeon, and to make them even more sure he had fastened their feet in stocks. The description of Geikie of the place in which they were confined is surely worthy of our consideration:

"Prisons were arranged on very much the same plan over all the empire. They were generally connected with municipal or government buildings, and consisted of two parts. Of these, the outer, was a chamber opening from the praetorium, and surrounded by cells, which enjoyed the light and what air could reach them from the external chamber. It was here that Paul was confined at Caesarea, where the prison was in 'the praetorium of Herod.' From this outer ward, however, there was a passage to the 'inner prison' called *robur* or *lignum*, from the bars of wood which formed the 'stocks' in which prisoners were secured. It had no window

586. What was the objection of the slavemasters to Paul and Silas? What did they say before the magistrates?
587. What did the mob know before the accused found it out?
588. What thought was carried in the accusation? Why especially important to these people?
589. To what other scene might this one be likened?
590. What is the meaning of "beaten with rods?"
591. What was so terrible about the "inner prison?"

or opening, except the door, which, when shut, absolutely excluded both air and light. Into this Paul and Silas were thrust, though the magistrates who thus mistreated them were only local justices, without authority to act summarily or otherwise, in criminal matters. To protect himself from their possible escape, they were, here, set by the Jailer with their feet in the stocks or lignum. The horrors of this 'inner prison' are often dwelt upon in the story of the early Christian confessors. Its awful darkness, its heat, and stench, were fearful, as may be well supposed; for prisoners were confined in it, night and day, without either exercise or renewal of air." (**Hours With The Bible**, Vol. II, pp. 389, 390).

e. Praise and prayer in jail. 25.

25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

25 What a wonderful example of the transcendence of the spirit over the body is the singing of these men in this black hole. Their feet were in stocks, their bodies were confined but their spirits were not bound; no, not any more here than when they walked the streets of the city. The soul is confined only in the sense that it must remain for a few years in this earthly house. It makes little difference where this house of clay might be, the spirit is not bound any more in one place than in another. Possibly Paul could remember when he was not the prisoner, but the judge; not in Philippi, but in Jerusalem. Remembering the divine release of the twelve Paul and Silas could have been singing in triumphant expectancy. Be that as it may, the singing was heard by both those in the prison house and the Father in heaven.

There are two or three midnight services described in the book of Acts and each time there is something wonderful and unusual about them. The prisoners were still awake and listening to these strange men and their songs, as the sound was coming forth from the inner prison.

f. The earthquake; prisoners released. 26.

26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and everyone's bands were loosed.

26 The service was interrupted when the prison-house began to rock and shake. An earthquake! This was from God. It was of sufficient strength to push the door posts back and allow the doors to

592. What was not bound in this prison house?

593. When did Paul occupy exactly the opposite position to the one he here was in? Who heard the singing?

swing open; also to separate the stones of which the prison was made and allow the pegs to come loose that held the chains, which in their turn were fastened to the handcuffs and stocks of the prisoners.

g. The desperation of the jailer. 27.

27 And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

27 This earthquake startled the prisoners to such an extent that they had no thought of escape even though their bonds were loose. It startled the jailer also, but in a different manner. Having taken care of the prisoners and having placed them under the care of his subordinates, he had fallen asleep. The earthquake brought him to consciousness with a jolt. His first thought was of his work and the first thing to meet his eyes was the open doors all around him. Seeing no one in the halls of the jail he immediately concluded that the place was empty; all had escaped. True to his position as a Roman soldier he preferred taking his own life to that of a trial and death.

h. The intervention of Paul. 28.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

28 He had drawn his short sword and had it pressed against his breast when—a cry in the darkness—“Do thyself no harm for we are all here.” Startled, he stopped. Relieved of the danger, another thought came to his mind. “If this is so, it will not be so for long unless I do something about it.” Hence he called for lights.

i. The inquiry of the jailer for salvation. 29, 30.

29 And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas,

30 and brought them out and said, Sirs, what must I do to saved?

29-30 Soon his helpers in the jail brought torches and lamps and in a matter of minutes order was restored and the prisoners were again made reasonably secure. Frightened as they were there was probably no thought of violence. Then the jailer, trembling with fear, came to kneel down before Paul and Silas, for somehow he had associated what had happened with these two unusual prisoners. His question to them, “Sirs, what must I do to be saved?” doubtless was a general one and related to his physical safety as well as

594. Describe the effect of the earthquake.

595. Why didn't the prisoners escape?

596. Did the jailer hear the singing?

597. Why kill himself?

598. Why call for lights?

his spiritual. He was without question inquiring as to the salvation of his soul but because of the circumstances present I am persuaded that it also had a bearing on his general well-being.

j. The reply and explanation. 31, 32.

31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

32 And they spake the word of the Lord unto him, with all that were in his house.

31, 32 Paul was never one to allow any occasion for preaching Christ as Saviour go without "buying it up," so the apostle's answer related directly and exclusively to the spiritual safety of this man. His answer was direct and all inclusive. "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house." But, "Who was this Jesus Christ?" We have no real reason to believe that the jailer had even so much as heard the name of Christ before this occasion. As to the salvation of his house, they were in the same plight as he. Forthwith the jailer called in the members of his household, who seemed to be living either in the same building as he, or adjacent to it. Paul and Silas "spake the word of the Lord unto him." In this they, like Philip, told of this Jesus of Nazareth and of their need for His salvation.

k. The results. 33, 34.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.

34 And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

33, 34 In this message there was that which caused the jailer to want to make restitution for what he had done amiss. One thing was surely the ill-treatment he and others had given these heralds of glad tidings. The jailer who had so roughly handled these men now tenderly washed the dried and clotted blood from their backs. This "word of the Lord" likewise carried information on the need of baptism. Not at some later date or as a result of salvation, but as something to be done in answer to the question "What must I

599. Why fall down before Paul and Silas?

600. In what type of safety was the jailer interested?

601. How did Paul "buy up" an opportunity?

602. Did the jailer understand what Paul meant by his first statement? If not, why not?

603. When Paul and Silas spoke unto them the "word of the Lord" what two things did it cause the jailer to do?

604. How could the jailer eat with prisoners and still carry out his job?

605. When does Luke say he rejoiced?

do to be saved?" Here then is another household to join with that of Lydia and others to form the church of Philippi. If you want to know about this church and if you want to come to know some of the other members of this congregation, find the book of Philipians and read Paul's epistle to these folk.

What a season of rejoicing for the jailer and his family, as well as for Paul and Silas, as they sat down together in the home of the jailer to eat together as brethren. This was perfectly consistent with the responsibility of the keeper which was only "to keep them safely." It might be well to point out that only after this man had manifested the fruit of repentance and was baptized does Luke say that he rejoiced that he had "believed in God."

