



Teaching Acts

Book theme is: How God Started the Church.

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that “[the perfect word of God](#)” is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: “[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)”. The true definition of the word “dividing” is: *'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'*. However, while most people understand that *'there is one interpretation but many applications of the word of God'*, they fail to separate the procedures of each. And, as a result, they fail to separate the *'one interpretation of the word of God'* from the *'many applications of the word of God'*. This leads to many errors which people blame on “[the perfect word of God](#)” instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark (“[jot and tittle](#)”) of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand “[the word of God](#)”, instead of using God's way.

In [Isaiah 55:8-9](#) we read: “[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)”. Thus, God warns us that our ways are wrong and that using God's “[way](#)” produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: “[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)”. Therefore, we can not properly understand the spiritual “[word of God](#)” using man's way. We must use God's way to understand God's preserved “[word of God](#)”. And, the basics of God's way is to understand His preserved “[word of God](#)” is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and

no conflicts.

Interpretive Study of Acts - Summary:

Book theme is: How God Started the Church.

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

within this Bible book, we are told that an "evil spirit" ('[devil](#)') called the Son of God "Jesus" and not "Lord Jesus". An "evil spirit" will not recognize the Son of God as "Lord" until it has to. When this "evil spirit" identified the Son of God as just "Jesus" (not as "Lord Jesus") it was denying His Lordship just like the "vagabond Jews", of [Acts 19](#) did. (The "vagabond Jews" were cursed like Cain was cursed.) Most people who use the name of "Jesus" while denying His Lordship don't realize that they are acting like an "evil spirit" ('[devil](#)') even if they are saved. Please consider that the Book of Acts uses "Saviour" only twice but uses "Lord" 110 times in 102 verses. The main theme of this book is not about "Jesus" being our "Saviour" but His being "Lord".

In our opening chapter, the chapter theme is '[The Ascension](#)'. In this chapter, Luke writes why he wrote this book and then, quickly, starts writing about the return of "Lord Jesus Christ" to Heaven. However, before His Ascension, "Lord Jesus Christ" instructs His disciples. First, He tells them that each and every one of them personally "shall be baptized with the Holy Ghost not many days hence". He also tells them to "wait" for that to occur, but Peter leads them into a wrong action before that.

The disciples asked Him about His "restoring again the kingdom to Israel" and He replies with "It is not for you to know the times or the seasons, which the Father hath put in his own power". This is one of the most ignored truths in the Bible with lots of '[prophecy preachers](#)' and people wanting to know about unfulfilled prophecies. They want to know what God the Father deliberately hid.

The disciples wanted to know when they would be given their promised positions ruling and, instead, "Lord Jesus Christ" gave them the '[Great Commission](#)' and then He ascended. They returned to the upper room and were praying for several days. That is when Peter tried to lead the church into ordaining a replacement for Judas Iscariot. However, that type of appointment was something that God "hath put in his own power", and God ignored their ordination.

In Chapter Two, the chapter theme is '[Pentecost](#)'. In this chapter, we read that this report was added to the report of the prior chapter. There we read that they were "they were all with one accord in one place" as they prayed and that was critical to God displaying His power. In addition, this was the birth of the church ('[when the spiritual life was brought out into the world](#)'). As explained in the Gospel accounts, the spiritual conception of the church ('[start of spiritual life](#)') was in the Gospel times. "Jesus" said, in [Matthew 11:13](#) and [Luke 16:16](#), "For all the prophets and the law prophesied until John". (That means that the Old Testament ended with the death of John the Baptist).

When these people made a profession, they were "baptized" and joined the church. They did this in spite of the threat from the Jewish religious leaders to beat anyone who joined the church and to kick them out of the Temple. The Jewish religious leaders taught the Jews that they would go to Hell if kicked out of the Temple. Thus, they acted in the face of spiritual, physical and social ostracization.

Our chapter ends with "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people". That is, they became a true spiritual family and treated each other with God's "Love". And, as a result of their attitudes and actions, our final sentence tells us "And the Lord added to the church daily such as should be saved".

In Chapter Three, the chapter theme is '[Peter and John preach in the Temple](#)'. Our chapter starts with the word "Now", which means '[After you understand what came before](#)'. (Please read the prior paragraphs for that summary.) By comparing those two chapters, we see the difference between when we act on our own and when we let God direct us and work through our life. And, that is the main doctrine which we are to understand before we consider this chapter because, in this chapter, we read an account of Peter and John letting God direct them and work through their lives. The result was another demonstration of God's power. In the first few sentences we read the report of what Peter and John did. In the remainder of the chapter, we read a summary of Peter's message to the gathered Jews.

In Chapter Four, the chapter theme is '[The Reaction to the Gospel Being Given](#)'. In this chapter, we read about the reactions to the miracle and preaching of the Gospel as reported in the prior chapter. In these chapters, we see an escalating fight between the religious leaders, who represent Satan, and the apostles, who represent God. First, the religious leaders arrested Peter and John. Then, they commanded them to not preach in the name of "Jesus". Next, they threatened them if they preached the Gospel again, and then they let them go. The religious leaders wanted to do more to the apostles, but were afraid that the common Jew would stone them if they did because the apostles did a miracle which obviously required the power of God. There were too many witnesses, to the miracle, for them to get away with telling lies about it. And, while the religious leaders reacted badly, the church ended up praising God for the miracle and the people saved.

In Chapter Five, the chapter theme is '[God's test](#)'. In this chapter, we read that Ananias and Sapphira lied to God's "Holy Ghost" and were killed for it. In the prior chapter, we read that people like Barnabas sold what they owned, like land, and gave money to the apostles for the care of the poor in the church. And, they were praised for doing that. Then, Ananias and Sapphira wanted the praise, but did not completely trust God to provide all of their needs. So, they sold their land, gave only part of what they received from the sale, and claimed that they gave it all. Their lying was an attempt by Satan to introduce corruption into the church. Since the church is the "body of Christ", that was the equivalent of someone deliberately putting cancer into another person's body. Both are forms of aggressive corruption which try to kill the host.

In addition to the account of Ananias and Sapphira, our chapter tells us about God using the apostles to do multiple miracles. And, word spread through Jerusalem and even beyond the city so that people were bring in sick and others possessed by devils hoping that the shadow, as apostles walked down the street, would heal. In retaliation, Satan had the Jewish religious leaders arrest the apostles and put them in prison over night. Then, in the morning, they waited until the full senate, over seventy men, were assembled to call for the apostles to be brought from prison. The whole show was to intimidate the apostles with the might of the assembled Jewish government. However, they were not in prison and were not intimidated. "The angel of the Lord" had freed them from prison and told them to go and teach in the Temple. Thus, the apostles were not intimidated and, instead, preached the gospel to the assembled Jewish government. That resulted in the Jewish leaders wanting to murder all of the apostles. But, they were warned against that because they might end up fighting against God. So, the government beat them and let them go. The apostles praised God for being allowed to suffer for the name of "Jesus" and kept preaching the Gospel. Thus, we see the ongoing and escalating war between Satan and God with each using men as their proxies.

In Chapter Six, the chapter theme is '[Creation of the office of deacon](#)'. In the prior chapter, we read that Satan tried to use the Jewish government to intimidate to apostles. That failed. So now, in this chapter, we read that he is introducing problems into the church. Satan causes a dispute between the Jews who

lived in Jerusalem and Judaea against the saved Jews from other lands. The dispute is over providing for the physical needs of people in the church. As a result, the church created the office of deacon to handle physical needs within the church. And, over time, Satan has used this office to cause further disputes by convincing some people that the deacon can dictate spiritual matters to the preacher. In this chapter, we read about a very clear division of labor. The preachers are to deal with spiritual matters and the deacons are to deal with physical matters.

In Chapter Seven, the chapter theme is '[Stephen's Message](#)'. In this chapter, we read that the high priest asking a question based upon the lies reported in the prior chapter. It ends with the murder of Stephen. In between is the report of the message preached by Stephen. Instead of answering the lies from the "false witnesses", Stephen preached a message to convict the Jewish Council of their own sin. As a result, they murder Stephen instead of truly Biblically "repenting".

We read Stephen's message starting in the second sentence. He starts with the time when Abraham was in his home city and culture. That's when the Bible tells us that Abraham worshipped idols. When he obeyed God and left that culture and the worship of idols to worship and serve the true God, Abraham was saved.

Next, Stephen spoke of the promises and prophecies given to Abraham, which Abraham believed and used as a basis to serve God even though he did not receive the promises in his lifetime. In addition, Abraham passed his faith to Isaac and Jacob. But the children of Jacob, the "patriarchs" were "moved with envy" and "sold Joseph into Egypt". Thus we see the difference in attitudes and actions with Stephen continuing with how God blessed "Joseph" because of his faith and obedience.

Next, Stephen tells how the Jews ended up in Egypt, just like God prophesied to Abraham. After that, Stephen moved onto the birth of Moses and how he was trained to be the next Pharaoh. However, Moses chose to protect his brethren and murdered an Egyptian who was abusing Jew. As Stephen said: "For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not". And this is true all throughout history. God will reveal something to a man of God which other children of God do not understand.

Stephen goes on and explains how Moses fled to the land of Madian and was there forty years before he saw the burning bush. That is when he received a personal call from God, Who said to him, "I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob". When he heard that, Moses responded properly and God told him: "And now come, I will send thee into Egypt".

From this history, Stephen tells them that God made Moses, whom the Jews had rejected, "to be a ruler and deliverer" for the Jews. This, of course, is in preparation of him telling them that they had rejected "Jesus", and God the Father made "Jesus" "to be a ruler and deliverer" for the Jews. And, when they still tried to worship false gods and refused to obey God, He spent forty years destroying that generation and took the next generation into the "Promised Land". Thus, we see that God will judge, and even kill, His children who refuse to obey. If this generation refuses to obey, God will give t6he promises to the next generation.

Stephen next reminded them of a well known prophecy of: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear". The Jews all understood that the prophecy would be fulfilled by "Christ". However, the religious leaders that he was preaching to were like the generation which God destroyed because they refused to obey and serve. They, foolishly, believed that God had to bless them regardless of how they lived.

Stephen then reminded them that Joshua (whom he calls "Jesus") led the Jews into the "Promised Land". Stephen skips over several generations to continue with king David. And, even though king David found favor with God, he was not allowed to build the Temple but his son Solomon built it. With that, Stephen quotes scripture to say that God is not limited to a physical building and can deal with people

outside of the building. This directly points out the error which they taught all of the Jews. They claimed that God could only be reached in the Temple building and if they prevented someone from worshipping God in that building, the person would go to Hell. Thereby, they claimed that they, and not God, determined who went to Heaven and who went to Hell. Of course, many so-called Christian religions also make the same claim today.

Now, the Jewish Council listened to his message of their history with no objection. However, in the next sentence ([Acts 7:51](#)), Stephen applies the lessons from that history to the Jewish Council which he is preaching to. This is where he says: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it". Very clearly, Stephen told them that they had "betrayed and murdered the Just One". This, of course, was a reference to "Jesus", Who was God's "Christ" ("the Just One").

Now, everyone on the Jewish Council knew their scripture well enough to understand his accusation. And, if anyone doubts that, just read the next sentence which says: "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth". Then they "cast him out of the city, and stoned him". They would not have reacted this way unless they truly understood what they were accused of and refused to accept the accusation. They decided to murder the messenger instead of accepting that the message was from God and that they needed to truly Biblically "repent". And, a major part of why they reacted this way was because they were led by Sadducees, which deny the resurrection and, as a result, also deny judgment by God after physical death. You can justify anything, including murder, if you are positive that you will not suffer the consequences of your actions.

Our chapter ends with Stephen "calling upon God, and saying, Lord Jesus, receive my spirit". He also said: "Lord, lay not this sin to their charge". And, finally, we are told that "And when he had said this, he fell asleep". Even though stoning can be a painful way to die, Stephen did not suffer in his death.

Please be sure to see the Detailed Notes for all of the scriptural references in this chapter and for more details than what are presented in this summary.

[Acts 8](#) starts with the scattering of the church due to the persecution that came after Stephen was martyred. As section of this scattering, we have this verse. In [Acts 1:8](#) "Jesus" instructed "ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost section of the earth". They had testified in "Jerusalem", as has been reported between [1:8](#) and now. Now the church members will testify in all "Judaea", by being scattered, and "Philip" will testify in "Samaria". The rest of Acts tell of testimony "unto the uttermost section of the earth".

Our second sentence tells us "at that time there was a great persecution against the church which was at Jerusalem". Then it tells us about the deacon named Philip, not the apostle, who was also "an evangelist", taking "the word of God" to half Jews. First, he "went down to the city of Samaria, and preached Christ unto them". However, the Samaritans did not get saved until Peter and John went there and laid hands on them. ("Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them".) God always works through His authority structure and "Jesus" had given the apostles the authority of ambassadors ("Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." [Matthew 16:19](#); [Matthew 18:18](#)). God did not give anyone else the authority to open the door of salvation for non-Jews.

We also read that Philip also dealt with the "Ethiopian eunuch". He was also a half-Jew. Reportedly, when the "queen of the south" visited Solomon, she went home pregnant, which is why there were half-Jews in Ethiopia. But, since this was after Peter and John opened the door for half-Jews to be saved, the "Ethiopian eunuch" was saved with the preaching of Philip "the evangelist".

Now, the above paragraph gives us a summary of our chapter but we also need to consider how this chapter fits within the overall report of this Bible book.

Returning to the start of our chapter, we read that "there was a great persecution against the church which was at Jerusalem". Before returning to Heaven, our "Lord Jesus Christ" had commanded them to take the Gospel "unto the uttermost part of the earth". But they were staying in Jerusalem and only giving the Gospel to the Jews. And, when God brought "a great persecution against the church", in order to scatter them and get the Gospel to more than the Jews, we are told "and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles". The apostles were the preachers, but they stayed where they were at while the regular church members scattered and obeyed our "Lord Jesus Christ". The first chapters told us about multiple thousands being saved but we no longer have reports like that. Instead, we read about persecution and then starvation of the Jews in Jerusalem. This chapter tells about the salvation of half-Jews, but the church leaders had a fit when God used Peter to lead a Gentile to salvation. And, when the church members went to Antioch, they obeyed the commandments from their church leaders and were "preaching the word to none but unto the Jews only". However, the Jews in that city were married to Gentiles and, as a result, Gentiles were saved also.

So, this chapter is telling us about the effort of the non-preacher named Philip. The end of this chapter and our next chapter tell us about God working through Peter. Then Chapter Ten tells us about Peter opening the door for Gentiles to receive the Gospel, but God had to force that action and the leaders of the Jerusalem Church had a fit with Peter for doing what the "Lord Jesus Christ" had commanded. This is when the account turns to report what the non-preachers were doing in Antioch. At the same time, God removed His blessings from the Jerusalem Church and some of the people started to starve. That is why Chapter Eleven ends with: "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul".

Further chapters tell us more about God punishing the Jerusalem Church. We learn the reason in [Acts 15:1](#), where we read: "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved". They were preaching a '*works salvation*'. We also read, in that chapter, about the Jerusalem church debating the doctrine of salvation and deciding that Paul and Barnabas should take the Gospel to the Gentiles while they took it to the Jews. But, what they did not say, at that time, is that they would keep preaching a '*works salvation*' to the Jews. And, they kept being punished by God while Paul's ministry was blessed.

Eventually, Paul brought money for the relief of the saved Jews in Jerusalem, but those same Jews believed lies told by others about Paul. and, instead of investigating what Paul actually preached, they said: "And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law" ([Acts 21:20](#)). And, their conclusion was: "the multitude must needs come together: for they will hear that thou art come" ([Acts 21:22](#)). That is, they were more concerned with appeasing church members who were "zealous" of doctrinal error (keeping Jewish religious traditions which God had replaced with the New Testament) instead of finding doctrinal truth from God and correcting the doctrinal error. After this, we read about Paul being arrested for trying to satisfy the religious bigots. And, his being sent to Rome where he preached to a couple of kings, other Jewish religious leaders and others along with writing the prison epistles. And, after his head was cut off, God sent in the Roman Army to tear down the Temple so that saved Jews could no longer keep religious traditions which required the Temple. And, God killed or scattered the members of that church, effectively scattering it.

The point, which I am making, is one that I have never heard preached. The mother church, which probably had 20,000 members at one time, was completely destroyed by God because they refused to let God correct their wrong doctrine. God made it clear to them, several times, that '*works salvation*' and '*works sanctification*' (we are made holy by doing religious acts) were wrong doctrines. And, since God destroyed that church for holding onto doctrinal error, all other churches should expect the same. We hear of many large ministries in England and America which turned corrupt and were destroyed within a

generation of the main preacher dying. The point is that the people believed what the preacher preached but never transferred their authority figure to "the word of God" and to our "Lord Jesus Christ". Only He, and the written "word of God" never change and keep our doctrine the same. The Jerusalem church, and many others since then, have been destroyed for holding religious traditions and the opinions of preachers above the written "word of God".

In Chapter Nine, the chapter theme is '[Peace in the churches](#)'. In this chapter, we read that many people concentrate on the start of this chapter and the salvation of Saul. That is a very important account. But it is not all that is reported in this chapter. Our chapter also reports Peter visiting gatherings of saved people, which were outside of Jerusalem, and doing miracles. He brought them peace and the blessings of God. In addition, the salvation of Saul also brought peace to the saved. So the real theme, which is throughout the chapter, is peace and blessings given to saved people because they took the Gospel beyond Jerusalem. These saved people were blessed for their obedience to our "Lord Jesus Christ".

"Lord" occurs by itself 12 times in this chapter and once as "Lord Jesus". "Jesus" occurs by itself 3 times in this chapter and once as "Lord Jesus" and once as "Jesus Christ". "Christ" occurs by itself 2 times in this chapter and once as "Jesus Christ". These numbers should make it obvious that this chapter deals with each of the roles of the Son of God, and touches on two combinations of roles, but is mainly concerned with God the Son's role as "Lord". About 2/3 of the chapter is about the conversion of Paul and the last 1/3 is about further activities of Peter.

In Chapter Ten, the chapter theme is '[The Salvation of Gentiles](#)'. In this chapter, we read that this entire chapter is about the salvation of the household of Cornelius. In [Acts 1:8](#), "Lord Jesus Christ" had commanded the church to each personally ("ye") "be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth". Starting in [Acts 2](#), we have the account of Pentecost and the salvation of thousands of Jews in Jerusalem. But they did not go out of the city. So, in [Acts 5](#), we read that the apostles were beat because they preached the Gospel. Then in [Acts 6](#), we read about problems in the church and the decision to arrest Stephen. Then in [Acts 7](#), we read that Stephen was martyred. That resulted in the saved Jews going to Judaea and Samaria, as is reported in [Acts 8](#). Notice that it took a death before the church took the second step of the '[Great Commission](#)' and, even then, it was the non-preachers who took the Gospel to those areas. However, the result of them obeying the '[Great Commission](#)' was that the church had "rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" ([Acts 9:31](#)).

Now, in this chapter, we see our "Lord Jesus Christ" pretty much forcing Peter to take the Gospel to a Gentile named Cornelius along with his household. However, our next chapter tells us "they that were of the circumcision contended with (Peter), Saying, Thou wentest in to men uncircumcised, and didst eat with them". And we see these Jews continue to insist upon the false doctrine of works salvation claiming that people had to be circumcised in order to be saved. And, in spite of God repeatedly proving to them that their doctrine was wrong, they kept insisting on the wrong doctrine of works sanctification. That is, Jews could only be sanctified and blessed by God if they kept the Jewish religious traditions. And, it was these same saved Jews which caused Paul to be arrested and beheaded.

Notice that [Acts 11:26](#) tells us: "And the disciples were called Christians first in Antioch". Even though there were thousands of saved Jews in the Jerusalem Church, they were not "called Christians". And, [Acts 12:1-2](#) tells us: "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword". We no longer read about the Jerusalem Church winning souls and, after they had Paul arrested, God completely destroys the Jerusalem Church and all of the Jews who refused to let God correct their doctrinal error.

The lesson is simple and clear. God will bless those churches which are doing the '[Great Commission](#)'. However, God will also remove His blessings, and eventually destroy, any church which spreads doctrinal error and refuses to accept doctrinal correction from God.

Above is where this chapter fits within the over-all account of Acts.

