

16 And there went with us also certain of the disciples from Caesarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

15, 16 The baggage was again packed and the short journey was made to the busy city. Some of the saints of Caesarea went along and secured permission from one, Mnason, who had a house in Jerusalem, with whom the party could lodge while celebrating the feast of Pentecost. The city was particularly crowded at this time and a place to stay would be a welcome provision.

Let us not forget that Paul had with him the "bounty" taken up among the Gentile churches and that this money was to be distributed as soon as possible.

So ends the third and last missionary journey or evangelistic tour. The distance traveled was approximately 3,400 miles.

THE VOYAGE TO ROME

21:17 — 28:31

1. AT JERUSALEM. 21:17—23:30

a. Paul's salutation and the advice of the elders. 21:17-26.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry.

20 And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the law:

21 and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs.

22 What is it therefore? they will certainly hear that thou art come.

23 Do therefore this that we say to thee: We have four men that have a vow on them;

24 these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things where-

828. How was the housing problem of Jerusalem solved for Paul and his company?

829. How far did Paul travel on the third journey?

830. This visit to Jerusalem was like what other visit? In what way?

of they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law.

25 But as touching the Gentiles that have believed, we wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

17-19 Paul was received this time somewhat in the same way that he and Barnabas had been when, years before, they had brought the problem of the circumcision of Gentiles to the apostles in Jerusalem. On the day of their arrival they were given a warm welcome. The preparations for staying in the home of Mnason were made and the night was spent in rest. On the day following an important matter must needs be taken care of. Luke was present at this meeting and hence we have the pronoun "we" and "us" used in discussing the incident.

There was a real interest in the things that God had wrought through the ministry of the apostle Paul. It must have taken no little time to tell "one by one" the victories for the gospel in the many places where Paul had preached. But James and the elders listened attentively to these words, and when he had finished they gave praise and glory to the proper one—they "glorified God".

20, 21 But even before Paul had told of the first gospel triumph these men had something that was clamoring within them for utterance. The coming of Paul to Jerusalem was a matter of no small import. He had a reputation; his actions and words were followed carefully by thousands of Jews. The criticism of this one was ever present and entered the city of Jerusalem long before he did. Indeed, the Jews who hated his gospel of freedom had been constantly at the job of dinning it into the heads of all who would listen to them that this Paul was the worst of heretics. To this evident fact the elders and James now make mention. Word that Paul was in Jerusalem would soon be common knowledge and the hatred of these Jews would make it impossible for him to do anything for Christ, unless something could be done and that right away.

22, 23 It would do no good to say before all that Paul **did not** forsake Moses, for it was well known that he **did** preach among the Gentiles that they need not circumcise their children and that the customs

831. What was the response of James and the brethren over the victories of the gospel told by Paul?

832. How did the coming of Paul to Jerusalem pose a problem for the leaders of the church?

had no claim on them. What then could be done? It was not for the sake of the Gentiles that the advice of the elders was given, for they had a letter written as to their standing before God—it was for the Jews.

What is this that is asked of Paul—"Four men that have a vow?" "Be at charges for them?" This surely was the keeping of the "customs of the law". These four men were probably Christian Jews who were fulfilling the ceremonies that were connected with the law of the Nazarite. J. W. McGarvey seems to feel that these men had contaminated themselves through contact with a dead body before their vow was fulfilled and that they were now purifying themselves in the temple.

24-26 "To be at charges for them" had to do with purchasing the animals that they must sacrifice and of entering the temple to tell the priest that the days of their purification were fulfilled. This they could not do for they were unclean. Paul could further identify himself with these men by his cleansing himself of uncleanness. He was counted unclean on the general basis of the law as given in Leviticus 15:1-3. He could be purified in one day.

Now I ask you, was this an act of compromise on the part of Paul? The writer especially likes the words of J. W. McGarvey on this point. He says: "I think it must be admitted that subsequent to the writing of the epistle to the Ephesians, and more especially that to the Hebrews, he could not consistently have done this; for in those epistles it is clearly taught, that in the death of Christ God has broken down and abolished 'the law of commandments contained in ordinances' which he styles 'the middle wall of partition' (Eph. 2:13-15); that the Aaronic priesthood had been abolished (Heb. 7, 8); and that the sacrifice of Christ had completely superseded that of dumb animals (Heb. 9, 19). But in Paul's earlier epistles, though some things had been written which, carried to their logical consequences, involved all this, these points had not yet been clearly revealed to his mind, and much less to the minds of the other disciples; for it pleased God to make Paul the chief instrument for the revelation of this part of His will. His mind, and those of all the brethren, were as yet in much the same condition on this question that those of the early disciples had been in before the conversion of Cornelius in reference to the salvation of the Gentiles. If Peter, by the revelation made to him in connection with Cornelius, was made to understand better his own words uttered on Pentecost (2:39), it should cause no surprise that Paul in his early writings

833. Why not solve the problem by simply stating that Paul DID NOT forsake Moses?

834. Were Christian Jews concerned in this matter, or non-Christian?

835. Why were these four men purifying themselves?

836. What is meant by the phrase "be at charges for them?"



JOPPA BY THE SEA.

We have already discussed Joppa in an earlier picture. Let us pause here to look carefully at this drawing. Here is a port to which Jonah went when he took the ship to Tarshish. We have all come to the port of birth and boarded the ship of life to sail out into the sea of time toward the port of eternity or the judgment. The ship in which Jonah found himself was a place of escape from God—a place to hide from God. To many people the ship of life has become a place to hide from God—a means of escaping God. But there is a storm ahead and we are going to need our God in a very real manner. On the shore of Joppa's port is a fishing boat. This might suggest to us that all of life is a fishing trip. Jesus made this comparison. In the sea of life we will indeed catch something, but what will it be? Will it not depend on the type of net you use? and upon the diligence you exercise in the task and upon the providence of God? Tell me, my soul, what is thy purpose as you sail upon the sea of life?

uttered sentiments the full import of which he did not comprehend until later revelations made them plain. That it was so is but another illustration of the fact that the Holy Spirit guided the apostles into all the truth, not at one bound, but step by step. In the wisdom of God the epistle to the Hebrews, the special value of which lies in its clear revelations on the distinction between the sacrifices and priesthood under Moses and those under Christ, was written but a few years previous to the destruction of the Jewish temple, and the compulsory abrogation of all the sacrifices of the law; and that thus any Jewish Christian, whose natural reverence for ancestral and divinely appointed customs may have prevented him from seeing the truth on this subject, might have his eyes opened in spite of himself." (*ibid.*, pp. 208, 209).

Paul probably thought that surely all would now be well, for in a day or two the seven days for the purification of these men would be accomplished and he would have the testimony of his help to give to all who were concerned in this affair. But the Holy Spirit had testified to him in every city that "bonds and afflictions" awaited him at Jerusalem, and he was very shortly to experience the fulfillment of the Spirit's words.

b. Jews from Asia cause Paul's arrest. 21:27-40.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him,

28 crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.

29 For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

30 And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.

31 And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion.

32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

33 Then the chief captain came near, and laid hold on

837. How explain that Paul was not compromising in what he did?

838. How would the purification in the temple help Paul's position with the Jews?

- him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.
- 34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.
- 35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd;
- 36 for the multitude of the people followed after, crying out, Away with him.
- 37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?
- 38 Art thou not then the Egyptian, who before these days stirred up to sedition and led into the wilderness the four thousand men of the Assassins?
- 39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.
- 40 And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

27, 28 Imagine the surprise that must have appeared in the eyes of certain Jews from Asia when they saw in the streets of Jerusalem the familiar, but despised figure of Saul of Tarsus. These were some of the very Jews who had opposed him in Ephesus. When they first saw him he was walking with a certain Greek named "Trophimus". This fact only served to heighten their hatred of him and his liberal ways.

Then, one day, while these same Jews were worshiping in the temple, whom did they there behold but this despised heretic. In a moment they were crying out in hatred against him. And what were the words of their cry? "Men of Israel help. This is the man that teacheth all men everywhere against the people (the Jews) and the law and this place."

And then to give a real charge that could result in his death they cried out what they **knew** was not so: "And moreover he brought Greeks also into the temple, and hath defiled this holy place."

29-32 This was a trumped-up charge based wholly on hatred. They had only seen him with **one** Greek and that not in the temple, but in the streets, and they **supposed** he had brought him into the temple.

839. Why were the Jews from Asia filled with even more hatred than usual when they saw Saul in Jerusalem?

840. What was the lie told by the Jews?

But they were not content with words only. Even as they cried they took hold of the apostle, while yet he was in the very act of worship. He was pulled and hauled across the temple floor toward the door of the Holy Enclosure; out into the Gentile quarter; and straightway the temple guards shut the doors to shut out this heretic. The spirit of the mob had taken hold of these Jews and they forthwith proceeded to beat Paul to death. This was done just outside the Gate Beautiful.

The Roman authorities who ever kept a watchful eye out for the ever increasing Jewish tumults soon spied the crowd and heard the cries. Word went up to the tribune in the tower of Antonia as to what was taking place; indeed, he was told that: "All Jerusalem was in confusion." When these unarmed Jews saw the Roman soldiers bearing down upon them they had good reason to "leave off beating Paul." But a short time before five to ten thousand of them had been trampled to death close to this very spot; so says Josephus.

The tribune soon had officially laid hands on Paul and bound him to two of his soldiers with handcuffs. Paul was now the prisoner of the Roman government. The "bonds and afflictions" had indeed come.

33-40 Turning to those close by, Claudius Lysias asked "Who is he?" Some shouted one thing and some shouted another and all of them shouted something. Amid this uproar no sense could be had so in disgust at these noisy, unreasonable Jews, Claudius Lysias commanded: "Take him to the castle." But Paul was not to be led away alone for the crowd followed him shouting what they shouted at another prisoner of Rome: "Away with Him." Coming to the steps of the castle, the crowd pressed so closely upon Paul that he had no room to proceed, but proceed he must, so the soldiers hoisted Paul upon their shoulders and in this manner he was carried up the stairs to the tower. But the apostle paid not the slightest heed to all this tumult for his mind and heart were filled with another matter. Even as he was set down on his feet again he burst out with this question to the chief captain: "May I say something to thee?"

It wasn't what Paul said but the language that he used that gave the tribune a start. Lysias thought he knew the one he had arrested, but when he heard the Greek tongue he realized he was wrong. The man he thought Paul to be was an Egyptian, and no common prisoner either, but rather that notorious outlaw who drew away

841. Where was Paul as he was being beaten by the Jews?

842. What was told to the tribune that brought such immediate action?

843. What was the first act of Lysias upon rescuing Paul?

844. What was in the mind of Paul as he was being carried on the shoulders of the soldiers?

845. Why was the tribune surprised when he heard Paul speak Greek?

four thousand men of the assassins after him. These (p. 192) "assassins" seemed to be an underground organization bent on the overthrow of the Roman government; so it was especially desirable that such be captured. Who then is this man about whom such a tumult is made? The tribune asked if Paul was not the one he thought him to be. Paul gave answer to this in the pointed concise words:

"I am a Jew, of Tarsus in Cilicia, a citizen of no mean city."

The emphasis placed upon the city was to impress the tribune with his position in the Roman world. To his citizenship not only of Tarsus but of the Roman empire he was soon to allude.

Perhaps to answer better the question of just who Paul was he was given permission to speak to the mob. But the purpose was thwarted, for if Paul used Greek to attract the attention of the Roman army officer, he was to use Hebrews to draw the attention of those of his own race.

Stepping forward, as best he could with the bonds upon him, he made the familiar gesture to his audience for attention. He secured it and a great stillness fell over the mob gathered before him. The great consuming love of the apostle for his kindred according to the flesh is here manifested. He loved them that they might be saved.

c. Paul addresses the Jewish mob. 22:1-21.

- 1 Brethren and fathers, hear ye the defence which I now make unto you.
- 2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,
- 3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:
- 4 and I persecuted this Way unto the death, binding and delivering into prisons both men and women.
- 5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished.
- 6 And it came to pass, that, as I made my journey, and

846. Who were the Assassins?

847. Why mention the city from which Paul was?

848. How was the purpose of the captain thwarted by Paul?

849. To what purpose did Paul love his kinsman?

ACTS MADE ACTUAL

- drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.
- 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
 - 8 And I answered, Who are thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.
 - 9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.
 - 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.
 - 11 And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus.
 - 12 And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there,
 - 13 came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him.
 - 14 And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth.
 - 15 For thou shalt be a witness for him unto all men of what thou hast seen and heard.
 - 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins calling on his name.
 - 17 And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple; I fell into a trance,
 - 18 and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me.
 - 19 And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee:
 - 20 and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.
 - 21 And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

I like very much the outline of this speech as given by Wm. Dallmann in his book "Paul" page 219. In introducing the speech Dallmann has written:

"Chrysostom says: 'What nobler spectacle than that of Paul at

this moment. There he stands, bound with two chains, ready to make his defense to the people. The Roman commander sits by to enforce order by his presence. An enraged populace looks up to him from below. Yet in the midst of so many dangers, how self-possessed is he, how tranquil!

1. Paul spoke of his birth and training as a strict Pharisee, with rare courtesy adding 'as ye all are this day'.
2. Paul spoke of his persecuting those of 'this Way', the Christians, as they well remembered.
3. Paul told of his conversion while engaged in persecution.
4. Paul told of his commission from God Himself to preach the Gospel to the Gentiles.

Gentiles. That stung them to the quick. They gave him audience unto this word and then lifted up their voices and shouted: 'Away with such a fellow from the earth, for it is not fit that he should live!'" Here are a few points in this speech that I deem worthy of special note:

1. The general knowledge of the teaching of Christ revealed in the manner in which Paul refers to it. He gives no introduction to the subject but simply refers to it as "this Way".
2. The use of the term "brethren" in the fifth verse. Here as in the earlier part of his speech he appears to be anxious to gain a favorable impression with these Jews if at all possible.
3. I refer you to the harmony of the account of Paul's conversion that is given previously in 9:13.
4. The connection of baptism to the remission of sins in verse 16. This same connection is found in 2:38; 8:38, 39; 8:12; 16:33, 34, etc. Paul was "converted" on the road to Damascus, but was "saved" or forgiven when he obeyed the gospel. (II Thess. 1:7-9)
5. The vision in the temple in Jerusalem, which vision or trance is not spoken of anywhere else. (17-21)

"That fatal word—Gentiles—.Up to this moment they were charmed by his use of the Hebrew language; and perchance they thought to hear some new promise of the coming Messiah, the one that would break this Roman power. Strange indeed was the record of this man's life. Paul hoped withal to free himself of the charge of a heretic. He

850. How did Paul show rare courtesy on this occasion?

851. Why so object to one word?

852. How do we know of the general knowledge of the teachings of Christ?

853. How is the term "brethren" applied in verse one?

854. How is baptism obedience to the gospel?

evidently felt that what convinced him in his stubbornness would persuade these Jews.

d. The response of the mob. Paul imprisoned. 22:22-30.

