

Acts Study Guide

Lesson 1: The Jerusalem Conference – Acts 15

Objectives of this study (Acts 15-28)

1. Be able to state the main themes of chapters 15-28 (and thus the entire book).
2. Understand the role of Paul and why his actions eclipse those of the other apostles in the divine record.
3. Continue to examine the role of the Holy Spirit as the kingdom develops.
4. Note the relative response of Jews and Gentiles to the gospel and the potential problems that stem from the inclusion of the Gentiles.
5. Note chronological framework of Acts as it pertains to the writing of various epistles.

1. Controversy in Antioch and Jerusalem – Acts 15:1-5

- A. The tenacity and brazenness of error is demonstrated by the Pharisaic converts. They are apparently disturbed by the reports coming from Antioch of great numbers of Gentiles obeying the gospel. Apparently, this sentiment had been dormant since the vehement accusations against Peter in chapter 11.
- B. Things to note about this episode (one must also compare Paul's account in Gal 2:1-10 for a fuller picture):
 1. The objectors were not timid; they took the fight directly to Antioch and engaged Paul and Barnabas. They asserted that Gentile converts must be circumcised and observe various Mosaic customs to be acceptable (Ac 15:1, 5).
 2. Paul said he went to Jerusalem "by revelation" (Gal 2:2). The Holy Spirit was involved in the events; it was not merely by human initiative that the meeting in Jerusalem took place (cf. Ac 15:28).
 3. Titus was taken along as a "test case" (Gal 2:1-3).
 4. Paul calls his opponents "*false brethren secretly brought in (who came in by stealth to spy out our liberty ... that they might bring us into bondage)*" – Gal 2:4).
 5. Paul defends his preaching "*privately to those who were of reputation*" (Gal 2:2).
- C. The matter needed to be settled in Jerusalem because the impression is left that the Jerusalem church approves of this doctrine. Too, great respect for the Law and its

customs is demonstrated in Jerusalem long afterward (cf. Ac 21:20-26).

2. The Public Forum and Letter of Clarification – Acts 15:6-35

- A. It appears from Gal 2 that agreement upon the truth of the issue was established at the private meeting between Paul and Barnabas and the others. The purpose of the public forum seems to be an open ratification of what is already settled.
1. The apostles and elders gather to consider the issue, and “much dispute” transpires – 15:6-7.
 2. Peter then recounts his role in first preaching to the Gentiles – 15:7-11. He states his conclusion from the events: there is “no distinction” between Jewish and Gentile believers and declares “*we shall be saved in the same manner as they.*” Peter rebukes the Judaizers for testing God.
 3. Paul and Barnabas then report on the blessing of God upon their work – 15:12.
- B. James (the Lord’s brother) then brings closure by equating the events to the prophecy of Amos – 15:13-21. He rightly concludes from the evidence that God’s hand is in the events and the Gentiles should not be further troubled by the imposition of Mosaic practices. James then proposes that a letter of clarification be sent to the Gentiles, specifically to the regions of Antioch, Syria and Cilicia. We shall see, however, that this Judaistic influence doesn’t stop in these places but continues to follow Paul in his work.

(**Note:** It is difficult to fully grasp the significance of the admonitions to the Gentiles. Certainly the apostles are not trying to say that these are the only requirements of the child of God. Perhaps these are mentioned because they represent historic, deep differences between Jews and Gentiles. Things that were commonplace to the Gentiles were extremely abhorrent to the Jews. For the Gentiles to respect these scruples of the Jews would not be attempting to make Jews out of them – as the Judaizers were trying to do.)

- C. The letter is written and sent to the brethren in Antioch along with chosen representatives to verify its validity – 15:22-30. The matter caused great rejoicing as the Gentiles contemplated harmony with their Jewish brethren – 15:31-35.

3. The Division Between Paul and Barnabas – Acts 15:36-41

- A. The second preaching journey begins inauspiciously as Paul and Barnabas disagree over the inclusion of John Mark. It is a matter of judgment, not doctrine, but each feels so strongly about his stance that compromise cannot be found.
1. Speculation arises over Barnabas’ insistence to take Mark, particularly that the two are related and Barnabas wishes to give him a second chance (cf. Col 4:10).

2. Paul's position seems more clear: Mark is *"the one who departed from them ... and had not gone with them to the work"* – 15:38.
- B. Silas, the prophet, joins Paul and the two head northwest, taking the land route back to the churches that had been earlier established. What a sad journey this must have been for Paul as he reflected upon his benefactor, compatriot and friend from whom he has now parted company.

Questions:

1. What did Paul and Barnabas do on their way to the conference in Jerusalem?
2. How are the Judaistic objectors referred to in Acts 15:5?
3. To what does Peter liken keeping the Law in Acts 15:10?
4. What did Paul and Barnabas do after delivering the Jerusalem letter to Antioch?
5. Describe Judas and Silas, the two men sent with Paul and Barnabas to Antioch.
6. What observations would you make on the difference between forgiveness and trust as it pertains to the dispute between Paul and Barnabas? Do you think one of them should have given in to the other?

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Lesson 2: The Gospel Introduced to Europe – Acts 16

1. The Addition of Timothy – Acts 16:1-5

- A. We previously mentioned the concept of “apprenticeship” practiced by John, Jesus and Paul. One of Paul’s chief apprentices was Timothy, a devout and dedicated young evangelist who assists Paul in his labors and travels.
- B. As Paul returns on the over-land route to the cities of southern Galatia, Timothy is selected to accompany Paul and Silas. Luke notes that Timothy “*was well spoken of by the brethren ...*” (16:2), perhaps giving Paul confidence that he would fare better than John Mark did.

2. The Journey Toward Philippi – Acts 16:6-10

- A. An interesting similarity exists between the Holy Spirit’s directions to Paul and His instruction to Peter regarding Cornelius.
- B. Both conclusions are indirectly stated and require the engagement of human contemplation and reason. In this case, the Holy Spirit gives Paul two “nos” and a vision of an entreating Macedonian.

3. The First Converts in Philippi – Acts 16:11-15

- A. Note that Luke, having previously given at least partial texts of sermons to Jews, no longer in Acts includes such details. We are to apparently conclude that Paul’s “reasoning” (cf. Ac 17:2-3) follows the same general concepts as outlined earlier.
- B. Lydia hears Paul and is persuaded by his teaching. As is true in earlier cases of conversion, “*she and her household were baptized.*”
- C. Much is made over the phrase “*the Lord opened her heart*” by those of Calvinistic persuasion. Though there have been *no indicators whatsoever* in Acts that God must work upon the heart of an individual unilaterally and without cooperation or consent in order for that person to receive the truth, this phrase is seized upon to assert

such a notion. Does the passage put responsibility for salvation on God's shoulders?