1. The suggested release of Paul and Silas. 35-37.

- 35 But when it was day, the magistrates sent the serjeants, saying, Let those men go.
- 36 And the jailor reported the words to Paul, saying, The magistrates have sent to let you go: now therefore come forth, and go in peace.
- 37 But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out.

35 The earthquake, the preservation of the prisoners and even possibly the conversion of the jailer must have reached the ears of the rulers soon after it had occurred for we know of no other explanation for the unusual actions of these men. The day before Paul and Silas were guilty of treason and were to be treated with the highest contempt and suspicion. Now, they are to be set at liberty, to go in peace, yes, even before they have spent a full day in prison.

36, 37 From what Luke records in several places rest was not the interest of the apostles, surely not in this one at least, for they sang and prayed until midnight, then the earthquake, then the preaching, which probably took no little time, then the meal and now the soldiers are sent from the magistrates with their surprising word. If Paul said anything about his Roman citizenship before this it was not heard, but now it would be heard and with its full import. No Roman citizen could be punished without a trial and to do so was to involve the offenders in a very serious crime. Probably the two thoughts that prompted the magistrates to say

606. How account for the unusual actions of the magistrates?

607. Show the strenuousness of the work of Paul and Silas.

608. What were the two probable reasons of the magistrates for releasing them?

609. What right of Roman citizenship was here violated?

"Let these men go" were:

1. Because whoever these men were they were beaten without a trial and trouble could arise over this.

2. They were somehow connected with this earthquake and these rulers wanted nothing more to do with such unusual men.

The jailer came to speak to Paul of his release. Paul didn't give his answer to his new found brother but went immediately to these soldiers and spoke to them. He said in essence:

"What kind of action is this? A secret or private release to save face? We were beaten before all. 'We', I say, and I mean that 'we' are Roman citizens, beaten without a trial. Now, do you expect us to sneak out the back door as if you were right and we were wrong? Nay, verily, your magistrates have beaten us before all, let all know that we are released."

m. The report of Paul's reply to the magistrates, their action. 38, 39.

38 And the serjeants reported these words unto the magistrates: and they feared when they heard that they were Romans;

39 and they came and besought them; and when they had brought them out, they asked them to go away from the city.

38-39 I can well imagine that the soldiers were glad for once that they were not the rulers. And when the rulers heard these words "they feared" and well they might. The request of Paul was carried out to the letter. Paul and Silas were besought not to carry their case any further. By the hands of the magistrates themselves they were released and brought out. One additional request was made by these rulers and that was that they please leave the city. Anyone could see what a source of embarrassment to the rulers their presence would be.

n. The final visit with the brethren at the house of Lydia. 40.

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.

40 From the prison the two went immediately to Lydia's house. There was no reason why they should hasten out of the city. When Paul and Silas appeared what an occasion of rejoicing and thanksgiving there must have been in the house of Lydia. All the saints of Philippi were soon called together, if they were not already there.

610. Why not accept the wrong rather than to contend for Roman rights?

611. Was Paul's request granted? What was the additional request of the magistrates?

612. Where did Paul go from prison? What did he do? Who stayed in Philippi?

To them Paul delivered further words of encouragement and exhortation. Probably his words were based upon his recent experience. He then departed. It was not without a good deal of genuine sorrow that Paul took his leave of this newly established church. But they were not left alone for both the Lord and the good physician Luke were to labor with them in Paul's absence.

12. PASSING THROUGH THE CITIES OF AMPHIPOLIS AND APOLLONIA. 17:1a.

1 Now when they had passed through Amphipolis and Apollonia,

1a For a brief description of these towns you are referred to Cunningham Geikie, pages 398-401, a part of which we quote here:

"Leaving Philippi, with its mingled memories of suffering and happiness, Paul and Silvanus and Timotheus took an easy day's journey of about three and thirty miles to the beautiful town of Amphipolis. It lies to the south of a splendid lake, under sheltering hills, three miles from the sea and on the edge of a plain of boundless fertility. The strength of its natural position, nearly encircled by a great bend of the river, the mines which were near it, and the neighboring forests, which furnished to the Athenian navy so many pines, fit 'to be the mast of some great Admiral' made it a position of high importance during the Peloponnesian wars . . . They proceeded the next day thirty miles further, through scenery of surpassing loveliness, along the Strymonic Gulf, through the wooded pass of Aulon, where St. Paul may have looked at the tomb of Euripides, and along the shores of Lake Bolbe to Apollonia. Here again they rested for a night, and the next day, pursuing their journey across the neck of the promontory of Chelcidice, and leaving Olynthus and Potidaea, with their heart-stirring memories, far to the south, they advanced nearly forty miles further to the far-famed town of Thessalonica, the capital of all Macedonia, and though a free city, the residence of the Roman Proconsul."

13. IN THESSALONICA. 17:1b-10a.

1b they came to Thessalonica, where was a synagogue of the Jews:

2 and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures,

3 opening and alleging that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ.

613. How far from Philippi to Amphipolis? From Amphipolis to Apollonia? What was Amphipolis?

614. Why not stop in the two above towns?

ACTS MADE ACTUAL



THESSALONICA.

Situated on a bay of the Aegean Sea, called the Thermaic Gulf, the city had for its original name Therma and was called Thessalonica after the sister of Alexander the Great. It was the metropolis of Macedonia and under the name of Saloniki is a "strategic Balkan metropolis" today; present population is about 200,000. The emperor Augustus Caesar made it a free city as a reward for aid given him by it during his war with the Roman Senate. From its position on the much used Roman road, the Via Egnatia, and as a port it was an important trade center as well as a center of influence over the surrounding country. (I Thes. 1:7, 8) It was almost on a level with Corinth and Ephesus for a port of trade. There were many Jews here in Apostolic time and there is yet a large Jewish population.

- 4 And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
- 5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people.
- 6 And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also;
- 7 whom Jason hath received: and these all act contrary to the decrees of Caesar, saying that there is another king, one Jesus.
- 8 And they troubled the multitude and the rulers of the city, when they heard these things.
- 9 And when they had taken security from Jason and the rest, they let them go.
- 10a And the brethren immediately sent away Paul and Silas by night

1b-3 As has already been observed the reason for coming to Thessalonica was that here was a synagogue of the Jews, and hence there was afforded an opening for the gospel. To Paul the presence of a synagogue was an invitation to preach Christ. Being acquainted with the service of the synagogue, and most especially with the law, he was able to utilize this opportunity to the fullest. The order of service in the synagogues allowed opportunity for free expression by any deemed worthy to speak. This chance was eagerly sought by the apostle. In the large town of Thessalonica the numerous Jews must have maintained a thriving place of worship. In this place as in all other Jewish assemblies it was necessary not only to convince the Jew that a certain man from the city of Nazareth in Galilee was the Messiah, but totally apart from that startling fact, that when the Messiah did come He was not to rule from an earthly throne but to hang from a Roman cross. Indeed, the cross to the Jews was a "stumbling block." Like the eyes of the two on the road to Emmaus "they were holden" to these things. And if, as in the case of the two, the Messiah Himself were to open the scriptures to them, and show from the law, the prophets and the Psalms that it "behooved the Christ to suffer, and to rise again from the dead," they would scarcely believe.