- 22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live.
- 23 And as they cried out, and threw off their garments, and cast dust into the air,
- 24 the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him.
- 25 And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?
- 26 And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman.
- 27 And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea.
- 28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born.
- 29 They then that were about to examine him straightway departed from him: and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him.
- 30 But on the morrow desiring to know the certainty wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down and set him before them.

22, 23 But their prejudice was so deep-seated that nothing either logical or divine would free them from it. "Then began one of the most odious and despicable spectacles which the world can witness, the spectacle of an Oriental mob, hideous with impotent rage, howling, yelling, cursing, gnashing their teeth, flinging about their arms, waving and tossing their blue and red robes, casting dust into the air by handfuls, with all the furious gesticulations of an uncontrolled fanaticism" (Farrar, page 535).

"Away with such a **fellow** (a word of the deepest contempt) from the earth. He contaminates the earth with his presence."

The chief captain simply repeated his former command, probably in disgust at a waste of time. "Take him into the castle and when you have him there examine him with 'flagellum'. Maybe that will make him 'take sense'."

24-28 The tribune must know why these many men shouted against this one so.

"The soldiers at once tied his hands together, stripped his back bare, and bent him forward into the position for that horrid and often fatal examination by torture which, not far from that very spot, his Lord had undergone.

Thrice before, on that scarred back had Paul felt the fasces of Roman lictors; five times the nine-and-thirty strokes of Jewish thongs; here was a new form of agony, the whip—the horrible flagellum—which the Romans employed to force by torture the confession of truth." (ibid.)

But even as they tightened the ropes on his hands, Paul turned to the captain who stood by watching the proceedings and asked in a quiet voice, "Is it lawful for you to scourge a man that is a Roman and uncondemned or untried?"

This question had more than one thought in it for it was not only strictly against the Roman law to beat a Roman citizen before a trial but it was also strictly forbidden to put bonds on such a one.

This question stopped the action of the soldiers immediately and the captain hurried to the tribune with the blunt question: "What art thou about to do?—For this man is a Roman."

Claudius Lysias probably began to wonder just **who** this stranger was. He thought him to be an Egyptian and he spoke Greek—when he gave him permission to speak he spoke Hebrew—when he wanted him examined he turned out to be a Roman. With these thoughts in his mind, the chief captain approached Paul and asked this question, "Tell me, art **thou** a Roman?" Perhaps looking up and down the ordinary looking figure and clothes of Paul he could see that this man was a Jew and a poor one at that. How could he be a Roman citizen?

In a day when the honor of being a citizen was an expensive one this army captain had a right to wonder.

855. How did Paul imagine he would convince these Jews?

856. What does Farrar say about the mob?

857. How did the tribune propose to find out what this one had done?

858. Describe the "examination" Paul was about to receive.

859. What three types of beatings were given Paul?

860. What two Roman laws were violated here?

861. Show the real perplexity of Claudius Lysias.

862. Why emphasize the "thou" in the question of the tribune to Paul?

"I know how much it cost me to get this citizenship," he remarked, in a dubious tone of voice. "But I have been a citizen from my birth," was the calm answer to his unexpressed suspicion. (ibid 537).

29, 30 Paul's claim was accepted and the whips were dropped and the soldiers who were to lay on the lash left him.

But this only served to heighten the trouble of the chief captain—he had captured this man, indeed he had saved him from death, he had bound him, he could not go back on his decision, but who was he and what had he done? The law of Rome had been violated and he had a prisoner on his hands of whom he knew nothing. Something must be done. It was the Jews that called for his death, let them explain the charges against him.

So sending word to the Sanhedrin to gather, he loosed Paul and brought him on the morrow to stand before the highest court of Jewish law.

e. Paul addresses the council. 23:1-10.

1 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 And Paul said, I knew not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people.

6 But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the assembly was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.

9 And there arose a great clamor: and some of the scribes

863. How did the tribune become a Roman citizen?

864. What problem did Lysias hope to solve by bringing Paul before the Sanhedrin?

of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel?

- 10 And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

Fredrick Farrar remarks as to the place of the assembly of the council (Page 504).

1 "The Sanhedrin met in full numbers. They no longer sat in the Lishcath Haggazzith, the famous hall, with its tessellated pavement which stood at the south side of the Court of the Priests. Had they still been accustomed to meet there, Lysias and his soldiers would never have been suffered to obtrude their profane feet into a chamber which lay within the middle wall of partition—beyond which even a procurator dare not even have set a step on pain of death. But at this period the Sanhedrin had probably begun their meetings in the Chanujoth, or 'booths', the very existence of which was a proof of the power and prosperity of 'the Serpent House of Hanan'. To this place Lysias led his prisoner and placed him before them."

Paul was determined to secure a fair hearing of his cause and case before the proper authorities. It must have been with this thought in heart that he looked stedfastly on the council.

He did not refer to them as Peter and John had (4:8) "Rulers of the people and elders."

Paul here simply called them "Brethren" possibly because he himself had been a member of this body of men. First he wanted it known that he was "not guilty".

"Brethren, I have lived before God in all good conscience until this day."

2, 3 Maybe it was the familiarity with which Paul addressed the council or the bold statement of innocence or perchance the guilty conscience of the high priest that irritated him. In a moment of hot rage he cried out to those near Paul, "Smite him on the mouth." Instantly the heavy hand of some soldier struck Paul full in the face. Smarting from the blow, the apostle flashed out with the words: "God shall smite thee, thou whited wall!" What! "Sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?"

865. What does Farrar say about the place of the meeting of the Sanhedrin?

How proven?

866. Why call the council "brethren?"

867. Why have Paul struck on the mouth?

4, 5 Those observing this incident (members of the Sanhedrin) had so schooled themselves in self-deception that the truth or falsity of Paul's statement made no appeal to them. The only thing apparent to them was that the high priest had been reviled. They were shocked! "Revilest thou God's High Priest?"

Why had Paul so spoken? Did he not know who occupied the chair of this office? It is perfectly possible that he didn't for the Sadducees "passed the chair" with disgraceful frequency. Since Paul had been away from Jerusalem he had not informed himself on just who was or who wasn't the high priest.

Then also Frederick Farrar suggests that the apostle's poor eyesight played a part in the reason for his words. He says:

"Owing to his weakened sight, all that he saw before him was a blurred white figure issuing a brutal order, and to this person, who in his external whiteness and inward worthlessness thus reminded him of the plastered wall of a sepulchre, he had addressed him in indignant denunciation." (ibid 541).

Immediately upon learning the "identity of the delinquent", Paul retracted his previous statement for he well knew it was a direct violation of the scriptures. (Ex. 22:28).

6-9 Paul, like Peter, John, the twelve, and Stephen, knew that there was to be no justice or mercy administered by this court.

The council hadn't changed since Paul was associated with it. It was divided "into two parties—the Sadducean priest and the Pharisaic elders and scribes."

As the apostle surveyed the council, he decided that an act of strategy was the best way out.

"Brethren, I'm a Pharisee, a son of Pharisees and for the hope of the resurrection I am called into question."

This bold statement lined him up with one side of the Sanhedrin and at once touched the sore spot between the two parties. The statement of the apostle was indirectly true for the preaching of the resurrection of Christ was several times opposed. The scribes of the Pharisees could not let this opportunity pass. Here was a chance to contend for "the truth". Up one of them jumped. "We find no evil in this man. And what if a spirit hath spoken to him, or an angel?"

This touched off the powder keg of emotion and ill feeling. It was only a matter of minutes until everyone was arguing and har-

868. Why call the high priest a "whited wall" if he did not know him?

869. How is the "self-deception" of the Sanhedrin seen?

870. How is it that Paul did not know who was high priest?

871. How does Paul's poor eyesight fit into this picture?

872. What scripture was violated by Paul's words?

873. Why use the act of strategy he did?

874. Was the statement of the apostle true?

anguing his neighbor. In the midst of this wild disorder stood the apostle.

Some of them had hold of him, those of the Pharisees in defense and those of the Sadducees in hatred. He was pulled and hauled between them until he was threatened by the force of the pulling to be torn limb from limb.

10 Now Claudius Lysias **must** have been confused and disgusted. What kind of people were these Jews? He could make no sense out of their words or actions.

He gave the command to those soldiers near him to interfere in this insane melee and rescue their prisoner. This they did and probably none too gently.

If ever it was that the apostle needed encouragement, it was now. He had come to Jerusalem with a free will love offering for his Jewish brethren. He came with a sincere prayer that they would receive him. He was glad to try for reconciliation in the temple purification. He was falsely accused, and tried to get a hearing on the steps of the castle while he stood in Roman chains. He only escaped a cruel beating by an appeal to his Roman citizenship. He found nothing but hatred and insolence from the highest court of his people. Here he was bound in a Roman prison.

f. The Lord encourages Paul. 23:11.

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

11 But in this dark hour the Lord stood by him to speak to him in the most wonderful and cheering words. "Be of good cheer for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

It was no promise of release from bonds nor a fore-note of victory, but simply that he would live and testify for the Messiah. This was enough.

g. The plot for Paul's life and his escape. 23:12-30.

12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

875. How was Paul's life endangered?

876. What were the probable feelings of Claudius Lysias at the result of the trial?

877. Give three facts that point to an evident need for encouragement on the part of Paul.

878. What was the thought of the Lord's encouragement?

ACTS MADE ACTUAL

- 13 And they were more than forty that made this conspiracy.
- 14 And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.
- 15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, before he comes near, are ready to slay him.
- 16 But Paul's sister's son heard of their lying in wait, and he came and entered into the castle and told Paul.
- 17 And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain; for he hath something to tell him.
- 18 So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee.
- 19 And the chief captain took him by the hand, and going aside asked him privately, What is it that thou hast to tell me?
- 20 And he said, The Jews have agreed to ask thee to bring down Paul tomorrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him.
- 21 Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee.
- 22 So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me.
- 23 And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night:
- 24 and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor.
- 25 And he wrote a letter after this form:
- 26 Claudius Lysias unto the most excellent governor Felix, greeting.
- 27 This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him, having learned that he was a Roman.

- 28 And desiring to know the cause wherefore they accused him, I brought him down unto their council:
 29 whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds.
 30 And when it was shown to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.

12-15 Paul's escape from the council only stirred up a greater hatred. It was the very morning following his experience with the Sanhedrin that more than forty men agreed together neither to eat nor drink until they had slain Paul. These forty thought even as Paul thought so long ago that they were doing a service to God in this murderous act. When they came to the high priest and elders to secure their cooperation in this nefarious scheme they expressed no shame. Indeed, they seemed to expect approval and congratulations.

16-18 This was not the first or the last time murder was employed as a means of quelling apostasy. The place was worked out in the secrecy of the forty men but soon others heard and at a certain place the name of "Paul" struck a responsive chord of interest in the mind of a young lad who heard it. He stopped to listen more fully to the gossip that involved the name of one so dear to him. What he heard made his heart leap within him. These men were assassins and this was a plot of murder of his own uncle. That afternoon Paul had a visitor. How surprised and glad he must have been to see his nephew. But in a moment Paul's face took on a serious expression as he heard his nephew tell him—

"Uncle, they are plotting to kill you. I heard men saying that tomorrow morning the priests are going to ask Claudius Lysias to bring you down before the council as if they would inquire more accurately concerning your case, but men will be lying in wait on the way and they will rush upon you and kill you."

Immediately upon hearing of this Paul acted in the wise way he was wont to. He called one of the ten centurions or captains near by and asked him to take his nephew to the chief captain for he had something to say to him.

19-22 See how kindly and gently the chief captain treats this young lad. As nervous and shy as the boy would be he took him by the hand and led him aside to hear what he had to say. When Lysias heard of

879. How was the plot to kill Paul like Paul's previous persecution of the church?
 880. How was the intenseness of the hatred of the 40 men expressed?
 881. Who averted the disaster?
 882. Who escorted Paul's nephew to Lysias?
 883. How did the chief captain show his kindness to the lad?

this plan he saw in it a great danger, not only to justice but to his own office. So great was the danger that 470 soldiers must be called to help.

23-30 As once before, there was only one recourse to save his life and that was to leave Jerusalem. This time Paul was to ride out on horseback.

There was to be a letter to accompany this impressive appearing group. The centurian in charge was to take it to the governor Felix to explain the case history of the prisoner.

If you will read carefully the letter in verses 26-30 you will notice a subtle lie or two told by Lysias to cover up his hasty actions. He says (in verse 27) that he rescued Paul from the Jews "having learned he was a Roman." Now you know it wasn't until after he had taken him into the castle that he learned he was a Roman.

The tribune makes no mention of the attempted scourging. So has man attempted through any and all means to "appear righteous" before his fellow-man.

2. AT ANTIPATRIS. 23:31, 32.

31 So the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris.

32 But on the morrow they left the horsemen to go with him, and returned to the castle:

31, 32 "A long march down the hills to the sea plain brought them, next day, to Antipatris, a town built by Herod the Great and named after his father, Antipater, now know as Ras-el-Ain, on the Roman road to Caesarea, about forty miles from Jerusalem and about twenty from the seat of the Procurator. A large mound covered with heaps of stone, old foundations, broken columns, and chiselled blocks, half buried among thorns, is now all that remains of the town, but a copious spring bursting from the mound—a chief source of the permanent stream Aujeh—shows that one great element of health and local beauty had been among the attractions that fixed its site." (Geikie, pp. 390-391).

Paul now only needed seventy horsemen to guard him. The 400 infantry men after some rest returned to Jerusalem.

3. IN CAESAREA. 23:33—27:1.

a. Paul is brought before Felix the governor. 23:33-35.

33 and they, when they came to Caesarea and delivered the letter to the governor, presented Paul also before him.

884. What real danger did the tribune see in the plot on Paul's life?

885. Name the two falsehoods that Lysias put in his letter.

886. How far was Antipatris from Jerusalem? From Caesarea?

- 34 And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia,
 35 I will hear thee fully, said he, when thine accusers also are come: and he commanded him to be kept in Herod's palace.

33-35 Coming into the beautiful city of Caesarea, the party went immediately to the governor's house. Audience was soon obtained and they stood still while Felix read the letter. There was only one point of import missing in the letter.