1. This is similar to the point made of the residents of Pisidian Antioch (Ac 13:48).
2. There is no doubt that God opened Lydia's heart; the question is *how*. The Scriptures, both Old Testament and New, reveal that God has done many things to open the hearts of men and make them softer toward their Creator. The majority resist and stiffen themselves against God's overtures. Others, however, like Lydia, allow God's truths and laws to unlock their heart and accept His will whenever and however it is manifested. Lydia *already* demonstrates a faithful disposition toward God as she a) worships though away from home, b) respects God's revelation via Mosaic Law, c) carries on as faithfully as she can in the absence of a local synagogue (Reese in *New Testament History – Acts* notes that there must be ten Jewish family heads in a community to have a synagogue, p. 575).
3. Those who denigrate the simple, pure preaching of the gospel to convert and save souls desperately search for any tidbit that puts the onus for salvation back on God. But the truth is, as evidenced by each conversion in Acts, that the gospel is preached to lost men and those who have allowed themselves to be softened by God's revelation of Himself receive it, and the rest do not (cf. similar OT references: 1 Sam 10:26-27; 2 Chr 30:12; 1 Kgs 18:37).

4. The Rise of Persecution – Acts 16:16-34

- A. When Paul casts a demon out of a slave girl, persecution erupts against him primarily on economic grounds. However, it is apparent that these accusers are well acquainted with Paul's effective labors in Philippi (16:20-21). In haste, and without due process, Paul and Silas are beaten and imprisoned.
- B. These two servants of God set an eternal example of joy in the midst of suffering as they pass the midnight hours in song and prayer. God responds with a stunning display of power: a great earthquake shakes the foundation of the prison, but instead of killing the inmates they are set free. An unusual earthquake, indeed!
- C. The jailer, a man of honor and duty, prepares to take his own life upon seeing the prison doors open. But his near-fatal assumption is erroneous: the prisoners had not escaped though they are free from their shackles. Overwhelmed by the events and by the overtures of the one he had previously imprisoned in maximum security, the jailer asks the most crucial question of all: "*Sirs, what must I do to be saved?*"
 1. Again, Paul's response to the jailer in 16:31 is used by the unscrupulous in order to circumvent the plain process of conversion. The jailer is starting from scratch; he has no spiritual foundation such as Lydia for Paul to build on. Thus, he states the very essence of salvation in the form of overview: "*Believe on the Lord Jesus Christ, and you will be saved, you and your household.*"

2. But Paul does not stop there and tell them to rejoice in their salvation: *“Then they spoke the word of the Lord to him and to all who were in his house”* (16:32). Paul answers the man’s question in the most fundamental and comprehensive sense *and then* “fleshes it out” with further teaching.
3. In response, *“immediately he and all his family were baptized”* (16:33). The jailer *“rejoiced, having believed in God ...”* (16:34). This man is able to fulfill the condition of salvation by *hearing* Paul’s message about Christ and *complying* with the conditions of that message.

5. Paul’s Departure from Philippi – Acts 16:35-40

- A. After Paul and Silas have been publicly humiliated and punished, the city magistrates now wish to quietly rid themselves of these “nuisances.” But an egregious affront to Paul’s Roman citizenship privileges has been committed, acts themselves punishable by death, and Paul insists on public exoneration (16:36-37).
- B. The officials come in person and beg for Paul to depart quietly, fearing the wrath of Rome (16:38-39).
- C. But Paul’s concern is not for himself but the fledgling church that has witnessed the dastardly work of Satan firsthand. In order to neutralize the threat to the church, Paul defies the magistrates and reenters the city. *“And when they had seen the brethren, they encouraged them and departed”* (16:40).

Questions:

1. What act demonstrates Timothy’s sincere desire to serve God alongside of Paul?
2. What did Paul’s presence and work mean to the growth of the kingdom in this region?
3. Based on the change of pronouns in Acts 16:8, 10, what apparently happens in Troas?
4. What does Lydia do for those who have shared spiritual things with her?
5. Why do you think Paul was so irritated with the slave girl when she spoke the truth?
6. As Paul himself once asked the same question as the jailer (Acts 16:30; 9:6), do you suppose he would give a different answer to the jailer than the one given to him? Was Paul told *only* to believe in Jesus?

7. Briefly describe the relationship that eventually grows between Paul and the Philipian church. Cite a Scriptural reference to support your observation.

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Lesson 3: Thessalonica, Berea and Athens – Acts 17

1. Preaching in Thessalonica – Acts 17:1-9

A. The establishment of a new congregation – 17:1-4.

1. Luke's narrative is also a manual on church planting. It is significant that Paul did not first set up a secular school, begin a tent-making for the homeless outreach or engage in some other tangential "good works" program. Paul *taught*; specifically, he "*reasoned with them from the Scriptures, explaining and demonstrating that the Christ had to suffer ...*" (17:2-3).
2. As before, the teaching had a predictable effect: some Jews were persuaded but many more Gentiles obeyed the gospel (17:4).

B. What is also predictable is opposition from envious Jews – 17:5-9. The Jews enlist a group of idle scoundrels to help raise a rabble and prejudice the atmosphere against the apostles.

1. When Paul and his companions are not found, Jason and some other brethren are hauled before the city magistrates.
2. A charge of treason is made against Jason and the others and entered without evidence or substantiation. The situation is volatile and violence is brewing.
3. The "security," apparently a financial bond of some sort, is taken from the brethren. Perhaps this was to ensure that no more preaching would be done by the

associates of Jason; i.e., Paul.

[**Note:** The Thessalonian epistles must be read against this backdrop to fully appreciate Paul's emotions and admonitions to these beleaguered brethren. He could leave, but they would have to remain and build their faith in the midst of a hostile environment.]

2. Preaching in Berea – Acts 17:10-15

- A. The mindset of the Jews in Berea was different than in Thessalonica. They were more “fair-minded,” dispassionate, objective, analytical, desirous of truth. As Paul reasoned from the Scriptures about the coming of the Messiah in the person of Jesus, many Jews believed along with a significant number of Gentiles.
- B. But as in the case of the Jews from Antioch and Iconium (Ac 14:19), the trouble-makers from Thessalonica came to Berea and raised a commotion against Paul. Jesus had said they would persecute His messengers “*from city to city*” (Mt 23:34), and so it happens.

3. Preaching in Athens – Acts 17:16-34

- A. Athens was not a political or economic leader in the Empire but it was the seat of culture, philosophy and education. Athens represented man's attempt to understand himself and his existence apart from the revelation of God. The result: a city literally overrun with statues and temples devoted to mythological gods. This ignorance, combined with his possession of the truth, provoked Paul's spirit deeply.
- B. Given a chance to address this Gentile audience of philosophers and intellectuals on Mars' Hill (or the Areopagus), Paul approaches the subject from a completely different point of view than he would the Jews. He does not begin with the Law of Moses but with the nature of God relative to creation. Fill out the subpoints of Paul's address according to the outline below:

1. Introduction – 17:22-23

A.