In Chapter Eleven, the chapter theme is 'The "Lord" working to save Gentiles'. Our chapter starts with the account of "they that were of the circumcision contended with" Peter about breaking Jewish religious traditions. And, Peter answered that he did as the "Lord" commanded him and it was "Lord" Who saved the Gentiles. Peter then asked them: "what was I, that I could withstand God?" Unfortunately, these same saved Jews will continue their same wrong doctrine based upon Jewish religious traditions until God has to destroy the Jerusalem Church in order to kill off the doctrinal error.

After the report of that contention over religion, we have the report of people being saved in Antioch. The non-preachers were "scattered abroad upon the persecution that arose about Stephen". And, as their church commanded, they were "preaching the word to none but unto the Jews only". However, in Antioch, the Jews were married to Gentiles and the Gentiles were saved also. Thus, God had a mixed-race church and that church was the church which sent out Paul as their missionary. They were the church which, finally, did all of the '*Great Commission*'.

Please notice that God had to get the apostles beat and Stephen martyred before the church left Jerusalem and took the Gospel to the rest of Judaea and to Samaria. Then, God had to do the prior chapter in order to get Peter to take the Gospel to Gentiles. It is only after that that we read about Jews taking the Gospel into foreign countries. But, even then, they were "preaching the word to none but unto the Jews only". Thus, God had to work around the religious prejudices of His saved Jews.

In Chapter Twelve, the chapter theme is 'God supports right doctrine and punishes wrong doctrine'. In this chapter, we read that it is very easy to think the theme of this chapter is something other than what is reported above because most of the chapter is telling about Peter being imprisoned and then freed. However, the true chapter theme matches everything that the chapter speaks about and the end of this chapter tells us about God killing a king because he supported doctrinal error. In addition, "God is a Spirit" ([John 4:24](#)). Therefore, the primary message is spiritual and we must also consider how this chapter fits within the context of other chapters.

We saw God blessing the Jerusalem Church as they started out preaching the Gospel and winning souls. But when they refused to go beyond Jerusalem, God brought punishment. When they brought the Gospel the Judaea and Samaria, God blessed. But, when they stopped there, God gave Peter a vision ('message direct from God') and had Peter open the door of salvation to the Gentiles. Now, there were in the Jerusalem Church Jews who insisted that only Jews could be saved and that Jews had to keep the Jewish religious traditions which were added to God's law. They also insisted that Gentiles could not be saved and that they were to "preach the Gospel unto Jews only" ([Acts 11:19](#)). As a result of Peter taking the Gospel to Gentiles, and proving their doctrine wrong, those saved Jews chided Peter out. But, Peter responded with "what was I, that I could withstand God?". Therefore, they accepted what God had done through Peter but treated it as a one-time event and kept insisting on their doctrines that only Jews could be saved and that Jews had to keep the Jewish religious traditions which were added to God's law.

Now, we come to our current chapter and we read: "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword". Notice that the purpose of the king was spiritual because he acted "to vex certain of the church". And, we see God using a lost man to punish His church ("he killed James the brother of John with the sword") because they refused God's correction of their doctrine which denied salvation to Gentiles, even after God saved Gentiles. Next, we read: "And because he (king Herod) saw it pleased the Jews, he proceeded further to take Peter also". Only Peter had accepted God's doctrine of salvation being given to Gentiles. So, God sent His angel to do a miracle for Peter but God waited until certain of the church prayed all night and recognized that God could do what they could not do. The church members at the prayer meeting were, most likely, not the saved people who demanded that God submit to their doctrinal error. Therefore, what we have here is God punishing the Jerusalem Church for allowing doctrinal error to persist but God also blessed certain church members who truly submitted to God.

Now, that brings us to the end of our chapter where we read that God killed king Herod because he accepted when "the people gave a shout, saying, It is the voice of a god, and not of a man".

As shown in the paragraphs above, we have a spiritual theme running through this book with God blessing His people who truly believe and obey His doctrine and with God punishing anyone who opposes true spiritual doctrine. After this chapter, we don't read about God blessing the Jerusalem Church and using them to win souls. Instead, we read about their members starving and the church ignoring God's removal of blessings while they supported doctrinal error. Now, the Bible does not report it but history tells us that God sent the Roman Army in to tear down the Temple when His people kept insisting that saved Jews had to keep Jewish traditions. (People claimed that it was because of the general Jew but they had not changed in 400 years of Roman rule. No, what changed was the saved Jews refusing to let God change their doctrine.) And, history also leads us to believe that God killed or scattered all of the saved Jews who taught that doctrinal error.

The obvious spiritual lesson, which is ignored by saved religious people, is that the saved need to be sure that their doctrine matches the character of God and what "the word of God" teaches is spiritual truth.

In Chapter Thirteen, the chapter theme is '[The Start of the First Missionary Trip to Gentiles](#)'. This chapter is a report of ongoing incidents and the chapter itself provides the best flow of events where one incident leads to the next incident. Rather than providing a summary of this chapter, the notes on different sections of sentences in the chapter is the best summary. It is found in the more detailed Chapter Summary.

In Chapter Fourteen, the chapter theme is '[Finishing the First Missionary Trip to Gentiles](#)'. The prior chapter told us the start of this report and this chapter tells us the finish. An important point is that the missionaries reported back to the sending church as soon as they were able. They did not have world-wide communication, at that time, like we have today. Sending churches need to be supporting their missionaries with constant prayer, money, and other supports when possible. Missionaries need to be reporting to their sending churches on a regular basis. Everybody in the sending church knew Paul, Barnabas, and the rest of the missionary team. They were all church family. Today, most church members don't know how many missionaries their church supports much less know who they are and what problems that they face. Current missions programs emphasize sending a little support to many missionaries and relying on the Mission Board to check on doctrine and behavior of missionaries. The result is lots of '[moochenaries](#)', who claim to be missionaries but are not truly producing results. In addition, there have been several incidents where Mission Boards have demanded that missionaries support doctrinal error. Further, there have been unverified lies passed to pastors and churches which come from jealous missionaries about other missionaries. And, I write these three truths as a witness who has personally seen, and verified, each of these doctrinal errors. Each one of these things are results of the current popular way to support missions, which is different from what we read in this Bible book.

There is a very important lesson in this report about the first missionary trip. The missionary must be spiritually mature enough before going to the mission field or they will fail and take others down with them. John Mark went on this first trip but went home early because of spiritual immaturity. When it came time for the second missionary trip, Barnabas insisted on taking him and Paul refused. The two split and went separate ways and we never read about Barnabas again. So, John Mark's spiritual immaturity messed up his uncle Barnabas also. At the same time, we read that devil-motivated Jews pursued Paul and Barnabas and caused them to be run out of several cities until they had Paul stoned in one and had his body put in the city dump. A missionary must be able to adapt to different cultures and to suffer any physical hardship including torture and death.

In Chapter Fifteen, the chapter theme is '[Devil Motivated Contention](#)'. The prior two chapters told us about the first missionary trip and ended with Paul and Barnabas home and safe. They had been persecuted, Paul had been stoned and left for dead, and they had suffered many physical hardships. Yet, they had triumphed spiritually and started many churches.

Since Satan could not stop them from doing God's will and taking the Gospel to the Gentiles, his next action is to introduce corruption into the doctrine of the Gospel. Specifically, Satan had saved religious men spreading the claim that circumcision is required for salvation. That is a doctrine of '*works salvation*' and even today we are still fighting that heresy. In addition, Satan had saved religious men spreading the claim that keeping Jewish religious traditions was required for sanctification and blessings from God. That is a doctrine of '*works sanctification*' and we have several religions claiming their own form of '*works sanctification*' today.

Please note, these people were highly influential in the Jewish religion before they were saved and, apparently, retained their influence after being saved even though they were spiritual "babes". When God used Peter to lead the household of Cornelius to salvation ([10](#)), they gave Peter a hard time and expected him to fight God and make God accept their religious beliefs. In addition, at that time, they were shown, by God, that their religious traditions were replaced, in the new Testament, by God. Yet they persisted in their doctrine even after God proved it wrong.

These people persisted until God had the Temple torn down so that they could not keep the Jewish religious traditions which required sacrifice. God also destroyed the Jerusalem Church by scattering, or killing, everyone who clung to this doctrinal error.

What we see here are very selfish, and spiritually immature, people who claimed to be leaders in the church because of religious credentials and not based upon evidence of God leading them. They were more interested in their position among men than what was best for the church or how they were supposed to be serving God. Realize that, from this point forward, instead of winning souls themselves, or starting their own churches, they wanted to take over the churches which Paul started. That attitude is what we need to beware of.

They kept demanding that the church compromise doctrine to accommodate their doctrinal error instead of the preachers (apostles) correcting their doctrinal error. They persisted until they destroyed the church and the preachers (apostles) can be blamed for not correcting them. [Titus 3:10-11](#) says: "A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself". The church was destroyed because they did not do this. Again, [2Thessalonians 3:14-15](#) says: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother". Again, they failed to do this and allowed their church to be destroyed.

In Chapter Sixteen, the chapter theme is '[The Start of the Second Mission Trip](#)'. This chapter is a report of ongoing incidents and the chapter itself provides the best flow of events where one incident leads to the next incident. Rather than providing a summary of this chapter, the notes on different sections of sentences in the chapter is the best summary. It is found in the more detailed Chapter Summary.

In Chapter Seventeen, the chapter theme is '[Continuing the Second Mission Trip](#)'. This chapter is a report of ongoing incidents and the chapter itself provides the best flow of events where one incident leads to the next incident. Rather than providing a summary of this chapter, the notes on different sections of sentences in the chapter is the best summary. It is found in the more detailed Chapter Summary.

In Chapter Eighteen, the chapter theme is '[Paul establishes the church in Corinth](#)'. In [Acts 17](#) Paul had been run out of Thessalonica ([Acts 17:5-9](#)) by "the Jews which believed not". Paul and others then went to Berea ([Acts 17:10](#)) but "the Jews which believed not" followed Paul there and again got him run out of town. However, Paul left others to start a church and moved on to Athens alone. There many treated the [gospel](#) as an '*intellectual philosophy*' and put it below the thinking of humans. Paul then left Athens and came to Corinth ([Acts 18:1-2](#)) and found Jews ("[and] Priscilla") who had the same occupation ("tentmakers") as Paul and they befriended Paul. It should be noted here that Paul, and others of his missionary team, worked jobs and were not "full time missionaries" relying solely upon support from sending churches. Yes, there are places where missionaries can't get a local job and, therefore, must

have some other financial support. However, the current belief that only full time preachers and their families can be missionaries does not match what we find here in the Bible.

In this chapter we see Paul visiting several other cities and starting churches. We also see our "Lord Jesus Christ" protecting him. Therefore, the unbelieving Jews attacked the new believers. We are also introduced to Aquila and his wife Priscilla, who helped Paul and traveled with him as far as Ephesus. Paul left them there and when Apollos went to Ephesus and preached "the baptism of John". Then Aquila and Priscilla "took him unto them, and expounded unto him the way of God more perfectly".

In Chapter Nineteen, the chapter theme is '[Paul's ministry at Ephesus and in Asia](#)'. This chapter is a report of ongoing incidents and the chapter itself provides the best flow of events where one incident leads to the next incident. Rather than providing a summary of this chapter, the notes on different sections of sentences in the chapter is the best summary. It is found in the more detailed Chapter Summary.

In Chapter Twenty, the chapter theme is '[The End of Paul's Mission Trips](#)'. This chapter is a report of ongoing incidents and the chapter itself provides the best flow of events where one incident leads to the next incident. Rather than providing a summary of this chapter, the notes on different sections of sentences in the chapter is the best summary. It is found in the more detailed Chapter Summary.

In Chapter Twenty One, the chapter theme is '[Paul arrives at Jerusalem](#)'. This chapter is a report of ongoing incidents and the chapter itself provides the best flow of events where one incident leads to the next incident. Rather than providing a summary of this chapter, the notes on different sections of sentences in the chapter is the best summary. It is found in the more detailed Chapter Summary.

In Chapter Twenty Two, the chapter theme is '[Paul gives his testimony of salvation to the Jews](#)'. Our chapter starts with Paul speaking to the Jews. He starts by telling them where he was from and that he was as zealous of the law as any of them were at that time. He tells them that he "persecuted this way unto the death, binding and delivering into prisons both men and women" and that he dragged them to Jerusalem to be punished. However, while on the way to Damascus, a light came to him from God and told him he was doing wrong. And, God told him "I am Jesus of Nazareth, whom thou persecutest". Further, he was blinded by the light. Then, while praying in Damascus, as man was sent to restore his sight and he was commanded to be a messenger for God. After that, he returned to Jerusalem and, while praying in the Temple, was told to go to the Gentiles.

The response of the Jews was to demand Paul's death. The "chief captain" was going to have Paul scourged until Paul told him that he was a Roman citizen. Therefore, the "chief captain" took him into the "castle" and, in the morning, demanded that the Jewish religious leaders come to the "castle" and explain the tumult.

In this chapter, Paul tells his conversion experience from [Acts 9](#). Please also see notes on verses related to Paul's conversion in [Acts 9](#). Some people preach on the differences between the three reciting of Paul's conversion, but they are not relevant to this study. Basically, what Paul reported was his agreeing to obey on a personal basis. In the three reports, we read the same message, but different facts are emphasized based upon the circumstances that Paul found himself in and the type of audience that he was addressing. As seen throughout Acts and Paul's writings, he believed in obeying his personal "Lord" without question or objection.

[Acts 21](#) tells of Paul going to Jerusalem and reporting to the church there all that the "Lord" had done. (Please see the note for [Acts 21:20](#) about that incident.) The church leaders were more concerned about their own problem and demanded that Paul go to the Temple and do a religious ceremony in order to satisfy the religious demands of spiritually immature members. They should have taught those members what the "Lord" had proved was His will and told them to grow up, but they compromised instead. As Paul was obeying their command, [Acts 21:27](#) tells us "and when the seven days were almost

ended, the Jews which were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands on him,". There is reason to believe that Paul was there only at the command of the elders of the Jerusalem church, but we can't know for sure. We do know that shortly after this God brought judgment upon all of Jerusalem, including this church.

Regardless of that, when these religious fanatical Jews started a riot with their lies, God sent word to the local authorities ([Acts 21:31](#)) "Who immediately took soldiers and centurions, and ran down unto them". Like most authorities, they sought to end the problem as quickly as possible by arresting Paul ([Acts 21:33](#)) but then they tried to find out what happened. When the local authorities couldn't calm things down ([Acts 21:34-37](#)) Paul got permission to speak and God calmed the crowd down long enough to hear Paul's testimony ([Acts 21:40; Acts 22:22](#)). When Paul's testimony used the word of God to prove that their religious doctrine was in error, these people refused to submit to the "Lord" and starting rioting again.

While we can see their error by '*hindsight*', we can also see many people making the same error today. When they stand and before God in judgment and God brings this incident up, it will be impossible for these people to claim that God never told them the truth of how to be saved. They will not be able to deny that they personally rejected God's truth in favor of man's religion. Unfortunately, many people today will have the same truth proven against them by God. What's worse is that many of God's children are committing this same error even while they have the Spirit of God to show them the truth.

In this chapter, we read Paul's testimony that was given to this riotous crowd of Jewish religious fanatics. He started out by letting them know that he was like them by speaking "unto them in the Hebrew tongue" ([Acts 21:40](#)) and calling them "Men, brethren, and fathers" ([Acts 22:1](#)) and claiming to be "a Jew, born in Tarsus, a city in Cilicia" ([Acts 22:3](#)) and claiming the best religious education "yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers," ([Acts 22:3](#)) and claiming to be a like fanatic "was zealous toward God, as ye all are this day. and I persecuted this way unto the death, binding and delivering into prisons both men and women" ([Acts 22:3-4](#)) and claiming the most accepted legal witness "As also the high priest doth bear me witness, and all the estate of the elders" ([Acts 22:5](#)) and claiming legal documentation to verify his claims "from whom also I received letters unto the brethren" ([Acts 22:5](#)).

With all of these credentials, they would have a hard time refusing to listen, once they heard Paul's credentials. God made then shut up and calm down long enough to decide Paul was their kind of religious hero and they became quiet and listened to him. That's when Paul's testimony changed from the direction they expected it to go and Paul essentially proved that the "Lord" demanded different actions than what their religion expected. In [Acts 22:6-7](#) Paul told of the kind of miracle and '*vision*' that they were all familiar with. Therefore, they should have accepted Paul's word that he was obeying God. However, like all fanatics, they insisted that someone can only obey God if they do what the fanatic demands.

Returning to our account, Paul related a miracle and '*vision*' is a way well understood by these fanatical religious Jews. [1Corinthians 1:22](#) tells us "For the Jews require a sign, and the Greeks seek after wisdom". We don't seek the same type of **proof** as the Jews seek because we are "Greeks". However, God did give these Jews the type of proof that they sought. Where Paul reacted properly to God's proof, these fanatical religious Jews rejected God's proof. Thereby, they proved to be like all that killed their own prophets and the Son of God. They deliberately rejected what they were proved to be a Word from God in favor of their religious beliefs.

Unfortunately, there are many religious people who do the same today. More than once I have shown people many verses which prove their religious doctrine to be wrong and show them the correct doctrine and show them the advantages of the correct doctrine. While they can not dispute all of the proof that I show them, many have told me that what I showed was the "meat" and most people could only handle "milk" so God wanted them to continue teaching error that was accepted by "milk" loving

immature "Christians" ([1Corinthians 3:1-9](#)). That's what these people did here and they brought great judgment from the "Lord" upon themselves, their children and all that were in their '*ministry*'.

In Chapter Twenty Three, the chapter theme is '*Paul is judged by the Jewish Council for the last time*'. In further chapters, the Jewish Council speaks to Festus, but they are no longer doing the judging.

In the prior chapter, the Jews from Asia stirred up the city with lies about Paul. As already explained, they were proxies for devils. However, Paul was God's proxies in the spiritual war between God and devils. God is letting the devils do their best to destroy Paul while God protects Paul until God is ready to take him to Heaven. God said that Paul would testify to kings, and he has yet to do that. Paul will do so because of this fight. In addition, Paul will write the '*prison epistles*'. So, God is protecting Paul because he has things which He wants Paul to do before he dies. God is also protecting Paul to prove the everyone that He is more powerful than all of the devils combined.

That is what is going on spiritually throughout the rest of this Bible book. Physically, we have more details in this chapter and the following chapters.

In the last sentence of the prior chapter, we read that "the chief captain...commanded the chief priests and all their council to appear, and brought Paul down, and set him before them". The first thing that happened is that "high priest Ananias commanded them that stood by him to smite him on the mouth". He did this because Paul spoke one sentence of truth. With that, it was made clear that the Jewish religious leaders would not listen to the truth. So, we read next, "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question". The Jewish religious leaders broke into a violent disagreement and the "chief captain" ordered his men to remove Paul and dismissed the Jewish religious leaders. Later, in [Acts 24:7-8](#), when the Jewish religious leaders were testifying to Festus, they claimed "the chief captain Lysias came upon us, and with great violence took him away out of our hands". Like all political liars, he refused to acknowledge that they had turned violent first and it was only possible for "the chief captain" to protect Paul, who was under his protection, with "great violence". They caused that reaction and then blamed the authority for the reaction which they caused.

After that, Felix dismissed the Jewish religious leaders and kept Paul a prisoner for two years because he "hoped also that money should have been given him of Paul, that he might loose him".

The account continues in the next chapter.

In Chapter Twenty Four, the chapter theme is '*Paul's judgment by Felix*'. This chapter is a report of ongoing incidents and the chapter itself provides the best flow of events where one incident leads to the next incident. Rather than providing a summary of this chapter, the notes on different sections of sentences in the chapter is the best summary. It is found in the more detailed Chapter Summary.

In Chapter Twenty Five, the chapter theme is '*Paul stands at Caesar's judgment*'. Our prior chapter ended with Porcius Festus taking over as governor and Felix leaving Paul bound. "Then the high priest and the chief of the Jews informed (Festus) against Paul, and besought him, And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him". At first, Festus said that Paul would be kept at Caesarea. But, later, "willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?" "Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest". Paul was getting tired of the local politics where he would never get an honest trial and never be set free.