"Of what province art thou?" asked the governor.

"Tarsus in Cilicia" was evidently the reply of Paul. Why ask this question? Well, it was customary to judge a man either at the place of his birth or where the crime was committed. Felix knew where the supposed crime had occurred. He evidently asked this question to complete the picture in his mind or to secure an opportunity for relieving himself of the responsibility of judgment if he could not decide the case.

"I will hear you when your accusers are also come." Directing his remarks to the soldiers standing near by, Felix said: "Keep him in the Praetorium."

This was no ordinary prison but was one built by Herod in the palace. It was to house those of royal position and here acted as a place of detention.

b. Paul's trial before Felix the governor. 24:1-22.

- 1 And after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul.
- 2 And when he was called, Tertullus began to accuse him, saying,
 Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation,
- 3 we accept it in all ways and in all places, most excellent Felix, with all thankfulness.
- 4 But, that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words.
- 5 For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:
- 6 who moreover assayed to profane the temple: on whom also we laid hold:
- 8 from whom thou wilt be able, by examining him thyself, to take knowledge of all these things whereof we accuse him.

887. Why inquire as to the province of Paul?

888. In what type of prison was Paul placed?

- 9 And the Jews also joined in the charge, affirming that these things were so.
- 10 And when the governor had beckoned unto him to speak, Paul answered,
Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence:
- 11 seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem:
- 12 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.
- 13 Neither can they prove to thee the things whereof they now accuse me.
- 14 But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets;
- 15 having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.
- 16 Herein I also exercise myself to have a conscience void of offence toward God and men always.
- 17 Now after some years I came to bring alms to my nation, and offerings:
- 18 amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia—
- 19 who ought to have been here before thee, and to make accusation, if they had aught against me.
- 20 Or else let these men themselves say what wrongdoing they found when I stood before the council,
- 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.
- 22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter.

1 The forty men in Jerusalem were going to have a long fast if they were going to eat nothing until they killed Paul. But when word got to them that Paul had left the city, they probably gave up their vow. But not the high priest Ananias. He was not one to be thwarted. When the Christians fled Jerusalem, Saul "pursued them to foreign cities." Saul went to the high priest for permission to do

so. This time the high priest was himself in pursuit. (Not of Christians, but of the very one who was once the pursuer.)

It is probable that Lysias sent word to the high priest that since Paul was a Roman citizen his case had been referred to the governor.

Paul had been in Caesarea five days when "his accusers" came. Here is an interesting chronology of the "12 days" that had elapsed since Paul came to Jerusalem.

1—May 8th Paul arrived at Jerusalem.

2—May 9th Pentecost and council held.

3—May 10th Paul goes to Temple with the four Nazarites.

4—May 11th Second day of Nazarite week.

5—May 12th Third day.

6—May 13th Fourth Day.

7—May 14th Fifth day and Paul is apprehended in the temple.

8—May 15th Before the Sanhedrin.

9—May 16th The conspiracy against Paul; at nine o'clock at night Paul is dispatched to Caesarea.

10—May 17th Reaches Caesarea.

11—May 18th)

19th)

20th) At Caesarea.

21st)

12—May 22nd Trial before Felix.

(This chronology is taken from Lewin, as quoted by Dallmann).

2-9 Ananias was prepared to make the most of this appearance. With this in mind he had brought along a Roman orator who understood better the procedure of Roman law. Of course this lawyer or orator was paid, but he was determined to "do his mercenary best."

Paul was called out of the prison and all were summoned before the governor and the trial began.

Tertullus was the first to speak and his first effort was to secure the good will of Felix. This Roman orator said everything he could in favor of Felix. It wasn't what he did say that mattered, it was rather what he did not say that suggested flattery.

Indeed:

(1) By the effort of Felix the country **did** enjoy a measure of peace. He even called himself "The Pacifier of the Providence" yet there was much discord and Felix was the cause of a good deal of it.

(2) And it was true that "evils were corrected". Yes, and how many

889. Show the great difference in the relation of Paul to the high priest here from that of previous times.

890. How did Ananias hear that Paul had left Jerusalem and was now in Caesarea?

891. When Paul was tried before Felix how many days elapsed since he first arrived in Jerusalem?

other "evils" were promoted by this one? And some of the corrected evils resulted in the slaughter of numerous Jews.

Felix like other kings felt he had "divine right" in his rule, hence the use of the word "providence" in verse 2.

Tertullus says that it was not only here before the governor that the nation made mention of these things, but at all times and in all ways with thankfulness. (What a liar.) This smooth speaker says in essence that: "I could go on like this for hours but I do not wish to bother you with it."

What is the meaning of "clemency?" It refers to compassion or remission—just another word of flattery. Now to the charges against Paul.

1. "We (the Jews, since he was speaking for them) have found this man a 'pestilent fellow'."

This was but a general charge as much as to say that "this man is a monster" or "this one is a desperate character", a "dangerous criminal". This was only given to throw a dark aura around the apostle.

2. He is a mover (originator) of insurrections. Not confined to one location, but "among the Jews throughout the world".

When the Jews were pressed for a charge against Jesus they resorted to that of insurrection. This would be a very pointed appeal to a Roman ruler.

3. A ringleader of the sect of the Nazarenes.

This was a military term applied to those who were in the front rank of the army, a foremost man—of the sect. The term Nazarenes was a term of contempt referring to Jesus of Nazareth. This sect was mentioned by Tertullus as if it were a low class of people. Thus Paul then was a ringleader of this rabble.

4. A profaner of the temple. Literally "attempted"—"endeavored"—to profane the temple.

Why would a Roman governor be interested in this thought? Because it was a capital offense in both Roman and Jewish law. The accusation they had against Paul had to do with bringing a Gentile into the Jewish quarter. This was strictly forbidden on penalty of death. This the Roman ruler knew.

892. Why bring Tertullus along?

893. In what way was Tertullus deceptive in what he said to Felix?

894. Mention two of the sins of "The Pacifier of the Providence."

895. What is the meaning of the word "providence" in verse 2?

896. What obvious lie did Tertullus tell?

897. Why call Paul "a pestilent fellow?"

898. What is the meaning of the term "insurrection?"

899. Why call the Christians "Nazarenes?"

900. Why mention profaning the temple?

To put the Jews in the best light, Tertullus insinuates that left alone the Jews would have tried the case and settled it in justice and law, but Lysias interfered and made it ultimately necessary to appear here in Caesarea.

10-21 Of course a greater falsehood could hardly be imagined, for far from being about to judge Paul, they were about to murder him when Lysias interfered.

The orator adds in conclusion that a simple examination on the part of the governor will substantiate all that has been said. The Jews led by Ananias, although they knew how the facts had been perverted were so full of hatred they "joined in assailing him".

Notice how carefully and completely Paul answers the false charges and note also his adroit introduction. When the governor gave Paul the nod of assent to speak he spoke after this fashion:

"Since you have been for many years a judge of this nation (from 6 to 10 years, a long time when the average term was 2 years or less) I am glad to make my defense before you for I can be more confident of a fair judgment."

Then follows the reasons why the things whereof he was accused were **not** so.

(1) "A pestilent fellow"—This general charge was passed over by Paul as not even worthy of notice. Anyone who actively objected to the belief of another would be considered by the one opposed as "a pestilent fellow"—"a monster of wickedness"—This proved nothing.

(2) "A mover of insurrection". Hear Paul on this charge: "Take knowledge, O Felix, it has been but 12 days since I came to Jerusalem. A mover of an insurrection against Rome? Where? Did they find me in the temple? Did they? Can they prove that I stirred up a crowd in the synagogues? Prove it. Or in the streets of the city? I have been here in Caesarea five days. Stir up an insurrection in seven days? Ridiculous! For proof of what they have said, they have nothing."

(3) "A ringleader of the sect of the Nazarenes."
"Guilty! But I am only serving the God of our fathers by this means. Far from introducing a new god, I am following the law and the prophets who hath told of these days. I have the same hope as these, my accusers, the hope of the resurrection of

901. In what way did Tertellus attempt to put the Jews in a favorable light? How false?

902. Show the advantage of the introduction given by Paul?

903. Why not answer the first charge?

904. How did the mention of the twelve days answer the charge of insurrection.

905. How did Paul show that being a Nazarene was no offense against God?

both the just and the unjust. Far from being some kind of a heretic I do so thoroughly believe these things that I constantly exercise myself (a term alluding to athletic exercises at the Grecian games) so as to have a conscience void of offense before God and man."

(4) "A profaner of the temple."

This was a charge of sacrilege. As to being sacrilegious Paul had this to say of his relationship to the temple at Jerusalem: "I was in the temple to worship. I had no thought of profaning the temple or insulting my people. Indeed, I brought alms and offerings to them from foreign places. There was no tumult or crowd. This was how they found me in the temple. Certain Jews from Asia also found me in the performance of these rites. They should be here today to accuse me now as they accused me then. But since they are not here let the ones that are here say what wrong I have done. I was examined before the Sanhedrin and they found nothing against me. On only one point could I be called in question and that has to do with a point of doctrine and not of law. I cried before the council: "Touching the resurrection of the dead I am called in question before you this day."

22 If either Paul or Ananias thought a decision was to be made at this time they were to be disappointed. Felix knew very well of the relationship of Christianity and Judaism. Felix was not thinking primarily of justice, but like a certain other, Pilate, about his job. He was afraid to incur the disfavor of the Sanhedrin and yet he could not condemn this innocent man. A pretext was used to relieve the pressure.

"When Lysias the chief captain shall come down I will determine your matter."

He was a long time in coming for Paul stayed two years in Caesarea.

c. Paul's two years imprisonment in Caesarea. 24:23-27.

23 And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

24 But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

906. Who should have been present at the trial to substantiate the charges?

907. Why make the point that the charge was not one of law but rather of doctrine?

908. How account for the indecision of Felix?

909. Why did Felix make the statement that he did?

- 25 And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.
- 26 He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him.
- 27 But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

23 "He seems to have been in what was termed 'military custody' in which the prisoner was bound by a long, light chain to his arm, the other end of which was fastened to the officer." (Jacobus, page 375)

There was a thriving work for the Lord here in Caesarea, headed up by Philip, the evangelist. And so it was that Philip must have been among those who came to see Paul while he was held here. This could have been a renewing of the friendship that was established when the house of Philip was opened to Paul and his companions on the return of their missionary journey. (Cf. 21:7, 8)

Others from Jerusalem also could have visited the apostle. It could have been that during this time he wrote the epistles of Colossians, Ephesians and Philemon—some authorities so believe. I am no authority and can only say that the evidence seems to point to a later date than this for these three books.

24 It will be well to tell just now a little case history of the prospects for the gospel that Paul had in Felix and Drusilla.

First, who was this man Felix? What was his background? The story starts with two slave brothers, Paullus and Felix. For some reason not known to your writer, Paullus obtained a fortune. Through this he was able to engineer the placement of Claudius as emperor. Naturally upon the ascension of Claudius to the throne, Paullus prevailed on him on behalf of his brother, Felix. Thus was Felix, the slave, made governor of Judea, with residence in the marble house of Herod in Caesarea. "He indulged in all kinds of cruelty and lust, exercising regal power with the disposition of a slave."

Felix was the husband of three queens or "royal ladies". His first and last wife were both named Drusilla. The one mentioned in the text was the daughter of Herod Agrippa I—(the one that beheaded James and put Peter in prison (12:1, 2). She was the youngest of

910. What is meant by "military custody?"

911. Who would be logical to expect as a visitor while Paul was in prison?

912. What about the writing of three book from Caesarea?

913. Tell in your own words of the rise of Felix from a slave to a governor.

the three daughters of Herod Agrippa and also the most beautiful. When but a child she was betrothed to Epiphanes, son of Antiochus who refused to undergo the necessary rite to become a Jew. She was then married to Azizus, king of Eunesa (a small kingdom in Syria). From this marriage a son was born whom she named Agrippa.

Felix met Drusilla when he first became governor and fell in love with her. (The wife of Felix at the time was the granddaughter of Anthony and Cleopatra).

With the aid of a magician in the court of Azizus, Felix persuaded this 18 or 19 year old girl to become his wife, for as he said, "If you do not refuse me I will make you a happy woman."

She accepted his offer and was prevailed on to transgress the laws of her forefathers and marry this profligate.

Felix plainly was a sensualist and Drusilla a hypocrite of the deepest dye. Before such persons was Paul called to speak. Felix asked Paul to outline the Christian faith. This Paul did but he also fitted the material to the one listening.

Paul spoke of "righteousness" of which Felix had none. The ancient historian, Tacitus, stated that Felix felt he could commit all crimes with impunity.

25 The apostle spoke of "self-control". Drusilla, while seated beside Felix, was evidence of his lack of it.

The third thought was that of "judgment" which Felix faced unprepared.

How Paul developed these thoughts we do not know but this manner of development was so real and personal that terror took hold of the heart of the governor and lest he should give in to the truth that was pressing upon him he cried out: "Go thy way for this time; and when I have a convenient season, I will call thee unto me."

The "convenient season" was upon him. Although Felix **did** call for Paul many times, the subject of salvation and "the faith" never came to light as it did here. No word is given how the message affected Drusilla.

Tradition has it that she and her son perished in Pompeii upon the eruption of Vesuvius in 79 A.D. What a tragic death for an unrepentant sinner.

26 Strange that a wealthy man like the governor of Judea and Samaria should hope to receive a bride from a poor Jewish prisoner. But was Paul so poor? I have of late read some discussion suggesting that at this period Paul had come into some little money.

It cost money to appeal to Caesar as Paul did. It cost money to

914. What of a Biblical interest is given here of Drusilla?

915. To whom was Drusilla married when Felix asked her to marry him?

916. Show the appropriateness of the message of the Apostle to those who heard.

have two slaves or attendants (Luke and Aristarchus). This is but the reasoning of man, but it is an interesting thought.

However it happened, Felix hoped that some day it would be "convenient" for him to obtain a bribe from the apostle for his release. But Paul saw to it that it was not so. What were the subjects discussed by the apostle and Felix? I cannot imagine that Paul changed his method or message here, but that he did all he could to obtain the conversion of this notorious sinner.

28 When two years had passed, Felix in his public and political life had gone from bad to worse and was called to Rome to give an account. He was dismissed from his office and Porcius Festus took his place. The last act of Felix as governor was to gain favor with the Jews (who were the ones who were bringing the charges against him at Rome) by leaving Paul in bonds.

d. Festus visits Jerusalem. 25:1-6a.