B.

2. God: Lord of Heaven and Earth – 17:24-25

A.

B.

3. God: The Creator of Man – 17:26-29

- A.
- B.
- C.
- D.

4. The Proper Response of Man to God – 17:30-31

- A.
- B.
- C.

C. What was the outcome of Paul's preaching on this occasion?

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Lesson 4: In Corinth / Conclusion of the Second Tour – Acts 18

1. Paul's Long Stay in Corinth – Acts 18:1-17

A. 18:1-8 – Luke describes Paul's initial evangelistic efforts in Corinth. As is Luke's custom, he only gives a cursory account of what transpires. Much more about Paul's thoughts on this phase of his work can be learned in 1 & 2 Corinthians.

1. Paul first meets Priscilla and Aquila – 18:2-3. They will become very dear to Paul in their support of his work here and elsewhere. It seems likely that they are already Christians as no mention at all is made of converting them. Compare this with Paul's note in 1 Cor 1:14-16 on early converts in Corinth.
2. Paul's preaching follows a familiar pattern: success at first followed by opposition of the Jews (18:4, 6). Paul apparently moves his base of operations to the house of Justus, right next door to the synagogue.
3. At this time Silas and Timothy rejoin Paul from Thessalonica. Comparing Ac 17:15 and 1 Th 3:1-2, it appears that Timothy hastened to Athens at Paul's behest, but Paul was so consumed with anxiety about the welfare of the Thessalonians that he sent Timothy back almost immediately "*to establish you and encourage you concerning your faith.*" (This is the last direct mention of Silas in Acts.)

B. 18:9-17 – Luke notes one particular anecdote of persecution against Paul. It is unusual in that the enemies of Paul receive their comeuppance almost immediately.

1. Apparently, the circumstances of trial and opposition, possibly combined with Paul's own awareness of gathering trouble, caused him to become somewhat timid. We get a little more insight into Paul's deeper emotional state by his reference in 1 Cor 2:1-3. Jesus encourages him with a vision: he is to keep teaching under the assurance that he will not be harmed. Jesus also acknowledges that there are many potential converts in Corinth, a city famous for gross immorality.

2. Gallio served as proconsul of Achaia around AD 52. Reese in his commentary *New Testament History – Acts* notes that securing a judgment against Paul by a Roman proconsul could have had dire effects upon preaching the gospel across an entire region.

3. But the tables swiftly turn against Paul's Jewish antagonists as Gallio dismisses their charges without a full hearing – 18:14-16. For unstated reasons, the present ruler of the synagogue, Sosthenes, is publicly beaten – perhaps by the Roman guards (lictors) or by his own Jewish brethren (“*all the Greeks*” in the NKJ is not the best attested reading). It is uncertain whether this is the same Sosthenes included in the salutation of 1 Corinthians 1:1.

2. Paul's Short Stay in Ephesus – Acts 18:18-22

A. Paul, Priscilla and Aquila travel together to Ephesus as Paul returns to Antioch.

B. Paul preaches in the synagogue, but this time he receives a warm welcome. Paul, however, is intent upon reporting back to Antioch and declines the offer to stay longer. One cannot always take advantage of every open door immediately because of conflicting priorities. Paul hopes that the will of God will provide a future opportunity to take advantage of this interest – and He does.

C. Thus the second journey ends in Antioch, some three years after it had commenced.

3. The Conversion of Apollos – Acts 18:23-28

A. After an indeterminate amount of time in Antioch, Paul commences his third preaching tour – 18:23. He returns first to the churches of Galatia and Phrygia, established on the first tour with Barnabas, before moving further westward.

B. Paul had not left the Jews in Ephesus without any guidance, for Priscilla and Aquila remained there while Paul traveled onward. Luke tells one anecdote from this interim which gives us insight into this godly couple and introduces Apollos.

1. Apollos came to Ephesus and began to teach in the synagogue about John the

prophet. Describe Apollos:

2. Priscilla and Aquila, who had spent two years learning from Paul himself, were well equipped with knowledge and demeanor to take Apollos further in his knowledge. This speaks well of Apollos' lack of ego and willingness to learn.

C. Apollos then travels to Corinth and “greatly helped those who had believed through grace” (18:27). Thus we see the importance of influence from Paul → Priscilla and Aquila → Apollos → Corinth.

Questions:

1. How does Paul support himself early on in Corinth? What does Paul say about this in 1 Cor 9:15-18?
2. What does Paul's statement “I am clean” mean?
3. How does the coming of Timothy and Titus to Corinth affect Paul?
4. Who is Jesus describing when He says, “I have many people in this city?”
5. What is the basis of Apollos' persuasion about Jesus as the Messiah?

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Lesson 5: Paul's Three Year Stay in Ephesus – Acts 19

1. The Disciples of John Converted – Acts 19:1-10

A. Upon Paul's return to Ephesus he encounters several disciples who, like Apollos, had incomplete knowledge of the new covenant.

1. Paul's question, “*Did you receive the Holy Spirit when you believed?*” (19:2) has given rise to much dispute. The term “receive” has been used of the baptism of the Spirit relative to the apostles (Ac 1:8), the gift of the Spirit upon all who obey the gospel (2:38), the miraculous gifts as imparted by apostles (8:15) and that which occurred at Cornelius' house (10:47).
2. I would suggest that, contextually, Paul is inquiring about their having received miraculous gifts. This question may simply be exploratory; Paul is wanting to know how far their knowledge goes, for if they received miraculous gifts at their conversion, an apostle must have been the instrument. Paul thus elicits the in-

formation he is looking for: their knowledge is woefully inadequate.

3. When Paul clarifies the fullness of the gospel, these disciples become true believers in submitting to baptism in the Lord's name (19:5). He then imparts spiritual gifts to them, even as he had inquired in 19:2.

B. Whether the initial interest shown in 18:20 wanes, or whether things have changed in the meantime, or whether this is a different synagogue in Ephesus is unclear. At any rate, Paul does not get the kind of favorable response he may have expected and he shifts his teaching activities to the school of Tyrannus (19:8-9).

C. Luke notes the fruitfulness across the entire province of Asia – 19:10.

2. Three Anecdotes of Success – Acts 19:11-20

A. Great miracles of healing – 19:11-12. The working of miracles was not uniform as Luke notes that “*God worked unusual miracles by the hands of Paul.*” See the similarity between this and the power of Peter in Ac 5:15.

B. Counterfeit miracle-workers – 19:13-17. Where there is something genuine, there is also someone looking to make a profit by cheap imitation. Jesus had acknowledged the presence of Jewish exorcists (cf. Lk 11:19), but surely they knew within themselves their own impotence. So these in Ephesus took to calling upon “*the Jesus whom Paul preaches*” to cast out demons – even while rejecting true faith and obedient submission to that Jesus. Such does not work, and the demons put them to flight.