After that, "king Agrippa and Bernice came unto Caesarea to salute Festus". Paul testified before king Agrippa, in the next chapter, because Festus had nothing to write to Caesar as to why Paul was arrested but the Jewish religious leaders kept demanding his death.

In Chapter Twenty Six, the chapter theme is '[Paul's Testimony to king Agrippa](#)'. Festus had set up king Agrippa many important people, with "great pomp", to hear Paul's defense against crimes that the Jewish religious leaders claimed he did. However, Paul was sensitive enough to the true spiritual purpose of the meeting to use his personal testimony to preach the Gospel. In the end, "Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad". And, "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian". The very last sentence of our chapter concludes with: "Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar". Even the lost political leaders understood that Paul had not violated any law of man. He was arrested because of a religious dispute between proxies of God and of Devils.

In Chapter Twenty Seven, the chapter theme is '[The attempt to go to Rome that ended at Melita](#)'. Since Paul had "appealed to Caesar", he had to be sent to Rome. The prior chapter told us what happened while the governor was waiting for a ship going that way so that he could send Paul. This chapter tells us what happened on the way and why they failed to reach Italy. The next chapter tells us what happened after they reached Italy.

In this chapter we see devils using things like storms to try and kill Paul, or at least prevent him from getting to Rome. But, our "Lord Jesus Christ" had prophesied that Paul would be a witness for Him in Rome and God protected Paul along the way. That included him prophesying what would happen to the ship on the journey. In addition it also included him shaking a poisonous snake off his hand into the fire and his being able to give the Gospel to more people. Thus, we see that Paul is continuing to be a witness for our "Lord Jesus Christ" and He, in return, protecting Paul from all that devils and men do until it is time for Paul to go to Heaven and receive his reward.

In Chapter Twenty Eight, the chapter theme is '[The End of the Testimony of Paul](#)'. Our chapter starts with the treatment of the people on the island where they had crashed the ship. The devils tried to kill Paul, one more time, with a venomous snake. But, Paul shook it off into the heat. And, after three months, they took a ship to Italy and finally to Rome. Our chapter does not tell us about Paul seeing Caesar, but history says that he was acquitted of charges. After that, he met with the local Jews and "some believed the things which were spoken, and some believed not". After that, Paul told the Jews: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it". With that said, Paul ministered as a free man. Luke does not tell us why Paul was killed and history is not clear. The only thing is that he was beheaded and most likely when the Roman government turned against true Christians.

Chapter 1 Summary:

The chapter theme: The Ascension

[Acts 1:1-9](#) tells us about the Ascension of our "Lord Jesus Christ". Just before He rose, he gave the 'Great Commission' ([Matthew 28:17-20](#); [Mark 16:14-20](#) and [Acts 1:4-8](#)). {Please see the Section called [Appearances of Jesus Christ After the Resurrection](#), in Doctrinal Study called [Gospel Time Sequences](#), and the Section called [Prophecies, Return of Jesus Christ to Heaven](#) in the [Significant Gospel Events Study](#), and the Section called [Prophecies Fulfilled](#) in the [Significant New Testament Events Study](#) about this event.} This section also tells us that "Lord Jesus Christ" is the true author of the New Testament by telling the writers what to write. He did this through God's "Holy Ghost". "Jesus" said that "He would build His church" ([Matthew 16:18](#)) and our opening sentences tell us that He did using men and God's "Holy Ghost".

[Acts 1:12-14](#) tells us that the disciples returned, and they had been told to and that there were others with them in the upper room, making is one hundred twenty people who were the human members at the start of the church. These sentences also told us that their main activity was prayer.

[Acts 1:15-26](#) tells us that Peter led the church to try and do what "the Father hath put in his own power". God did not immediately judge them and it appears that God ignored their activity, but this was the first step in this church supporting doctrinal error which eventually led to God destroying it. Please see the Detailed Notes for more on this truth.

[C1-S1](#) tells us that "Lord Jesus Christ" gave commandments before His Ascension.

- a. The phrases: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up" is a direct reference to the [Gospel of Luke](#). This tells us that Luke, "the beloved physician", and a Greek, wrote the both, that Gospel, and this book.
- b. The phrase "after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen" means: "“Lord Jesus Christ” used God’s “Holy Ghost” to tell the writers of the Epistles what to write. He used them, but “Lord Jesus Christ” wrote the Epistles’.
- c. The phrase "To whom also he shewed himself alive after his passion" means: "“Lord Jesus Christ” showed Himself to be physically alive after His death, burial and resurrection. He revealed Himself only to believers and to His physical “brethren””.
- d. The phrase "by many infallible proofs" means: 'There was absolutely no possible error in the many proofs that He was physically resurrected and alive'.
- e. The phrase "being seen of them forty days" means: 'Forty is used symbolically by God for judgment. The disciples had to pass the test and prove that they truly believed in the resurrected "Lord Jesus Christ" before they were officially made apostles'. We all must pass God's test before He gives us a new spiritual gift or new spiritual position.
- f. The phrase "and speaking of the things pertaining to the kingdom of God" means: The "kingdom of God" is: 'God's character in us'. It is the most important reason why God saves people during the 'Church Age'. Thus, our phrase is telling us that "Lord Jesus Christ" spent His remaining days instructing His disciples on the most important part of the Gospel that they were to pass onto newly saved people.
- g. The phrase "And, being assembled together with them" means: 'This is adding what He commanded them when He had "assembled together with them" for His Ascension'.
- h. The phrase "commanded them that they should not depart from Jerusalem" means: 'He commanded them to stay in the same place and not leave'.
- i. The phrase "but wait for the promise of the Father" means: 'He commanded them to wait'.
- j. The phrase "which, saith he, ye have heard of me" means: 'He reminded them of His promise'. We miss out on many blessings because we fail to remember the promises given to us.

C1-S2: "Lord Jesus Christ" explained why they were to "wait".

- a. The phrase "For John truly baptized with water" means: 'John the Baptist taught that life ("water") should lead to true repentance ("baptized") within the Old Testament religion'.
- b. The phrase "but ye shall be baptized with the Holy Ghost" means: 'Each and every one of them personally ("ye") would be identified with ("baptized") the indwelling "Holy Ghost", which was the promise of the New Testament'.
- c. The phrase "not many days hence" means: 'Wait for it'.

C1-S3: Tells us that the disciples were like people of today. They wanted to know what would happen in the future.

- a. The phrase "When they therefore were come together, they asked of him, saying" means: 'After "Lord Jesus" gathered them together for His Ascension, they asked about their own future and promised rewards'. As seen in the answer and the rest of the book, they had to work for their rewards. God's 'Law of Sowing and Reaping' is absolute. No one reaps spiritual rewards unless they sow work in God's fields first.
- b. The phrase "Lord, wilt thou at this time restore again the kingdom to Israel?" means: 'This was their question. They were promised rewards of ruling positions within His kingdom. Unfortunately, they had not done the work yet. They had been in training up until this point'.

C1-S4: This is probably the most ignored answer from "Jesus" in all of "the word of God". Many people have devoted their lives to arguing what they believe is the answer to what "It is not for you to know". Devoting your life to try to answer what "the Father hath put in his own power" is disobedience to this answer from "Jesus". **C1-S5:** Why they were to "wait".

- a. The phrase "But ye shall receive power" means: 'They could not do the job yet'. It is truly God Who does all spiritual work even though He works through His people. We can not do the spiritual work. Our work is to make ourselves fit vessels for His use. We are to pray, be holy, be righteous and similar things so that God can work through us.
- b. The phrase "after that the Holy Ghost is come upon you" means: 'It is God's indwelling Holy Ghost that enables Lord Jesus Christ to work in and through our lives'.

C1-S6: tells us His Ascension. **C1-S7:** tells us that God sent two angels to tell them to wake up and do what they were told to do. **C1-S8:** This is a prophecy by angels of the 'Second Coming'. Please see the Section called **Prophecies, Second Coming** in the **Significant Gospel Events Study** for links to pore prophecies of this future event. **C1-S9:** says that they did as they were told to do **C1-S10:** Names the eleven and says that they "abode in an upper room". **C1-S11:** tells us that the mother and physical "brethren" of "Jesus" also abode in the upper room. **C1-S12:** This sentence starts a report which goes through the end of the chapter. Here, we see that Peter was like most people and could not "wait" until they received God's "Holy Ghost". This same failure has caused many problems throughout church history.

- a. The phrase "And in those days Peter stood up in the midst of the disciples, and said" means: 'Peter got everyone involved'.
- b. The phrase "(the number of names together were about an hundred and twenty)" means: 'There were more than the eleven'. This is the number of people in the church at the start.
- c. The phrase "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus" means: 'This was Peter's message'. He encouraged them to do what God had reserved for Himself. He was saying that they had to appoint a replacement "apostle". "Jesus" prayed all night before appointing the twelve that God the Father told Him to appoint. That meant that God the Father chose Judas Iscariot and only God the Father could chose his replacement. And, further on, we are told that God the Father had "Lord Jesus Christ" appoint Paul to take the place of Judas Iscariot. No, stepping into what "the Father hath put in his own power" leads to disaster. God used this church to start Antioch and other churches. He corrected their doctrine three times. Then God destroyed this church when He had the

Temple torn down so that they could not keep the Jewish religious traditions. The Jerusalem Church preached a '*works salvation*' which claimed that you had to be circumcised in order to be saved. The Jerusalem Church preached a '*works sanctification*' and that you had to keep the Jewish religious traditions in order to be blessed and in order to receive everlasting rewards. In spite of the fact that the Jerusalem Church was the '*mother church*', God destroyed them for their refusal to let God correct their doctrine.

- d. Simply put, anyone who claims that they can step into the place that "the Father hath put in his own power" is leading people into destruction. And, any person or church that refuses to let God correct their doctrine is leading people into destruction. God allows them to seem to flourish in order to lead some to basic salvation and in order to test the spiritually mature. Your personal response to ongoing doctrinal error reveals your own true heart.

C1-S13: Tells us why Peter thought that Judas Iscariot had to be replaced. Peter's thinking was right about Judas being replaced but wrong in thinking that the church could, or should do that task. They thought that they left the choice to God when they told God to choose one of their two candidates. However, God's choice was not one of those two men. **C1-S14:** tells us that Peter talked about the suicide of Judas and said that he bought the field that his money was used to buy. Many people make the mistake of thinking that they are innocent if they do not directly do a wrong. However, God counts us guilty for even indirect involvement in a wrong. **C1-S15:** Tells us that all of the Jews knew about the actions of Judas Iscariot and called the field purchased with His money "The field of blood." What they did not realize is that God made sure that all of them knew this fact because God held each of them guilty of the blood of "Jesus". **C1-S16:** Tells us that Peter used scripture for the second reason why the place of Judas Iscariot, in the church, had to be taken by another. However, as already written, it was not their place to choose his replacement. And, what we see here, is something that happens often. Men with good intentions use scripture to justify their wrong actions. Further, as in this case, they think that they are doing right by consulting scripture but are led into error by not getting full directions first from God's "Holy Ghost". In this case, Peter led the church into error because he, and they, did not "wait for the promise of the Father" as they had been instructed to do. **C1-S17:** These were the requirements specified by Peter. Yes, they were good requirements but not the true Biblical requirements. And, the man chosen is not mentioned again in the Bible. Further, he was chosen to "be ordained to be a witness with us of his resurrection". Since all of the church were commanded to do this job, God did not object but God did not accept their choice as His apostle.

- a. The phrase "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us" means: '*the man chosen had to have been faithful. Notice that this tells us that there were more disciples constantly following "Jesus" besides the twelve*'.
- b. The phrase "Beginning from the baptism of John, unto that same day that he was taken up from us" means: '*This is the time period when the man had to be faithful. Therefore, they were there when "Jesus" prayed all night before choosing the twelve but neither of these men were chosen by God the Father through "Jesus"*'.
- c. The phrase "must one be ordained to be a witness with us of his resurrection" means: '*This is what the church ordained them to do and this is what the church still ordains preachers to do*'.

C1-S18: The church chose two men and commanded God to choose one of them to be an "apostle". Please see the Detailed note of an explanation of why this was wrong and for the eventual consequences of their error. **C1-S19:** tells us their partial-truth error. Please see the Detailed note of an explanation of why this was wrong and for the eventual consequences of their error. **C1-S20:** tells us that the church counted Matthias "with the eleven apostles" but that God ignored their choice.

Chapter 2 Summary:

The chapter theme: Pentecost.

In this chapter, we read that this report was added to the report of the prior chapter. There we read that they were "they were all with one accord in one place" as they prayed and that was critical to God displaying His power. In addition, this was the birth of the church ('when the spiritual life was brought out into the world'). As explained in the Gospel accounts, the spiritual conception of the church ('start of spiritual life') was in the Gospel times. "Jesus" said, in [Matthew 11:13](#) and [Luke 16:16](#), "For all the prophets and the law prophesied until John". (That means that the Old Testament ended with the death of John the Baptist).

When Pentecost happened, Peter preached with the power of God's "Holy Ghost". And, there was a major difference from the prior chapter where Peter led the church to act without the help and guidance of God's "Holy Ghost". Below is a high-level summary of Peter's message.

1. Now, looking at the report of Peter's message, we can see that Peter started by getting His audience's attention when he told them that they misunderstood what was happening ([Acts 2:14-15](#)).
2. Peter quotes [Joel 2:16-21](#) as the text for his message. This text promised a blessed future that all of the Jews were looking for and spent their entire life in anticipation of.
3. Peter convicts them of their sin and convinces them that their sin will keep them from their life-long dream and, in fact, will condemn them. Remember that, in the Gospel accounts, "Jesus" offered the kingdom to the Jews but then removed the offer when they rejected Him as God's "Christ" and as God's "King". The offer is now made to all who accept Him as their personal "Lord" that they can become God's true children and have a chance of being in the kingdom ("whosoever shall call on the name of the Lord shall be saved").
4. As Jews, they know the Law and understand that this condemnation will send them to Hell ([Acts 2:22-23](#)).
5. Peter tells them that "Jesus of Nazareth" has overcome death, which means there is a way out of their own condemnation ([Acts 2:24](#)).
6. Peter quotes [Psalms 116:3-4, 16](#), and other scripture, to show them that resurrection is a promise from God the Father to His "Christ" ([Acts 2:25-28](#)).
7. Peter reminds them that David is dead ([Acts 2:29](#)). Therefore, God's promises given to David were really to his descendent Who would be "Christ".
8. Peter reminds them of prophecy which they all understood that "Christ" would sit on the throne of David because He was a descendent of David ([Acts 2:30](#)).
9. Peter shows them a prophecy which they did not understand because it spoke of the resurrection of "Christ" from the dead ([Acts 2:31](#)). Those prophecies, of course, also required His death and burial.
10. Peter plainly tells them that "Jesus" is "Christ" ([Acts 2:32-33](#)).
11. Peter tells them that now that "Jesus" is returned to Heaven, He is providing the blessings that God promised would come through "Christ" ([Acts 2:33](#)).
12. Peter explains a prophecy that "Christ" would also be "Lord" ([Acts 2:34-35](#)).
13. Peter plainly tells them "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" ([Acts 2:36](#)).
14. When these Jews realized their sinful error, they sought escape from their rightful punishment and were willing to accept any requirement that God made ([Acts 2:37](#)).
15. Peter tells them how to be saved ([Acts 2:38-40](#)).
16. Many (not all) trusted and obeyed and were saved ([Acts 2:41](#)).
17. Those who were saved showed many visible evidences of their changed life due to true Biblical salvation ([Acts 2:42-47](#)).

After the people made a profession of accepting "Jesus Christ" as their personal "Lord", they were "baptized" and joined the church. They did this in spite of the threat from the Jewish religious leaders to beat anyone who joined

the church and to kick them out of the Temple. The Jewish religious leaders taught the Jews that they would go to Hell if kicked out of the Temple. Thus, they acted in the face of spiritual, physical and social ostracization.

Our chapter ends with "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people". That is, they became a true spiritual family and treated each other with God's "Love". And, as a result of their attitudes and actions, our final sentence tells us "And the Lord added to the church daily such as should be saved".

C2-S1: God's time to act had arrived. The report of what happened on Pentecost is added to the report in the prior chapter. There they were told to "wait" until the first event of this chapter. Then God's time came, they had totally different results. **C2-S2:** tells us that God made sure to get everyone's attention to the spiritual birth of His church. And, God made sure to call attention to where His church was when the noise of the wind "filled all the house where they were sitting". **C2-S3:** What they saw was added to what they heard as reported in the prior sentence. In both sentences, what is reported is not exactly what they saw and heard, but the best explanation that everyone could agree on. The shape was symbolic for the spiritual gift of "tongues" that God's "Holy Ghost" would give them so that everyone could hear the Gospel in their own language. The appearance of "fire" was symbolic of God's "Holy Ghost" making them on fire for God's work. **C2-S4:** What really happened spiritually.

- a. The phrase "And they were all filled with the Holy Ghost" means: 'The Bible uses "Holy Ghost" when the Third Person of the Trinity is affecting this world and uses "Holy Spirit" when the Third Person of the Trinity is doing spiritual work'. In this sentence, our next phrase tells us what He did in this world.
- b. Please see the Detailed Note for more explanation of the doctrine found in this sentence.

C2-S5: Men were available to take the Gospel to "every nation". **C2-S6:** The reaction of the Jews to the coming of God's "Holy Ghost".

- a. The phrase "Now when this was noised abroad" means: 'Everybody in Jerusalem heard the noise and went out to investigate'.
- b. The phrase "the multitude came together" means: 'How they acted'.
- c. The phrase "and were confounded" means: 'How they reacted acted'.
- d. The phrase "because that every man heard them speak in his own language" means: 'Why they reacted like they did'. **C2-S3** told us that the "sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting". Therefore, the Jews gathered together at the house where the church was assembled. If you think about what happened and how, you should see that only God could gather that size of an audience at the last minute. And, since "about three thousand souls" "were baptized: and the same day were added to the church", the gathered crowd had to be much larger.

C2-S7: The secondary reaction of the Jews to the working of God's "Holy Ghost" through the church saved members.

- a. The phrase "And they were all amazed and marvelled" means: 'This was their emotional reaction to what was reported in the prior sentence'.
- b. The phrase "saying one to another" means: 'This was their search for understanding what was done by God's "Holy Ghost"'.
- c. The phrase "Behold, are not all these which speak Galilaeans?" means: 'This was cause of their confusion'. The Galilaeans were considered to be ignorant lower-class people. Therefore, other Jews found it amazing that they could speak other languages and even more so at the multitude of languages spoken.

[C2-S8](#): This sentence expresses their confusion. [C2-S9](#): This sentence identifies the nations represented at that time. The majority of this sentence is naming different nations where people were born. The last phrase tells us that they spoke different "tongues", yet, "we do hear them speak in our tongues the wonderful works of God". [C2-S10](#): The Jews whom God called were trying to understand what was happening. [C2-S11](#): The response of God deniers. [C2-S12](#): The start of the Gospel message.

- a. The phrase "But Peter, standing up with the eleven" means: 'All eleven apostles were with Peter showing their agreement and support as he preached'. . . .
- b. The phrase "lifted up his voice, and said unto them" means: 'What Peter did when he got their attention'.
- c. The phrase "Ye men of Judaea, and all ye that dwell at Jerusalem" means: 'His message was to each and every one of them personally'.
- d. The phrase "be this known unto you, and hearken to my words" means: 'Pay close attention while I explain what is going on'.
- e. The phrase "For these are not drunken, as ye suppose" means: 'You have reached a wrong conclusion based upon supposition and not fact'.
- f. The phrase "seeing it is but the third hour of the day" means: 'Here's the evidence that your supposition is wrong'.

[C2-S13](#): Peter quotes [Joel 2:28-32](#) to explain the miraculous appearance of God's "Holy Ghost". Our sentence has six Equivalent Sections and all but the last are dealing with this quote. (Please see the Detailed Note for an extensive explanation of the quote and for the application at Pentecost.) The last Equivalent Section is our well-known and often quoted verse of "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved". And, even with that truth, it is often misinterpreted because people use the wrong definitions for Bible words and they switch one Bible word for another. For example, many claim that '*Ask Jesus to be your savior*' means the same thing as this verse. (They are definitely doctrinally different.) Please see the Detailed Note for the true definitions of Bible words, the true interpretation of every part of this sentence, the doctrinal importance of the sentence structure, the many Bible references which support the doctrine provided and much more. [C2-S14](#): Peter preaches the testimony of "Jesus of Nazareth".