- 1 Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea.
- 2 And the chief priests and the principal men of the Jews informed him against Paul; and they besought him,
- 3 asking a favor against him, that he would send for him to Jerusalem; laying a plot to kill him on the way.
- 4 Howbeit Festus answered, that Paul was kept in charge at Caesarea, and that he himself was about to depart thither shortly.
- 5 Let them therefore, saith he, that are of power among you go down with me, and if there is anything amiss in the man, let them accuse him.
- 6a And when he had tarried among them not more than eight or ten days,

1, 2 Festus was a "mild-mannered man, honest and just in his dealings" (whenever it did not interfere with his political advantages), withal a crafty politician. His first gesture upon coming to his new position was to pay a visit to Jerusalem and see how "the land lay" in the capital of the Jews.

The Jews were glad for his visit for it afforded them further opportunity to press their charges against Paul. These opposers of the

917. What was the response of Felix to Paul's message?
918. Did Felix ever call Paul to speak to him again?
919. What was the final fate of Drusilla?
920. What motive was there in asking Paul for money? Did Paul have it?
921. How is it that Paul was not approached on the subject of a bride?
922. How did Felix lose his job?
923. What was the first act of the new governor Festus?

gospel did not give up easily. By this time it had gotten out of the realm of a doctrinal issue and was more of a personal grudge against Paul.

3-6 Ananias probably smarted a long time under the rebuke, "Thou whited wall". He influenced the elders of the Sanhedrin to feel the same way about the apostle. However, Ananias was no longer the high priest when Festus came to Jerusalem. Ananias was retired but held great power in a personal and political manner over the Jews of Jerusalem.

One by the name of Ismael, son of Fabi who had been put forward by Agrippa, was now high priest.

When Festus arrived in Jerusalem the same cry reached him that was heard two years previous. "Saul of Tarsus must be punished, and that right away."

Luke makes it obvious in his record that the request for Paul's punishment was unlawful. The Jews were not going to use the Assassins to carry out their plan, their motive was far more obvious. Murder was a small matter to them in comparison to the defilement of the temple.

Festus did not rebuke them for their unjust suggestion, nor did he yield to it. His answer to them was altogether fair as well as typically Roman: "Paul is right where he should be. I am about to return to Caesarea and if you want to see him or to oppose him in any way, come with me. Let your chief men return with me and stand in Roman court in lawful procedure. If there is anything amiss in the man it will be brought to light in this way."

e. Paul's trial, defence and appeal to Caesar. 25:6b-12.

6b he went down unto Caesarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought.

7 And when he was come, the Jews that had come down from Jerusalem stood round about him, bringing against him many and grievous charges which they could not prove;

8 while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned at all.

9 But Festus, desiring to gain favor with the Jews, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

924. How was Festus received by the Jews in Jerusalem? Why?

925. Since it was unlawful for the Jews to ask for the punishment of Paul how did they imagine Festus would grant their request?

926. What is "typically Roman" about the answer of Festus to the Jews?

- 10 But Paul said, I am standing before Caesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest.
- 11 If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none of those things is true whereof these accuse me, no man can give me up unto them. I appeal unto Caesar.
- 12 Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Caesar: unto Caesar shalt thou go.

6b Festus was as good as his word. It was not more than eight or ten days until he went to Caesarea. On the very next day after his arrival he heard the case of Paul.

Once again the apostle was called from his prison room to make his defense. Note: He had appeared in the last two years before the following:

- (1) The mob on the steps of the Tower of Antonia.
- (2) The Sanhedrin in Jerusalem.
- (3) Before Felix.
- (4) Before Felix again in an unofficial manner.
- (5) Now before Festus.
- (6) He is yet to appear before king Agrippa.

This all afforded a wonderful opportunity to preach the word, which opportunity Paul used, but it was also a bit wearying and it must have been not a little exasperating as to result.

7-11 There was no Roman orator this time. All the Jews gathered round Paul and after the Jewish manner began to accuse him of many grievous charges. Luke evidently was an eye-witness of this event and he adds that proof for the charges was entirely lacking. What were the charges brought? This can be answered from the thoughts of the reply Paul gave. These charges had to do with:

- (1) Sin against the law (being a Nazarene)
- (2) Sin against the Jews (a pestilent fellow)
- (3) Sin against the temple (attempting to profane it)
- (4) Sin against Caesar (stirring up an insurrection)

The same charges of two years ago. They had not forgotten one of them. But they had no more proof this time than they had before. Festus could see that there was no real purpose in holding this man longer, but if he could be used to an advantage for his political prestige, then he would do so. The question Festus asked was ask-

927. Name three of the six persons or groups before whom Paul had been tried in the last two years.

928. What is different about this trial from the first one that Paul had here?

929. What is alike in the two trials?

ed only that he might obtain the favor of the Jews present. "Wilt thou go up to Jerusalem and there be judged of these things before me?"

It is even doubtful that Festus would have taken Paul to Jerusalem for judgment, but then to please the Jews he said this and possibly to hear the reaction of the apostle. He was hardly prepared for what he heard. Paul was not going to be sacrificed for the desires of a selfish local official, especially when there was a way of securing at least a measure of justice. Paul said in thought: "No, I will not go to Jerusalem. I am to be judged and I am standing right where this should be carried out. Why go to Jerusalem? I could only stand before Jews there. I have done them no harm, as you very well know. Now if I were a criminal or even a murderer, I would refuse not to die; but if all the charges are lies I utterly refuse to be used as a means to further your evil ends. You will not deliver me into the bloody hands of the Jews. I appeal to Caesar!"

These words did not at all please Festus. This was a poor beginning for his governorship. He was taken aback. This was the first such case he had dealt with. "What shall I do?" He turned to his counselors for an answer. There was only one thing to do. It was the right of every Roman citizen to make such an appeal. Although it was going over his head as a judge, Festus could only say: "Thou hast appealed unto Caesar. Unto Caesar shalt thou go."

f. Paul's defense before King Agrippa. 25:1b—26:32.

- 13 Now when certain days were passed, Agrippa the king and Bernice arrived at Caesarea, and saluted Festus.
- 14 And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix;
- 15 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him.
- 16 To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have met the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him.
- 17 When therefore they were come together here, I made no delay, but on the next day sat on the judgment-seat, and commanded the man to be brought.

930. Why did Festus ask the question about trial in Jerusalem?

931. Do you believe Paul was justified in appealing to Caesar?

932. Why did this appeal displease Festus?

ACTS MADE ACTUAL

- 18 Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed;
- 19 but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive.
- 20 And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem and there be judged of these matters.
- 21 But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Caesar.
- 22 And Agrippa said unto Festus, I also could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.
- 23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing with the chief captains and the principal men of the city, at the command of Festus Paul was brought in.
- 24 And Festus saith, King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer.
- 25 But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him.
- 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination, I may have somewhat to write.
- 27 For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.
- 1 And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:
- 2 I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews:
- 3 especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.
- 4 My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews;

ACTS MADE ACTUAL

- 5 having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee.
- 6 And now I stand here to be judged for the hope of the promise made of God unto our fathers;
- 7 unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king!
- 8 Why is it judged incredible with you, if God doth raise the dead?
- 9 I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.
- 10 And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them.
- 11 And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.
- 12 Whereupon as I journeyed to Damascus with the authority and commission of the chief priests,
- 13 at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.
- 14 And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.
- 15 And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.
- 16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee;
- 17 delivering thee from the people, and from the Gentiles, unto whom I send thee,
- 18 to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.
- 19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:
- 20 but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judaea,

and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

- 21 For this cause the Jews seized me in the temple and assayed to kill me.
- 22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;
- 23 how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.
- 24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad.
- 25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.
- 26 For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of those things is hidden from him; for this hath not been done in a corner.
- 27 King Agrippa, believest thou the prophets? I know that thou believest.
- 28 And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian.
- 29 And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.
- 30 And the king rose up, and the governor, and Bernice, and they that sat with them:
- 31 and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds.
- 32 And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

13 Festus had not been in office long until he had a visit from royalty.

We might say that it was a visit of relatives, for the sister of the king was a sister to his wife. "Agrippa, the king and Bernice." These came to bring greetings (and congratulations) but also to stay "for many days". Among the many things of interest in the new post it was natural that Festus should mention the rather unique case of Paul. Luke had such a valuable source for his information that he could put the words of Festus to Agrippa in the first person. Luke causes Festus to say (paraphrasing his words):

933. What relation was King Agrippa to Festus?

14-19 "There is a carry-over case from the rule of Felix. He was left a prisoner. When I arrived in Jerusalem, I heard more about him. It seems the chief priests expected me to turn him over to them as 'a token of my esteem'. I, of course, answered that this was no custom prevailing among us Romans. (It evidently is among the Jews.) I said that our law was to face one another in the court and let the accused have equal opportunity with the accusers. They took me up on my offer and I heard their case the very next day.

Well, when the man was brought and the trial was under way I found there were no such charges as I at first imagined. I thought the man must have done some great evil to the Jews. But the only thing I could make out was an argument between them over one called 'Jesus' whom the Jews said was dead but whom Paul strongly maintained to be alive.

20-22 "Now I am not acquainted with such superstitious religious beliefs, so I asked Paul if he would go up to Jerusalem about this matter and be judged there before me. (Here Festus places an entirely different construction on his actions than truly happened). But what did the man do? He appealed to Caesar. So I have charged him to be kept for this trial before Augustus."

It could have been from the note found in verse 22 that Agrippa had heard of Paul's imprisonment even before Festus gave him the details. The verse does seem to suggest that the king was rather anxiously awaiting a chance to hear from this strange prisoner.

"I also was wishing that I could hear the man myself," said Agrippa.

23-27 "Tomorrow you shall," answered Festus.

So according to the prearranged plan there was on the morrow a gathering not soon to be forgotten. To the king it was but another opportunity to amuse himself amid royal surroundings. This was to be done in full formal dress. The army generals were there! all the chief men of social position and rulers of the city were sent invitations. Bernice and Agrippa had on their royal robes. In the midst of all this splendor Paul appeared from the prison.

Did Paul hear the gossip of the jailor the night before the gathering? Did he know just what occasioned this appearance? Did he have knowledge that he was to speak before a king? To all these questions we will have no answer but it is interesting to speculate.

Festus had called the meeting so he now makes a formal speech of introduction. Paul stands between two soldiers with the light chain

934. What seemed to be the greatest concern of Festus in the case of Paul?

935. What false construction did Festus put upon his actions?

936. Did Agrippa know of Paul before Festus told of him?

937. Describe briefly the assembly before whom Paul was to speak.

938. What did Festus say was the purpose of the trial?

dangling from his left wrist. Festus stands before Agrippa and gestures toward Paul and says:

"King Agrippa, and all others here present, behold the man. This is the one that has caused all the Jews to cry out that he should be killed. I heard this cry both here and in Jerusalem. I have tried him and found nothing at all worthy of death, but here is our problem. He has appealed to Augustus, and I will send him. But I have nothing to write of him to the emperor. I know not the details of this case. But you can help me, and especially you, King Agrippa, since you know much more about the Jewish religion than I. You can appreciate my position, that it does seem altogether unreasonable to send a prisoner with no charges."

So spoke the governor in words of flattery and not without a note of real need.

1 Everyone else had been speaking about and for the apostle. Agrippa gestures from his elevated seat to Paul and says:

"Paul, thou art permitted to speak for thyself."

PAUL'S DEFENSE BEFORE AGRIPPA

26:2-29

Introduction. 2, 3.

Proposition: "To demonstrate that Jesus is the Christ and that he, Paul, was innocent."

I—Paul's early life. 4-8.

1. Was among the Jews and well known by them. 4, 5a.
2. Was a strict Pharisee. 5b.
3. Now judged for the things he and all the Jews believed. 6, 7.
4. Application to the king. 8.

II—His persecution of the Christians. 9-11.

1. He opposed Jesus of Nazareth and His teaching. 9.
2. Intense persecution at Jerusalem. 10.
3. Details of his madness, even to foreign cities. 11.

III—His conversion. 12-19.

1. On the road Damascus at noon and attended with an intense light. 12, 13.
2. The voice, the message of Jesus to Saul. 14-18.
3. Paul's ready and complete response to the vision and voice. 19.

IV—Paul's labors following his conversion. 20.

V—The application of what has just been said to the present situation. 21-23.

939. Who was in the place of highest authority in this trial?

940. Would it be a good plan for us to tell the details of our conversion even as Paul did here?

1. The reason for his being taken in the temple was because he was carrying out the commission of Christ. 21.
2. What he says now and has preached before is nothing but what the prophets have said should come. 22,23.

VI—The interruption of Festus and Paul's answer. 24, 25.

VII—The application of Paul's answer to the king. 26-29.

1. The knowledge of king Agrippa of the life and death of Jesus of Nazareth. 26.
2. Appeal to Agrippa and his knowledge of the prophets. 27.
3. Agrippa's conviction and "almost persuasion". 28.
4. Paul's reply. 29.

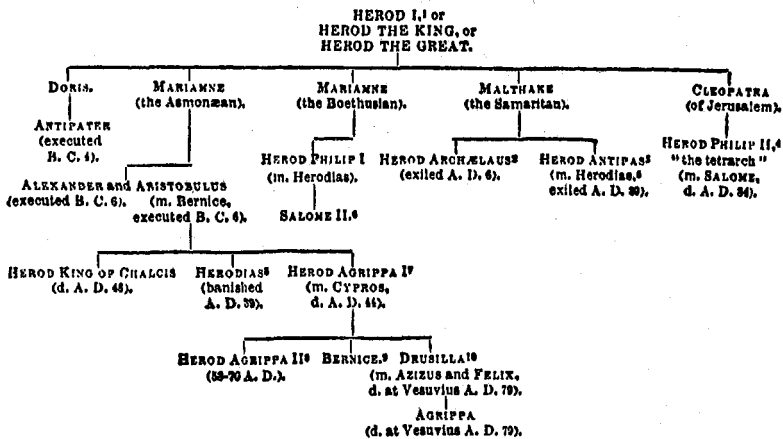
Now we shall proceed to carefully examine the details of this outline.

Introduction. 2-3.

Paul counted this occasion a real privilege, which indeed it was. But "more especially" because of "whom" he had as an audience. Not just a king, but "King Agrippa". The apostle states that he was very glad to speak to this one, but why? Well, a bit of background is in order here to appreciate what is to follow.

Here is a little chart of the Herod family to show you the relationship of this Herod to the rest of them.

TABLE OF THE HERODIAN FAMILY.