C. The burning of books – 19:18-20. So sweeping and powerful was the gospel and its miraculous affirmation that multitudes came confessing their sin and, in genuine penitence, burning their books of magic. The true heart can distinguish between what is legitimate and what is false, but the unstable is subject to deception.

3. The Riot – Acts 19:21-41

A. As the gospel began to seep into the consciousness of Ephesian society, the economic effect was felt among the metalworkers who fashioned idolatrous images – 19:23-27.

1. Ephesus housed a grand, ornate temple dedicated to Diana, the goddess of fertility. Ephesus was also a great city of the Empire through which much trade and tourism passed. The silversmiths made much profit through the people's affinity for Diana.

2. The men acknowledge the significant influence of the gospel: “*not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away*

many people ...” (19:26). Though the work of teaching was done by others in addition to Paul, it is his name that has become prominent as the main proponent of Christianity in the province of Asia.

B. The city in an uproar – 19:28-34. Demetrius succeeds in provoking the citizenry into pandemonium. Such occasions are extremely dangerous as the lack of restraint unleashes evil desires that are normally suppressed. Some of Paul’s associates are seized, and when Paul wishes to come to their defense the disciples and even some provincial officials prevent him from entering the theater.

C. Finally, order is restored without violence by the city clerk, a man of great wisdom and rationality – 19:35-41. As is often the case, Paul leaves when his presence becomes counterproductive and dangerous to the brethren (20:1).

Note: First Corinthians was written during Paul’s stay in Ephesus and possibly Galatians (another possibility for Galatians would be from Corinth on Paul’s second tour).

Questions:

1. Who has been mentioned as traveling companions of Paul in this chapter?
2. Would you characterize the Ephesian church as predominantly Jewish or Gentile?
3. How do the demons respond to the Jewish exorcists? Who did they know?
4. With what reasoning did the clerk quiet the riotous crowd?
5. As his work in Ephesus drew to a conclusion, what are Paul’s future plans?

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Lesson 6: Paul Heads for Jerusalem – Acts 20

1. From Ephesus to Macedonia to Troas – Acts 20:1-6

A. Some of what Luke passes over in brevity is supplied in the epistles. Second Corinthians makes it clear that Paul was greatly concerned about how his first epistle would be received by the Corinthians.

1. Paul’s original intent was to go directly to Corinth, travel north into Macedonia, and return to Corinth en route to Jerusalem (cf. 2 Cor 1:15-16). However, because of Titus’ remedial work in Corinth, Paul delays so that they may have time to correct themselves (cf. 2 Cor 1:23-2:2; 12:20-21; 13:1-3, 10). This change of

plans leads Paul's enemies to accuse him of cowardice or vacillation (2 Cor 1:17ff).

2. He left Ephesus and went to Troas, hoping that he would meet up with Titus and receive good news from Corinth (2 Cor 2:12-13). He speaks of preaching in Troas and a door of opportunity being opened to him. However, he is so troubled by what is transpiring in Corinth that he leaves for Macedonia in search of Titus.
3. Paul speaks of extreme distress when he came into Macedonia (2 Cor 7:5), but this is allayed when he finally meets up with Titus and hears that the majority of the Corinthian congregation has repented and affirmed their love and respect for Paul (2 Cor 7:6, 13-16).
4. From Macedonia, a short time before he goes to Corinth, Paul writes 2 Corinthians. It is also during this period that Paul is making plans to travel to Jerusalem with the offerings from various churches. Thus we see quite a collection of traveling companions who serve as messengers and witnesses to the integrity of Paul (2 Cor 8:18-24; 1 Cor 16:3-4).

B. Paul stays in the environs of Corinth for three months, during which time he writes Romans.

C. Paul learns of a plot against his life and changes his plans yet again. He sends several of his associates on to Troas by ship while he and Luke ("us" – 20:5) and possibly others take the land route to Philippi and then a ship to Troas.

2. Worship at Troas – Acts 20:7-12

A. Luke includes an anecdote which occurs on the last day of the week spent in Troas. Almost incidentally, he includes valuable information regarding the worship of the early brethren.

B. Brethren have been worshiping together for over 25 years, yet nothing specific has been mentioned about the structure of that worship. But Luke notes that "*on the first day of the week, when the disciples came together to break bread,*" Paul spoke to them throughout the night until his departure the next day.

1. Though this instruction is not in "command" form, it certainly presents a practice in which an inspired apostle is engaged. Paul mentions consistency in teaching from one church/city to the next (1 Cor 4:17), and he has previously written that churches in Galatia and Achaia should take up their collections "on the first day of the week" (1 Cor 16:2).

2. For those who respect the authority of the Scriptures, and who have regard for the actions of an apostle, and who seek to recreate the practices of Christians

who were under the direction of apostles and prophets as inspired of the Holy Spirit, this reference is conclusive. If someone wishes to engage in the Lord's supper on another day, he is bound to produce some sort of Scriptural warrant for that day.

3. Note also the reference to sailing from Philippi after Passover (Ac 20:6). The reference in the next verse to the observance of the Lord's supper makes it evident that the memorial meal was not *annual* as in the pattern of Passover, the Jewish feast day upon which the Lord died. Rather, it was *weekly*, and that on the *first* day of the week, the day of resurrection.

C. Luke includes the story of Paul raising Eutychus from the dead after the young man had fallen asleep during Paul's discourse and crashed to the ground from the third floor.

3. The Emotional Visit with the Ephesian Elders – Acts 20:13-38

A. Paul, in his haste to return to Jerusalem by Pentecost (now less than six weeks away), sends for the elders of Ephesus during a stop-over in Miletus. Paul has now been gone from Ephesus for about a year (1 Cor 16:8; Ac 20:6). Consult the following verses and note what is said about each topic in Paul's address:

1. Paul's past labors in Ephesus: Ac 20:18-21, 26-27, 33-34 –

2. Paul's expectations for the future: Ac 20:22-25, 29-30, 38 –

3. Paul's exhortations to the elders: Ac 20:28, 31-32, 35 –

B. Paul is apparently speaking out of his own anticipations of the future, for as emotional and final as this parting seems at the time, it does appear that he is in Ephesus again (cf. 1 Tim 1:3).

C. Paul's comments reveal the depth of his commitment to the work of the Lord, his carefulness not to compromise his influence, his determination to teach by example and action as well as by word, his genuine love for his brethren.

Questions:

1. What did Paul do while in Macedonia before going to Corinth (Acts 20:2)?

2. Did Paul endure persecution stoically? What suggests otherwise?
3. What consistent message does the Holy Spirit indicate about Paul's trip to Jerusalem?
4. How does Paul describe his preaching in his address to the Ephesian elders?
5. What is the entity which gives us our heavenly inheritance?