615. How is it Paul could speak so readily in the synagogues?

616. What two facts had to be established in the Jewish mind before they could become Christians?

617. Why was the cross a "stumbling block" to the Jew?

For three sabbaths Paul "opened and alleged" these very truths, or we might say, giving scriptural statement and proving that these things were so. For three weeks Paul made an appearance in the synagogue and without a doubt he was found on the streets going "from house to house." He further states in his epistle to the Thessalonians that while there he spent some time laboring at his trade as tentmaker. This was done by way of example and that he might not be a burden to any of the brethren. It might be well to refer to the two letters of Paul to the Thessalonians and read a first hand account of the effect of his preaching upon these folks.

Note: It would at the same time be interesting and profitable to read the many geographical and historical comments given concerning these various towns (Conybeare and Howson is one of the best), but it is not the purpose of this book to emphasize that portion of the study.

4 Upon consideration of the scriptural facts presented by Paul some among the Jews believed and embraced Christianity. They cast their lot with these two strangers. Of the many, many interested Gentiles who attended the services a vast multitude were added to the Lord. Yea, among these would-be-proselytes there were some from among the influential women of the town who became Christians. These Gentiles were the ones Paul said "turned from 'dumb idols' to serve the true and living God." Conspicuous among the Jews to accept Christ was Aristarchus who was with Paul at Ephesus, at Jerusalem, and sailed with him to home and imprisonment.

5 But there was a monster abroad in the town which would influence certain of the leaders among the Jews and having done so would use them as his ambassadors to oppose and persecute the work of God. I refer to the monster of "jealousy" or "envy".

The disbelief of these men involved more than a mere refusal to accept the promise of Paul's message; it had in it a hatred for the man himself. "Why was it," they thought, "in three weeks a new doctrine so full of apparent contradictions of the law, could secure such a following when we who have been teaching the law and traditions of God for all these years have not interested half so many? There is only one thing to do; these heretics must go, and with them their influence and teaching."

618. What is the meaning of "opened and alleged?"

619. How long did Paul preach before he was persecuted?

620. Who supported Paul while he was here? Why?

621. Who was in the majority among the converts, the Gentiles or the Jews?

622. What noted co-laborer of Paul was converted here in Thessalonica?

623. What was the monster abroad in the town? How did it effect the Jews? Paul and company?

No amount of argument from the Old Testament would suffice to remove these men. There must be a general opposition from the town itself, and on such a scale as to involve the power of the city magistrates. Thessalonica being a Free City of Rome had complete control of its civic affairs and the word of the seven "Politarchs" was final. It was also true that the conditions of the town were particularly adaptable to the ends of these jealous Jews. In this town and in other such Roman cities it was considered disgraceful to participate in manual work. But all did not have the money to live the life of the noble—the result? A town full of idlers and parasites, men who would literally "do anything for a price." These idlers or "certain vile fellows" gathered a crowd. To this crowd a word was sufficient, and a cry was soon raised against Paul and Silas: Why such an opposition was raised no one really seemed to know; something about "treason" against Caesar. "We have no king but Caesar" was doubtless soon on the lips of everyone.

They were led by the Jews to the house of one, Jason, where it was known that these men were staying. Somehow the Lord saw to it that on this day Paul and Silas were not home. Jason was home and they found certain others whom they took to be followers of the Way. Pulling and hauling these through the streets they soon appeared before the authorities.

6-9 "In dealing with the seven Politarchs, under the very shadow of the proconsular residence, they were dealing with judges of much higher position and much more imbued with the Roman sense of law than the provincial "duumviri" of Philippi. These men were not going to be rushed into anything rash and the whole affair looked to the critical eye of these men too ludicrous for belief that hard-working citizens like Jason and his friends could be seriously contemplating revolutionary measures."

Not only to the rulers did it thus appear but also to the ordinary citizens of the town. A short hearing soon proved that it was only a matter of religious opinions and of no such proportions as at first suggested. But even so, such a thought must not be left afloat in the town. A certain bond was taken from Jason and the others as security against a continuation of this preaching of "another king, one Jesus." That such a bond was taken is no evidence that Jason wanted to discourage their preaching, but when Paul and Silas arrived home and learned of the events of the day, they forth-

624. Who were the Politarchs?

625. Who were the helpers of the Jews in their opposition to the apostles, how secure their help?

626. Who was Jason?

627. What difference is noticed between the judges here and those in Philippi?

628. What was the accusation?

629. Why take security from Jason?

with decided that this was indication that they were to move on to another field.

10a The extreme care of the apostle that he "might not burden any of you" (I Thess. 2:9) would seem to have an application here. After all, the hard earned money of these citizens meant something. "All things are lawful; but not all things are expedient." So it was that that same night Paul and Silas were taken out of the city and they set their course toward a country town called Berea. It could have been that Timothy was left behind here, as Luke was in Philippi, to strengthen and confirm the church.

14. AT BEREIA. 17:10b-14a.

10b unto Berea: who when they were come thither went into the synagogues of the Jews.

11 Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.

12 Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, stirring up and troubling the multitudes.

14 And then immediately the brethren sent forth Paul to go as far as to the sea:

10b "As usual, we notice how lightly Luke passes over the difficulties and dangers which drove Paul from place to place." The night journey of fifty or sixty miles is passed over without a word. Even though there were several rivers to cross and many other dangers on this mountain road not a sentence is given in allusion to it. The town of Berea is off the Egnatian Way in a southerly direction. It is suggested by some that Paul resorted to this out-of-the-way town in order to escape the pursuit of the Jews.

We must not conclude as we read these accounts of preaching and persecutions that Paul had no feelings on these matters, for we read in I Thessalonians that the apostle considered the Thessalonians as receiving the word "in much affliction" and in this same letter he alludes to his being "shamefully treated at Philippi."