1 "Herod the King," Matt. 2; Luke 1:1. 2 Herod "Archelaus," Luke 19:12-27; Matt. 2:22. 3 "Herod" Antipas "the tetrarch," Matt. 14:1; Luke 8:1, 19; Mark 6:14. 4 Herod "Philip" "the tetrarch," Matt. 14:1, 6; Luke 3:19, 9:7; Mark 6:14. 5 "Herodias," Matt. 14:3, 6; Mark 6:17. 6 Salome, Matt. 14:6; Mark 6:22, 28; Luke 3:19. 7 "Herod" Agrippa (I) "the King," Acts 12:1, 2. 8 Herod "Agrippa" II, Acts 25:13-27; 26. 9 "Bernice," Acts 25:13, 23; 26:30. 10 "Drusilla," Acts 24:24.

You can see **that this man** was the last one of the Herods to appear in history.

When Paul said that this man "knew of these things", i.e. the events of the life of Christ and of Saul's own conversion, it was surely true that he did! His grandfather attempted to kill Jesus when He was an infant. His father had attempted to kill the apostle Peter. All his life he must have heard of this one Jesus of Nazareth. It could have been that he also knew the writings of the prophets. His father being quite a student of the Jewish religion had taught him these things. At least his association with the Jews had taught him many points of their history and prophets. Herod Agrippa was himself part Jew, his mother was a Jewess.

Paul seems to have a high estimate of the knowledge of this one on such matters. The apostle says: . . . "Thou art expert in all customs and questions which are among the Jews."

This was a fine introduction designed to secure the favorable attention and interest of the king and the rest of the audience. And what an audience!

Paul now proceeds to demonstrate through the telling of the history of his own life that he is innocent of all the charges laid against him and that Jesus of Nazareth is indeed the Messiah.

I. Paul's early life. 4-8.

1. Was among the Jews and well known. 4-5.

Paul was going to take his time in explaining enough of the background to prove both his complete innocence and the validity of his conversion and commission. He says first then that he was not an intruding stranger with an unusual heresy and strange teaching. He said in thought: "King Agrippa, these persons who accuse me have known me and of me since my childhood. My whole life has been in closest association with my people, the Jews. A good share of my life has been spent in Jerusalem.

2. Was a strict Pharisee. 5b.

Then to show in the future of his discussion the validity of his change he mentions his zeal for the law. To say that he was a Pharisee was to say that he stood for the law of Moses in the strongest, strictest manner. Indeed, Paul was to later describe himself during this period as "a Pharisee of the Pharisees". The implications of this statement were well understood by Agrippa, if not by the others.

941. Why did Paul consider it a special privilege to speak before King Agrippa?
 942. Show how it would surely be true that Agrippa knew of the things of the life of Christ and Paul.
 943. What two things did Paul hope to prove by a background explanation of his life?
 944. Why mention the fact that he was a Pharisee?

3. Now to be judged for what he and all other Jews believed. 6, 7

“And now”—This is surely suggestive of a great contrast; what he was then and what he was as he stood before the king. What a change! It must also contain a note of irony for the apostle is saying that his charges are based only on what he did believe, does now believe, and what the Jews have always believed.

“... The hope of the promise made of God unto **our** fathers; unto which promise **our** twelve tribes, earnestly serving God night and day, hope to attain.”

“The hope” referred to was the coming of the Messiah. This hope was based on a promise, a promise given by God to Abraham, Isaac, Jacob, Joseph and others. And so it was the mainspring of the Jews’ hope. In this promise they saw deliverance and exaltation. How sad it was that when He came to His own . . . they received Him not. . .

Paul is saying to the king that his charges are not those of some “wicked villany” but concern the coming of the “king of the Jews”.

Ah! What a descriptive phrase is given as to the great desire of the Jews for the Messiah. Mark it:

“... earnestly serving God night and day, hope to attain.”

This can point out to us how earnest, and zealous, and self-sacrificing we can be and still be wrong.

4. Application to the king. 8.

If you will recall the words of Festus to Agrippa you will remember that the governor told the king of the discussion over the resurrection (cf. 25:19). Paul evidently spoke of the resurrection of Jesus of Nazareth as a proof of the Messiahship. Indeed, the resurrection would prove that this Jesus was the Messiah, or Christ. This thought was new and startling to the king, but none the less convincing. With these thoughts in mind we can appreciate the words of Paul to Agrippa: “Why is it judged incredible with you if God doth raise the dead?”

II. His persecution of the Christians. 9-11.

1. He opposed Jesus of Nazareth and His teaching. 9.

Paul is saying: “Oh, king, if you feel in opposition to this One and this new teaching, I can say that I appreciate your feeling, having felt the very same myself. Indeed, to me it was a holy responsibility. ‘I verily thought . . . I ought to’ . . .

945. How did Paul use the word “*our*” to an advantage, as in verse 6?

946. What is “the hope” referred to in verse 6?

947. What can we learn for ourselves in the earnest desire of the Jews for the Messiah?

948. How would King Agrippa know of the resurrection? Why would he think it incredible?

"This name and its authority to me were very odious and anything I could do contrary to it, that I did."

2. Intense persecution at Jerusalem. 10.

"And this I did in Jerusalem. (I say it with shame). I not only shut up Christians in jail, but when they were tried in the Sanhedrin for blasphemy, I gave my black pebble against them, and for their death. You ask how I could carry out the work of an officer of the law? I received permission from the chief priests to do so."

3. Details of his madness; even to foreign cities. 11.

"Many times did the Jews find me in the synagogue. For what reason? to worship God? No. I was heretic hunting and when I found a suspect I grilled him with questions of this false Messiah until I made him blaspheme (as I thought), and then I could throw him in jail and vote for his death at the council. When there were no more to be found in Jerusalem I was so mad that I did not hesitate to pursue them even to foreign cities."

III. His conversion. 12-19.

(You are referred to the harmony of the three accounts of the conversion of Saul on pages 120-121. There is little we could add here that is not already written there.)

IV. Paul's labors following his conversion. 20.

In this one descriptive verse is compacted all the efforts of the apostle to preach the gospel in the first, second and third journeys, as well as his efforts to preach immediately following his conversion. So much time and so many events could hardly be described in so short a space.

V. The application of what has just been said to the present situation. 21-23.

1. The reason he was taken in the temple was because he was carrying out the commission of Christ. 21.

If Paul was arrested for fulfilling divine summons, those who arrested him were in the wrong. The content of his preaching was but a fulfillment of the promise of the prophets. In this manner Paul showed that "the cause" for which the Jews "seized" him in the temple was indeed baseless.

2. What I say now, I have preached before, and this is nothing but what Moses and the prophets have said would come. 22-23.

949. How would a statement of Paul's persecution of the Christians help in getting the message to King Agrippa?

950. In what manner did Paul "give his vote" against them?

951. How did Paul "strive to make them blaspheme?"

952. How did the fact that Paul was carrying out the commission of the Messiah reflect on those who arrested him?

953. How does Paul use Moses and the prophets in his message?

Paul now plainly states, for the benefit of those listening, that God was with him and approved the things he did and the contrary was true of those who opposed him. "It was only through God's intervention that I stand here before you this day. But as I do, I want to bear this news that all inspired spokesmen from Moses through all the prophets have borne: 'The Messiah was forordained to suffer and die'."

Further that: "He was to be raised from the dead and by this means (His death and resurrection) He would be able to give the light of hope to all people.

"Although arrested on a false charge, tried in mockery and treated shamefully, by my own people, the Lord stood by me and delivered me out of it all. I stand here before you today, O king, to testify of the same message for which I have been so treated. That message contains nothing but what Moses and the prophets said would come to pass. I want to tell to the small and the great that the Messiah was to suffer and to die and rise again from the dead. Yea, by this means He was able after His resurrection to proclaim the light of hope to all people."

VI. The interruption of Festus and Paul's answer. 24, 25.

Festus had hoped by this hearing to learn certain things that could help in his letter to the emperor. But he was totally unprepared to hear this strange tale. Will you try to imagine how this record must have sounded to a complete outsider? Festus listened in open-mouthed amazement at Paul's account of:

- (1) The intense hatred of one religion against another (and both believing in the same God).
- (2) The leader of one side overcome and changed to the opposite side by a bright light on a road in Syria.
- (3) The wholehearted zeal of the new convert and apostle.
- (4) The persecution by those with whom he once worked.
- (5) And now he says the message he has to bring tells of the raising of a man from the dead.

Festus could not help but perceive that this one who spoke, spoke with intelligence on the subject of the Jewish religion. "This one is indeed a learned man, but his speculations into these matters have turned his brain. This is not helping my purpose at all—he is giving me nothing that I could write to the emperor." Festus burst forth in this loud impetuous ejaculation:

"Paul, thou art mad; thy much learning is turning thee to madness."

954. Why was Festus so amazed at Paul's message?

955. How could Festus speak of Paul's learning?

Paul answers as only one led by the Holy Spirit could answer. Without a moments hesitation he replies to Festus: "I am not mad, most excellent Festus (politely using the official title for the governor), but speak forth words of truth and soberness."

Paul is saying to Festus that what he has to say is neither fanciful nor nonsensical, but rather the opposite—"truth and soberness". And then for the benefit of both Festus and Agrippa, Paul makes the next remark:

"The king knows that the thoughts I am presenting so freely are all the events of the life of Jesus and those things that have happened to me are doubtless already known by the king. None of these things happened in secret."

Now to obtain again the attention of the king that had been diverted by the interruption of Festus, Paul says: "King Agrippa, believest thou the prophets? Ah, I know of thy background and religious profession. I know thou believest."

And, Paul might also have concluded that the king believed from the expression on his face. It is my conviction that king Agrippa was deeply stirred by what Paul preached. I also believe that Paul could see this and for that reason asked the above question. It was for this same reason that Agrippa replied as he did to Paul's pointed question.

"With but little persuasion thou wouldst fain make me a Christian."

There are those who feel that the king was saying this as a jest or as a slighting remark, the thought being (according to them) that Agrippa said to Paul: "Ah, you are trying to make a Christian of me with just a little persuasion."

But I cannot see that such a remark fits into the tenor of the meeting. It is my conviction that King Agrippa was stirred in the same manner that Sergius Paulus was in Salamis. (13:7)

What a wonderful answer does Paul give to the statement of Agrippa. He turns the rejection of the king into a definite advantage. He says in thought: "I would that it were God's will that whether with little persuasion or with much persuasion both those of no standing (in this world) and those of great standing, would become as I am—lifting his right manacled hand—except these bonds."

VII. The break-up of the meeting. 26:30-32.

The signal that the trial and defense were over was given by the

956. How did Paul show courtesy in answering Festus?

957. How did Paul prove that what he was saying was truth and soberness?

958. Why was Paul so sure that the king believed?

959. Do you believe Agrippa was serious in his reply to Paul?

960. Show how Paul turned rejection into advantage.

rising of the king from his chair. All others also rose and began moving out of the room. Paul was again led to his place of confinement. What were the thoughts of the apostle as he returned from this meeting? He could at least feel that he was “free from the blood of all men”—including that of a king. When Bernice, Festus and Agrippa had withdrawn to themselves, Festus said: “Why, this man should not even be in prison. He has done nothing worthy of imprisonment.”

To this thought both Bernice and Agrippa agree. Agrippa comments further on the subject by saying:

“This man might have been set at liberty had he not appealed unto Caesar.”

Of course whether Agrippa would have agreed to his release and to the acceptance of the censure of the Jews is questionable, but this was a concession at least.

g. Preparations for leaving. 27:1, 2.

1 And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band.

2 And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us.

1. Once again the pronoun “we” comes to the forefront. Luke has evidently been with Paul during the two years imprisonment in Caesarea. Some suggest that it was at this time that Luke wrote his “former treatise”. It could very well have been so.

Luke was not the only one to accompany the apostle on the trip . . . “certain other prisoners” were to go to Rome. Among them was “Aristarchus”, Paul’s fellow-prisoner. The man into whose hands these persons were placed was named Julius. It is of interest to note that he was of that group who served as special “cohort” of the emperor. What more appropriate person to take Paul to the imperial city?

2. The ship in which they were to sail was from the little coastal town of Adramyttium. This town was located on the coast of Mysia. Evidently the boat on which they were to embark was one of the

961. What do you suppose were the thoughts of the apostle as he returned to jail?

962. Do you believe Agrippa would have freed Paul if there had been no appeal to Caesar?

963. What does the use of the pronoun “we” suggest?

964. How does the “former treatise” enter the thought here?

965. What do you know of Julius?

smaller local merchant vessels, and this was its return trip on its commercial run. The hope of Julius was that they would find another ship somewhere on the coast of Asia that was going to Rome. At any rate, baggage was packed and put on board and farewells were said at the dock. Maybe Philip, the evangelist, was in the group that waved farewell to the apostle and his companions.

If Rome were to be reached action must be taken. The time for sailing on the open sea was fast drawing to a close. According to the closest calculations it was late in the month of August when they put out from the harbor of Caesarea. Perchance the lateness of the season accounted for the willingness of Julius to sail on a vessel that was only going part of the way to their destination.

4. AT SIDON. 27:3.

3 And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself.

3. Sixty-five miles was the extent of the first days sailing. Maybe because Julius was one of those who listened to Paul before Agrippa, or because he learned from Luke and Aristarchus of Paul's character, he gave him special permission to visit the saints in Sidon (cf. 11:19). If we are right in thinking that most of the sailing of that time was done at night (because of the guidance of the stars) then we could say that Paul had a whole day to "refresh himself". It would seem that although Paul was somewhat of a seasoned seaman, on this occasion seasickness was hinted at in the words "refreshed himself" or "received attention".

5. UNDER THE LEE OF CYPRUS. 27:4.

4 And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary.

4. ". . . they put to sea again, running briskly north till above the upper coast of Cyprus, but having constantly to tack as soon as they steered west, the wind now being against them.

"Having at last, however, reached that island, they ran as close as they could under its lee; their headway still slow; their poor daily advance being, as hitherto, won only by assiduous tacking. They would, thus, often run close in towards Asia Minor, in full

966. Why take a ship that was not going all the way to Rome?

967. Who might have been at the dock to say goodbye? Prove your answer.

968. Why the haste at this time?

969. How far did they sail the first day?

970. How is it that in spite of their hurry Paul had a whole day to "refresh himself"?

971. Was Paul seasick?

972. What is meant by the expression "tacking"?

sight of the glorious range of the Taurus mountains beyond whose snow peaks the thoughts of the apostle must often have wandered to the churches of the central tableland which he loved so dearly as his children in Christ and which he knew he would never see again. How were they faring? Had grievous wolves, entering in, troubled them? Would they quit them like men and, after all, be his crown of rejoicing in the day of the Lord Jesus?