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Lesson 7: Paul's Arrest in Jerusalem – Acts 21

1. Paul's Arrival in Jerusalem – Acts 21:1-17

- A. After visiting ports-of-call such as Cos, Rhodes and Patara, Paul and company arrive at Tyre. From there they work their way down the coast to Caesarea where they stay in the home of Philip, who was last seen at the end of Acts 8.
- B. An element of this trip that is difficult to reconcile is the consistent message given to Paul that he will be treated harshly at Jerusalem: 20:23; 21:4, 11.
1. Brethren are pressuring him not to venture into Jerusalem (21:12). But further, Ac 21:4 seems to indicate that the Holy Spirit is telling Paul not to go to Jerusalem. An added difficulty is Ac 19:21 which is translated in the NKJ: *“Paul purposed in the Spirit ... to go to Jerusalem”* (cf. Ac 20:22). Is this a contradiction?
 2. Note that it would be wholly out of character for Paul to flagrantly disobey the direct command of God. After his arrest he will affirm that he has acted in purity of conscience (if also in ignorance upon occasion) – 23:1; 24:16.
 3. It also appears to be wholly in harmony with the will of God that Paul undertake both the contribution of the Gentile brethren and the personal delivery of it to Jerusalem. Perhaps the exhortation of the brethren contains consistent warnings of the Holy Spirit coupled with their own urging of Paul not to go. In other words, the prohibition is of the brethren rather than God.
- C. When Paul firmly and resolutely states his resolve to go to Jerusalem regardless of the consequences, the brethren desist from their persuasion and commit the future proceedings to the will of God (21:13-14). Acts 21:17 signifies the official end of Paul’s third major evangelistic trip.

2. The Recommendation of James – Acts 21:18-26

- A. Another difficulty presented in this chapter is reconciling the teaching of Paul concerning the end of the Law of Moses with his participation in Jewish purification rites. Is this contradictory?
1. James states his concern that rumor and false reports have maligned Paul’s reputation among Jewish believers – 21:20-22. It appears that those of Jewish ancestry continued to engage in Mosaic customs and practices so long as they didn’t interfere or conflict with new covenant directives.
 2. As long as one observed these customs within the realm of liberty and not of necessity to be pleasing to God, this was deemed acceptable. Paul himself had earlier written: *“to the Jews I became as a Jew, that I might win Jews”* (1 Cor 9:20). Or, as he might say on this occasion: *“with Jewish brethren I voluntarily observed Mosaic customs to answer the charge that I prohibited Jews outside of Palestine from doing so.”*

- B. James and the elders suggest that Paul participate in the purification rites of four men who had taken a vow and had apparently become defiled. Paul would go through ritual cleansing and pay their expenses so that they could renew their vow.
- C. James refers to the letter to the Gentiles again as if to say that such is a matter of liberty for Jewish converts and not a requirement for Gentiles, which would have been a reversal of the declaration in Ac 15 (21:25).

3. The Warnings of the Spirit Realized – Acts 21:27-40

- A. When Paul entered the temple, he was recognized by “the Jews from Asia,” presumably the same group that Paul mentions in Ac 20:19. These “*spoke evil of the Way before the multitude*” (19:9), causing Paul to withdraw from the synagogue.
 - 1. The Jews were volatile people, and the great crowds assembled for Pentecost would be swelling with ancestral pride. All it would take to ignite the masses into a frenzy would be a cry that the sanctity of the temple was threatened.
 - 2. The mob grabs Paul and immediately commences vigilante justice: they “*dragged him out of the temple*” and began viciously beating him.
- B. Paul is “rescued,” albeit in chains and with the assumption of guilt, by the Roman commander of the garrison, Claudius Lysias.
- C. While being led away to formally investigate the nature of the tumult, Paul asks for an opportunity to address the very men who had tried to kill him and even now were calling for his murder.

Questions:

1. Compare these events with Romans 15:30-32 and describe how Paul’s requests were fulfilled.
2. Compare/contrast Paul’s approach to Jerusalem and the threat of danger with that of Jesus’ last journey to that city before His crucifixion.
3. What observations might you make concerning the effects of rumor, innuendo or false charges from this chapter?

Lesson 8: Paul Preaches to the Mob – Acts 22

1. Paul's Address – Acts 22:1-21

A. Paul is granted permission by Lysias to speak to the crowd. From the stairs leading up from the temple courtyard to the Fortress of Antonia, Paul begins to speak in Hebrew, further arresting the attention of the mob. Paul's address can be divided into four sections. Write the main points of each section:

1. Paul's partisan Jewish background – Ac 22:1-5:

a.

b.

c.

2. The vision of Jesus near Damascus – Ac 22:6-10:

a.

b.

c.

3. Paul's conversion to the Lord – Ac 22:11-16:

a.

b.

c.

4. Paul's departure from Jerusalem – Ac 22:17-21:

a.

b.

c.

B. Paul hoped his past connection with the Jews would give him some credence (22:19-20), but Jesus knows this will not dampen the furor of the Jews who would see Paul as a traitor. Even now, Paul's Jewish background is of no consequence.

2. Paul's Invocation of Roman Citizenship – Acts 22:22-29

- A. The Jews listened to Paul perhaps longer than might be expected, especially since the name “Jesus of Nazareth” (22:8) would by this time have a negative connotation. But when he mentioned the Gentiles, the spell was broken and the crowd resumed shouting its murderous desires.
- B. Lysias, having no time or inclination to commence a formal trial, makes preparations to scourge the truth out of Paul. Consider the following description of this horrible torture:

The Roman scourge (Latin, *flagellum*) was a fearful instrument of torture, consisting of three to nine strands of leather thongs, weighted with rough pieces of metal and attached to a stout wooden handle. The person to be scourged was stripped to the waist, and then tied with leather thongs, either in a stooping position over a short post or suspended by the hands above the ground. Men were known to have had their eyeballs gouged out by the metal ends of the thongs, or to have their abdomens torn open, during the brutal lashing. Tacitus tells us that in such beatings seven out of ten men died, literally beaten to death; the other three were carried out in a stretcher, and most remained cripples for life. (Reese, *New Testament History – Acts*, p. 810)

- C. To inflict this kind of punishment on a Roman citizen was punishable by death, and to make a false claim of citizenship was also a capital offense. It would have been easy to verify this claim by citizenship lists maintained in each city. Lysias is truly fearful to learn that the man he has bound against the law, and was preparing to beat against the law, was a Roman citizen. This secures Paul's freedom, and no doubt his life.

Questions:

1. What connection with Jerusalem did Paul mention when he first started speaking?
2. Who could corroborate Paul's former persecution of Christians?
3. What was Paul's own conception about when his sins were washed away? How did he learn about this?
4. Can you list the times after his conversion that Paul has been back in Jerusalem?