- a. In the First Equivalent Section, Peter tells the Jews that "Jesus of Nazareth" had evidence of God working in His life. He tells them that the "miracles and wonders and signs" were done "among you" and they could not deny them. In addition, they could not deny that they proved that "Jesus" was "approved of God".
- b. Next, Peter tells them that they knew that "God did (miracles) by him in the midst of you". They could not deny the miracles. There were too many witnesses and too many people talking about them.
- c. In the Second Equivalent Section, Peter tells the Jews God "foreknew" and prophesied what they would do to "Jesus". Just because God "foreknew" does not mean that God caused them to do this sin and it does not excuse their guilt. The religious leaders had a "determinate counsel" to take "Jesus" and "crucify and slay" Him. However, the common Jew was there crying "crucify Him". Therefore, they had "wicked hands" and were guilty. Remember that they cried "Then answered all the people, and said, His blood be on us, and on our children." ([Matthew 27:25](#)). Therefore, they were guilty and Peter reminded them of their sin and guilt.
- d. In the Fourth Equivalent Section, Peter tells the good news of resurrection. Peter says "Whom God hath raised up, having loosed the pains of death". "Lord Jesus Christ" rose from the dead. He conquered death and He is the only person Who can free anyone else from death.
- e. In the Fifth Equivalent Section, Peter tells why all of this is true when he says "because it was not possible that he should be holden of it". "Jesus" said "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" ([John 11:25](#)). Peter said what should be an obvious truth. Death can not hold resurrection.

[C2-S15](#): Peter quotes Psalms for this sentence. Please see the [Prophecy Fulfilled](#) Section of the [Significant New Testament Events](#) Doctrinal Study, for the several Bible references of this sentence. Please also see the Detailed Note for the explanation of each part of the sentence.

- a. The first two Equivalent Sections tell us king David's reaction to the truth of the Third Equivalent Section. All saved should also have the same reactions.
- b. In the prior sentence, Peter told them about the death of "Jesus". In this sentence, Peter tells about the resurrection of "Jesus". His burial was understood without being mentioned. Between the prior sentence and this sentence, we have the basics of the Gospel. Peter adds further understanding in the next few sentences and then concludes with the people being convicted by God's "Holy Ghost".
- c. Peter gives us the interpretation of the last Equivalent Section, of this sentence, in [Acts 2:29](#).

[C2-S16](#): This sentence tells us the ongoing ministry of "Lord Jesus Christ" to the living saved people.

- a. The phrase "Thou hast made known to me the ways of life" means: 'Jesus Christ personally ("thou") makes us know "the ways of life" in an ongoing lifestyle of knowing ("hast")'.
- b. The phrase "thou shalt make me full of joy with thy countenance" means: 'Jesus Christ personally ("thou") absolutely positively will ("shall") "make us full of joy" with the ongoing full revelation of Him personally to us ("with thy countenance")'.

[C2-S17](#): Peter now starts his application of the scripture he just referenced. He quoted Psalms, which were written by king David. Now, Peter is reminding them that king David is still dead, which they all know. But the scripture that Peter referenced speaks of resurrection from the dead. And, since that prophecy was not applied to king David, Peter tells them that it was applied to "Jesus". In the next few sentences Peter will build on this truth to lead the Jews to their realizing that they each personally needed to be saved. [C2-S18](#): How king David reacted to the promise of God.

- a. The phrase "Therefore being a prophet" means: 'God's "Holy Ghost" revealed spiritual truths to king David that other people did not know'.
- b. The phrase "and knowing that God had sworn with an oath to him" means: 'God "swore an oath" to king David because of his attitude towards God. King David never doubted nor forgot God's oath to him'.
- c. The phrase "that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" means: 'The oath that God swore to king David was that his physical descendent would be "Christ" and God's "King" of God's kingdom'.
- d. The phrase "He seeing this before spake of the resurrection of Christ" means: 'King David, as a "prophet", saw, and spoke of, the death and resurrection of "Christ"'.
- e. The phrase "that his soul was not left in hell, neither his flesh did see corruption" means: 'King David, as a "prophet", saw, and spoke of, "Christ" going to Hell, before His resurrection, but not staying long enough for "corruption" to affect His body'.

[C2-S19](#): God resurrected "Jesus" just like king David prophesied that God would do with "Christ" and the hundred and twenty disciples, who were demonstrating the spiritual gift of "tongues" were "witnesses" to the resurrection. Therefore, the Jews not only had the witness from so many people but all of those people were also demonstrating the power of God in their lives, which meant that God backed their witness. To reject the witness from these people was to reject the witness from God. [C2-S20](#): Peter now explains what they witnessed was from God fulfilling prophecy. There are several doctrinal considerations, of the sentence, which are explained in the Detailed Note.

- a. The phrase "Therefore being by the right hand of God exalted" tells us 'the current position of our "Lord Jesus Christ"'.
- b. The phrase "and having received of the Father the promise of the Holy Ghost" means: 'The "Lord Jesus Christ" received this promise. God the Father did not give it to anyone else. Religions which claim to go directly to God the Father and bypass "Lord Jesus Christ" are not providing true Biblical salvation because their converts do not receive "the Holy Ghost" during the church age'.
- c. The phrase "he hath shed forth this, which ye now see and hear" means: 'The Jews saw and heard evidence of the church members receiving the indwelling "Holy Ghost"'.

[C2-S21](#): King David was not God's "Christ".

- a. The phrase "For David is not ascended into the heavens" means: 'King David did not fulfill the prophecies about God's "Christ"'.
- b. The phrase "but he saith himself" means: 'King David himself made this prophecy'.
- c. The phrase "The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool" means: 'God the Father said to His "Christ", and the "Lord" of all men, sit in the position of second power until I am ready for you to take over'. God the Father is still saving souls and is not yet ready for "Lord Jesus Christ" to return and defeat all enemies at the battle of Armageddon.

[C2-S22](#): The Detailed Note for this sentence, has an extensive explanation of the doctrine in it. Please see it. More than one preacher has been shocked when i pointed out the true meaning of the phrase "hath made". Something which is "made" was not that before it was "made". Too many people believe that "Jesus" was always "both Lord and Christ". However, our sentence says that belief is doctrinal error. [C2-S23](#): The people responded to the message. This reaction was due to the work and power of God and not due to the preacher nor to the message. [C2-S24](#): How to be Biblically saved.

- a. The phrase "Repent, and be baptized every one of you" means: 'what to do'.
- b. The phrase "in the name of Jesus Christ" means: 'What power and authority to trust in'.
- c. The phrase "for the remission of sins" means: 'What will be done for you spiritually'.
- d. The phrase "and ye shall receive the gift of the Holy Ghost" means: 'What you will receive physically'.

[C2-S25](#): This is a promise of God. Please see the Promises and Prophecies Sections in the Doctrinal Studies called [Significant Gospel Events](#) and [Significant New Testament Events](#) for links to related Bible references.

- a. The phrase "For the promise is unto you, and to your children" means: 'The promises in the prior sentence are made by God to everyone who fulfills His requirements to receive the promises'.
- b. The phrase "and to all that are afar off" means: 'The Jews thought that this only applied to Jews who were "afar off". However, it also applied to Gentiles and the whole world'.
- c. The phrase "even as many as the Lord our God shall call" means: 'This requirement is often overlooked and even denied. If people keep rejecting God's "call", then God stops "calling" them and they will end up in Hell even if they have not yet died physically'.

[C2-S26](#): Peter preached much more than is reported here. Notes for earlier sentences said that we could not be sure if everything was reported for the earlier part of his message. Now, we are told that he said more, after the earlier part of his message, than what is now reported.

- a. The phrase "And with many other words did he testify and exhort, saying" means: 'Peter preached far more than what is reported here'.
- b. The phrase "Save yourselves from this untoward generation." means: 'Remove yourself from the influence of a perverse, willful, and crooked generation. Stop participating in their sins and attitudes'.

[C2-S27](#): The people who were truly saved were "baptized" and joined the church. [C2-S28](#): What the people did after joining the church.

- a. The phrase "And they continued stedfastly" means: 'They were constantly in the company of the church. They could be relied upon to be there'.
- b. The phrase "in the apostles' doctrine" means: 'They believed and obeyed the doctrine from the "apostles"'.
- c. The phrase "and fellowship and in breaking of bread" means: 'Their entire social life was centered on the church and on obedience to the Bible'.
- d. The phrase "and in prayers" means: 'They prayed together as a church'.

[C2-S29](#): The results of the ministry of the "Holy Ghost".

- a. The phrase "And fear came upon every soul" means: 'The saved feared the "Lord"'.
- b. The phrase "and many wonders and signs were done by the apostles" means: 'The apostles showed to power of God in their ministry'.

C2-S30: How the saved people acted as a result of attitudes described in prior sentences.

- a. The phrase "And all that believed were together, and had all things common" means: 'They treated each other as family'.
- b. The phrase "And sold their possessions and goods, and parted them to all men, as every man had need" means: 'They were more concerned with helping God's family than with things of this world'.

C2-S31: This is how the early church acted before carnal lusts caused division. This is how God wants His church to act and how He wants the lives of every believer to be. The doctrine which we see here is:.

- a. "they": 'The saved and serving members of God's church'.
- b. "continuing daily with one accord": 'They all worked together towards one goal and this was the main activity ("daily") of their life'.
- c. "continuing daily in the temple": 'They started each day with prayer for guidance that day and ended each day with thanksgiving for what God did in and through their life'.
- d. "and breaking bread from house to house": 'They had daily fellowship with different people hosting the meeting'.
- e. "did eat their meat with gladness": 'Their meals and fellowship were noted for the people enjoying themselves and other believers'.
- f. "did eat their meat with singleness of heart": 'Everyone worked together for the common goal of building God's church'.
- g. "Praising God": 'They daily acknowledged what God did in their church, their city and their personal lives'.
- h. "and having favour with all the people": 'They avoided fights over politics but showed God's love to others which got them "favour"'.

C2-S32: This was the result.

- a. The phrase "And the Lord" means: 'The "Lord" is Who did all of the spiritual work'.
 - b. The phrase "added to the church daily" means: 'This is how He worked and how often'.
 - c. The phrase "such as should be saved" means: 'Notice that God did not save everyone. God knew who would help build His church and who would disrupt the work from the inside'.
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Chapter 3 Summary:

The chapter theme: Peter and John preach in the Temple.

All of the verses and notes for [Acts 3](#) and [Acts 4](#) should be considered together as they all are section of a single account within Acts. The notes for [Acts 3](#) deal with Peter's message which resulted in more souls being saved than were saved at Pentecost. [Acts 4](#) deals with the reaction of the religious leadership to the obvious working of God.

Our chapter starts with the word "Now", which means 'After you understand what came before'. In the [First Chapter](#), "Lord Jesus Christ" told the disciples to "wait" until they received God's "Holy Ghost". Instead of obeying, Peter led the church into trying to do something that only God had the authority to do. And, later in the history, that church refused to let God correct their doctrine, which eventually led to their destruction by God. We are to be "rightly dividing the word of truth" ([2Timothy 2:15](#)) and they failed to separate what God has reserved for Himself from what God has given the church to do.

In the [Second Chapter](#), the church received God's "Holy Ghost" and obeyed Him and "the same day there were added unto them about three thousand souls" ([Acts 2:41](#)). Thus, we see the difference between when we act on our own and when we let God direct us and work through our life. And, that is the main doctrine which we are to understand before we consider this chapter because, in this chapter, we read an account of Peter and John letting God direct them and work through their lives. The result was another demonstration of God's power.

In the first few sentences we read the report of what Peter and John did. In the remainder of the chapter, we read a summary of Peter's message to the gathered Jews. If we look at the words which start many of the sentences in this chapter, we see twelve out of twenty two sentences start with the word "And". In addition, this word is used forty times in this chapter, which gives us the only possible conclusion that the entire chapter is connected together to report one overall incident with a couple of sub-points within the overall incident. Those sub-points are pointed out next. But, please read and consider the entire chapter a single report and keep that in mind as you consider the details within this report.

[Acts 3:1-8](#) give us an account of a miracle done by God's "Holy Ghost" using Peter and John. Please see the the Miracles section of the [Significant Events in the New Testament](#), for links to this, and other, miracles.

[Acts 3:9-11](#) give us the reaction by the common Jew who were in the Temple.

[Acts 3:12-26](#) reports the message from Peter to the gathered Jews in the Temple.

[C3-S1](#): God used everyday activity to produce a miracle.

- a. The phrase "Now Peter and John went up together" means: 'This is who God used'.
- b. The phrase "into the temple at the hour of prayer, being the ninth hour" means: 'This was their common activity while in Jerusalem'.

[C3-S2](#): The circumstance and request which resulted in a miracle. The First Step of this sentence gives us the circumstances. The Second Step gives us the request. Please see the Detailed Note for more of an explanation. [C3-S3](#): Peter made sure that he had the attention of the beggar before proceeding further. [C3-S4](#): The beggar paid attention because he expected to receive an alms if he did as Peter commanded. [C3-S5](#): Peter admitted personal inadequacy while saying that Jesus Christ was adequate.

- a. The phrase "Then Peter said, Silver and gold have I none" means: 'Peter admitted having nothing personal to give'.
- b. The phrase "but such as I have give I thee" means: 'Peter had a gift from "Jesus Christ of Nazareth"'.
c. The phrase "In the name of Jesus Christ of Nazareth rise up and walk" means: 'Trust in the power and authority of "Jesus Christ of Nazareth" in order to "rise up and walk"'.

C3-S6: God's "Holy Ghost" did a miracle by using Peter.

- a. The phrase "And he took him by the right hand, and lifted him up" means: 'This tells us what Peter did'.
- b. The phrase "and immediately his feet and ancle bones received strength" means: 'This tells us what God's "Holy Ghost" did'.

C3-S7: How the crippled man reacted.

- a. The phrase "And he leaping up stood" means: 'This was the first time in his life that he could do this'.
- b. The phrase "and walked" means: 'Like all babies do, he first learned to stand and then to walk'.
- c. The phrase "and entered with them into the temple" means: 'He continued to fellowship with the people who changed his life'.
- d. The phrase "walking, and leaping, and praising God" means: 'He didn't worry about what people thought was proper. He acted to please God by attracting a crowd to hear the Gospel'.

C3-S8: The reaction of the people to the enthusiastic testimony of the lame man.

- a. The phrase "And all the people saw him walking and praising God" means: 'He made such a commotion that no one could ignore his praise of God'.
- b. The phrase "And they knew that it was he which sat for alms at the Beautiful gate of the temple" means: 'The people knew that it was physically impossible for him the stand or walk or leap for forty years'.
- c. The phrase "and they were filled with wonder and amazement at that which had happened unto him" means: 'The reaction of others to what they saw'.

C3-S9: The lame man was successful in drawing a crowd. **C3-S10:** Peter answered their questions with a message of salvation. THIS sentence is the start of Peter's message reported in this chapter. Please see the Detailed Note for an outline of the message and other details. **C3-S11:** Peter asked them if they thought Peter of John did the miracle. **C3-S12:** Peter tells the Jews that they had the "Son of God" crucified when Pilate tried to let Him go.

- a. The phrase "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers" means: 'Peter clearly identifies the God of the Bible and the God of their ancestors and the God Whom they are supposed to truly worship and obey'.
- b. The phrase "hath glorified his Son Jesus" means: 'Peter clearly identifies the Son of God and How God treated Him'.
- c. The phrase "whom ye delivered up, and denied him in the presence of Pilate" means: 'Peter clearly identifies how the Jews personally treated the Son of God'.
- d. The phrase "when he was determined to let him go" means: 'Peter clearly identifies how the Roman Government tried to avoid participation in their sin. Therefore, they could not blame the Roman government'.

C3-S13: The time sequence of what happened.

- a. The phrase "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;" means: 'First, they preferred a murderer to God's "Christ" and "King"'.
b. The phrase "And killed the Prince of life, whom God hath raised from the dead" means: 'They demand that God's "Christ" and "King" be murdered'.
c. The phrase "whereof we are witnesses" means: 'They heard the testimony of resurrection'.

C3-S14: How the lame man received a miracle.

- a. The phrase "And his name through faith in his name hath made this man strong, whom ye see and know" means: 'His miracle was because of the power and authority ("name") of "Lord Jesus Christ".'
- b. The phrase "yea, the faith which is by him hath given him this perfect soundness in the presence of you all" means: 'The faith must be in the person of "Lord Jesus Christ".'

C3-S15: Peter says that he understood that they did not know the spiritual consequences of their actions. C3-S16: The scriptural basis for death before resurrection. C3-S17: The requirements for true Biblical salvation.

- a. The phrase "Repent ye therefore" means: 'Each and every one must personally turn from religion to obeying God on a personal basis'.
- b. The phrase "and be converted" means: 'You personally must have a God-caused changed life added to true Biblical salvation'.
- c. The phrase "that your sins may be blotted out," means: 'God will blot out the legal record, in Heaven, of your violating His law, if you personally do the prior two phrases'.
- d. The phrase "when the times of refreshing shall come from the presence of the Lord" means: 'The "Lord" will "refresh" the spirits of saved people who are also saved'.
- e. The phrase "And he shall send Jesus Christ" means: 'This is a promise of personal leading in this life, the truly saved, by "Jesus Christ" and an indirect prophecy of the *Rapture*'.
- f. The phrase "which before was preached unto you" means: 'The promises of the prior phrase are preached to the truly saved'.
- g. The phrase "Whom the heaven must receive until the times of restitution of all things" means: "'Jesus Christ" is in Heaven until the time for Him to return and rule this world'.
- h. The phrase "which God hath spoken by the mouth of all his holy prophets since the world began" means: 'The 1,000 years rule of "Christ" has been prophesied "since the world began".'

C3-S18: The scriptural basis which Peter uses. C3-S19: People who refuse to listen and obey "Jesus" will be "destroyed" C3-S20: All of the Old Testament prophets "foretold" of the new Testament. God had told His people about the change He would make and God did so several times before it happened. Therefore, they should have expected what was happening. C3-S21: God had used the prophets to tell the Jews of their heritage.

- a. The phrase "Ye are the children of the prophets" means: 'Each and every one of them personally could claim that God's "prophets" were part of the ancestors of their people'.
- b. The phrase "and of the covenant which God made with our fathers" means: 'In addition, the spiritual contract that God made with the Jews extended to them'.
- c. The phrase "saying unto Abraham" means: 'God said this to Abraham, who was an ancestor to all Jews'.
- d. The phrase "And in thy seed shall all the kindreds of the earth be blessed" means: 'This promise is usually applied to "Jesus Christ" However, since the first church was composed of all Jews, and since they spread the Gospel to the Gentiles, this promise is also applied to the saved Jews who were members of the Jerusalem Church'.

C3-S22: The Gospel was given to the Jews first so that they would "turn away every one of you from his iniquities" and then take the Gospel to "all nations".

Chapter 4 Summary:

The chapter theme: The Reaction to the Gospel Being Given.

All of the verses and notes for [Acts 3](#) and [Acts 4](#) should be considered together as they all are section of a single account within Acts. The notes for [Acts 3](#) deal with Peter's message which resulted in more souls being saved than were saved at Pentecost. [Acts 4](#) deals with the reaction of the religious leadership to the obvious working of God.

[Acts 4](#) is really part of the account that started in [Act 3](#). The basic lesson from this account is that we never know all of the results that will come from our witnessing. Peter and John started witnessing as they went into the temple and repeated their witness every chance they got. The beggar man received a miracle, about 5,000 were saved. Therefore, the devil and his religious agents saw that their attempted intimidation didn't work, the church was united and much more happened.

[Acts 3](#) through [Acts 5](#), tell us of the escalating problems between the Temple leaders and the church. In [Acts 5:27-28](#) we read "And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us". Here, we see the Jewish religious leaders' main concern finally voiced. They were still denying their own sin and responsibility for the crucifixion of "Jesus". While they weren't concerned about their sin, they were worried about the consequences to their own personal lives and positions if others held them responsible for "this man's blood". They, as all lost people, should have been concerned about God holding them responsible.