11 But if the life of the Christian missionary has its own breaths of gloom, it also has its lights, and after all the storms which they had

630. How does the statement "all things are lawful; but not all things are expedient" apply here?

631. Who was left behind?

632. How far was the night journey to Berea?

633. How did the apostle say they received the word in Thessalonica?

encountered they were cheered in their heaviness by a most encouraging reception.

Here in Berea they found a group of Jews who actually acted like civilized beings. Maybe it was because they were away from the city and its conceits, or because they had better leaders, or for many other supposed reasons. At any cause, instead of prejudice and bitterness Paul and Silas received interest and consideration. The interpretation placed upon the Old Testament prophecies by Paul were daily taken home to be compared with the scripture text. They read anew and with a new meaning these treasured words. There could only be one result to this type of procedure. "Many of them therefore believed."

12 The stay in Berea must have run into two or three months, as it was late fall or early winter when they arrived. This is learned by a knowledge of when travel was possible in these parts. Sir William Ramsey suggests that Paul preached in the town of Berea in some kind of public place for the hearing of the Greeks and in this way the "women of honorable estate, and of the men, not a few" came to believe. Others would place the Greeks as interested listeners in the synagogue services. Be that as it may, there were a substantial number of Greek converts, and among them some men and women of influence.

13-14a From Berea "once and again" Paul had a great desire to revisit Thessalonica and see how the Kingdom fared in that place. But for some unknown reason he was hindered from doing so. Somehow, although Paul did not reach Thessalonica, word of his preaching did. The Jews in Thessalonica were like Saul of old "yet breathing threatenings and slaughter against the disciples of the Lord," and as Saul had pursued them to foreign cities, they pursued Paul to Berea.

The method of opposition was very similar to that at Thessalonica and it was equally as successful. Almost identical words used by Luke in discussing the departure from the two towns. Timothy and Silas were to stay in Berea and carry on the work of Christ. It seems that the hatred of the Jews was centered in Paul and his preaching and not with these other two. We might also say that word was being expected daily from the brethren in Thessalonica and Paul was very anxious to hear of their state. Timothy remained in Berea to receive this word.

Why was it that others accompanied the apostle wherever he went? Some say it was because of the weakness of his body, and to

634. What encouragement did they receive in Beroea?
635. How long were they in Beroea? How do you know?
636. According to Ramsey how were the Greek converts made?
637. What great desire did Paul have while here?
638. Of what do you think the pursuit of these Jews reminded Paul?

go alone would constitute a real danger. This surely cannot be unquestionably verified. It could have been that they were blessed by his company. I know I would have been. At any rate, he was taken to the seaport near Berea and there a ship was secured to Athens. The brethren from Berea sailed with him all the way to Athens. (Sophater could have been among them.)

15. IN ATHENS. 17:14b-34.

- a. The brethren from Berea go with Paul as far as Athens and take back a command for the coming of Silas and Timothy. 14b-15.

14b and Silas and Timothy abode there still.

15 But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

14b, 15 When once here Paul instructed them that they should return and charge Timothy and Silas to come as quickly as possible. The time of their arrival in Athens would be determined by the news from Thessalonica.

- b. Paul is provoked in spirit and reasons in the synagogue. 16, 17.

16 Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols.

17 So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met him.

16, 17 "Waiting in Athens." That seems to be the phrase descriptive of what Paul was doing in this pagan metropolis. This would suggest the thought that he had not originally decided to make this a point of work in his evangelistic efforts. But what would a Christian do while thus waiting? To Paul, Christ was his whole life; "for me to live is Christ" . . . "Christ is all."

In the large town of Thessalonica he found the synagogue and preached Christ; in the rural town of Berea, he did the same. And in the immense city of Athens he also "reasoned in the synagogue

639. How could Timothy and Silas stay in the town and be free of persecution?

640. What was being expected daily as they were in Berea?

641. Why did Paul have someone with him wherever he went?

642. Who was Sopater?

643. When were Silas and Timothy to come to Athens?

644. What was Paul's first work for Christ in Athens?

with the Jews and the devout persons." The only difference Athens made with Paul was that it stirred him with the deepest indignation to look upon the "city full of idols." The idols referred to were of course, the many statues that lined the streets and filled the squares. As one writer observed, "a statue looked out of every cave near Athens." These "images" were of the various Greek gods and goddesses as well as likenesses of many of the famous warriors and statesmen. Paul was surely right in thus evaluating them, for although these carved figures were not worshiped, they advertised the multiplicity of gods who were.

How different is the response of men to similar circumstances. To many, such a condition would have been so overwhelming in magnitude as to make it seem impossible to do anything for Christ, but not for Paul. It only caused a great desire to arise in his heart that the truth be known in this place. This found expression not only in the synagogue services but "everyday in the market place." The town was full of idlers, and in such a large city there was no trouble in securing a hearing from those on the street. In the Agora or public market (the same place Socrates had used for his teaching) Paul talked until they came to call him "a babbler."

c. The contact with the Epicurean and Stoic philosophers. 18-21.

- 18 And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? others, He seemeth to be a setter forth of strange gods: because he preached Jesus and the resurrection.
- 19 And they took hold of him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee?
- 20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.
- 21 (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.)

18-21 In such a town as Athens it was inevitable that Paul should encounter some of the many philosophers. The Epicurean and Stoic teaching had a great following in this place; a sizable sect of each was meeting in the city. We will not take the space here to go into the history and beliefs of these two philosophies. Suffice it to say that

645. What were the "idols?"

646. Where else did Paul preach besides the synagogue?

647. Which two philosophical schools did Paul encounter? What did they teach?

the Epicureans believed that the highest good from life could only be secured in pleasure. Their founder suggested that the pleasures to be sought should be in the intellectual realm, but his followers failed to take his advice and sought the highest good in all types of pleasures, the most natural and common being in lust. The Stoics on the other hand held that the highest good could be found in a complete self-discipline amounting to the denial of the natural and necessary desires of man. One philosophy produced degenerates, the other suicides.

Well, it so happened that representatives from either side stayed one day to hear Paul. They were intrigued, their curiosity was aroused, and although totally ignorant of the very fundamentals of Christianity they none the less were interested in this Jew who so earnestly set forth this strange teaching. What was Paul teaching here? Was he dabbling with the principles of the two opposing philosophical thoughts? No, No! He was preaching "Jesus and the resurrection." He preached in plain understandable terms in this place what he had preached wherever he went. And this we also need to do today. Of course it would not be expected that they would all understand or accept. Some called him "a babbler," others said that he was a preacher of "foreign divinities," but all heard him and all were interested. So interested, indeed, that they literally hurried Paul up to the steps of Mars' hill, up to the open air amphitheatre where these philosophers and others might gather around while Paul stood before them to tell more about this new teaching.