6. AT MYRA. 27:5, 6.

5 And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein.

5. "The southwest wind which, at the start, had been favorable for sailing now made the voyage painfully tedious since they turned westward after running north for a time from Sidon, but at last they reached Myra, their next port of call." (Cunningham Geikie, Vol. III, pages 475-476).

Here is a fine quotation concerning the town of Myra (Cf. 476, Geikie): "One of the chief towns of Lycia, it lay where the coast forms a slight bay just before it turns north as the west face of Asia Minor, bordering the Aegean or, as we say, the Grecian Archipelago. An open-air theatre, 355 feet in diameter, many fine public buildings, and numerous stately tombs, enriched with statues and elaborate carving, then attracted the eye on entering its port—Andriaca, two and a half miles from the town itself, which lay on the slope of a hill, setting off its every detail. The old name is still known, though the Turks call it Dembre; but its present squalor contrasts painfully with the splendour of the ruins which speak of what it was under the Romans.

6. "But what was a ship from Alexandria Egypt doing here? And this ship was sailing for Italy. Was it not away off its course? Indeed, it was. The same wind that troubled the ship from Adramyttium had blown this great vessel off its course."

As to what the ship looked like, I refer you again to Geikie:

"Ships, in Paul's day, were as various in their size, within certain limits, as they are now, that in which on this voyage, he was wrecked at Malta carrying two hundred and seventy-six persons and a cargo of wheat; a dangerous one even now; I, myself, having narrowly escaped shipwreck between the Dardanelles and Malta, by its

973. What do you suppose was in the mind of the apostle as they came in sight of the Taurus mountains?

974. Give two facts about Myra.

975. How would it be possible to find a ship from Egypt at this place?

shifting. Josephus tells us that the vessel in which he was sailing to Italy carried 600 persons and it, like that of Paul, was lost, going down in the Adriatic so suddenly that Josephus and the rest 'swam for their lives all that night' just as Paul had once done. Lucian further helps us to realize the marine of those days by the account he gives of a corn-ship of Alexandria, which had come to the Piraeus—'a large, indeed an immense ship'. The ship carpenter told him, he says, that it was 120 cubits—that is, say, 180 feet long; its breadth over 30 cubits, or over 45 feet, and its depth 29 cubits or, say, 43 feet. Its lofty mast, for he mentions only one—was wonderful and so was its yard. The ropes from it to the hull were a sight to see and so was the curved stern rising high, like a bird's neck, at the one end and the prow, of similar shape to balance it at the other end. Its name—'The Goddess Isis'—shone out on both sides of the bow with such artistic ornamentation, while the top he said was of flame color and on the deck the eye was attracted, in the fore part of the ship, by the anchors, the windlasses and such like, and on the poop by the cabins and offices. The great merchantmen of the Phoenicians known as Tarshish ships had been famous in the day of Exekiel and it is not probable that shipbuilding had lost its skill in the advance of 600 years, and hence we may safely conclude that the docks and harbors of that first century saw vessels which, for costliness and splendor, though not in outline or scientific structure, would even now have been the pride of their owners and of their crews." (pp. 469-70, III)

This ship from Alexandria was to complete its voyage and it was the very one Julius wanted for their destination. So Paul and his companions were put aboard. All together there were 276 persons on board this wheat ship.

7. AT CNIDUS. 27:7a.

7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us,

7a I see no point in using my words to describe this voyage from a second-hand viewpoint when there are those who have been there and have described it as they saw it. Note this word from Farrar:

"The distance between the two spots is only one hundred and thirty miles and under favorable circumstances they might have got to their destination in twenty-four hours. But the baffling Etesians Periodical Mediterrean winds still continued with un-

976. Give three facts concerning the ship on which Paul was to sail.

977. What disappointment was evidenced at Cnidus?

978. What determined the route of the voyage as far as Crete?

979. Why sail under the lee of Crete?

seasonable steadiness and to reach even to Cnidus occupied many weary and uncomfortable days, and when they got off at the beautiful and commodious harbor they were destined to a fresh and bitter disappointment for they could not enter it. Had they been able to do so the season was by this time so far advanced and the wind was so steadily adverse that we hardly doubt that, unless they continued their journey by land, they would either have waited there for a more favorable breeze or decided to winter in a port where there was every pleasant requisite at hand for the convenience of so large a vessel and its numerous crew. Since, however, the wind would neither suffer them to put in at Cnidus nor to continue their direct voyage, which would have passed north of Crete, the only alternative left them was to make for Cape Salmone at the eastern end of the island and there sail under its lee." (p. 564)

8. UNDER THE LEE OF CRETE. 27:7b.

7b we sailed under the lee of Crete, over against Salmone;

7b "To get to Salmone was comparatively easy, but when they had rounded it they had the utmost difficulty in creeping along the weather shore until they came to a place called Fair Haven, a little to the east of Cape Matala, and not far from an obscure town of the name of Lasea." (ibid)

9. AT FAIR HAVENS. 27:8-15.

8 and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them,

10 and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives.

11 But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phoenix, and winter there; which is a haven of Crete, looking north-east and south-east.

13 And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore.

14 But after no long time there beat down from it a tempestuous wind, which is called Euraquilo:

15 and when the ship was caught, and could not face the wind, we gave way to it, and were driven.

8-10 Why was "much time" spent at Fair Haven? Was it not in waiting for winds to change? But they did not change. The feast of the Jewish day of atonement (September 15 or 24) came and went and yet they remained in the harbor. Soon it was October when the time for sailing was almost past. Something must be done for a winter's stay. Paul came forward with his advice. It was to stay where they were as it was too late for sailing and it would only result in a possible loss to the ship and injury to those on board. When Paul said "I perceive" he was speaking from experience and not necessarily from inspiration. This advice was offered to Julius, since he was the imperial representative and the one who seemed to determine the action of the voyage. The pilot as well as the owner had other ideas. And there was much to be said in their favor. Their argument was:

- (1) Fair Haven is not a "commodious" place to winter—exposed as it is from almost every point of the compass. Besides that, it is a long way from any town and it will be indeed dreary and lonesome for the sailors.
- (2) Phoenix is only a short 32 miles up the coast (of course it is around the Cape of Crete but we can make it). This harbor will be perfect for our wintering. A south wind will soon spring up and we will be there before day dawns.

11-15 The centurion listened to both sides and cast his vote for the owner and the captain. Sure enough a south wind did come up and they weighed anchor and pushed along the coast of Crete. The little boat that trailed behind was soon to be used as a means of landing when they reached their destination in the harbor of Phoenix. But "after no little while" the sailors must have looked up in alarm as the wind began to change and a great thunderhead gathered in the northeast. It proved to be the very tempest that they feared—"The Eurquilo" or "Noreaster".

10. CAUDA. 27:16, 17.

- 16 And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat:
- 17 and when they had hoisted it up, they used helps, undergirding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven.

16-7 "When they reached the cape there came from 7,000 foot high Mt. Ida a sudden typhonic squall. . . "The winds come down from those mountains fit to blow the ship out of the water," said a skipper to Sir William Ramsey. (ibid. Given by Wm. Dallman in

980. What time of the year was it when they arrived at Fair Haven?

981. What two arguments were used as to sailing for Phoenix?

982. What encouraged the sailors to think they had obtained their goal?

983. What was the name of the wind that came upon them? It's meaning?

"Paul", p. 244). When the ship was seized in this cyclone and whirled around and could not look the wind in the face, we let her drive and ran under a small island named Cauda . . . 23 miles away."

Here the water was a little less rough. Their first effort was to take up the little boat that was in tow at the back of the ship. This had to be done if they were going to have a means of going ashore later and therefore it would act as a life boat in an emergency. It was only with the greatest difficulty that the small boat was lifted out of the water and made secure on board ship. Then there began the process known as "frapping the ship". It consisted of passing cables under the boat in such a way as to bind the timbers together and thus make it less susceptible to leaking. Whether the cables were passed around the ship vertically or horizontally has occasioned some discussion, as it seems that both methods were employed. Just how this was done amid such a storm is not known but that they did it we are sure. Following these precautions, the rudders were set and the ship was given over to the winds to be driven.

The third and final effort to prepare to meet the storm was in "lowering the gear". This consisted of taking in all the sail that was up and securing the ropes as tightly as possible. The rudder of the boat was set in such a way as to keep the course away from the Syrtis, the terrible quicksand of Northern Africa.

DRIVEN FOR FOURTEEN DAYS BY THE WIND. 18-27.

- 18 And as we labored exceedingly with the storm, the next day they began to throw the freight overboard;
- 19 and the third day they cast out with their own hands the tackling of the ship.
- 20 And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.
- 21 And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss.
- 22 And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship.
- 23 For there stood by me this night an angel of the God whose I am, whom also I serve,
- 24 saying, Fear not, Paul; thou must stand before Caesar: and lo, God hath granted thee all them that sail with thee.

984. Why pause at Cauda?

985. Why was the small boat trailing behind? Why take it in?

986. What is meant by "frapping" the ship?

987. Why set the rudder?

- 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me.
- 26 But we must be cast upon a certain island.
- 27 But when the fourteenth night was come, as we were to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country:

18-25 Following these precautions the ship was driven. For 13 days they drifted on an average of 36 miles in 24 hours—making a total of 468 miles.

The day following the frapping of the ship they began to throw overboard the wheat so as to lighten the ship, for in spite of the frapping they had evidently sprung a leak. On the third day as much of the extra gear as could be spared was thrown in the sea. In spite of this effort they contrived to "labor exceedingly" with the storm. The sun could not be seen in the day nor the stars at night. All hope that they would ever be saved from a watery grave was now gone. It might have been on the fifth day or the sixth or seventh or even later, but sometime in the midst of this dreary, frightening experience Paul gathered some of the sailors about him to give the message recorded in Acts 27:21-26. First of all he was to say, "I told you so. If you had hearkened unto me in Fair Haven you would not now be where you are." But his main thought was one of encouragement. He said, "Be of good cheer for I have a message from God concerning our safety. Not one of you shall perish. There shall be loss 'tis true but only of the ship. I know this for last night an angel of God stood by me and said as much. I am a servant of God and belong to Him. The words which he spoke to me were:

'Fear not, Paul. You must stand before Caesar, your prayers have been heard on behalf of those on board and God hath granted them all to you.'

And so Paul concluded his remarks by saying, "Cheer up, for I believe that it shall be, indeed, even as He hath said." And then Paul reveals a bit more insight into the future by adding: "But we must be cast upon a certain island."

26-27 All this time no one had taken food, much of the provisions being gone and the tossing of the ship making it practically impossible. Let's not forget that Luke was aboard this vessel and is giving an eye-witness account of these events.

988. How far and how fast did they drift?

989. Why throw overboard the wheat and gear?

990. What two thoughts did Paul give in his message to the sailors?

991. What word of the future was given by the Apostle?

992. How did they know they were near land?

LANDING ON MELITA. 28-44.

- 28 and they sounded, and found twenty fathoms; and after a little space, they sounded again, and found fifteen fathoms.
- 29 And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day.
- 30 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship,
- 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.
- 32 Then the soldiers cut away the ropes of the boat, and let her fall off.
- 33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing.
- 34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you.
- 35 And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat.
- 36 Then were they all of good cheer, and themselves also took food.
- 37 And we were in all in the ship two hundred threescore and sixteen souls.
- 38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.
- 39 And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it.
- 40 And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach.
- 41 But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves.
- 42 And the soldiers' counsel was to kill the prisoners, lest any of them should out, and escape.
- 43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who

could swim should cast themselves overboard, and get first to the land;

- 44 and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

28-29 It was on the fourteenth night that a different sound was heard above the wind and rain. The sailors immediately recognized it as the roar of the breakers on the beach. Sounding was taken in a short time and the depth found to be twenty fathoms (120 feet). Another sounding was taken and it was measured as fifteen fathoms (90 feet). The land was approaching rapidly. Lest they be thrown on the rocks they let go four anchors from the stern of the boat. They did not know where they were or what would become of them and the attitude of the heart is well expressed in the little phrase that follows the account of the lowering of the anchors:

“And they wished (or prayed) for day.”

30-32 Paul was on deck before daybreak and watched with a sharp and experienced eye the activities of all hands. The sailors can hardly be blamed for their actions considering their background and the circumstances. It was a matter of “every man for himself”, with them. And they would have indeed escaped and left the ship unmanned had it not been for the vigilance of the apostle. The sham of appearing to set out anchors from the bow of the ship was transparent to Paul—he who had been “a night and a day in the deep”. Turning to the centurion and the soldiers who also stood by watching the proceedings, gesturing to the sailors as they lowered the boat he cried:

“Except these abide in the ship ye cannot be saved.”

All hands were going to be needed to care for the coming emergency and if the sailors left the others would suffer.

And so we can also learn the lesson from this circumstance—that although Paul knew the Lord had promised the safety of all, he was expected to do his part in the carrying out of God’s plan.

The soldiers immediately sprang to thwart the purpose of the sailors. The small boat had already been lowered and was even then bobbing in the sea. A soldier drew his short sword and leaning over the side of the ship severed the rope and let the small boat adrift.

33-36 And then the cold grey light of dawn began to streak the sky and when it was light enough to be seen Paul for the second time

993. Why throw out the anchors?

994. How could the words of Paul be true regarding the loss of all unless the sailor stayed aboard?

995. What lesson can we learn from this circumstance respecting the Lord’s will?

assembled the men around him on the deck of the ship and spoke to them on this wise:

“Come now, let us take some food. It has been two weeks—fourteen days since you ate at all. Food is for your safety. You will need strength for what is ahead of us—but I assure you that not a hair of your head shall perish. Come, let us eat.”

And so saying, Paul took a loaf of bread in his hands and broke it. He then did a very wonderful thing. There on the deck of the doomed ship, amid more than two hundred heathen persons, he bowed his head and raised his voice in thanksgiving to the Father above.

What a testimony this action was and how we need to let our light shine in the midst of a crooked and perverse generation. Seeing the brave, confident example of the apostle, the others took heart and began to eat.

37-41 Luke here reminds us again that he was aboard, for he counts himself among these 276 souls on board.

When they had “eaten enough” they began to do what they could for the waterlogged vessel. It was evidently now all but swamped with water. Overboard went more of the wheat.