In [Acts 4:1-7](#), the religious leaders sent their guards to arrest Peter and John and bring them to the religious leaders to answer why they did a miracle and preached the Gospel.

In [Acts 4:8-12](#), Peter preached to the religious leaders.

In [Acts 4:13-17](#), the religious leaders decided how to react.

In [Acts 4:18](#), the religious leaders commanded Peter and John to never preach in the name of "Jesus Christ" again.

[Acts 4:19-20](#) says "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard".

[Acts 4:21-22](#) says "So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed". Religious people might want to deny the power of God. But, when there are many witnesses, they can not do so without proving themselves to be liars.

[Acts 4:23-31](#) tells us the immediate reaction by the church.

[Acts 4:32-37](#) tells us the long-term reaction by the church.

C4-S1: The religious leaders tried to stop Peter and John from preaching the truth.

- a. The phrase "And as they spake unto the people" means: 'This is when they reacted. Notice how quickly they sent people to stop the preaching'.

- b. The phrase "the priests, and the captain of the temple, and the Sadducees" means: 'These are three different groups with three different doctrines that they held. While they disagreed on certain doctrines, they were united on fighting the truth'. Please see the Detailed Note for more.
- c. The phrase "came upon them" means: 'They came and dragged Peter and John to the council of religious leaders'.
- d. The phrase "Being grieved that they taught the people, and preached through Jesus the resurrection from the dead" means: 'This was the truth that they were upset about'. Please see the Detailed Note for more.

C4-S2: Peter and John were forcibly arrested.

- a. The phrase "And they laid hands on them, and put them in hold unto the next day" means: 'Peter and John were forced into their jail'.
- b. The phrase "for it was now eventide" means: 'Here's why'.

C4-S3: They were too late to prevent people from being saved.

- a. The phrase "Howbeit many of them which heard the word believed" means: 'Many heard and were saved'.
- b. The phrase "and the number of the men was about five thousand" means: 'This is the count of men'.

C4-S4: The council "set them in the midst" to try and intimidate Peter and John.

- a. The phrase "And when they had set them in the midst" means: 'This is what they did first to try and intimidate'.
- b. The phrase "they asked, By what power, or by what name, have ye done this?" means: 'They asked this question as a challenge and not for information'. Remember that they had put Peter and John in their "hold" all night and then made them wait until they gathered everyone from across Jerusalem.

C4-S5: The answer from God's "Holy Ghost" given through Peter.

- a. The phrase "Then Peter, filled with the Holy Ghost, said unto them" means: 'Peter was the one talking but it was really God's "Holy Ghost" answering them. God's "Holy Ghost" used willing holy people, like we use a pen to write (2Peter 1:21). The pen puts down the ink but we do the writing. Likewise, God's people say the words but it is really God's "Holy Ghost" Who speaks'.
- b. The phrase "Ye rulers of the people, and elders of Israel" means: 'Peter is addressing each and every one of them ("ye") personally. They will each personally have to answer to God for how they abused the power that God gave to them'.
- c. The phrase "If we this day be examined of the good deed done to the impotent man, by what means he is made whole" means: 'Peter is identifying the miracle done by God to show that their doctrine came from God. The religious leaders know this truth and can not deny it'.
- d. The phrase "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth" means: 'Peter answered their question. When they asked "have ye done this?", they were asking about the miracle. Therefore, Peter answered about the miracle. When they asked "By what power, or by what name?", they were asking about the true source of the power behind the miracle. Therefore, Peter answered about the source of the power behind the miracle when he said "that by the name of Jesus Christ of Nazareth...doth this man stand here before you whole". Peter did not claim the power for himself. He answered a direct question with a direct answer'.
- e. The phrase "whom ye crucified" means: 'Peter included this to be very clear Whom had the power and to let them know their personal guilt before God'.
- f. The phrase "whom God raised from the dead" means: 'Peter included this phrase to let them know that their actions were not final and to include this part of the Gospel message'.

C4-S6: Our sentence tells us the answer, to the question of the prior sentence, from God's "Holy Ghost" given through Peter. An extensive interpretation and explanation, of this sentence, is in the Detailed Note. **C4-S7:** Peter is giving them the true interpretation of this Bible quote. Please see the Detailed Note for an explanation and for several Bible references. **C4-S8:** This sentence is often quoted for soul winning and is usually properly used. It is almost a precept, which remains the same even without the context, so long as the person says that it is speaking about "Jesus Christ". It is clear as given. **C4-S9:** What the religious leaders saw and concluded.

- a. The phrase "Now when they saw the boldness of Peter and John" means: 'This is what the religious leaders saw'.
- b. The phrase "perceived that they were unlearned and ignorant men" means: 'This is what the religious leaders understood'. The word "unlearned" means: 'Peter and John had not been to a religious school'. The word "ignorant" means: 'Peter and John did not know the approved religious doctrines'.
- c. The phrase "they marvelled" means: 'This is how the religious leaders reacted emotionally'.
- d. The phrase "and they took knowledge of them" means: 'This is what the religious leaders concluded'.
- e. The phrase "that they had been with Jesus" means: 'Their doctrine all came from "Jesus"'. None of their doctrine came from any other source.

C4-S10: God shut the mouths of the religious leaders. **C4-S11:** They were not sure how to fight against God and against God's representatives.

- a. The phrase "But when they had commanded them to go aside out of the council" means: 'They did not want Peter and John to know that they could not answer what God had done'.
- b. The phrase "they conferred among themselves, Saying, What shall we do to these men?" means: 'Since they could not answer God, they wanted to punish the representatives of God'.

C4-S12: They could not hide nor deny what God had done. **C4-S13:** Their plan to stop the spread of the Gospel.

- a. The phrase "But that it spread no further among the people" means: 'They were worried about what the people thought'.
- b. The phrase "let us straitly threaten them" means: 'This was their plan'.
- c. The phrase "that they speak henceforth to no man in this name" means: 'This was their goal'.

C4-S14: What the religious leaders did. **C4-S15:** Peter and John said why they would not obey the religious leaders.

- a. The phrase "But Peter and John answered and said unto them" means: 'Peter and John rejected their command'.
- b. The phrase "Whether it be right in the sight of God to hearken unto you more than unto God" means: 'Peter and John told them the conflicting commands. Their command was to disobey God's command'.
- c. The phrase "judge ye" means: 'Each and every one of them personally, and each of us personally, must judge whom to obey when men's' commands oppose God's command'.

C4-S16: Peter voices their decision. **C4-S17:** The reaction of the religious leaders to the truth.

- a. The phrase "So when they had further threatened them" means: 'This was the most that the religious leaders could do'.
- b. The phrase "they let them go" means: 'This is what the religious leaders had to do'.
- c. The phrase "finding nothing how they might punish them" means: 'Here's why they could do nothing more'.
- d. The phrase "because of the people" means: 'The people would have objected strenuously and even fought the leaders over an obvious abuse of power. Leaders can get away with some abuses but when the abuse becomes too obvious, people object because they become afraid that they will next become the victim of obvious abuse'.
- e. The phrase "for all men glorified God for that which was done" means: 'The religious leaders were supposed to lead men in worship and glorifying God. If they obviously abused the apostles for God

using them to perform an obvious miracle, they would prove to the people that they truly served devils. That could lead the people to reject them and even possibly kill the religious leaders. Since they weren't willing to chance death for their lies, they limited the obvious abuse and service to devils'.

C4-S18: Here's why they could not deny that it took the power of God to do the miracle. **C4-S19:** Peter and John reported to the church. **C4-S20:** The church responded with prayer and praise to God.

- a. The phrase "And when they heard that" means: 'The church added the following response to the report of the prior sentence'.
- b. The phrase "they lifted up their voice to God with one accord" means: 'They all prayed together and in agreement'.
- c. The phrase "and said, Lord, thou art God" means: 'They started with praise for Who God is'.
- d. The phrase "which hast made heaven, and earth, and the sea, and all that in them is" means: 'They next praised God for what He has done'.
- e. The phrase "Who by the mouth of thy servant David hast said" means: 'They next quoted scripture which says how God will react'.
- f. The phrase "Why did the heathen rage, and the people imagine vain things?" means: 'This starts how God will react to proud God deniers like the religious leaders were'.

C4-S21: A paraphrase of scripture included in the prayer. Please see the Detailed Note for the explanation of this sentence. **C4-S22:** The church identifying the people who fight against God. Please see the Detailed Note for the explanation of this sentence. **C4-S23:** The church prayer applying prophecy to their day.

- a. The phrase "And now, Lord, behold their threatenings" means: 'Lord, recognize our opposition to doing your will'.
- b. The phrase "and grant unto thy servants, that with all boldness they may speak thy word" means: 'Give us the spiritual help that we need to do your will'.
- c. The phrase "By stretching forth thine hand to heal" means: 'We are not asking to avoid problems but for healing after we suffer for doing your will'.
- d. The phrase "and that signs and wonders may be done by the name of thy holy child Jesus" means: 'Provide the spiritual evidence needed to lead the lost to true salvation'.

C4-S24: The first result of their prayer.

- a. The phrase "And when they had prayed" means: 'This result was added after they prayed'.
- b. The phrase "the place was shaken where they were assembled together" means: 'God gave them a physical sign of His approval'.
- c. The phrase "and they were all filled with the Holy Ghost" means: 'They received the spiritual help that they needed'.
- d. The phrase "and they spake the word of God with boldness" means: 'They did their God-given job'.

C4-S25: The entire church was united in serving God.

- a. The phrase "And the multitude of them that believed were of one heart and of one soul" means: 'They were united in doctrine and practice'.
- b. The phrase "neither said any of them that ought of the things which he possessed was his own" means: 'They valued the spiritual above the physical'.
- c. The phrase "but they had all things common" means: 'They shared everything alike'.

C4-S26: The results in this world from their attitudes and actions.

- a. The phrase "And with great power" means: 'God added great spiritual power to a right attitude in the church'.

- b. The phrase "gave the apostles witness of the resurrection" means: 'This was the main witness that they gave to Jews because many believed in "resurrection"'.
- c. The phrase "gave the apostles witness of the...Lord Jesus" means: 'The Bible does not give Him this title until after His "resurrection". because He had to die as a literal physical man, to pay for our sins, before He could take back His power and authority as "Lord Jesus". Now, they must accept Him as their own personal "Lord", and agree to obey Him, or they get sent to Hell'.
- d. The phrase "and great grace was upon them all" means: 'This is the result of obeying and serving "Lord Jesus"'.

C4-S27: Everyone's physical needs were met.

- a. The phrase "Neither was there any among them that lacked" means: 'No one lacked a need'.
- b. The phrase "for as many as were possessors of lands or houses sold them" means: 'Here's why. Saved people were willing to give up physical possessions to care for the needs of others'.
- c. The phrase "and brought the prices of the things that were sold, And laid them down at the apostles' feet" means: 'They let the church leaders distribute what was needed. They did not seek personal glory for what they gave'.
- d. The phrase "and distribution was made unto every man according as he had need" means: 'The main concern was the need of everyone'.

C4-S28: We are told about the man who would become pastor of the church at Antioch.

- a. The phrase "And Joses, who by the apostles was surnamed Barnabas" means: 'Who he was'.
 - b. The phrase "a Levite, and of the country of Cyprus, Having land, sold it, and brought the money, and laid it at the apostles' feet" means: 'What he did'.
 - c. The phrase "which is, being interpreted, The son of consolation" means: 'This is the meaning of their name'.
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Chapter 5 Summary:

The chapter theme: God's test.

The account of Ananias and Sapphira is fairly well known but the other accounts of this chapter are less well preached and known.

In our chapter, we are told that God worked through all of the apostles to bring healing to the people and cast out devils and to save souls. And, this upset the religious leaders who arrested the apostles. But, God freed them and told them to teach the people in the Temple. Therefore, they were in the Temple teaching instead of being in the prison when the religious leaders sent for them. The religious leaders wanted to kill the apostles but were warned against that "lest haply ye be found even to fight against God". Therefore, they had the apostles beat and let them go with our chapter ending with the report of: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ".

Thus, a significant part of this chapter is less well known. In our chapter, we have saved church members fighting against the truth and are killed for it by God. This sent a very clear warning to the rest of the saved people. The end of the account for that incident ([Acts 5:11](#)) says: "And great fear came upon all the church, and upon as many as heard these things".

Next, we have the religious leaders also fighting against the truth, and even beating the apostles, but not getting punished by God. While it would look like God is not disapproving the actions of the religious leaders, God is actually giving a test to His people. It appears as if they can follow the religious leaders into error with no consequences. However, history tells us that God later destroys the nation and scatters the people and most of them who believed the lie, which the religious leaders told, were sent to Hell. Therefore, the people who appeared to get away with doing wrong did not have any immediate punishment but had delayed punishment. And the test is to see if we will do right or do wrong when there appears to be no consequence for doing wrong.

[Acts 5:1-11](#) give us the account of Ananias and Sapphira.

[Acts 5:12-22](#) tell us about God using the apostles to give God's people healing, truth and casting out devils.

[Acts 5:23-28](#) tell us about the religious leaders arresting the apostles and God freeing them and telling them to teach in the Temple.

[Acts 5:29-38](#) tell us about the apostles being before the Jewish Council of religious leaders.

[Acts 5:39-44](#) tell us the results of them meeting the Council.

C5-S1: "Ananias, with Sapphira his wife" "lied to the Holy Ghost".

- a. The phrase "But a certain man named Ananias, with Sapphira his wife, sold a possession" means: 'This couple did the same as Barnabas did in the prior chapter'.
- b. The phrase "And kept back part of the price, his wife also being privy to it" means: 'They only gave part of the money received while claiming to give it all'.
- c. The phrase "and brought a certain part, and laid it at the apostles' feet" means: 'This was what they gave and what they claimed to give'.

C5-S2: Peter discerns the truth.

- a. The phrase "But Peter said" means: '**Peter disagreed with what Ananias said**'. We are not told if someone told Peter the truth. But, since God killed Ananias and Sapphira because they "lied to the Holy Ghost", it is most likely that God's "Holy Ghost" gave Peter spiritual discernment in this matter. God's "Holy Ghost" did not want saved people confused about why this couple was killed. Therefore, God's "Holy Ghost" had Peter tell us why they were killed.
- b. The phrase "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost" means: '**This is Peter's accusation and question**'. While people can argue about how Peter knew the truth, they can not argue that he did not know. Notice that Peter says that "Satan filled thine heart to lie". Peter said this to a saved man.
- c. There is a big doctrinal argument, right now, because some people claim that saved people can not obey Satan and, thereby, be "wicked". They are claiming that what this account literally tells us must be wrong. They justify this by claiming that '**the originals were inspired but not our preserved KJV1611**'. There is a lot of Biblical evidence to prove that claim to be a lie from Satan. But, the simplest is the fact that when something is "preserved" it is '**kept in the same state as the original**'. When they claim that '**the originals were inspired but not our preserved KJV1611**', they are claiming that God is a liar. The "word of God" clearly says that it is God who "preserves" the "word of God" unto "every generation" for a "thousand generation" (**Deuteronomy 7:9; 1Chronicles 16:15; Psalms 12:7; Psalms 105:8**). That means that, since '**the originals were inspired**', then '**the preserved must also be inspired**'.
- d. The phrase "and to keep back part of the price of the land?" means: '**This is what he did and is the basis for Peter's accusation**'. Again, we see a saved person acting the way that Satan told him to act and the purpose was to convince God's saved people that they could live in sin with no consequence. Since God killed him and his wife, there are, very obviously, consequences for the saved people living in sin. And, as we read twice further in this account, "great fear came on all them that heard these things". God wants His people to fear ongoing lifestyle sins.

C5-S3: Peter asked a question with an obvious answer. ("Whiles it remained, was it not thine own?" means: '**Who could tell him to give it to the church other than God's "Holy Ghost"**?' Therefore, what he did was against a commandment from God's "Holy Ghost"). **C5-S4**: Peter asked a second a question with an obvious answer. ("and after it was sold, was it not in thine own power?") means: '**Did he not have personal control over what was done with it?. Even God's "Holy Ghost" would not take away his free will in the matter**'. **C5-S5**: Peter asked a third question with an obvious answer. ("why hast thou conceived this thing in thine heart?") means: '**Notice that it is a heart sin and the action only reveals the attitude of heart**'. **C5-S6**: Peter reveals the true sin. ("thou hast not lied unto men, but unto God"). "Sin" is: '**a violation of God's law**' (**1John 3:4**). **C5-S7**: The results of his lie to God's "Holy Ghost".

- a. The phrase "And Ananias hearing these words fell down, and gave up the ghost" means: '**Ananias died**'.
- b. The phrase "and great fear came on all them that heard these things" means: '**The results of his death**'.

C5-S8: Young men, in the church, took him out and buried him immediately. Notice that there was no preparation of the body like was done for "Jesus". This shows loss of respect for doing a "sin unto death". **C5-S9**: Then came to accomplice in sin. **C5-S10**: Peter confirmed her part. **C5-S11**: Her answer proved that she conspired in the sin. **C5-S12**: Peter wonders how saved people could conspire to sin. **C5-S13**: Peter told her the judgment of God for her lie. **C5-S14**: The result of her participation in the sin..

- a. The phrase "Then fell she down straightway at his feet, and yielded up the ghost" means: '**She died at Peter's feet**'.
- b. The phrase "and the young men came in, and found her dead, and, carrying her forth, buried her by her husband" means: '**She was buried next to her husband**'.

C5-S15: Another result of the visible judgment by God ("And great fear came upon all the church, and upon as many as heard these things"). **C5-S16**: God's "Holy Spirit" worked through the apostles to show the people God's approval on their doctrine.

- a. The phrase "And by the hands of the apostles were many signs and wonders wrought among the people" means: 'God's "Holy Spirit" did miracles through the apostles'.
- b. The included part has two sentences and gives us what was in the original message but what a word-for-word translation would leave out. Please see the Detailed Note for the sentence structure and the analysis of this sentence. This sentence tells us how God's "Holy Ghost" worked through men to do miracles and approve their doctrine like has rarely been seen since.

C5-S17: How much the miracles of God's "Holy Ghost" affected the Jewish people.

- a. Please see the Detailed Note about the word "Insomuch".
- b. The phrase "that they brought forth the sick into the streets, and laid them on beds and couches" means: 'This is what the common Jewish people did even though the religious rulers tried to hide the miracles and the doctrine taught by the apostles'.
- c. The phrase "that at the least the shadow of Peter passing by might overshadow some of them" means: 'They hoped that Peter's shadow would heal people. I can not say if it did or did not. But, like the miracles that "Jesus" did in the Gospels, they were given to many, even lost people. The hope was that the miracle would lead the people to be saved but God did not demand true salvation before giving a miracle'.

C5-S18: Word of what God's "Holy Spirit" was doing spread.

- a. The phrase "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits" means: 'How the common people responded when miracles were available'. . . .
- b. The phrase "and they were healed every one" means: 'What God's "Holy Spirit" did'.

C5-S19: The reaction of lost religious authorities.

- a. The phrase "Then the high priest rose up, and all they that were with him" means: 'This is who reacted to God's working'.
- b. The phrase "and were filled with indignation" means: 'This was their emotional reaction to God's working'.
- c. The phrase "And laid their hands on the apostles, and put them in the common prison" means: 'This was their physical reaction to God's working'.
- d. The phrase "which is the sect of the Sadducees" means: 'The religious leaders denied the resurrection. That is why they were so upset with preaching which proved that their belief was doctrinal error from a devil'.

C5-S10: Peter confirmed her part in the sin. **C5-S11:** Her answer proved that she conspired in the sin. **C5-S12:** Peter wonders how saved people could conspire to sin. **C5-S13:** Peter told her the judgment of God for her lie. **C5-S14:** The result of her participation in the sin.

- a. The phrase "Then fell she down straightway at his feet, and yielded up the ghost" means: 'She died at Peter's feet'. . . .
- b. The phrase "and the young men came in, and found her dead, and, carrying her forth, buried her by her husband" means: 'She was buried next to her husband'.

C5-S15: Another result of the visible judgment by God.

- a. The phrase "" means: ". . . .
- b. The phrase "And great fear came upon all the church" means: 'The true "fear of the Lord" came upon church members and encouraged them to stop their sin'.
- c. The phrase "and upon as many as heard these things" means: 'The true "fear of the Lord" came upon others and encouraged them to stop their sin'.