A description of the attitudes of these men: . . . "their greatest orator had hurled at them the reproach that, instead of flinging themselves into timely and vigorous action in defense of their endangered liberties, they were forever gadding about asking for the very latest news; and St. Luke—every incidental allusion of whose brief narrative bears the mark of truthfulness and knowledge—repeats the same characteristic under the altered circumstances of their present adversity. Even the foreign residents caught the infection, and the Agora buzzed with inquiring chatter at this late and decadent epoch no less loudly than in the days of Pericles or of Plato." (Farrar, *ibid* p. 302).

Surely we could say here that Paul was making application of his attributes of love. He was to say "love hopeth all things," and that "love believeth all things." These Athenians became more insolent than they were interested. Paul was surely standing as

648. What did these philosophies produce? Why?

649. What did Paul preach to these men?

650. What is the Agora? Mars Hill?

651. What was the matter with the attitude of the Athenians?

Pansainias stated on "the stone of impudence, where men had to defend their facts while the listeners sat around."

d. Paul's message on the unknown God. 22-31.

- 22 And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are very religious.
- 23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you.
- 24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;
- 25 neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;
- 26 and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation;
- 27 that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us:
- 28 for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring.
- 29 Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.
- 30 The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent:
- 31 inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

22-31 "Ye men of Athens, in all things I perceive that ye are very religious." As G. Campbell Morgan remarks, this entire address is conciliatory. The whole speech is directed toward gaining the ear and heart of those who listened. Here is a brief outline of Paul's message to the Athenians:

652. What is the meaning of the term "conciliatory?"

653. What was "the stone of impudence?"

654. The theme of the message?

THE UNKNOWN GOD

Introduction: 22-b-23.

The observance of idols.

Proposition:

Characteristics of the Unknown God.

I. Creator of all. 24-26.

1. Made all things
2. Lord of heaven and earth
3. Dwells not in any one place
4. Not served by men's hands
5. The maker of nations

II. Within reach of all. 27-29.

1. In Him we live, move and have our being
2. We are His offspring or creation
3. Cast away then these idols and worship the true God

III. Gives salvation to all. 30-31.

1. The days of ignorance are over
2. Men now should repent and turn to Christ
3. This to be done in lieu of the final judgment

Consider the following comments upon this outline:

Introduction: 22b-23a.

He begins his message on a common ground. The thought is: "I am to bring you a religious message and I deem it quite appropriate" for, "In all things I perceive you are very religious." To be more specific in this general thought, and at the same time to lead into the proposition of his address, he says: "For as I passed along, and observed the objects of your worship I found also an altar with this inscription: To an Unknown God."

The proposition: "What therefore ye worship in ignorance, this I set forth unto you." It might be well to read verses 18b and 23b together to get the full import of Paul's defense. 18b, "and some said, what would this babblers say?" Others, "He seemeth to be a 'setter forth of strange gods,'" verse 23b. "What therefore ye worship in ignorance, this I set forth unto you." What a fine, pointed, winsome approach.

I. CREATOR OF ALL. 24-26.

This unknown God, the one whom all of you are really reaching out to find, is the one who has made all things; the world and all things therein. Thus, we could say of Him, that He is "Lord of heaven and earth." This at once cuts out all gods of the various

655. From memory give the three divisions of the sermon.

656. How does Paul begin his message?

657. What is the proposition?

658. How can we say that God is "Lord of heaven and earth?"

elements and forces connected with this earth or the heavens above. Being such a great God, He would not be found in some house of human construction. How ridiculous for God to create all things and then be confined to some object of His creation! Man is totally dependent upon God for all that he has; God upon man for nothing.

II. WITHIN REACH OF ALL. 27-29.

This unknown, but knowable God, created man to begin with, and then from this one man brought forth the many nations that are now on the face of the earth. These peoples all enjoy Spring, Summer, Fall and Winter. They all live in the very part of the globe best suited to their needs. Now, in these things which this unknown but knowable God has given is the means of discovering something of His character. Paul was to say elsewhere that . . . "The things that are made declare His everlasting power and divinity" (Rom. 1:20). In thus using their senses and analyzing the things that are made in the light of whence they came they could "feel after and find him."

But lest these men conclude that God was in some far off place and was to be thought of in a completely objective manner, Paul hastens to tell them that He is nearer than the very air we breathe, for He is the source of life and the sustainer of life. It naturally follows then that we are "the offspring of God". To add force to this wonderfully new idea Paul quotes from two of their Grecian poets, Aratus and Cleanthes, who said in essence: "For we are also his offspring". This being so, and we know that it is, it must also be that all images of man whether of gold, silver, stone or wood, however wonderfully carved and artistically fashioned, could never be a representation of deity.

III. GIVES SALVATION TO ALL. 30-31.

Paul says here as Peter said in Acts 3:17, "I know that in ignorance ye did it" . . . In times past the conditions described could be attributed to "ignorance" but a new day has come, a new hour has struck. God only "overlooked" those times because He looked

659. If He is "Lord of heaven and earth" what does that fact do with the gods of the Greeks?
660. What is the relationship of man and God, God and man?
661. From whence came all the nations on the face of the earth?
662. How did Paul state that man was to "feel after" and find God?
663. God bears what relationship to life?
664. Where did Paul secure his quotation from their poets?
665. What naturally follows from the conclusion that we are God's offspring?
666. In what way did God "overlook" their ignorance?

beyond them to this day, this time. In this day, and in this message there is a remedy for all the ignorance and sin of the days past.

Now the application, now the demand upon the hearers, now the action from the message. This great God who created and sustains all things asks you and all men everywhere, in the light of your knowledge, and of the coming judgment "to repent!" Think it over. Change your mind and life. You are not right in the sight of this great God. Your beliefs, your philosophies, your life is at variance with His being and truth. It is imperative that you do this. God has set a day in His calendar when He will call all men before His bench of righteous judgment to be examined by His law. This God will not do this Himself but through His Son, the man whom He has set apart for this task. It is certain that this one will carry out this work, and all men can believe it is so, for God brought Him out of the grave for that very purpose.

That was enough. A burst of coarse derision interrupted his words. The Greeks, the philosophers themselves could listen with pleasure, even with some conviction, while he demonstrated the nullity of these gods of the Acropolis at which even their fathers four centuries earlier had not been afraid to jeer, but now that he had got to the point . . . "While Paul discussed round their altar the doctrine of an unknown God, while he enunciated philosophies, even though his enunciations contradicted their philosophies, they listened; but when he said, 'Now He commandeth men that they should all everywhere repent, inasmuch as He hath appointed a day in which He will judge the world in righteousness', they mocked. Men often find an intellectual excuse for refusing to be moral when God demands morality. Paul, discussing an altar and a theory of God, will fail unless he says, 'But now . . . Repent'. That is the point where men begin to mock, and postpone." (G. Campbell Morgan, pp. 424-425).

e. The results. 32-34.