5. How did Paul's assessment differ from the Lord's relative to his first visit to Jerusalem after his conversion?

Acts Study Guide

Lesson 9: Paul's Escape from Jerusalem – Acts 23

1. Paul Before the Sanhedrin – Acts 22:30-23:10

A. The exchange between Paul and the high priest – 23:1-5. A hearing for Paul before the Jewish Sanhedrin is arranged by Lysias on the following day in order to establish the facts of the case.

1. Paul's opening statement, wherein he affirms a good conscience in all that he has done, is highly offensive to the high priest. Perhaps he thought Paul was insulting them for trying to kill him without cause.
2. Paul responds to the command to strike him with a stern rebuke. This has led to much speculation as to nature of Paul's actions which follow.
3. First, Paul seems to offer a humble apology for not recognizing the high priest. While some find this unlikely due to Paul's close association with the Sanhedrin in the past, he has been gone for a long time and there were approximately 28 different high priests between AD 37-70 (Reese, p. 817). Too, it is possible that the Sanhedrin is not assembled in its usual chambers; perhaps Lysias hastily called the meeting and there was not the usual protocol (dress, seating arrangements, etc.) that would readily identify the high priest.

B. Secondly, Paul deliberately throws the assembly into chaos by mentioning a "hot button" issue: the resurrection – 23:6-10.

1. Luke notes that Paul "perceived" the divided make-up of the gathering. That is, it dawned on him that his detractors were themselves divided by deep rifts and were only united in their opposition to him.
2. Rather than charge Paul with unscrupulous behavior, however, it is likely that Paul wanted to demonstrate to Lysias (and perhaps to the Sanhedrin itself) that they were not an objective, unbiased body. They had their own agendas, and the immediate degeneration of the meeting into a free-for-all made it clear that they were not capable of dispassionate justice.
3. When the gathering turns violent, Lysias again rescues Paul from danger.

2. Another Plot Against Paul's Life – Acts 23:11-22

- A. Note the clear picture of the battle that ensues: a band of 40 Jews vow to kill Paul before their next meal versus the Lord who promises that Paul will be spared to preach in Rome – 23:11-13.
- B. News of the plot reaches Paul via his nephew – 23:16. Note the providence of God in foiling the rebellious plans of men. The fact that God *can* prevent our demise is of great comfort in times when we are doubtful of what God *will* do in a given situation. Paul sends his nephew to Lysias with the information.

3. Paul Is Sent to Felix in Caesarea – Acts 23:23-35

- A. The seat of Roman government in Palestine is Caesarea, and the governor at the time was Felix. Felix was extremely unscrupulous and felt that he could rule over this territory with impunity, for his brother Pallas was a close associate of the emperor, Claudius. Lysias decides to spirit Paul from Jerusalem at night under heavy guard to Caesarea and let Felix sort the situation out.
- B. Note the letter of explanation composed by Lysias.
 - 1. What falsehood does Lysias write? Why do you think he did so?
 - 2. How does he exonerate Paul? What should Lysias have done if Paul was innocent?
- C. The brethren in Caesarea would now commence a lengthy period of care for Paul as the Lord's prisoner ground along through the slow-turning wheels of Roman justice. Paul knows he is going to Rome, but he doesn't yet know how excruciating will be the wait and how rigorous the travel.

Questions:

- 1. Would you judge Paul's statement to the high priest out of line?
- 2. What did the Pharisees' think about Paul's claims? Who had said something similar to the Sanhedrin several years earlier?
- 3. What other plots against Paul does Luke record?
- 4. What exhortation does Jesus give to Paul? What could possibly be cheerful about the

coming years in chains and incarceration?

5. What charade is proposed to create an opportunity to kill Paul?
6. What observations concerning the Jewish leadership would you make as you review the events of this chapter?

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Lesson 10: Paul's Two Years Under Felix's Rule – Acts 24

1. The Charges Against Paul – Acts 24:1-9

A. The Jewish leaders are in a bind because they now have to formally substantiate their case against Paul. The truth is that Paul has done nothing to violate either Mosaic or Roman law. To help them out of their predicament, they enlist the aid of Tertullus, a lawyer and undoubtedly an expert in sophistry.

B. Three basic charges:

1. 24:5a – “*A plague, a creator of dissension among all the Jews throughout the world.*” Tertullus is attempting to portray Paul as a troublemaker, one who incites civil unrest not only in Palestine but across the Empire. Threats to the general peace and well-being that has come under Roman rule is a serious charge, indeed. But no evidence is offered, merely an impugning of Paul's reputation.
2. 24:5b – “*A ringleader of the sect of the Nazarenes.*” This charge suggests that Paul is championing a new, illegal religion. Tertullus says it is a religious movement that is foreign to Judaism, a mere sect which has sprung up in loyalty to one (Jesus is not named by Tertullus) who has been rejected by mainstream Judaism.
3. 24:6 – “*He even tried to profane the temple.*” This charge has been altered from the original situation in 21:28: “*has also brought Greeks into the temple and has defiled this holy place.*” What was previously asserted as a fact is now weakly offered to Felix as a mere attempt.

C. Further, Tertullus accuses Lysias of that which the Jews are guilty: acting with violence. He lies in stating that the Jews wanted to “*judge him according to our law.*” They wanted no such thing! They tried to kill him in a senseless frenzy. The Jews thus try to sway the mind of Felix with flattery, false charges and total fabrication.

2. Answering the Charges – Acts 24:10-21

A. On short notice, and without the benefit of legal counsel or witnesses on his behalf, Paul is asked to rebut the charges. The year is about AD 57, for Felix was the procurator from AD 52-59 and Paul was under his charge for two years (24:27). Felix was married to a Jewess, Drusilla, and having lived and governed in Palestine for about six years he would have a good working knowledge of what has transpired.

B. Paul's defense against the charges as listed above:

1. 24:12 – Paul says there is no evidence that he was engaged in disputes or had tried to stir controversy or unrest. Paul notes that the events have taken place within the last two weeks and can be easily investigated by Felix. Furthermore, no solid evidence has been presented because none exists.
2. 24:14-16 – Paul affirms that he worships “*the God of my fathers, believing all things which are written in the Law and in the Prophets.*” That is, he is more of a “true Jew” than his accusers are. He denies introducing a new, unlicensed religion under the Roman domain.
3. 24:17-18 – Rather than profaning the temple, Paul was found *purified* in the temple, going even the extra mile in participating in Jewish rites that had been nullified of any true spiritual substance by the new covenant of Jesus. Paul had gone to great lengths to prevent such charges of defilement from being made, but they are made anyway and without evidence.

C. Paul even indicates that he has already been before the Jewish tribunal, the Sanhedrin Council, and the only indictment against him from that appearance is that he introduced the resurrection which caused the assembly to be divided. But the issue was merely a matter of religious difference, not riotous antagonism or rebellion against Rome.