C5-S16: God's "Holy Spirit" worked through the apostles to show the people God's approval on their doctrine.

- a. The phrase "And by the hands of the apostles were many signs and wonders wrought among the people" means: 'God's "Holy Spirit" did miracles through the apostles'.
- b. The phrase "(and they were all with one accord in Solomon's porch)" means: 'All saved church members met at the same place in the Temple and were in complete agreement about doctrine'.
- c. The phrase "And of the rest durst no man join himself to them" means: 'Non-saved Jews were afraid to be identified with them'.
- d. The phrase "but the people magnified them" means: 'Non-saved Jews spoke well of the saved church members'.

C5-S17: This qualifies the prior sentence.

- a. Please see the Detailed Note about the word "Insomuch".
- b. The phrase "Insomuch that they brought forth the sick into the streets, and laid them on beds and couches" means: 'This is what other Jews did'.
- c. The phrase "that at the least the shadow of Peter passing by might overshadow some of them" means: 'This is why'.

C5-S18: Word of what God's "Holy Spirit" was doing spread.

- a. The phrase "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks" means: 'Many Jews brought their sick friends and family members for healing'.
- b. The phrase "and them which were vexed with unclean spirits" means: 'Many Jews brought devil possessed people for spiritual healing'. . . .
- c. The phrase "and they were healed every one" means: 'God's "Holy Spirit" healed every need'.

C5-S19: The reaction of lost religious authorities.

- a. The phrase "Then the high priest rose up, and all they that were with him" means: 'This is who reacted to God's working'.
- b. The phrase "and were filled with indignation" means: 'This was their emotional reaction to God's working'.
- c. The phrase "And laid their hands on the apostles, and put them in the common prison" means: 'This was their physical reaction to God's working'.
- d. The phrase "which is the sect of the Sadducees" means: 'The religious leaders denied the resurrection. That is why they were so upset with preaching which proved that their belief was doctrinal error from a devil'.

C5-S20: The "Lord" sent His angel to free them.

- a. Please use this [link](#) to see why our sentence uses the phrase "the angel of the Lord".
- b. The word "But" means: 'The subject of this sentence is the same as the prior sentence while changing an attribute of the subject. Where the prior sentence says that the religious leaders locked up the apostles to shut them up, our sentence says that "the angel of the Lord" freed them and told them to go teach'.
- c. The phrase "But the angel of the Lord by night opened the prison doors, and brought them forth" means: 'This is what "the angel of the Lord" did'.
- d. The phrase "and said, Go, stand and speak in the temple to the people" means: 'This is what "the angel of the Lord" commanded'.
- e. The phrase "all the words of this life" means: 'This is what they were to teach'. The phrase "the words of this life" means: 'the Gospel'.

C5-S21: The apostles obeyed the commandment of God delivered by the angel.

- a. The phrase "And when they heard that" means: 'This is when they obeyed. They did not delay but did exactly as they were told to do'.
- b. The phrase "they entered into the temple early in the mourning" means: 'This is the first thing that they did and when'.
- c. The phrase "and taught" means: 'This is what they continued to do'.

C5-S22: The religious leaders gathered all of their might in a display of opposing God.

- a. The phrase "But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel" means: 'They gathered all of the leaders of the nation in a show of opposition ("but") to God'. (Please see the Detailed Note about the meaning of this sentence starting with the word "but").
- b. The phrase "and sent to the prison to have them brought" means: 'They sent for the apostles to see their gathered might, not realizing that God had already freed the apostles and showed that their gathered might was not sufficient to oppose God'.

C5-S23: The officers could not do as ordered.

- a. The phrase "But when the officers came, and found them not in the prison" means: 'What the officers found'.
- b. The phrase "they returned, and told" means: 'What the officers did'.
- c. The phrase "Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors" means: 'What the officers reported'.
- d. The phrase "but when we had opened, we found no man within" means: 'Why the officers could not do as ordered'.

C5-S24: The religious leaders doubted if they could stop the work of God.

- a. The word "Now" means: 'After you understand what came before this'. The religious leaders were sure that their show of power would intimidate the apostles. Instead, God proved that He had greater power and the apostles were bold instead of being intimidated.
- b. The phrase "when the high priest and the captain of the temple and the chief priests heard these things" means: 'All of the religious leaders heard that their best efforts to contain the apostles failed. Likewise, they also understood that their best efforts to contain the message from God would also fail'.
- c. The phrase "they doubted of them whereunto this would grow" means: 'They now doubted their ability to contain the working of God'.

C5-S25: The religious rulers were told where the apostles were at and what they were doing.

- a. The phrase "Then came one and told them, saying" means: 'Someone brought them a report'.
- b. The word "Behold" means: 'Pay close attention'. The apostles did not run away and hide but were boldly doing what they were commanded to never do again.
- c. The phrase "the men whom ye put in prison" means: 'Here's where you put them'.
- d. The phrase "are standing in the temple" means: 'Here's where they are now'.
- e. The phrase "and teaching the people" means: 'Here's what they are doing'.

C5-S26: The captain and officers had an attitude adjustment.

- a. The phrase "Then went the captain with the officers, and brought them without violence" means: 'They brought the apostles as they were commanded but without their usual attitude for people they arrested'.
- b. The phrase "or they feared the people, lest they should have been stoned" means: 'The people were not willing to let the apostles be mistreated while they were being used to provide miracles to the people'.

C5-S27: The council tried to regain their ability to intimidate the apostles.

- a. The phrase "And when they had brought them" means: 'This is after the captain and guards politely escorted the apostles into the room with the Jewish Council'.
- b. The phrase "they set them before the council" means: 'This was more than seventy men with the highest religious and political influence of the Jewish society'.
- c. The phrase "and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name?" means: 'The high priest and a few others gave this command back in [Acts 4:5-6](#), but they did not have the full Jewish senate backing them at that time. In addition, they had done "a notable miracle", which required the power of God, was known by multiple thousands of Jews and could not be denied. Therefore, then, as at this time, the high priest was demanding that they disobey God and everyone knew that he was making this demand. That is why Peter gives the answer, that he does, in the next couple of sentences'.

C5-S28: The high priest adds his accusations.

- a. The word "behold" means: 'pay close attention. This sentence tells us what truly upset the high priest'.
- b. The phrase "and, behold, ye have filled Jerusalem with your doctrine" means: 'They had been successful in obeying God's command to take the Gospel to Jerusalem'. The true Gospel proved his religious doctrines to be lies from devils and he was losing influence with the saved Jews.
- c. The phrase "and intend to bring this man's blood upon us" means: 'This was the main truth which the Jewish Council lied about'. [Matthew 27:25](#) says "Then answered all the people, and said, His blood be on us, and on our children". The blood of "Jesus Christ" was already on their record in Heaven. Their denying it on Earth did not matter. The only record that mattered was the legal record in Heaven. However, he, and most of the council, were Sadducees ([Acts 5:17-18](#)) and refused to believe in the resurrection. Therefore, he was sure that death ended his existence and did not fear the judgment of God. The only thing which he was concerned about was his personal power and influence here in this life.

C5-S29: This sentence is only the start of their answer. In their answer, they answered every accusation.

- a. The phrase "Then Peter and the other apostle" means: 'Peter did the talking but the apostles were all united behind this answer'.
- b. The phrase "answered and said" means: 'This is what they said to the entire council'.
- c. The phrase "We ought to obey God rather than men" means: 'Implied in this answer is that they were given two opposing commands. One was from God and the other was from man. They could not obey both commands and had to choose which command to obey. Since God is greater and more powerful and determines the everlasting result for everyone while men can only affect this life, they chose "to obey God rather than men"'

C5-S30: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree". Please see the Detailed Note for an extensive explanation of this sentence and of the entire answer from Peter as recorded here. [C5-S31](#):

S31: What God the Father did in response to their murdering God's "Christ".

- a. The phrase "Him hath God exalted with his right hand to be a Prince and a Saviour" means: 'God the Father made "Jesus Christ" the most powerful being ("Prince") after God and the only person Who can save us ("Saviour")'. . . .
- b. The phrase "for to give repentance to Israel" means: 'He changes our character and gets us to stop sinning and turn towards God in obedience'.
- c. The phrase "and forgiveness of sins" means: 'He is the One Who blots out the record of our sin in Heaven's court'.

C5-S32: Peter identifies the legal witnesses to these truths.

- a. The phrase "And we are his witnesses of these things" means: 'Peter identifies the apostles as legal witnesses. Their law required them to accept the true testimony of two witnesses and there were eleven apostles who were there as witnesses'.
- b. The phrase "and so is also the Holy Ghost" means: 'In addition to human witnesses, Peter tells them that God's "Holy Ghost" was also a witness. Since it took the power of God's "Holy Ghost" to do the miracles, they could not, legally, deny that testimony'.
- c. The phrase "whom God hath given to them that obey him" means: 'Here Peter is telling them that more than the apostles have God's "Holy Ghost". Therefore, murdering all of the apostles will not get rid of the witness from God's "Holy Ghost"'

C5-S33: The initial reaction of the religious leaders to hearing the truth.

- a. The phrase "When they heard that" means: 'This was when, and why, they reacted'. . . .
- b. The phrase "they were cut to the heart" means: 'This was the result of God's "Holy Ghost" working on their hearts'.
- c. The phrase "and took counsel to slay them" means: 'This was the result of the high priest and others who were motivated by devils and their own sin nature'.

C5-S34: A God motivated man spoke a warning. This sentence is the first of several sentences which report his warning. And, his warning was sufficient to turn planned multiple murders into only beatings. Please see the Detailed note for more of an explanation. **C5-S35:** He reminded them of a historical incident.

- a. The word "For" means: 'Here's why they need to heed the warning'.
- b. The phrase "before these days rose up Theudas, boasting himself to be somebody" means: 'He was the person responsible for the incident'.
- c. The phrase "to whom a number of men, about four hundred, joined themselves" means: 'This is the number of fools who followed him'.
- d. The phrase "who was slain" means: 'The leader was killed'.
- e. The phrase "and all, as many as obeyed him, were scattered" means: 'All of the followers were scattered'.
- f. The phrase "and brought to nought" means: 'Nothing came from the incident'.

C5-S36: He gave a second historical example.

- a. The phrase "After this man" means: 'The second incident happened after the first incident'.
- b. The phrase "rose up Judas of Galilee" means: 'This is who caused the incident'.
- c. The phrase "in the days of the taxing" means: 'This is when and why people followed him'.
- d. The phrase "and drew away much people after him" means: 'A lot of people followed him'.
- e. The phrase "he also perished" means: 'He died'.
- f. The phrase "and all, even as many as obeyed him, were dispersed" means: 'His followers were scattered'.

C5-S37: Gamaliel gives his legal advice.

- a. The phrase "And now I say unto you" means: 'He is adding this recommendation after making them understand his warning'.
- b. The phrase "Refrain from these men, and let them alone" means: 'This is what he tells them to do'.
- c. The phrase "For if this counsel or this work be of men, it will come to nought" means: 'Nothing will come from it if it is purely a religion made up by men'.
- d. The phrase "But if it be of God, ye cannot overthrow it" means: 'On the other hand, if God is working through these men then you can not win a fight against God'.
- e. The phrase "lest haply ye be found even to fight against God" means: 'If you start a fight against God, then you, all of your followers and your children to at least the third generation will be sorry'.

C5-S38: Their final decision.

- a. The phrase "And to him they agreed" means: 'The rest of this sentence tells us that it was not a complete "agreement". He had told them "Refrain from these men, and let them alone". Yet, our sentence says that they beat the apostles'.
- b. The phrase "and when they had called the apostles" means: 'This was their first action after agreeing with the lawyer'.
- c. The phrase "and beaten them" means: 'This was their second action after agreeing with the lawyer'.
- d. The phrase "they commanded that they should not speak in the name of Jesus" means: 'This was their third action after agreeing with the lawyer'.
- e. The phrase "and let them go" means: 'This was their fourth action after agreeing with the lawyer'.

C5-S39: The apostles departed rejoicing at being allowed to suffer for the name of "Jesus" Imagine getting people, who claim to be saved, to rejoice at being beaten. C5-S40: The church defied the religious leaders.

- a. The phrase "And daily in the temple" means: 'They did their actions in the very place that, supposedly, was controlled by the religious leaders'.
 - b. The phrase "and in every house" means: 'This is the basis for home Bible Studies. This is a more personal situation than preaching and teaching in the Temple. Most likely, this is where discipleship lessons occurred'.
 - c. The phrase "they ceased not to teach and preach Jesus Christ" means: 'This is what they were beaten for doing and commanded to not do. The use of the name of "Jesus Christ" means that they not only told the lost how to be saved but they taught the saved how to mature spiritually'.
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Chapter 6 Summary:

The chapter theme: Creation of the office of deacon.

In the prior chapter, we read that Satan tried to use the Jewish government to intimidate to apostles. That failed. So now, in this chapter, we read that he is introducing problems into the church. Satan causes a dispute between the Jews who lived in Jerusalem and Judaea against the saved Jews from other lands. The dispute is over providing for the physical needs of people in the church. As a result, the church created the office of deacon to handle physical needs within the church.

Since that time, Satan has used this office to cause further disputes by convincing some people that the deacon can dictate spiritual matters to the preacher. That is a lie from a devil. In this chapter, we read about a very clear division of labor. The preachers are to deal with spiritual matters and the deacons are to deal with physical matters.

In addition to the context of the prior chapter, we also need to consider the context of future chapters, [Acts 6](#) tells us about the church selecting deacons and of the testifying of false witnesses against Stephen. [Acts 7](#) gives us the answer from Stephen and his subsequent martyrdom. All verses and notes for [Acts 6](#) and [Acts 7](#) should be considered together. In [Acts 6](#), some Jews tried arguing doctrine with Stephen and lost because Stephen was using the wisdom from God. What made them particularly mad was the fact that they considered themselves to be the "intellectuals" ("which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia") and this person who was showing them to be fools came from a group which was regarded as "unlearned and ignorant men" ([Acts 4:13](#)).

So they hauled Stephen before the court which had crucified "Jesus" and accused Stephen of the same "blasphemy" as "Jesus" was accused of. They accused "Jesus" of saying that He would destroy the Temple (the building instead of His body) and rebuild it in three days ([Matthew 26:61](#), [Matthew 27:40](#); [Mark 14:58](#), [Mark 15:29](#)). The truth is that He did not destroy His body but the Jews sitting on that court did. And He raised His physical body in the "resurrection".

No one understood what "Jesus" meant until after the resurrection, but then it was clear to everyone. These Jews accused Stephen of repeating (and probably explaining) this prophecy of "Jesus" only they presented it as if Stephen were making the claim new instead of telling what "Jesus" had proved to be a true prophecy. [Matthew 27:63](#) lets us know that they realized the truth of what "Jesus" really said, but chose to push the lie in court in order to justify murder. This is a clear case of killing the messenger because you don't like the message. However, these Jews would know [1Samuel 8:7](#) which says "And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them". So the truth is that they were rejecting God, not Stephen.

Now, they are not only knowingly lying about what was said, but they are asking the court to give a death sentence for merely reporting the statement of another person. When "Jesus" said it, the court could say that (the lie) would only be possible if "Jesus" was God, and therefore (they concluded) "Jesus" blasphemed. Blasphemy carried a death sentence in the Jewish culture. However, Stephen did not make that claim about himself. In addition, "Jesus" had already proved that this was a true prophecy from God by fulfilling it when He rose from the dead after three days. Further, this court knew that "Jesus" had fulfilled this prophecy because they had just tried all of the apostles, as reported in the prior chapter. They beat the apostles, but had to accept their testimony of the "resurrection", because their law said that the testimony of two men was true. And, they had the testimony of twelve men as well as the testimony of God's "Holy Ghost". Therefore, they are trying Stephen for stating what they had to accept as a legal truth. If they rejected that truth, then they invalidated their own legal right to try anyone.

So, they were denying a legal truth and, by doing so, invalidated their own legal right to hold trials. However, they did this so that they could hold onto a religious doctrine which had been proven to be wrong. Therefore, Stephen

did not blasphemy but made them face a truth that they wanted to deny. Nevertheless, we see the religious lost people twisting the truth in order to justify their sin.

In [Acts 6:1-4](#), we read the reason why the office of deacon was created.

In [Acts 6:5-6](#), we read the names of the first deacons.

In [Acts 6:7](#), we read the results within the church to their settling the dispute.

In [Acts 6:8](#), we read the testimony of Stephen.

In [Acts 6:9-15](#), we read how some Jews picked a doctrinal fight with Stephen. Then they hauled him before the Jewish Council and told lies about him. This leads into our next chapter which reports the message that Stephen preached to the Jewish Council. That resulted in Stephen becoming the first martyr of the church.

C6-S1: The problem defined.

- a. The phrase "And in those days, when the number of the disciples was multiplied" means: 'A larger church requires a different organization than a small church'.
- b. The phrase "there arose a murmuring of the Grecians against the Hebrews" means: 'This is how the apostles knew that there was a problem'.
- c. The phrase "because their widows were neglected in the daily ministrations" means: 'This was the problem'.

C6-S2: The apostles explained their reasoning to the entire church.

- a. The phrase "Then the twelve called the multitude of the disciples unto them, and said" means: 'They assembled everyone to explain their reasoning'.
- b. The phrase "It is not reason that we should leave the word of God" means: 'Their main job was to represent God to people and to concentrate on what "the word of God" said'.
- c. The phrase "and serve tables" means: 'They should not neglect that in order to take care of physical needs'. What we have here, that most people miss, is a division of spiritual labor from physical labor.

C6-S3: How the church is to select deacons.

- a. The word "Wherefore" gives the conclusion of the prior reasoning. That is, the rest of this sentence is the direct result of what preceded it in this chapter.
- b. The word "brethren" means: 'Saved, baptized and serving church members'. Others, such as visitors, have no business in selecting deacons.
- c. The phrase "look ye out among you seven men of honest report" means: 'A deacon must be one of the members of the local church and fulfill all of the requirements specified in [1 Timothy 3](#)'.
- d. The phrase "full of the Holy Ghost" means: 'Deacons must have dedicated their entire life to the service of God and let God's "Holy Ghost" control all of their life, including the small every day things, or they do not fulfill this requirement'. Unfortunately, picking men for this office has become a political event which totally ignores God's "Holy Ghost", in most churches.
- e. The phrase "and wisdom" means: 'They need to know how to apply what God's "Holy Ghost" shows them in the "word of God" when they deal with problems that God's people have in this life'.
- f. The phrase "whom we may appoint over this business" means: 'The apostles were the ones who appointed the deacons but it was based upon the selection of the church'.
- g. The phrase "Whom they set before the apostles", in the next sentence, means: 'The apostles / pastor must approve any such selection'. One reason for this is that there are times when the pastor knows something, which disqualified a man for this position, but which the rest of the church does not

know. In those circumstances, the pastor needs to refuse to appoint the man without revealing secret knowledge. Often, this can be accomplished by the man, himself, refusing the nomination without revealing his reason for doing so.

C6-S4: What the apostles (preachers) will concentrate on doing. C6-S5: The ordaining and naming of the first deacons. C6-S6: The results of fixing a devil caused problem in the church.

- a. The following are steps in a procedure. They must be done in the order given in order to receive the results of the sentence.
- b. The phrase "And the word of God increased" means: 'First Step: Saved people increased their faith and obedience to the "word of God"'.
The phrase "and the number of the disciples multiplied in Jerusalem greatly" means: 'Second Step: There was a great increase in the number of disciples winning souls'.
- c. The phrase "and a great company of the priests were obedient to the faith" means: 'Third Step: Priests, who were against the Gospel, received salvation'.

C6-S7: Stephen became a notable witness among the deacons. C6-S8: Different divisions among the Jews banded together to fight against Stephen. C6-S9: Stephen learned "the word of God" sufficiently enough to be able to win all disputes. C6-S10: The backers of doctrinal error convinced men to swear lies under oath in court.

- a. The phrase "Then they suborned men" means: 'The backers of doctrinal error convinced men to swear lies'. (Please see the Detailed Note for the definition of the word "suborn".)
- b. The phrase "which said, We have heard him speak blasphemous words against Moses" means: 'They swore that they had heard Stephen tell lies against the writing of Moses found in scripture. The report of the message from Stephen, in the next chapter, proves that claim to be a lie. In addition, the murder of Stephen, at the end of the next chapter, proves that these men, and the entire Jewish Council, were all controlled by a devil. We are required to verify what someone tells us about God and "the word of God" because the world is filled with religious liars'.
- c. The phrase "and against God" means: 'This is a claim that Stephen blasphemed against God. He would not have seen the "Son of God" sitting next to God the Father, as he died a martyr's death, if that was true'.