- 32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again.
- 33 Thus Paul went out from among them.
- 34 But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

667. What was the demand upon the hearers? Why?

668. Why was it so imperative?

669. What connection does the resurrection have with the coming judgment?

670. What caused "some to mock?"

671. Who was converted?

32-34 But not all mocked and not all postponed. "Some believed, among them was a prominent man of the city, 'Dionysius the Areopagite.' Here was a Christian official of the very place where others mocked. There always seems to be women among the converts . . . Christianity was surely a glorious boon for them. There were no doubt others, but one who stood out above the others was "a woman named Damaris".

We find out from the Thessalonian letter that Silas and Timothy did meet Paul in Athens and that Paul was much refreshed by the news of the young evangelist. Timothy was soon sent back to Thessalonica and Silas to somewhere else, possibly Derbe. Paul left Athens as he came, alone.

Because there are some among us that say Paul made a failure in Athens, I would like to remind them of the facts of history, which say that the church in Athens was one of the strongest congregations of the empire in the second and third centuries.

16. IN CORINTH. 18:1-17.

- 1 After these things he departed from Athens, and came to Corinth.
- 2 And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;
- 3 and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.
- 4 And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.
- 5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.
- 6 And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.
- 7 And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.
- 8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

672. What does the epistle to the Thessalonians add to our knowledge of the work in Athens?

673. What facts of history disprove the idea that Paul made a failure in Athens?

- 9 And the Lord said unto Paul in the night by a vision,
Be not afraid, but speak and hold not thy peace:
- 10 for I am with thee, and no man shall set on thee to
harm thee: for I have much people in this city.
- 11 And he dwelt there a year and six months, teaching the
word of God among them.
- 12 But when Gallio was proconsul of Achaia, the Jews
with one accord rose up against Paul and brought him
before the judgment-seat,
- 13 saying, This man persuadeth men to worship God con-
trary to the law.
- 14 But when Paul was about to open his mouth, Gallio
said unto the Jews, If indeed it were a matter of wrong
or of wicked villany, O ye Jews, reason would that I
should bear with you:
- 15 but if they are questions about words and names and
your own law, look to it yourselves; I am not mind-
ed to be a judge of these matters.
- 16 And he drove them from the judgment-seat.
- 17 And they all laid hold on Sosthenes, the ruler of the
synagogue, and beat him before the judgment-seat. And
Gallio cared for none of these things.

1 As we have said, Paul left Athens as he had entered, alone. One could go either by land or by sea from Athens to Corinth. The distance by land was about forty miles. It was a five hour voyage by sea. Since the sea would afford the least difficulty and since there were a number of towns through which Paul would have passed going by land, we believe he sailed across the brief span of water that separated the two towns.

2,3 When Paul arrived in Corinth he was practically without funds, nor would he take aught from the Corinthians. It was only after quite a stay in this place that Silas and Timothy came to him with an offering from Philippi. During the intervening time Paul worked at his trade as tentmaker. He was fortunate enough to find lodging with a couple of the same trade, "Aquila and Priscilla". Aquila was born in Pontus (one of the many provinces of what has come to be known as Asia Minor). He moved from his native home to Rome. He had but lately been evicted from this place along with all other Jews by a decree issued by the Emperor Claudius. It seem-

674. How far was it from Athens to Corinth by land? By sea?

675. What was the first difficulty that faced the Apostle upon arriving in Corinth?

676. Who helped Paul in a financial way while in Corinth?

677. Tell two facts about this man Aquila.

678. Why were the Jews forced to leave Rome?

ed that some stir had been caused in the Jewish quarter by one "Chrestus" (a corruption of the name "Christ"). Rather than investigate the uprising the Emperor, who had no particular liking for the Jews, blamed them all and sent them all from the city. This decree soon became a dead letter however, for all the Jews did not leave and many of them soon returned. Aquila and wife were among those who left. They found in Corinth a ready opportunity for their work.

Corinth is situated on a peninsula and has two seaports. The town had been populated through the efforts of Julius Caesar with a great many retired soldiers and freedmen. These were placed here to protect and maintain the city in keeping with the desires of its founder. Being situated strategically as a coast town, there were people of all nations to be found on its streets and trading in its shops. Add to this the fact that the religion of Corinth had fallen into the defilement of lust and you can see that it would be small wonder that Paul needed encouragement from the Lord. (Cf. 18:9.)

4 Aquila and Priscilla were evidently Christians when Paul met them. At least no word is given of their conversion and we do find them later laboring for Christ in Ephesus. (Cf. 18:19). No real adequate knowledge of Paul's two years labor here can be obtained without a careful reading of his two epistles to the Corinthian church. Even though Luke is very brief in his comments on the work, his description is none the less very complete. While laboring night and day in this town Paul spoke to all "that came unto him" and of course, once a week he "reasoned in the synagogue" . . . While in Corinth he later stated he was determined "to know nothing among them but Jesus Christ, and Him crucified." As he thus preached in the Jewish assemblies he attracted a number of Gentiles and some Jews to his new message.

Lest we hurry over these verses and others which describe Paul's "labors in the word," let me pause to reflect on the real physical, moral and spiritual effort that was here put forth by this man of faith and prayer. What an example for us that we, too, might "spend and be spent" for the same gospel.

5 When one day Paul was joined by the welcome presence of Silas and Timothy from Macedonia, he was even better able to labor for the Lord. It would seem that as Paul searched the Old Testament scriptures in light of the need of the Jews and the obvious fulfillment of these scriptures he was "constrained" to testify to the Jews that Jesus was their "anointed one" or Christ.

679. Why would it be likely that tentmakers could find a job in Corinth?

680. Why would encouragement be needed to preach the gospel in Corinth?

681. Describe briefly the labors of Paul in Corinth. How could you obtain a complete knowledge of his work there?

682. What is meant by the little phrase "constrained by the word?" (18:5)

6 As the Jews were thus pressed to face the issue, "they opposed themselves and blasphemed". What a descriptive sentence: "They opposed themselves and blasphemed." Their objection in reality was not to Paul nor to the scripture, but a contradiction of their own true belief. Their railing and words of opposition were only a rejection of that which they really needed and wanted. "But unto this day . . . a veil lieth upon their heart." (I Cor. 3:15)

Paul made a public declaration of his response to these Jews. It probably happened in the synagogue. He shook out his raiment and said unto them, "Your blood be upon your own heads. I am clean; from henceforth I will go unto the Gentiles." It was not that Paul was never again to preach to the Jews, for we find him later so doing, but his mission to them "first" was finished. He was now to turn his ministry unto the uncircumcised. At least this was so in Corinth.