When the day had advanced far enough to see through the storm to land they perceived a certain land they knew not what nor where, but there was also a beach. Immediately there was talk as to whether they could bring the ship up on the beach in safety. They might better their lot by trying. Surely they could not long stay where they were. The anchor chains or ropes were unfastened, the iron bands that had held the great rudder loosed; this must be used and that skillfully if any kind of safe landing were to be made. A small sail was hoisted in the fore of the ship and the great unwieldy vessel began to move. Now, what they did not see was a small island out from the shore of Malta—it would have been impossible for them to distinguish it from the mainland. But upon approaching the shore they could see the small isle of Salomonetta and the channel between it and the larger island. It was here that they encountered the “two seas” and alas a shallow channel!

According to those who have investigated the sea bed at this place, a very heavy, sticky clay is to be found here. Into this clay the bow of the ship was run with the greatest force. It stuck fast. But even as it did the heavy waves of the coast began to tear at the stern of the vessel. All could see that it would be no time until the whole ship would come to pieces. Then it was that almost all be-

996. What encouragement and testimony did Paul give at this point?

997. How many on board the ship?

998. What did they do to improve the condition of the ship?

999. Why try to sail into the land?

1000. What did they fail to see in the land before them?

1001. What caused them to go aground?

gan to think of themselves and what would happen to them under such conditions. With characteristic Roman cruelty the soldiers suggested that the prisoners be killed since such an open means of escape was before them and the soldiers would be held responsible for their lives. But then was fulfilled, indeed, the words that for Paul's sake these would be saved.

42-44 The centurion, desiring to save Paul . . . and well he might for all that he had said and done, counseled that no one be harmed but that as many as could swim go overboard immediately and make for the shore; that those that could not were to look for a spar or plank or something from the ship that would float and with that aid reach safety. This was carried out posthaste and so all 276 persons came dripping up on the beach of Malta on that cold November morning.

12. MELITA. 28:1-10.

- 1 And when we were escaped, then we knew that the island was called Melita.
- 2 And the barbarians showed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold.
- 3 But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand.
- 4 And when the barbarians saw the venomous creature hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live.
- 5 Howbeit he shook off the creature into the fire, and took no harm.
- 6 But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation and beheld nothing amiss come to him, they changed their minds, and said that he was a god.
- 7 Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously.
- 8 And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him.
- 9 And when this was done, the rest also that had diseases in the island came, and were cured:

1002. Why suggest to kill the prisoners?

1003. How were all saved for Paul's sake?

1004. What month was it that this happened?

10 who also honored us with many honors; and when we sailed, they put on board such things as we needed.

1-6 The natives of the island were doubtless as intent upon seeing what was in the sea before their island as those on board were in seeing what lay before them.

The first passenger had hardly come out of the water until the natives began to gather sticks and brush for a fire. It was cold and these strangers were wet. Thus in a short time a great bonfire was blazing and the thankful survivors were standing around it trying to warm themselves.

Paul again shows his humility and helpful spirit. Up into the wooded area went the apostle to gather an armful of "furzeroots" and laid them on the fire, but even as he did so he knew that he had gathered more than roots in that armload. Because of the heat, the snake that had hidden there came out. Paul evidently was yet in the position of putting the fuel on the fire when the viper slithered out and immediately struck at him and fastened itself to his hand. "The creature" so firmly fastened itself that it hung from Paul's hand. All could see it. The Maltese were seen whispering among themselves. Luke learned that they were saying of Paul —

"Surely this man was a murderer (possibly having learned that there were prisoners among the strangers), that even though he has escaped the sea yet justice is giving him his just deserts."

But the snake did not hang on Paul's hand long for it was shaken off into the fire. Then were the "barbarians" the more intent upon watching this stranger, but he neither fell over dead nor did they see him swell up at all. Then in a few moments they repeated in reverse what had happened to the apostle at Lystra. They called him a god!

7-10 Following the episode on the beach they were taken to the governor of the island whose name was Publius. He was a wealthy land owner and was very kindly disposed toward these unexpected visitors. For three days they were treated royally by Publius. The unusual escape of Paul from the bite of the serpent was probably noised about but the islanders were to have even more proof of the power and presence of God with this man.

They had not been any time with the governor until they were told of the severe sickness of his father—very probably he was confined to his bed in his son's house. He was suffering from dysentery in the aggravated form. Paul doubtless saw an opportunity to repay some of the kindness shown them and at the same time an op-

1005. What was the first act of kindness on the part of the natives?

1006. What caused the snake to come out of the roots?

1007. How were the Maltese like and unlike those of Lystra?

1008. How did Paul repay the natives for their kindness and at the same time open a door for the gospel?



PUTEOLI

A famous watering place of the Romans, located in a sheltered part of the Bay of Naples. Its Greek name was Dicaearchia. It was the most accessible harbor near to Rome. So Paul was brought to this port with other prisoners (Acts 28:13). Vespasian conferred great privileges upon the city. Cicero had a villa here, and Hadrian a tomb. Portions of its famous baths remain to this day, and a part of the pier at which St. Paul must have landed on his way to Rome. The present name is Pozzuoli. (Unger's Bible Dictionary, P. 904, 905.)

portunity to give testimony for his Saviour. Going into the room where the sick man lay, Paul placed his hands upon him and prayed; he was healed. This exciting and wonderful incident was soon told in every part of the island. In no time at all Paul had a business of healing on his hands. Those with all types of diseases came to be cured—and were they? Ah, yes! Like in the days of the Saviour (and so unlike today) there were no disappointments. These persons were not without a deep sense of gratitude. Paul, Luke, Aristarchus and others were “honored with many honors”. And when they sailed, the natives put on board the ship as many things in food-stuffs and other gifts as they thought they could use.

12. AT SYRACUSE. 28:11, 12.

11 And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers.

12 And touching at Syracuse, we tarried there three days.

11 It was a ship from Alexandria, Egypt, upon which Paul started the journey and it was a ship from Alexandria upon which he was to finish the journey; but of course it was another vessel, one that had fared better than her companion during the winter period. This three month period was from the middle of November to the middle of February. According to Greek mythology, Jupiter or Zeus had two sons by one of the goddesses named Leda. These sons were supposed to have been translated into the sky and as the “shining stars” had a good influence on the ocean and hence were the patron gods of the sailors. The names of these two sons were Castor and Pollux. The ship upon which Paul and the others embarked was named after these gods.

12 It was eighty-six miles to Syracuse. This port was made up of five cities. “The walls were 22 miles in circumference and the city rivaled Carthage in wealth, according to Strabo. Cicero calls it ‘glorious Syracuse, greatest of Greek cities, and fairest of all cities.’ It was a colony of Corinth and for years almost mistress of the world.” (Dallmann, *Paul* pp. 251-252.)

Here they stayed for three days. There is no record that Paul preached here at this time, but later a strong work was established.

13. AT RHEGIUM. 28:13a.

13 And from thence we made a circuit, and arrived at Rhegium:

1009. How are the cures of Paul and Jesus unlike those of today?

1010. What was the significance of the name of the ship upon which they sailed to Rome?

1011. What type of city was Syracuse?

14. IN PUTEOLI. 28:13b, 14.

- 13b and after one day a south wind sprang up, and on the second day we came to Puteoli;
 14 where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome.

13b, 14 "Puteoli was eight miles northwest of Naples and the greatest port of Italy, especially for wheat from Egypt, the grainary of Rome, 140 miles away. Here stood a large pier of twenty-five arches, of which thirteen ruined ones remain. At this pier the vessels discharged their passengers and cargo. Curious crowds commonly came to see the sight." (ibid, p. 263)

In the crowd that came to the pier were some followers of the Way. How glad was Paul to see these brethren and how happy they were to see him. He was prevailed upon by them to stay seven days. During this time they doubtless had preaching and fellowship.

THE MARKET OF APPIUS AND THE THREE TAVERNS. 15.

- 15 And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

15 In order to get some idea of the territory the apostle is covering at this time, we quote from Dallmann respecting the trip from Puteoli to The Market of Appius and the Three Taverns.

"On the eighth day after landing, Paul left Puteoli for Rome, one hundred and seventy miles away. On the Via Consularis he passed the temple of Serapis. Going between the two mountains beyond the city, he crosses the famous and fertile fields of Campania. After a march of nineteen miles he spends the night at Capua, famous for its mighty ancient amphitheatre and its statue of Venus.

He leaves on the Via Appia, built by the Censor Appius Claudius in 312 B.C. during the Samnite War. In 280 the blind man by a great speech had hindered a peace with Pyrrhus. He was also Rome's first author and composed a collection of wise sayings. Eight hundred years later this 'queen of Roads', as Statius calls it, was still in such perfect state as to astonish Procopius, secretary of General Belisarius. Procopius writes: "To traverse the Appian Way is a five days' journey for a good walker. It leads from Rome to Capua. Its breadth is such that two chariots may meet upon it and pass each other without interruption, and its magnificence sur-

1012. How far to Rome from Puteoli? How long did they stay in Puteoli?
 1013. When was the road of Appia built?
 1014. How many days walk from Capua to Rome?
 1015. Give three interesting facts about this road.

passes that of all other roads." Procopius goes on to tell us Appius had the material brought from a great distance 'so as to have all the stones hard and of the nature of millstones.' Then he had the stones smoothed and polished and cut in corresponding angles so as to bite together in jointures without the intervention of copper or any other material to bind them, and in this manner they were so firmly united that, on looking at them, we would say they had not been put together by art, but had grown so upon the spot. Milestones were all along the way. Every forty feet was a seat. About every twenty miles was a "mansion" or poststation where horses, mules, and vehicles were kept for travelers and government dispatches." (ibid, p. 264-265).

"Paul landed at Appii Forum where Appius Claudius founded a market for the country people when he built the Queen of Roads, of which the great Caesar himself had once been a curator. Suetonius says: "Claudius Drusus erected a statue of himself wearing a crown at Appii Forum. A hundred years before, Horace was here with Virgil and Maecenas . . . to reconcile Augustus and Mark Anthony. He found the water was utterly bad. The place was full of boatmen and extortionate tavern-keepers.

"Four buildings, one a miserable inn, is all that remains of Foro Appio. The forty-third milestone is still there. Here Paul was met by Christians who had come from Rome to greet him.

Three Taverns is ten miles beyond the Market of Appius. At Antium on the sea, where Nero was born, Cicero had a villa and on his way to Mormiae he stopped at Three Taverns. While the horses were being changed he tasted the wine and wrote a letter to Atticus on the festival of Ceres, April 12, 58 B.C. Here more Christians from Rome came to greet the apostle. When Paul saw these, he thanked God and took courage." (ibid, p. 267-268)

Evidently there were groups of Christians in both places. Paul must have entered this great city with apprehension and wonder as to how he would be received among the Jewish Christians and as to how his trial would turn out. So when these persons showed their love by coming more than forty miles to greet him, he did indeed thank God and was encouraged.

15. AT ROME. 28:16-31.

16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together those that were the chief of the Jews; and when they were come together, he said unto them, I, brethren,

1016. What was the method of travel from Puteoli to Appii Forum?

1017. How far had the Christians traveled to see Paul?

ACTS MADE ACTUAL

- though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:
- 18 who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.
- 19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught whereof to accuse my nation.
- 20 For this cause therefore did I entreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain.
- 21 And they said unto him, We neither received letters from Judaea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.
- 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.
- 23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.
- 24 And some believed the things which were spoken, and some disbelieved.
- 25 And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Spirit through Isaiah the prophet unto your fathers,
- 26 saying,
Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
- 27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.
- 28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.

- 29 And when he had said these words, the Jews departed, having much disputing among themselves.
- 30 And he abode two whole years in his own hired dwelling, and received all that went in unto him,
- 31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

16 "I must also see Rome." And now Paul was to have the fulfillment of this desire but how unlike the manner in which he had anticipated viewing the capitol city. There is much that could be written respecting the scenes that greeted the apostle as he walked those forty-three miles. We could write of the tombs and statues that lined the way but others have told of those things. Let us try to hold to the text as near as possible.

Paul was given much freedom here. He had his own rented house or apartment—all that reminded him that he was a prisoner was the chain and the soldier. What a train of long wearisome events had happened since he said, "I appeal to Caesar." What a trying and tiresome journey it had been. But after only three days the tireless ambassador in bonds sent word that he wanted to meet with those who were the leaders among the Jews of Rome. Paul was especially interested in getting the true facts before these men. He wanted them to know that he was here as a prisoner, not because he had done anything against the Jewish leaders or the nation of Israel. Paul places the responsibility of his imprisonment upon the Jews. He further proves that he had done nothing against the Roman government for he states that upon examination no fault was found in him. Indeed, left up to them he would be at liberty; but the Jews intervened and made necessary an appeal to Caesar; thus did Paul account for his appearance in Rome as a prisoner. But one more final, pungent word—I sent for you that I might see you and tell you that for the "hope of Israel" (the Messiah) I am bound with this chain.

17-22 Whether or nor these elders and rulers of the synagogues in Rome were telling the truth or not I do not know, but they said that they had neither received written nor spoken word about the apostle, but that they had heard of this new sect to which Paul had just alluded and they would like very much to hear more about it first hand. These men were prejudiced to begin with for they only heard evil concerning this new "sect". But we should be glad that they were even willing to give it a hearing. So a day and time was set and they came out in great numbers to hear from this strange prisoner.

1918. How does Paul show his tireless effort in serving Christ?

1019. Whom does Paul blame for his imprisonment?

1020. What was the reason Paul assigned for his imprisonment?

23-31 Then followed a most touching scene. From morning until evening the bond-servant of Jesus Christ expounded, testified, opened, alleged, besought and proved that this Jesus was the Christ and that He did have a kingdom and subjects. Paul proved from both the law and the prophets that this was so. What was the result? "Not peace but a sword."

"The division which has resulted ever since when the truth of God has encountered, side by side, earnest conviction with worldly indifference, honest investigation with bigoted prejudice, trustful faith with the pride of scepticism."

A stormy session followed as they disagreed among themselves. Then they departed, but not before Paul gave them one final inspired warning. Paul said, "The words of Isaiah the prophet are surely fulfilled in you."

As in Antioch of Pisidia he said in conclusion "Lo we turn to the Gentiles." Here in Rome he modified the form just a bit.

"This salvation of God is sent unto the Gentiles. They will also hear."