C6-S11: The lies of false witnesses. Please see the Detailed Note, in the Book Study, for the explanation of this sentence and of contextual requirements. C6-S12: God gave the Jewish Council a visual sign that Stephen spoke for God.

Chapter 7 Summary:

The chapter theme: Stephen's Message

Our chapter starts with the high priest asking a question based upon the lies reported in the prior chapter. It ends with the murder of Stephen. In between is the report of the message preached by Stephen. Instead of answering the lies from the "false witnesses", Stephen preached a message to convict the Jewish Council of their own sin. As a result, they murder Stephen instead of truly Biblically "repenting".

We read Stephen's message starting in the second sentence. He starts with the time when Abraham was in his home city and culture. That's when the Bible tells us that Abraham worshipped idols. When he obeyed God and left that culture and the worship of idols to worship and serve the true God, Abraham was saved.

Next, Stephen spoke of the promises and prophecies given to Abraham, which Abraham believed and used as a basis to serve God even though he did not receive the promises in his lifetime. In addition, Abraham passed his faith to Isaac and Jacob. But the children of Jacob, the "patriarchs" were "moved with envy" and "sold Joseph into Egypt". Thus we see the difference in attitudes and actions with Stephen continuing with how God blessed "Joseph" because of his faith and obedience.

Next, Stephen tells how the Jews ended up in Egypt, just like God prophesied to Abraham. After that, Stephen moved onto the birth of Moses and how he was trained to be the next Pharaoh. However, Moses chose to protect his brethren and murdered an Egyptian who was abusing Jew. As Stephen said: "For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not". And this is true all throughout history. God will reveal something to a man of God which other children of God do not understand.

Stephen goes on and explains how Moses fled to the land of Midian and was there forty years before he saw the burning bush. That is when he received a personal call from God, Who said to him, "I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob". When he heard that, Moses responded properly and God told him: "And now come, I will send thee into Egypt".

From this history, Stephen tells them that God made Moses, whom the Jews had rejected, "to be a ruler and deliverer" for the Jews. This, of course, is in preparation of him telling them that they had rejected "Jesus", and God the Father made "Jesus" "to be a ruler and deliverer" for the Jews. And, when they still tried to worship false gods and refused to obey God, He spent forty years destroying that generation and took the next generation into the "Promised Land". Thus, we see that God will judge, and even kill, His children who refuse to obey. If this generation refuses to obey, God will give the promises to the next generation.

Stephen next reminded them of a well known prophecy of: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear". The Jews all understood that the prophecy would be fulfilled by "Christ". However, the religious leaders that he was preaching to were like the generation which God destroyed because they refused to obey and serve. They, foolishly, believed that God had to bless them regardless of how they lived.

Stephen then reminded them that Joshua (whom he calls "Jesus") led the Jews into the "Promised Land". Stephen skips over several generations to continue with king David. And, even though king David found favor with God, he was not allowed to build the Temple but his son Solomon built it. With that, Stephen quotes scripture to say that God is not limited to a physical building and can deal with people outside of the building. This directly points out the error which they taught all of the Jews. They claimed that God could only be reached in the Temple building and if they prevented someone from worshipping God in that building, the person would go to Hell. Thereby, they claimed that they, and not God, determined who went to Heaven and who went to Hell. Of course, many so-called Christian religions also make the same claim today.

Now, the Jewish Council listened to his message of their history with no objection. However, in the next sentence ([Acts 7:51](#)), Stephen applies the lessons from that history to the Jewish Council which he is preaching to. This is where he says: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it". Very clearly, Stephen told them that they had "betrayed and murdered the Just One". This, of course, was a reference to "Jesus", Who was God's "Christ" ("the Just One").

Now, everyone on the Jewish Council knew their scripture well enough to understand his accusation. And, if anyone doubts that, just read the next sentence which says: "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth". Then they "cast him out of the city, and stoned him". They would not have reacted this way unless they truly understood what they were accused of and refused to accept the accusation. They decided to murder the messenger instead of accepting that the message was from God and that they needed to truly Biblically "repent". And, a major part of why they reacted this way was because they were led by Sadducees, which deny the resurrection and, as a result, also deny judgment by God after physical death. You can justify anything, including murder, if you are positive that you will not suffer the consequences of your actions.

Our chapter ends with Stephen "calling upon God, and saying, Lord Jesus, receive my spirit". He also said: "Lord, lay not this sin to their charge". And, finally, we are told that "And when he had said this, he fell asleep". Even though stoning can be a painful way to die, Stephen did not suffer in his death.

Please be sure to see the Detailed Notes for all of the scriptural references in this chapter and for more details than what are presented in this summary.

[C7-S1](#): The high priest asks a question based upon the lies reported in the prior chapter. [C7-S2](#): Stephen starts his answer with how God dealt with Abraham. What we see, in this chapter, is that Stephen never bothered to defend himself from the lies by the two "false witnesses". He also never bothered to answer the question from the high priest (asked in the prior sentence). Instead, he concentrated on preaching the Gospel to the Jewish Council. Our sentence has two Steps. In the First Step, Stephen asks them to pay attention. In the Second Step, Stephen starts his answer with how God dealt with Abraham. [C7-S3](#): The moving of Abraham.

- a. The phrase "Then came he out of the land of the Chaldaeans, and dwelt in Charran" means: 'Abraham stayed with his father until his father died. His father only went half way to the "Promised Land" where God told Abraham to go'.
- b. The phrase "and from thence, when his father was dead" means: 'This is when Abraham moved on'.
- c. The phrase "he removed him into this land, wherein ye now dwell" means: 'Abraham moved to the "Promised Land", where God had originally told him to go'.

[C7-S4](#): What God gave to Abraham.

- a. The phrase "And he gave him none inheritance in it, no, not so much as to set his foot on" means: 'Abraham received no land while he lived physically'.
- b. The phrase "yet he promised that he would give it to him for a possession" means: 'Abraham received a promise'.
- c. The phrase "and to his seed after him" means: 'The promise was "to his seed after him"'.
d. The phrase "when as yet he had no child" means: 'Abraham had to receive the promise by true Biblical faith'.

[C7-S5](#): God gave Abraham a prophecy about his descendants.

- a. The phrase "And God spake on this wise" means: 'This is Who spoke'.
- b. The phrase "That his seed should sojourn in a strange land" means: 'The Jews would go to Egypt'.

- c. The phrase "and that they should bring them into bondage" means: 'They would become slaves and suffer as a result'.
- d. The phrase "and entreat them evil four hundred years" means: 'This is how long this would happen'.

C7-S6: The results after four hundred years of slavery.

- a. The phrase "And the nation to whom they shall be in bondage will I judge" means: 'What God will do to Egypt'.
- b. The phrase "said God" means: 'Who said this'.
- c. The phrase "and after that shall they come forth" means: 'The Jews will leave Egypt'.
- d. The phrase "and serve me in this place" means: 'The Jews will serve God in the "Promised land"'.

C7-S7: This references the covenant which God made with Abraham.

- a. The phrase "And he gave him the covenant of circumcision" means: 'All male descendants of Abraham were to be circumcised'.
- b. The phrase "and so Abraham begat Isaac, and circumcised him the eighth day" means: 'Abraham circumcised Isaac as required'.
- c. The phrase "and Isaac begat Jacob" means: 'Isaac circumcised Jacob as required'.
- d. The phrase "and Jacob begat the twelve patriarchs" means: 'Jacob circumcised the twelve patriarchs as required'.

C7-S8: What happened to Joseph.

- a. The phrase "And the patriarchs, moved with envy, sold Joseph into Egypt" means: 'The "show us that God's people can follow the thinking of this world and sin'.
- b. The phrase "but God was with him" means: 'God gave Joseph a different result than his brothers planned for him. God proved to be greater than any group of men'.
- c. The phrase "And delivered him out of all his afflictions" means: 'Joseph was tested with demands that he sin and years in jail for doing right. But after he passed God's test, he was removed from jail and all further afflictions by men'.
- d. The phrase "and gave him favour and wisdom in the sight of Pharaoh king of Egypt" means: 'Pharaoh made Joseph ruler of Egypt under him and did not interfere with the rule of Joseph'.
- e. The phrase "and he made him governor over Egypt and all his house" means: 'The children of Joseph were also blessed because of him'.

C7-S9: God controlled the circumstances of that time.

- a. The phrase "Now there came a dearth over all the land of Egypt and Chanaan, and great affliction" means: 'God caused a shortage of food where the Jews lived'.
- b. The phrase "and our fathers found no sustenance" means: 'There was no food to be bought'.

C7-S10: Jacob provided for his family. **C7-S11:** The truth was revealed.

- a. The phrase "And at the second time" means: 'This was the second time that Jacob sent his sons into Egypt for food'.
- b. The phrase "Joseph was made known to his brethren" means: 'Joseph revealed who he was'. Spiritually, this symbolizes "Jesus" revealing Who He was to the disciples.
- c. The phrase "and Joseph's kindred was made known unto Pharaoh" means: 'Joseph introduced his brethren to Pharaoh'. Spiritually, this symbolizes "Pentecost" where God revealed His children, in the church, to the world.

C7-S12: Joseph called His family so that he could provide for them. **C7-S13:** A summary of the time the Jews were in Egypt under Joseph. **C7-S14:** God kept His promise in His time.

- a. The phrase "But when the time of the promise drew nigh" means: 'God knows when the right time is'. People get impatient with God but they don't know everything. People can't know when is the right time for something to happen but God always knows.
- b. The phrase "which God had sworn to Abraham" means: 'This is why God acted'. We need to serve God because, for one reason, our actions can affect our descendants.
- c. The phrase "the people grew and multiplied in Egypt" means: 'God had kept them there, and protected, until they could survive all of the people trying to kill them'.
- d. The phrase "Till another king arose" means: 'This was the time for a change'. He was evil but the Bible says that God raised him up so that God could show His power in him. Even evil rulers have a purpose in God's plan.
- e. The phrase "which knew not Joseph" means: 'This was his excuse for treating God's people wrong'.

C7-S15: How Pharaoh dealt with the Jews.

- a. The phrase "The same dealt subtilly with our kindred" means: 'Pharaoh had a sneaky plan to convert Jews to Egyptians'.
- b. The phrase "and evil entreated our fathers, so that they cast out their young children" means: 'He ordered the midwives to kill all male children but let the females live'. . . .
- c. The phrase "o the end they might not live" means: 'When there were not enough Jewish males and the women wanted to get married, they would have to marry Egyptians and raise their children as Egyptians. That is how he planned that the Jewish nation "might not live"'. . . .

C7-S16: God created Moses to do His plan.

- a. The phrase "In which time Moses was born" means: 'Moses was born a male child when the law was to murder all male children at birth'.
- b. The phrase "and was exceeding fair" means: 'God made Moses very attractive to the women'.
- c. The phrase "and nourished up in his father's house three months" means: 'The family hid Moses for the first three months of his life'.
- d. The phrase "And when he was cast out" means: 'This was when they could no longer hide him'.
- e. The phrase "Pharaoh's daughter took him up" means: 'He was taken in as a son of the highest house'.
- f. The phrase "and nourished him for her own son" means: 'He was adopted by Pharaoh's daughter'.

C7-S17: Moses exceeded others in the way of the world. **C7-S18:** Moses decided to protect his brethren. **C7-S19:** What Moses did and why.

- a. The phrase "And seeing one of them suffer wrong" means: 'What motivated Moses to act'.
- b. The phrase "he defended him, and avenged him that was oppressed, and smote the Egyptian" means: 'The specific actions which Moses did'.
- c. The phrase "For he supposed his brethren would have understood how that God by his hand would deliver them" means: 'What Moses thought that they would understand'.
- d. The phrase "but they understood not".

C7-S20: Moses tried to break up another fight.

- a. The phrase "And the next day" means: 'When this happened'.
- b. The phrase "he shewed himself unto them as they strove" means: 'What happened'.
- c. The phrase "and would have set them at one again" means: 'Moses tried to get them to stop fighting and agree with each other'.
- d. The phrase "saying, Sirs, ye are brethren" means: 'What Moses said'.
- e. The phrase "why do ye wrong one to another?" means: 'What Moses asked'.

C7-S21: The Jew who did wrong tried to blame Moses. C7-S22: That Jew challenged Moses. C7-S23: Moses ran and hid. C7-S24: The time that God called Moses to be His servant.

- a. The phrase "And when forty years were expired" means: 'Again, we see forty used as the time of God's test'. Moses was humbled by God during that time.
- b. The phrase "there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush" means: 'This is how God made Moses pay attention'.

C7-S25: God spoke to Moses. C7-S26: How Moses reacted to God talking to him. C7-S27: The command to show respect from God. C7-S28: God explains why He contacted Moses.

- a. The phrase "I have seen" means: 'God says this phrase twice so that we will know that it is not just 'I happened to notice'. But, in fact, God looked closely over time and verified all of the facts. God will judge all of the Egyptians, and not just the leaders, because they all, as a nation, had the wrong attitude towards the people of God'. We need to be careful about accepting popular wrong attitudes such as what is called '*Being politically correct*'.
- b. The phrase "I have seen the affliction of my people" means: 'This is what God recorded an ongoing events'.
- c. The phrase "which is in Egypt" means: 'This is where and when these events happened which God ended'. There were other times when the Jews went through similar events because they turned their back on God and God had to punish them. When we are going through trouble we need to first verify that we are not being punished for sin before we expect God to remove the problems and punish the people causing them.
- d. The phrase "and I have heard their groaning" means: 'God heard their ongoing prayers for protection and relief'. Often, God lets us continue in a situation in order to test our true level of faith.
- e. The phrase "and am come down to deliver them" means: 'God has decided that it is now time to do something and God will work through Moses'.

C7-S29: God commands Moses to agree with His plan. C7-S30: God chose the man rejected by the Jews. Stephen will make it clear that God also chose "Jesus", as His "Christ", and the men on the Jewish Council had rejected Him. C7-S31: God chose the same man to be their ruler. C7-S32: Moses led the Jewish nation for at least forty years.

- a. Our sentence tells us that Stephen reported miracles which were done through Moses in the old Testament. Please see the [Table Of Miracles in the Old Testament](#) for more about those miracles.
- b. The phrase "He brought them out" means: 'Moses led the Jewish nation out of Egypt'.
- c. The phrase "after that he had shewed wonders and signs in the land of Egypt" means: 'God did many miracles through Moses before Pharaoh agreed to let them go'.
- d. The phrase "and in the Red sea" means: 'The Jewish nation crossed the Red Sea on dry ground but God killed the Egyptian Army when they tried to follow. In addition, God floated weapons to the Jews, from the Egyptian Army. even though metal weapons don't float'.
- e. The phrase "and in the wilderness forty years" means: 'During the forty years wandering, God did many more miracles'.

C7-S33: Stephen reminds them of a prophecy which they know well. They also know the command, from God the Father, to "hear" and "obey" "that prophet". However, even while they are sure that God has to bless them, Stephen tells them otherwise. After this sentence he tells the historical difference between Jews blessed by God and those who were cursed. He also tells them the cause of each result and then makes it clear that the people on the Jewish Council will be cursed for their sinful life and attitudes. He makes it clear that they will receive this result because they clearly refused to obey God's command, through Moses, to "him shall ye hear". C7-S34: Stephen describes how God used Moses to minister to the Jews.

- a. The phrase "This is he, that was in the church in the wilderness with the angel which spoke to him in the mount Sina, and with our fathers" means: 'God's "angel" spoke to Moses and to the Jewish fathers

when they worshipped God "in the wilderness". Notice that what God considers to be a "church" is not the building but the gathering to properly worship the true God.

- b. The word "oracles" means: 'the word of God'. The phrase "who received the lively oracles to give unto us" means: 'Moses and other Jewish fathers received the spiritually living "word of God" from "angels" as they truly worshipped God'.
- c. The phrase "To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt" means: 'The Jewish fathers would not obey Moses but violently pushed Moses away and, in their hearts, sought to return to the world and worship of devils'.
- d. The phrase "Saying unto Aaron, Make us gods to go before us" means: 'This is the Biblical record which proves the claim of the prior phrase'.
- e. The phrase "for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him" means: 'They were not willing to wait the number of days which were required for Moses to get their instructions from God'.

C7-S35: The Jewish "fathers" turned to worldly ways and idol worship. **C7-S36:** Their history of rejecting God. The Detailed Note has Bible references to their history where God's people repeatedly turned from serving God the way of the world and to worshipping idols. Although Luke does not report Stephen preaching it, the application was that the Jewish Council had turned from the truth of God to worldly religion and worshipping their own sinful thoughts above the commandments of God. And, the world is full of religions that do the same thing today, even if the details of their doctrines vary. **C7-S37:** The results of turning from worshipping God to worshipping idols.

- a. The phrase "Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them" means: 'Continuously throughout their history, the Jews kept turning away from God and worshipping other so-called gods'.
- b. The phrase "and I will carry you away beyond Babylon" means: 'Preachers like to claim that the Jews were taken to Babylon because they did not give the land a year of rest every seven years as commanded by God. However, Stephen says it was because of their idol worship'.

C7-S38: God had Moses create the "tabernacle of witness". Moses made it exactly as God told him to do. It is also called the "tabernacle of testimony". This was where God gave testimony to His children and where His children gave legal testimony to God of what they had personally witnessed. **C7-S39:** History from Moses to David.

- a. The phrase "Which also our fathers that came after" means: 'This was after the time of Moses'.
- b. The phrase "brought in with Jesus into the possession of the Gentiles" means: 'Joshua ("Jesus") led the Jews to conquer the land which used to belong to Gentiles'.
- c. The phrase ", whom God drove out before the face of our fathers, unto the days of David" means: 'The Jews had to keep warring through the time of king David'.
- d. The phrase "Who found favour before God" means: 'King David found favor with God'.
- e. The phrase "and desired to find a tabernacle for the God of Jacob" means: 'King David wanted to build the Temple'.

C7-S40: God did not allow king David to build the Temple but allowed Solomon to build it. **C7-S41:** The problem stated.

- a. The phrase "Howbeit the most High dwelleth not in temples made with hands" means: 'God is not limited to physical buildings'.
- b. The phrase "as saith the prophet" means: 'There is scripture for this claim'. Please see the Detailed Note for those references.
- c. The phrase "Heaven is my throne, and earth is my footstool" means: 'This is the current habitation of God'.
- d. The phrase "what house will ye build me?" means: 'How can man do anything greater'.

[C7-S42](#): This sentence was asked by God. (“saith the Lord: or what is the place of my rest? “). [C7-S43](#): God made everything. Therefore, man can not claim to have provided for God. (“Hath not my hand made all these things?”). [C7-S44](#): Stephen accuses the Jewish Council of being just like their ancestors.

- a. The phrase “Ye stiffnecked and uncircumcised in heart and ears” means: 'The attitude that each and every one of them personally had in their heart'.
- b. The phrase “ye do always resist the Holy Ghost” means: 'The action that each and every one of them personally took'.
- c. The phrase “as your fathers did, so do ye” means: 'Each and every one of them personally act just like their ancestors'.

[C7-S45](#): The prior Jewish Religious leaders persecuted God's prophets. [C7-S46](#): Additional murders done by the Jewish religious leaders.

- a. The phrase “and they have slain them which shewed before of the coming of the Just One” means: 'The prior Jewish religious leaders killed the prophets which shewed the coming of “Christ”'.
- b. The phrase “of whom ye have been now the betrayers and murderers” means: 'The current Jewish religious leaders killed God's “Christ”'.
- c. The phrase “Who have received the law by the disposition of angels” means: 'God used His angels to give the law to different Jewish religious leaders'.
- d. The phrase “and have not kept it” means: 'The Jewish religious leaders have not kept God's law'.

[C7-S47](#): The men of the Jewish Council personally started the murder of Stephen.