7, 8 But note the irony of it all. Paul left the synagogue, but to go where? Next door! And what influence did this message have on the synagogue? "Crispus, the ruler of the synagogue, believed in the Lord with all his house." This man, Paul baptized personally (I Cor. 1:14). Relations must have been exceedingly delicate between the two groups—those who met so close together. The wisdom of such action would have to be determined by its fruits. (Cf. Matt. 11:19). The conversion of the Corinthians described in verse 8b was surely not without opposition from these Jews.

To be called "a Corinthian" in Paul's day would be equaled today by calling a man a drunkard or a woman a prostitute. Such was the reputation of this town. So when we read that "Many of the Corinthians hearing, believed, and were baptized" it was a real victory for the gospel. At the same time there was potentially present a great problem, yea, today's problem . . . backsliding.

9, 10 The Lord of the harvest had a real plan for this wild, wicked city. There were many potential children of God in the markets, shops, the houses of this place. If Paul's stay in Corinth was going to be like his previous efforts he would be about ready to depart now that Timothy and Silas had arrived. They could stay here with the brethren as they had in Thessalonica, Berea and Athens. But one night the Lord altered this program.

683. What is the meaning of "opposed themselves and blasphemed?"

684. Why shake out his raiment?

685. Did Paul ever preach to the Jews again? If so, why say: "from henceforth I will go unto the Gentiles?"

686. Show the irony of his decision. Was this a wise thing to do? What does Matt. 11:19 say about it?

687. Why is it such a victory for the gospel to read that "many of the Corinthians became Christian?"

688. In what sense did God have "people" in Corinth?

It would seem from what the Lord told him that Paul's decision to move on was not only because his two helpers had arrived, but because of the Jews' intense hatred for him and lest they harm him physically. The Lord said unto Paul in the night by a vision, "Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee; for I have much people in this city.

11 For one year and six months the word of God sounded forth from the house hard against the synagogue. How we can glory in this little phrase "teaching the word of God among them." We do not know just how he did it, but that he did we are certain. In this is the salvation of the world and the church: no teaching, no salvation. It is the task of every preacher and Christian worker to be more than a mere public proclaimer. He must be a preacher both publicly and privately.

12-16 And how is it that Paul came finally to leave Corinth? Well, it happened this way: A new proconsul named Gallio came into office and the Jews felt that by taking advantage of his inexperience they could turn the public opinion against Paul. For some reason they never tried this plan on the proconsul who preceded Gallio, possibly because they knew they had no real cause. According to history, Gallio was a very good and wise man. He was the brother of Seneca who referred to him as "sweet Gallio" and said: "No mortal man is so sweet to any single person as he is to all mankind." The Jews had not reckoned with the wisdom of this man for he no sooner heard their charges than he saw through their subtle plan. They would have no case with this man unless some law of Rome had been violated, hence the Jew's cry: "To worship God contrary to the law." This was only a half truth. The insinuation was the law of Rome, but they knew, and so did Gallio, that it was "their law" that troubled them. He told them as much, and further stated that he had no interest whatsoever in these matters. So, before the apostle could say a word, or the Jews could speak further, the governor commanded his soldiers to clear the court. Out from the presence of the judge went the chagrined and infuriated Jews.

17 Remember Crispus, "the ruler of the synagogue?" Well, here is mention made of his successor, "Sosthenes". The soldiers had no sooner cleared the court than they took hold of this one who evidently was the leader in this wicked farce and gave him the

689. What were Paul's original plans and how were they altered?
690. What is needed today for the salvation of the world and the church?
691. How did the Jews plan through Gallio to rid themselves of Paul?
692. What was the insinuation of the Jews? What was their real objection?
693. How did Gallio rid himself of the Jews?
694. Why beat Sosthenes? Why didn't Gallio stop them?

beating he so rightly deserved. These Greek soldiers knew that the whole thing was unjust; they were exasperated beyond control. Gallio looked on while the incident took place, but it made little difference to him how his soldiers chose to amuse themselves.

17. AT CENCHREA. 18:18.

18 And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea; for he had a vow.

18 Thanks to Gallio Paul was permitted to remain in Corinth as long as he deemed necessary. This is the only town where this took place. It might be well to say that while here the two epistles to the Thessalonians were written. For some reason Paul wanted to hasten to Syria. Taking his leave of the saints in Corinth, whom he loved so well, he made plans to sail for Syria. He took with him Priscilla and Aquila. Upon arrival at the seaport town of Cenchrea he cut his hair in fulfillment of a vow he had made earlier. This vow was probably one of thanksgiving for some act of God's goodness. It was similar to that of a Nazarite but there is no reason to assume that it was such. There was at this time or later, a thriving little church, of which Phoebe was a deaconess, located at Cenchrea. (Cf. Rom. 16:1).

18. IN EPHEBUS. 18:19-21.

19 And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 And when they asked him to abide a longer time, he consented not;

21 but taking his leave of them, and saying I will return again unto you if God will, he set sail from Ephesus.

19-21 "A few days sail, if the weather was ordinarily propitious, would enable his vessel to anchor in the famous haven of Panorus (the port of Ephesus) which was then a forest of masts at the center of the Mediterranean trade, but is now a reedy swamp in a region of desolation." (Farrar).

Leaving Priscilla and Aquila somewhere in the town of Ephesus, Paul immediately looked out the synagogue in the town. It must have been the sabbath day when Paul and his friends landed in Ephesus. Paul could see what a glorious opportunity this great city presented for the gospel; but he must not tarry, he could leave the

695. What connection with Corinth do I and II Thess. have?

696. Why did Paul cut his hair in Cenchrea? What kind of vow was it?

two workers he had brought with him. Promising the interested Jews that he would return "if God wills," he took his leave of this great city.

19. AT CAESAREA. 18:22a.

22a And when he had landed at Caesarea, he went up and saluted the church,

22a Landing at the seaport he went up to the church in Caesarea and saluted the brethren. He probably saw Philip the evangelist and his gifted daughters, Cornelius and many others.