3. Felix's Injustice to Paul and His Downfall – Acts 24:22-27

A. Felix postpones the immediate disposition of the case and the postponement continues indefinitely throughout the rest of his tenure. Paul has been denied justice both by Lysius and Felix.

B. Paul is undoubtedly aware of Felix's desire for a bribe and knows his freedom is dependent upon Felix's goodwill. Nonetheless, when Paul has opportunity to stand before his captor, he preaches to him about the spiritual condition of his life. Not only does Paul thus risk his freedom, Felix had already had one Jewish high priest assassinated for upbraiding him about his administration (see Reese, p. 837).

C. Paul is left incarcerated as Felix is called to trial in Rome and Festus takes over.

Questions:

1. How does Tertullus first try to gain the favor of Felix?
2. Before this Gentile ruler, what does Paul emphasize about his service to God in Acts 24:15-16? Contrast this outlook with its opposite in 1 Corinthians 15:32.
3. How does Felix respond to hearing the preaching of Paul?
4. Research: What can you find out about the marriage of Drusilla and Felix?

Acts Study Guide

Lesson 11: Paul's Appeal to Caesar – Acts 25

1. Biographical Profiles

A. Felix – The governor of Judea when Paul is first arrested. Tenure: ca. AD 52-59.

1. Felix was an emancipated slave whose brother, Pallas, also a freedman, was a close associate of Emperor Claudius.
2. Felix was married to Drusilla, a beautiful Jewess who was the youngest daughter of Herod Agrippa I. Felix persuaded Drusilla, still in her late teens, to abandon her first husband and marry him.
3. Felix was a vile and wicked man who ruled over Judea for his personal gain. The Roman historian Tacitus is very disparaging of Felix. The *ISBE* says of him: “Trading upon the influence of his brother at court, his cruelty and rapacity knew no bounds; during his rule revolts became continuous, marking a distinct stage in that seditious movement which culminated in the outbreak of AD 66-70. His leaving Paul in bonds was but a final instance of one who sacrificed duty and justice for the sake of his own unscrupulous selfishness” (Vol. 2, p. 298).

B. Festus – The successor of Felix. Tenure: ca. AD 60-62. The assessment of the *ISBE*: “Felix’s maladministration bequeathed to Festus the impossible task of restoring order to a province embroiled in political strife and overrun by robbers ... But his procuratorship was too short to undo the legacy of his predecessor, and under his successor, Albinus, the situation rapidly deteriorated once again” (ibid, p. 299).

C. Herod Agrippa II and Bernice – Herod Agrippa II was the brother of Drusilla and his royal consort, Bernice. The emperors Claudius and Nero gradually added to his territory, which encompassed areas around the Sea of Galilee. His capital city was Caesarea Philippi.

1. Agrippa II was looked upon by the Romans as an expert in Jewish affairs (cf. Ac 26:3). He also retained the power to appoint high priests.
2. The *ISBE* notes: “Agrippa II’s private life was not exemplary. His sister Bernice came to live with him after their uncle, who was also her second husband, Herod king of Chalcis, died in AD 48. Because of the rumors of incest, she resolved to marry Polemo of Cilicia, but shortly after this she returned to her relationship with her brother. This incestuous relationship became the common chatter in Rome” (ibid, p. 697).

2. Paul’s Appeal to Caesar – Acts 25:1-12

A. The vehemence of the Jews against Paul is seen by the fact that, two years after his imprisonment and upon their first meeting with the new governor, they appeal to Festus to bring Paul to Jerusalem – not for trial but to assassinate him along the way.

1. The Jews wish to take advantage of Festus’ “greenness,” his ignorance of Jewish affairs and their past efforts to kill Paul. They hope he will grant their appeal as a way to get his governorship started on a conciliatory note.
2. Festus, on the other hand, knows full well how difficult and intractable the Jews are, and he wishes not to antagonize or alienate them in any way. While he initially refuses to summon Paul to Jerusalem, he later makes this very proposal in order to placate the Jewish leadership (cf. Ac 25:9).
3. Thus we see Paul repeatedly victimized by political expediency which is necessitated by Jewish implacableness. As strong as Rome was, they did not wish to invest the resources needed to keep Palestine firmly under control. Quality governors wished for easier appointments; other areas were more financially and militarily strategic. The result was poor management of a volatile province which not only led to the death of Jesus and the long imprisonment of Paul but of the eventual annihilation of Jerusalem itself a decade later.

B. When Paul sees that he will not get justice from Festus either, he finally exercises his right of Roman citizenship in a capital case – direct appeal to Caesar.

3. Festus' Appeal to Herod Agrippa II – Acts 25:13-27

Festus' weakness and vacillation has created a big problem for him in his first days of office. He admits to Agrippa that *"I found that he had committed nothing worthy of death"* and thus *"I have nothing certain to write to my lord concerning him"* (25:25-26). In other words, he is sending a Roman citizen under a death penalty from his jurisdiction to the Emperor without any substantive capital charges. This at the very least would be embarrassing to Festus, and at the most evidence of malfeasance.

Questions:

1. What was once again evident in the charges against Paul in Acts 25:7-8?
2. How does Paul stress his innocence in Acts 25:11?
3. How does Festus characterize the accusations against Paul in Acts 25:18-20?
4. What prophecy of Jesus do these proceedings fulfill?

Acts Study Guide

Lesson 12: Paul's Defense Before Agrippa – Acts 26

1. Paul's Early Opposition to Christianity – Acts 26:1-11

A. Judging by sheer repetition, the conversion of Paul is an event of vital importance, for while Luke skips many interesting details in Acts he recounts Paul's conversion three times (chs 9, 22, 26). His address to Agrippa is very similar in structure to his speech before the murderous mob in ch 22.

1. Paul first establishes his orthodox background – 26:4-7.
2. He then injects the spiritual ground upon which his gospel rests: the resurrection – 26:8. It is significant how often in Acts this concept is stressed, especially when speaking to men with no Jewish background or, as in the case of Agrippa, marginal belief. Belief in the resurrection is pivotal in understanding oneself, one's eternal destiny and the meaning of the crucifixion of Jesus (cf. 26:23).
3. Paul returns to his fanatical defense of Judaism against Christianity – 26:9-11.

B. Thus Paul wishes to stress that he is not a blind or naïve believer; he was converted from deep skepticism, yea, even dogged opposition. There is something of substance that he wishes Agrippa to carefully consider. Paul is turning this from a le-

gal defense to an evangelistic appeal.

2. Paul's Conversion and Apostolic Work – Acts 26:12-23

- A. Paul recounts his conversion for Agrippa (26:12-18), but when he mentions the Gentiles the King does not interject as did the Jewish mob in Ac 22:21-22.
- B. Paul affirms that he has subsequently lived his life in an attempt to obey the heavenly vision that he has seen – 26:19-23. Paul flatly says that the Jews are trying to kill him precisely for obeying this vision – 26:21.