And now for two whole years he is to abide here at Rome. Luke tells us that all were permitted to see him and that he preached concerning the kingdom of God; that he also taught concerning the Lord Jesus Christ with all boldness. We might also add that certain epistles were written at this time. How many and which ones are determined by your conception as to what happened to Paul when he appeared before Caesar. After the two years was he released? Did he indeed go to Spain and then return to Rome for a second trial? We do not know. Here is the order of the writing of the epistles as I have thought of them:

THE EPISTLES OF PAUL

| The Epistle | The Date | The Journey | The Place Where Written |
|--------------------|-----------------|--------------------|------------------------------------|
| 1. I Thess. | 52 A.D. | Second | Corinth |
| 2. II Thess. | 53 A.D. | Second | Corinth |
| 3. I Cor. | 57 A.D. | Third | Ephesus |
| 4. II Cor. | 57 A.D. | Third | Macedonia at Phillippi |
| 5. Gal. | 57 A.D. | Third | Corinth |
| 6. Romans | 58 A.D. | Third | Corinth |
| 7. Phil. | 62 A.D. | Journey to Rome | Enroute to Rome |

- 1021. Why should we suspect the Jews in Rome of not telling the truth?
- 1022. What was touching about the scene in Paul's lodging?
- 1023. Did any in Rome accept the gospel?
- 1024. What time and place was similar to this in Rome?
- 1025. What is "The Kingdom of God" of which Paul preached?
- 1026. What are the two theories of Paul's trial and imprisonment?

ACTS MADE ACTUAL

| The Epistle | The Date | The Journey | The Place Where Written |
|-------------|----------|---|-------------------------|
| 8. Col. | 62 A.D. | Journey to Rome | At Rome |
| 9. Eph. | 62 A.D. | Journey to Rome | Rome |
| 10. Eph. | 62 A.D. | Journey to Rome | Rome |
| 11. I Tim. | 67 A.D. | After Release | Ephesus |
| 12. Titus | 67 A.D. | After a visit to Crete | Ephesus |
| 13. II Tim. | 68 A.D. | To Tim. who was in Ephesus | Rome |
| 14. Hebrews | 68 A.D. | Some Bible scholars think that someone beside Paul wrote the epistle to the Hebrews | Rome |

Thus after six years of happy effort I have finished the notes on the book of Acts. They are far from perfect. Of this I am more conscious than anyone else. But if they contribute in some way to make this marvelous book of Acts more actual to you, I shall be well repaid.

Yours in the Kingdom of God
San Jose, California
January, 1953

Don De Welt

Revised, February, 1958

ACTS TEST OVER THE THIRD MISSIONARY JOURNEY AND THE VOYAGE TO ROME

18:23—28:31

True or False

- 1. Paul visited numerous churches in Galatia on his third journey.
- 2. Among those visited in the above stated province was Berea and Thessalonica.
- 3. Apollos was a native of Corinth.
- 4. No, that is all wrong. He was from Athens.
- 5. Still wrong, his native home was Alexandria.
- 6. Apollos was "mighty in the scriptures".
- 7. A woman helped to teach this man the truth.
- 8. Apollos became a famous preacher at Corinth.
- 9. Paul asked twelve men in Ephesus if they had received the Holy Spirit after they had believed.
- 10. Acts states that the twelve men were baptized into the name of "the Father, and of the Son and of the Holy Spirit".
- 11. The spiritual gifts given were "tongues of knowledge".

ACTS MADE ACTUAL

- 12. Paul preached for six months in the synagogues of Ephesus.
- 13. He worked for three years in the schoolroom of Tyrannus.
- 14. Diseases and those possessed of demons were healed by handkerchiefs that were carried away from the body of Paul.
- 15. Seven sons of one Sceva really took a beating from a man possessed of a demon. (Read this carefully please)
- 16. The whole town of Ephesus heard about this and it caused a terrible reflection upon the standing of the church.
- 17. There were hypocrites even in the churches that Paul established.
- 18. A thousand or more dollars went up in smoke in the city of Ephesus.
- 19. Paul's plan from Ephesus was to go immediately from there to Jerusalem.
- 20. Paul wrote II Corinthians from Ephesus at this time.

MULTIPLE CHOICE

1. Paul sent who from Ephesus to Macedonia? 1) Titus and Timothy. 2) Timothy and Erastus. 3) Aristarchus and Secundus.
2. What churches were established during the stay at Ephesus? 1) The churches at Corinth and Thessalonica. 2) The seven churches of Asia. 3) The churches at Troas and Philippi.
3. The work of Christ was called: 1) The church of Christ. 2) The Gospel of Christ. 3) The Way, in the town of Ephesus.
4. Demetrius was: 1) A goldsmith. 2) A worker in brass. 3) A silversmith.
5. Demetrius was angry most of all because: 1) Diana was losing devotees. 2) He was losing money. 3) The Jews were losing followers.
6. Who was carried into the mob in the Ephesian theater? 1) Timothy and Erastus. 2) Gaius and Titus. 3) Aristarchus and Gaius.
7. Paul was kept from going into the theatre because: 1) He knew it was against the rules. 2) Friends warned him. 3) Jehovah warned him.
8. Alexander was: 1) The orator of the Jews. 2) A friend of Paul. 3) One of the Asiarchs.
9. The mob was quieted down by the: 1) City police. 2) City councilman. 3) The town clerk.
10. "The assembly" that was called out by Demetrius can be referred to in a general way as a: 1) Town meeting. 2) Church. 3) Camp meeting.

ACTS MADE ACTUAL

11. The town clerk gained his point by telling them that: 1) They would be only furthering the cause of Christ. 2) Called into account for their actions. 3) Dishonoring their reputation.
12. Paul departed from Ephesus: 1) At night. 2) After he had exhorted the disciples. 3) Early in the morning.
13. Paul went directly to: 1) Macedonia. 2) Greece. 3) Asia from Ephesus.
14. Paul wrote the following books from Corinth: 1) Romans and II Corinthians. 2) Galatians and Philippians. 3) Romans and Galatians.
15. II Corinthians was written from: 1) Rome. 2) Philippi. 3) Troas.

FILL IN THE BLANKS

1. Paul expected _____ to meet him at _____ with news from _____.
2. Paul was taking up a collection on the third missionary journey for the poor _____ in _____.
3. There were _____ men who helped carry this money (the number of men).
4. Luke's home-town was _____.
5. Paul was in a hurry to arrive in _____ before _____.
6. The meeting in Troas occurred on the _____ day of the week.
7. The meeting was held in a three-story house and _____ fell out of the window and was taken up for dead.
8. "From _____ he sent to _____, and called to him the _____ of the church." Acts 20:17.

UNDERLINE THE MISTAKES IN THE FOLLOWING:

Paul wanted the Ephesian elders to know that after his departing grievous wolves would enter in among them, not sparing the flock.

And not only so, but that right from among themselves men would arise as partyists to draw away disciples after them.

Paul gave a statement from Jesus that was not found in the four gospels. Rhodes is the name of one of Paul's companions.

There was a change of ships at Patara. They passed Cyprus on the right. The ship from Patara unloaded at Tyre. They stayed three days at Tyre.

Some of these of Tyre were prophets. They stayed seven days at Ptolemais. Philip the evangelist was a convert of Paul. Philip was like Paul, and was an evangelizing bachelor.

There came a prophet from Jerusalem whose name was Agabus. This man took his own girdle and bound his hands and feet and said that Paul would be thus bound in Jerusalem.

Paul was to stay in the home of John Mark in Jerusalem. There were only two apostles present in Jerusalem when Paul arrived.

ACTS MADE ACTUAL

CAN YOU MATCH THESE THOUGHTS?

Place the matching numbers in the two lists alongside each other.

1. "All zealous for the law".
 2. The Jews from Asia.
 3. "He spake unto them in the Hebrew language".
 4. Four men who had a vow.
 5. Claudius Lysias.
 6. The castle stairs.
 7. ". . . scourge a man that is a Roman"?
 8. The Egyptian who led 4000 Assassins.
 9. ". . . far hence unto the Gentiles".
 10. "No resurrection, neither angels nor spirits".
 11. Neither eat nor drink till they had killed Paul.
 12. The command of Ananias.
 13. Paul's sister's son.
 14. 200 spearmen, 200 footman, 70 horsemen.
 15. The governor of Syria and Cilicia.
-
1. The Jews in Jerusalem.
 2. The chief captain.
 3. The words that set off the mob to cry: "Away with him".
 4. Those over which Paul was at charge.
 5. Paul addressing the Jewish mob.
 6. Those who stirred up the multitudes and laid hands on Paul.
 7. Where Paul stood to address the Jews.
 8. "Smite him on the mouth."
 9. Paul's words to the centurion.
 10. The one for whom Paul was mistaken.
 11. The profession of the Sadducees.
 12. The forty under an oath.
 13. Paul's escort.
 14. Felix.
 15. He who heard the plot.

WHO SAID IT?—TELL WHERE

1. ". . . We have found this man a pestilent fellow."
2. "I appeal unto Caesar."
3. "I also could wish to hear the man myself."
4. "Saul, Saul, why persecutest thou me?"
5. "Paul, thou art mad. Thy much learning is turning thee mad."
6. "With but little persuasion thou wouldest fain make me a Christian."
7. "Sirs, I perceive that the voyage will be with injury and much loss."
8. "By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive."
9. "We neither received letters from Judea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee."

ACTS MADE ACTUAL

REVIEW EXAMINATION OVER THE BOOK OF ACTS

True or False

- 1. Jesus promised the baptism in the Holy Spirit to 120 disciples.
- 2. One of the qualifications for the office of the apostle was to have been with Jesus from the baptism of John until the day of ascension.
- 3. The theme of the sermon on Pentecost was repentance from sin and faith in God.
- 4. The lame man at the gate beautiful had been lame since his birth.
- 5. Peter had the same type of men in his second audience as he did in the first.
- 6. All twelve apostles were arrested and put in jail as a result of Peter's message on Solomon's porch.
- 7. Ananais and Sapphira were carried out dead because of lying.
- 8. An angel of God released the twelve apostles from prison.
- 9. Gamaliel saved the apostles from a beating by a clever speech.
- 10. Stephen was stoned for blasphemy.

True or False

- 1. Philip and Stephen were scattered by the persecution.
- 2. Simon the sorcerer believed but was never baptized.
- 3. The Ethiopian eunuch was the treasurer of a queen.
- 4. Peter and John came to Samaria for the purpose of giving spiritual gifts.
- 5. Simon the sorcerer sinned in that he tried to impart the Holy Spirit when he had no right to do so.
- 6. Ananais baptized Saul of Tarsus after Saul had been without food or drink for three days and nights.
- 7. Saul did not preach immediately after his baptism, but went away into Arabia.
- 8. Peter's first convert in Lydda was named Aeneas.
- 9. Cornelius was baptized in the Holy Spirit before he was baptized in water.
- 10. Herod made a speech in Jerusalem for which an angel of heaven smote him and he was eaten of worms.

True or False

THE FIRST MISSIONARY JOURNEY

- 1. Elymas was one of the converts made in the town of Iconium.

ACTS MADE ACTUAL

- 2. There were many who heard the word and believed in Antioch of Pisidia.
- 3. Timothy was converted by Paul at Derbe.
- 4. No persecution was encountered at Derbe.
- 5. Upon the return trip they did not have time for preaching.

True or False

TROUBLE OVER CIRCUMCISION

- 1. The trouble was caused by the Jews from Antioch.
- 2. Paul and Barnabas had a difficult time in being accepted as sincere by the brethren in Jerusalem.
- 3. Peter's speech told of the miracles God had wrought through his ministry.
- 4. James told how prophecy was fulfilled in the conversion of the Gentiles.
- 5. The letter stated that it was wrong to eat blood.

True or False

THE SECOND MISSIONARY JOURNEY

- 1. Paul took up a collection for the poor saints in Judea on this journey.
- 2. Paul established the work in Galatia on this journey.
- 3. The woman with a spirit of divination lived in Philippi.
- 4. Paul refused to leave the jail at Philippi without a proper escort.
- 5. Paul stayed in Thessalonica to reason three Sabbaths.
- 6. Jason lived in Thessalonica.
- 7. There was a good work done in Berea with no opposition.
- 8. An Epicurean is one who does not believe in showing emotion.
- 9. There was no one converted in Athens.
- 10. Silas and Timothy joined Paul in Corinth.

True or False

THE THIRD MISSIONARY JOURNEY

- 1. Priscilla and Aquila met Apollos in Corinth and corrected his teaching.
- 2. The seven sons of Sceva were interested in casting out demons.
- 3. Paul wrote the book of I Corinthians from Ephesus.
- 4. Demetrius was interested in stopping the preaching of Paul.
- 5. Paul took a collection from Galatia, Macedonia and Achaia for the saints in Judea.

ACTS MADE ACTUAL

True or False

THE VOYAGE TO ROME

- 1. Paul was purifying himself in the temple when the Jewish authorities stirred up the people against him.
- 2. Paul made a defense before the council that had no answer by those of the council.
- 3. Paul was tried before Festus with Tertullus as the lawyer for the Jews.
- 4. The ship drifted for fourteen days before the breakers of Malta were heard.
- 5. Paul stayed two years both in Caesarea and in Rome.

SPECIAL STUDY ON THE HOLY SPIRIT

THE PERSONALITY AND DEITY OF THE HOLY SPIRIT

1. The Holy Spirit is a person and is so described in the Word of God.
 - A. The personal pronoun is used when speaking of the Holy Spirit. John 14:16, 17; 14:26; 16:13. Romans 8:16.
 - B. The Holy Spirit is said to have a mind. I Cor. 2:9-11; Romans 8:26, 27.
 - C. The Holy Spirit can be grieved. Eph. 4:30.
 - D. The Holy Spirit can be lied to. Acts 5:3.
 - E. The Holy Spirit is said to speak. John 16:13; Acts 8:29; I Tim. 4:1.
 - F. The Holy Spirit is said to have the power of choice. I Cor. 12:11 (Not best ref.).
 - G. The Holy Spirit has the power to forbid. Acts 16:6.
 - H. The Holy Spirit has the power to love. Rom. 15:30The above attributes are ascribable only to a person; hence, we can say the Holy Spirit is a person.
2. The Holy Spirit is a divine person . . . One of the Godhead.
 - A. The Holy Spirit is called God. Acts 5:3-5; Gen. 1:11, 26; Job 26:13; Ps. 104:30.
 - B. The Holy Spirit is said to be eternal. Heb. 9:14.
 - C. The Holy Spirit is spoken of as omniscient or "all wise". I Cor. 2:10-13.
 - D. The Holy Spirit is spoken of as omnipotent or "all powerful". Acts 1:8; I Cor. 2:4, 5.
 - E. The Holy Spirit is spoken of as omnipresent or "everywhere present". Ps. 139:7-10; John 14:16, 17.