20. IN ANTIOCH. 18:22b.

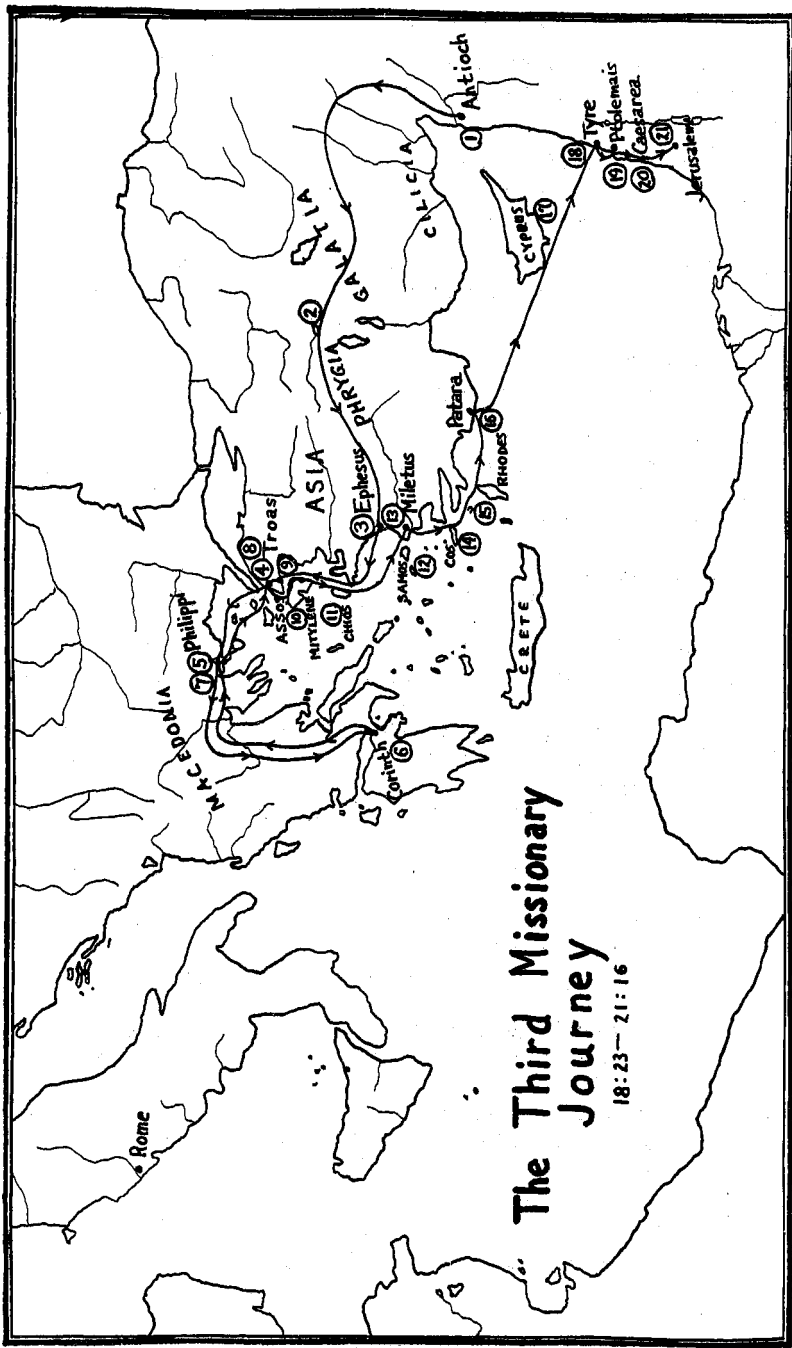
22b and went down to Antioch.

22b Here he arrived after some three years absence and having traveled more than twenty-six hundred miles. Ah! What a report he had to give and what an experience of reunion it must have been. This concludes the **second missionary journey.**

A TEST OVER THE FIFTEENTH CHAPTER AND THE SECOND MISSIONARY JOURNEY

Answer the following questions. A sentence or two will suffice.

1. What was taught by "certain men from Judaea" that caused such a stir?
 2. Why go to the apostles and elders about the trouble?
 3. What encouragement did Paul and Barnabas have on their way to Jerusalem?
 4. Who especially objected to uncircumcised Christians? What sect?
 5. Who said that God had chosen him that by his mouth "the Gentiles should hear the word of the gospel and believe?"
 6. What was the "yoke" which neither the fathers nor the Jews of Peter's day could bear?
 7. What was the point of argument in the speeches of Paul and Barnabas?
 8. What did James add that had not been said before?
 9. Why ask the Gentiles to abstain from: "What is strangled, and from blood?"
 10. What did Paul tell Peter when he withstood him to the face?
 11. What purpose did Paul have in making a second journey?
 12. Why disagree over John Mark?
 13. Why circumcise Timothy?
 14. What were the "decrees" that were delivered to the churches?
697. Who was Phoebe? Why not stay in Ephesus? Whom did Paul see in Caesarea? What amount of time involved in the second journey? How many miles?



The Third Missionary Journey

18:23-21:16

15. What did Paul do in Phrygia and Galatia?
16. Why would a "man from Macedonia" be any different than any other man?
17. What is a "Roman colony?"
18. What was the occupation and home town of Lydia?
19. How did the Lord open the heart of Lydia?
20. Why did Paul rebuke the spirit in the maid at Philippi?
21. What was an accusation of the slavemasters before the magistrates in Philippi?
22. Was the jailor listening to the singing and praying of Paul?
23. Why ask the magistrates to deliver them personally?
24. Why did the magistrates "fear" Paul and Silas?
25. For how many sabbaths did Paul reason from the scriptures in the synagogue at Thessalonica? What was his message?
26. Who did Paul stay with in Thessalonica? How did this man get into trouble?
27. Where was Luke left to labor? Timothy? Silas and Timothy?
28. Why did Paul leave Berea?
29. What provoked Paul's spirit in Athens?
30. What is an Epicurean? A Stoic?
31. What is the "Areopagus"?
32. How did Paul develop his sermon on the "unknown God"?
33. When did some on Mars hill mock at Paul? At what point in his sermon?
34. Why live with Priscilla and Aquila in Corinth?
35. Who was Titus Justus? Who was Crispus?
36. Who was Gallio? Who was Sosthenes?
37. Where did Paul cut his hair? Why?
38. Why not stay at Ephesus?

THE THIRD MISSIONARY JOURNEY

18:23—21:16

1. IN ANTIOCH OF SYRIA. 18:23a.

23a And having spent some time there,

23a Of Antioch Luke says: . . . "Having spent some time there" . . . How long is "some time?" Let us think for a moment on this. According to a careful chronology it was one year or slightly more from the time he left Ephesus on his second journey until he returned to this metropolis on his third journey. A week or more must have been spent in traveling from Ephesus to Caesarea and then to Antioch. While here it is thought that he heard of the destructive

698. How do we arrive at the thought that it was two months or a little more that Paul stayed in Antioch?