3. Paul's Appeal to Agrippa – Acts 26:24-32

- A. Finally, Festus cannot contain his incredulity any longer and bursts forth with the accusation that Paul is demented – 26:24. Such is the conclusion of the unspiritual toward the principles of God.
 - 1. Paul responds in calm and lucid tones: *“I am not mad, most noble Festus, but speak the words of truth and reason”* (26:25).
 - 2. Paul then looks to Agrippa for confirmation and tries to reach into his heart and touch him personally with the gospel (26:26-27).
- B. In his famous reply, Agrippa offers: *“You almost persuade me to become a Christian”* (26:28). It is impossible to determine the underlying tone of this response. Is Agrippa being sarcastic? Is he praising Paul for his persuasiveness? Has his heart been genuinely, though perhaps fleetingly, touched by these truths? Whatever the case, it is sad indeed when any man under the bondage of sin – and most assuredly Herod Agrippa II was such a man – hears the truth and turns away.
- C. Paul responds to Agrippa with sincerity and concern for his soul – and the souls of the others present: *“I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains”* (26:29).
 - 1. Paul retains his optimism and faith; his two years of imprisonment and unjust treatment have not dulled his spiritual sensitivities.
 - 2. By this time Paul has already witnessed some amazing and unlikely changes that have come upon men in response to the gospel. He is not willing to write Agrippa off in the assumption that he would never be interested in the truth.
 - 3. Whether king (Agrippa), governor (Felix, Sergius Paulus), Jewish synagogue leader (Crispus), jailer (in Philippi), leading philosophers (in Athens) or any other human in any station of life, all were deserving of hearing the gospel and being given the opportunity to accept or reject it. May God give us the same spirit.

Questions:

1. How does Paul affirm that Christianity is not a “new religion” (and thus outlawed by Roman authority)?
2. How does Jesus describe Paul’s apostolic objective in Acts 26:18?
3. How does Paul describe a faithful response to God in Acts 26:20?
4. To what does Paul attribute his present opportunity to preach (Acts 26:22)?
5. What other unkind assessments have been made of Paul in Acts?
6. What was the conclusion of Agrippa regarding Paul after hearing his defense?

Acts Study Guide

Lesson 13: Paul’s Voyage to Rome – Acts 27-28

1. The Ill-Fated Voyage to Rome – Acts 27

- A. “The account of Paul’s voyage to Rome is like no other story in all the Bible. In it the reader’s attention is directed, not to spiritual truths and acts of devotion, but rather to such mundane things as ships and seas, winds and waves, islands, towns, and harbors. Altogether Luke has given a description of first century ships and seamanship surpassing anything else in extant Greek and Roman literature. A fascinating story of adventure, it stands also as a descriptive masterpiece. Its nautical descriptions are authentic to the last detail” (Reese, p. 890).
- B. The voyage begins at a time of year when shipping on the Mediterranean is beginning to wane. In fact, no sensible trip is made upon the sea from mid-November through mid-March. Note the various ways in which Paul tries to use his influence to the best outcome for himself and the 275 other passengers onboard:

1. Paul tries to save the ship from disaster by *counsel* – 27:9-11. Unfortunately, the centurion rejects his judgment and follows the advice of the helmsman and owner. Later, Paul upbraids them for not listening to him (27:21).
2. Paul effectively saves all through *prayer* – 27:23-25. Luke notes that “*all hope that we would be saved was finally given up*” (27:20), all natural and human hope that is. Paul has apparently interceded for the safety of all through prayer (“*God has granted you all those who sail with you ...*” – 27:24).
3. Paul saves through his *insight* – 27:31. When the sailors tried to abandon ship under false pretences, Paul alerted the centurion. Without the experience of these men to guide the vessel to a “crash landing,” the others would be helpless.
4. Paul inspires through *encouragement* – 27:33-34. The passengers and crew had been so consumed with fighting the storm and likely with anxiety at the prospect of being lost that they had not eaten for two weeks. He encourages them to eat and thus prepare themselves for the rigors to come. Note the leadership ability of one who trusts in God and who has solid judgment that comes from godly principles. Though a prisoner, Paul is the leader and sustainer of these men.
5. Paul leads by *example* – 27:35-36. Taking one’s own advice offered to others is often hard to do. But Paul gives thanks and eats himself, thus encouraging the rest to do likewise.
6. Finally, Paul saves all the prisoners by his *character* – 27:42-43. Rather than endanger their own lives by allowing prisoners to escape, the soldiers planned to kill Paul and the others. Julius intercedes because he has regard for Paul.

2. Shipwreck on Malta – Acts 28:1-10

- A. What is the likelihood that 276 people could suffer shipwreck on a reef and all make it to land safely? But the One who gave the prophecy is Himself the One who has the power to direct all things. Jesus has already demonstrated power over storms and other physical laws that govern this world.
- B. Two particular anecdotes from the winter spent on Malta are related by Luke:
 1. Paul is bitten by a viper but does not die – 28:3-6. Again, the fickleness of the superstitious is seen, though this time, unlike at Lystra, the end result is favorable to Paul. When he is first bitten, the people assume Paul is a murderer because he survived the shipwreck only to be poisoned by a serpent. When Paul does not even swell from the bite, however, they change their minds and consider him to be a god.

2. Paul heals the father of their host, Publius – 28:7-9. This news spreads among the Maltese and soon others were coming to Paul for healing.
3. Once again, Paul's influence is a blessing to his companions, for the islanders, who were grateful for all Paul had done for them, showered them with gifts at their departure – 28:10.

3. Paul's Imprisonment at Rome – 28:11-31

- A. Paul's preliminary address to Jewish leaders in Rome – 28:17-22. Paul seems to have expected the Jews in Palestine to have informed the Jews in Rome of Paul's impending arrival. However, as Paul reviews the events, the Jews say they have no knowledge of him – though "*concerning this sect, we know that it is spoken against everywhere*" (28:22). Having someone of Paul's Jewish stature who has converted to Christianity piques their interest and they wish to hear more.
- B. The day-long debate – 28:23-29. As he had done so many times before in other places, Paul appealed to the Scriptures to prove that Jesus was the Messiah. And as before, true to form, some are persuaded and some disbelieve. Paul dismisses the Jews with the warning of Isaiah concerning those who will not see or hear.
- C. During Paul's two years of imprisonment in Rome, he writes Ephesians, Philippians, Colossians and Philemon. Though his physical freedom has been taken away, he remains hopeful that the Lord will use his life and influence to further the kingdom – by imprisonment, life or even death. This is not the trip to Rome envisioned by Paul, but God's ways do not always coincide with man's ways. During his incarceration, kings, governors, centurions, and even the Emperor (we presume) hear the gospel. Lives are saved from shipwreck; the gospel comes to Malta; epistles are written which still benefit God's people today. God's power combined with our submission can make great things happen out of the worst of situations.