- a. The phrase “When they heard these things” means: 'This was when they reacted'.
- b. The phrase “they were cut to the heart” means: 'This was why they reacted. God's “Holy Ghost” “cut to the heart”. Men can not do this. Only God can'.
- c. The phrase “and they gnashed on him with their teeth” means: 'I can not say if this was literally or if this phrase is a figure-of-speech. But, even as a figure, it represents a very personal physical attack on God's messenger and this attack, according to the report in our chapter, continued until Stephen was dead'.

[C7-S48](#): In this sentence, God's “Holy Ghost” lets Stephen see spiritual truth and he testifies what he sees. [C7-S49](#): The murder of Stephen. [C7-S50](#): Stephen stated his expectation of being received into Heaven. Please use the links, in the sentence outline of the Detailed Note, to see the related notes in other Studies. [C7-S51](#): The end of the life of Stephen. [C7-S52](#): God took him to Heaven.

Chapter 8 Summary:

The chapter theme: God scatters the church.

[Acts 8](#) starts with the scattering of the church due to the persecution that came after Stephen was martyred. As section of this scattering, we have this verse. In [Acts 1:8](#) "Jesus" instructed "ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost section of the earth". They had testified in "Jerusalem", as has been reported between [1:8](#) and now. Now the church members will testify in all "Judaea", by being scattered, and "Philip" will testify in "Samaria". The rest of Acts tell of testimony "unto the uttermost section of the earth".

Our second sentence tells us "at that time there was a great persecution against the church which was at Jerusalem". Then it tells us about the deacon named Philip, not the apostle, who was also "an evangelist", taking "the word of God" to half Jews. First, he "went down to the city of Samaria, and preached Christ unto them". However, the Samaritans did not get saved until Peter and John went there and laid hands on them. ("Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them".) God always works through His authority structure and "Jesus" had given the apostles the authority of ambassadors ("Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." {[Matthew 16:19](#); [Matthew 18:18](#)}). God did not give anyone else the authority to open the door of salvation for non-Jews.

We also read that Philip also dealt with the "Ethiopian eunuch". He was also a half-Jew. Reportedly, when the "queen of the south" visited Solomon, she went home pregnant, which is why there were half-Jews in Ethiopia. But, since this was after Peter and John opened the door for half-Jews to be saved, the "Ethiopian eunuch" was saved with the preaching of Philip "the evangelist".

Now, the above paragraph gives us a summary of our chapter but we also need to consider how this chapter fits within the overall report of this Bible book.

Returning to the start of our chapter, we read that "there was a great persecution against the church which was at Jerusalem". Before returning to Heaven, our "Lord Jesus Christ" had commanded them to take the Gospel "unto the uttermost part of the earth". But they were staying in Jerusalem and only giving the Gospel to the Jews. And, when God brought "a great persecution against the church", in order to scatter them and get the Gospel to more than the Jews, we are told "and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles". The apostles were the preachers, but they stayed where they were at while the regular church members scattered and obeyed our "Lord Jesus Christ". The first chapters told us about multiple thousands being saved but we no longer have reports like that. Instead, we read about persecution and then starvation of the Jews in Jerusalem. This chapter tells about the salvation of half-Jews, but the church leaders had a fit when God used Peter to lead a Gentile to salvation. And, when the church members went to Antioch, they obeyed the commandments from their church leaders and were "preaching the word to none but unto the Jews only". However, the Jews in that city were married to Gentiles and, as a result, Gentiles were saved also.

So, this chapter is telling us about the effort of the non-preacher named Philip. The end of this chapter and our next chapter tell us about God working through Peter. Then Chapter Ten tells us about Peter opening the door for Gentiles to receive the Gospel, but God had to force that action and the leaders of the Jerusalem Church had a fit with Peter for doing what the "Lord Jesus Christ" had commanded. This is when the account turns to report what the non-preachers were doing in Antioch. At the same time, God removed His blessings from the Jerusalem Church and some of the people started to starve. That is why Chapter Eleven ends with: "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul".

Further chapters tell us more about God punishing the Jerusalem Church. We learn the reason in [Acts 15:1](#), where we read: "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved". They were preaching a '*works salvation*'. We also read, in that chapter, about the Jerusalem church debating the doctrine of salvation and deciding that Paul and Barnabas should take the Gospel to the Gentiles while they took it to the Jews. But, what they did not say, at that time, is that they would keep preaching a '*works salvation*' to the Jews. And, they kept being punished by God while Paul's ministry was blessed.

Eventually, Paul brought money for the relief of the saved Jews in Jerusalem, but those same Jews believed lies told by others about Paul. and, instead of investigating what Paul actually preached, they said: "And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law" ([Acts 21:20](#)). And, their conclusion was: "the multitude must needs come together: for they will hear that thou art come" ([Acts 21:22](#)). That is, they were more concerned with appeasing church members who were "zealous" of doctrinal error (keeping Jewish religious traditions which God had replaced with the New Testament) instead of finding doctrinal truth from God and correcting the doctrinal error. After this, we read about Paul being arrested for trying to satisfy the religious bigots. And, his being sent to Rome where he preached to a couple of kings, other Jewish religious leaders and others along with writing the prison epistles. And, after his head was cut off, God sent in the Roman Army to tear down the Temple so that saved Jews could no longer keep religious traditions which required the Temple. And, God killed or scattered the members of that church, effectively scattering it.

The point, which I am making, is one that I have never heard preached. The mother church, which probably had 20,000 members at one time, was completely destroyed by God because they refused to let God correct their wrong doctrine. God made it clear to them, several times, that '*works salvation*' and '*works sanctification*' (we are made holy by doing religious acts) were wrong doctrines. And, since God destroyed that church for holding onto doctrinal error, all other churches should expect the same. We hear of many large ministries in England and America which turned corrupt and were destroyed within a generation of the main preacher dying. The point is that the people believed what the preacher preached but never transferred their authority figure to "the word of God" and to our "Lord Jesus Christ". Only He, and the written "word of God" never change and keep our doctrine the same. The Jerusalem church, and many others since then, have been destroyed for holding religious traditions and the opinions of preachers above the written "word of God".

[Acts 8:1-4](#) tell us the general reaction to the murder of Stephen.

[Acts 8:5-13](#) tell us about Philip going to "the city of Samaria, and preached Christ unto them". Many believe and were baptized but were not truly saved. Philip was a deacon and evangelist but was not an apostle. It was not until the apostles, Peter and John, went there that God opened the door for half-Jews to be truly saved.

[Acts 8:14-17](#) tell us that the apostles in Jerusalem sent Peter and John, who prayed and "then laid they their hands on them, (that) they received the Holy Ghost". Thus, we see that God honored His authority structure and only opened the door of salvation through His apostles.

[Acts 8:18-24](#) tell us about Simon, a sorcerer, thinking that the apostles had some trick religious power and tried to buy it. Peter cursed him for that and he repented. Many people make the mistake of thinking that the true power of God is just the result of a religious activity and that we can force God to do what we want if we do the right religious act the right way.

[Acts 8:25](#) tell us "And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans". Thus, we see that they preached, and probably saw people saved, but did not organize churches nor provided a follow-up ministry. Part of that could be ignorance and part of it could be the cultural attitude towards non-Jews.

[Acts 8:26-40](#) tell us about the salvation of the "Ethiopia eunuch". He was a different type of half-Jew. Thus, we see that after God has opened the door for salvation for a people, it remains open and anyone can lead those people to salvation.

[C8-S1](#): Saul completely agreed with the murder of Stephen for religious reasons. [C8-S2](#): God caused church members to scatter.

- a. The phrase "And at that time there was a great persecution against the church which was at Jerusalem" means: 'The reaction by most of the Jews to the murder of Stephen. Since the Jewish Council got away with murder, other Jews thought they could also get away with lesser wrong acts'.
- b. The phrase "and they were all scattered abroad throughout the regions of Judaea and Samaria" means: 'They left Jerusalem but stayed in the same culture'.
- c. The phrase "except the apostles" means: 'The apostles stayed in Jerusalem'.

[C8-S3](#): Stephen was buried. [C8-S4](#): Saul started a campaign of serious persecution. [C8-S5](#): The Gospel was spread as a result of "persecution". [C8-S6](#): Philip took the Gospel to the Samaritans. [C8-S7](#): How and why the people responded to the preaching.

- a. The phrase "And the people with one accord gave heed unto those things which Philip spake" means: 'How the people responded to the preaching'.
- b. The phrase "hearing and seeing the miracles which he did" means: 'Why the people responded to the preaching'.

[C8-S8](#): In this sentence we see that God provided evidence of His approval on the preaching of Philip.

- a. The phrase "For unclean spirits, crying with loud voice, came out of many that were possessed with them" means: 'Devils were cast out of possessed people'.
- b. The phrase "and many taken with palsies, and that were lame, were healed" means: 'People were miraculously healed'.

[C8-S9](#): the results of a city truly turning to God in obedience. [C8-S10](#): The reaction of a sorcerer.

- a. The phrase "But there was a certain man, called Simon" means: 'This identifies the man'.
- b. The phrase "which beforetime in the same city used sorcery" means: 'This identifies his source of making people fear him'.
- c. The phrase "and bewitched the people of Samaria" means: 'This was his effect on lost people'.
- d. The phrase "giving out that himself was some great one" means: 'This was his claim'.
- e. The phrase "To whom they all gave heed, from the least to the greatest" means: 'This is who listened to him'.
- f. The phrase "saying, This man is the great power of God" means: 'This is the lie which they believed'.

[C8-S11](#): Here's why people listened to Simon. [C8-S12](#): The reaction of the people to the preaching of Philip. Please see the Detailed Note, and the associated notes reached from it, in order to understand the true doctrine of this sentence and how it fits within the context. [C8-S13](#): What the sorcerer did.

- a. The phrase "Then Simon himself believed also" means: 'He believed, but it might not have been the right type of belief. Saving "belief" is in the heart while head level "belief" does not save'. Please see the Message called [Saving Belief versus NonSaving Belief](#).
- b. The phrase "and when he was baptized" means: 'This was when he started doing what is reported here'.
- c. The phrase "he continued with Philip, and wondered" means: 'This is what and why he did what he did'. Remember that he had devils doing miracles for him. However, his "sorceries" could not match the power displayed by Philip. Therefore, he "wondered" and tried to figure out how Philip did the miracles so that he could duplicate the power of God using his flesh.

- d. The phrase "beholding the miracles and signs which were done" means: 'Simon looked closely at what Philip did but he only looked in the flesh. He did not understand the true spiritual power which was being demonstrated. And, his attitude when Peter and John showed up demonstrated this truth'.

C8-S14: The actions by the apostles. Please see the Detailed Note for the sentence outline and explanation of the doctrine in this sentence. It is easy for people to misunderstand the doctrine here if they don't know broader doctrinal considerations which apply or do not completely understand the context. **C8-S15:** The apostles ceremoniously represented our "Lord Jesus Christ" and made them children of God.

- a. The phrase "Then laid they their hands on them" means: 'This was the ceremony'.
b. The phrase "and they received the Holy Ghost" means: 'This was the result'. They now were officially saved children of God.

C8-S16: The reaction by Simon.

- a. The phrase "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given" means: 'What he saw and when'.
b. The phrase "he offered them money" means: 'How he reacted'.
c. The phrase "Saying, Give me also this power" means: 'What he asked for'.
d. The phrase "that on whomsoever I lay hands, he may receive the Holy Ghost" means: 'What he wanted to do with what he asked for'. He, obviously, was thinking that he could sell giving "the Holy Ghost" for a lot of money. And, with doing it several times, he would become quite rich. The idea of selling spiritual favors persists even to today.

C8-S17: The response from Peter. **C8-S18:** Why the offer from Simon was rejected.

- a. The phrase "Thou hast neither part nor lot in this matter" means: 'Simon had nothing to do with giving God's "Holy Ghost". That was completely a spiritual matter between the representative of God and a true believer. Simon only believed in his head and was not qualified to receive God's "Holy Ghost". The evidence of this truth was the thought which prompted his offer'.
b. The phrase "for thy heart is not right in the sight of God" means: 'Simon had a wrong heart attitude as demonstrated by his offer'.

C8-S19: Peter commands him to truly Biblically "repent". Notice that Peter says "if perhaps the thought of thine heart may be forgiven thee". Peter does not guarantee forgiveness. That depends on if his "repentance" is truly from his heart and if God chooses to truly "forgive" him. Along with the false religious doctrine of selling spiritual blessings is the claim that God has no choice in the matter of forgiveness if the person does the right religious activity. **C8-S20:** What Peter saw and understood. **C8-S21:** The response by Simon. **C8-S22:** Peter and John preached and returned to Jerusalem. **C8-S23:** Philip received a direct command from God. Notice that God didn't tell him what he would do nor exactly where he was going. God often gives us imprecise commands to test our obedience. As we see in this account, Philip received further instructions after he obeyed. People who do not obey immediately often lose opportunities to serve God and to receive the resulting blessings. **C8-S24:** The start of the next account in this chapter.

- a. The phrase "And he arose and went" means: 'Philip obeyed immediately'. Our sentence starts with the word "And", which means it is added to the prior sentence where read that Philip received a command from "the angel of the Lord".
b. The phrase "and, behold" means: 'Pay close attention. Not only are we reading a different response from God to the preaching. But we are also seeing how God sent the Gospel to Africa at the start of the Church Age'.
c. The phrase "a man of Ethiopia" means: 'This is a country in Africa where "the queen of the South" came from to visit Solomon'.
d. The phrase "an eunuch of great authority under Candace queen of the Ethiopians" means: 'He had the position to command all of the country to listen to the Gospel'.

- e. The phrase "who had the charge of all her treasure" means: 'He was extremely trusted'.
- f. The phrase "and had come to Jerusalem for to worship" means: 'This is why he was in the area'. That would have been a long and dangerous trip by chariot at that time. He, almost certainly, had guards with him and, yet, God made sure that Philip could speak to him.
- g. The phrase "Was returning" means: 'He was going back to Ethiopia'.
- h. The phrase "and sitting in his chariot read Esaias the prophet" means: 'He was spending his time studying "the word of God"'. How many of us do the same while we travel when someone else is in charge of the driving?

C8-S25: What God's "Holy Spirit" told Philip to do next. Before, Philip was just told to "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert". He was not told why nor any detail on what he would do until after he obeyed. **C8-S26:** Philip used the opening that God provided.

- a. The phrase "And Philip ran thither to him" means: 'Philip obeyed the command in the prior sentence'.
- b. The phrase "and heard him read the prophet Esaias" means: 'When Philip reached him, he heard what Philip understood but which many people did not understand'.
- c. The phrase "and said, Understandest thou what thou readest?" means: 'Philip asked him if he understood as an opening question'.

C8-S27: The responding question from the Ethiopian eunuch. **C8-S28:** The eunuch added this request to his admittance of a need for help. ("And he desired Philip that he would come up and sit with him"). **C8-S29:** This sentence tells us the scripture which the eunuch read. Please see the Detailed Note for more explanation of this sentence. **C8-S30:** The evidence that the "judgment" of "Jesus" was "taken away:". ("for his life is taken from the earth") means: 'Others decided to murder Him'. **C8-S31:** The eunuch asked Philip to explain. **C8-S32:** Our sentence is continuing the subject of the prior sentence and has what the eunuch thought were the possible answers to his question, in the prior sentence. **C8-S33:** Philip preached the Gospel starting with what the eunuch understood. That is, he started with the eunuch understanding that we are to believe what the scripture tells us. **C8-S34:** The eunuch understood the spiritual need for a proper baptism.

- a. The phrase "And as they went on their way, they came unto a certain water" means: 'The opportunity presented itself'.
- b. The phrase "and the eunuch said, See, here is water;" means: 'The eunuch observed the opportunity'.
- c. The phrase "what doth hinder me to be baptized?" means: 'He asked to be baptized'.

C8-S35: The answer from Philip to the question in the prior sentence. This sentence specifies certain requirements for true Biblical salvation which are ignored or even denied by religions which claim to believe "the word of God". Please see the Detailed Note for the identification and explanation of those doctrines. **C8-S36:** The statement of faith from the Ethiopian eunuch. **C8-S37:** The eunuch was scripturally baptized. Please see the Detailed Note for more on this sentence. **C8-S38:** The end of this report.

- a. The phrase "And when they were come up out of the water" means: 'This is when the account ends'.
- b. The phrase "the Spirit of the Lord caught away Philip" means: 'Philip left'.
- c. The phrase "that the eunuch saw him no more" means: 'The eunuch didn't see him leave because he was too busy rejoicing'.
- d. The phrase "and he went on his way rejoicing" means: 'The eunuch continued to rejoice as he returned home'.

C8-S39: Where Philip went next.

- a. The phrase "But Philip was found at Azotus" means: 'This is where he was seen next'.
- b. The phrase "and passing through he preached in all the cities" means: 'Philip continued to travel and preach and do the job of an evangelist'.
- c. The phrase "till he came to Caesarea" means: 'He stopped going north when he reached the border of Jewish lands'.

Chapter 9 Summary:

The chapter theme: Peace in the churches.

Many people concentrate on the start of this chapter and the salvation of Saul. That is a very important account. But it is not all that is reported in this chapter. Our chapter also reports Peter visiting gatherings of saved people, which were outside of Jerusalem, and doing miracles. He brought them peace and the blessings of God. In addition, the salvation of Saul also brought peace to the saved. So the real theme, which is throughout the chapter, is peace and blessings given to saved people because they took the Gospel beyond Jerusalem. These saved people were blessed for their obedience to our "Lord Jesus Christ".

"Lord" occurs by itself 12 times in this chapter and once as "Lord Jesus". "Jesus" occurs by itself 3 times in this chapter and once as "Lord Jesus" and once as "Jesus Christ". "Christ" occurs by itself 2 times in this chapter and once as "Jesus Christ". These numbers should make it obvious that this chapter deals with each of the roles of the Son of God, and touches on two combinations of roles, but is mainly concerned with God the Son's role as "Lord". About 2/3 of the chapter is about the conversion of Paul and the last 1/3 is about further activities of Peter.

[Acts 9:1-19](#) tell us about the salvation of Saul. It includes the account of a saved disciple being reluctant, but eventually obeying our "Lord". There are many times when God does things which seem wrong to us. However, we need to obey because we do not know everything. In particular, we do not know the future consequences of our obedience. Therefore, we need to obey with true Biblical faith that God is in control and will make things work out for our good and His glory. Please see the Section on [Miracles](#), in [Significant New Testament Events](#) Document for links to other miracles fulfilled in the new Testament. Paul is reported to also give his testimony in [Acts 22:4-11](#) and [Acts 26:12-18](#)

[Acts 9:18-19](#) tell us that Saul was baptized as soon as he was saved. I believe that they did not have all of the confusing doctrinal error about baptism being taught at that time.

[Acts 9:19-20](#) tell us that Saul joined the local church and then went out preaching the Gospel. This is also the true pattern that God wants saved people to follow. When people get truly saved there should be evidence of a God-caused change in their life.

[Acts 9:21-22](#) tell us the reaction which Saul received when he preached what he used to arrest people for preaching.

[Acts 9:23-24](#) tell us that the local Jews tried to kill Saul.

[Acts 9:24-26](#) tell us that Saul was sneaked out of the city and went to Jerusalem.

[Acts 9:26-30](#) tell us that the church at Jerusalem was afraid of Saul at first, but Barnabas convinced them that he had a God-caused changed life. Then Saul was with the Jerusalem Church and witnessing until the Jews there tried to kill him. And, that was when he was sent to Tarsus.

[Acts 9:31](#) gives us the transition from the account of the salvation of Saul to the ministry of Peter in the "churches throughout all Judaea and Galilee and Samaria".

[Acts 9:32-35](#) tell us about Peter doing a miracle of healing in Lydda and many people getting saved as a result.

[Acts 9:36-43](#) tell us about Peter raising a dead church member in Joppa and many people getting saved as a result.

C9-S1: This sentence explains the attitude and actions of Saul before his conversion.

- a. The phrase "And Saul" means: 'This adds his attitude to the prior chapter. The Jews had taken the Gospel out of Jerusalem. As a result, God stopped the persecution, which had caused them to "scatter", and brought peace and blessings to the church. As a result of that, Satan had Saul start his attack as reported here'.
- b. The phrase "yet breathing out threatenings and slaughter against the disciples of the Lord" means: 'Saul was doing these things so often and so fervently that it was like every breath of his included one of these threats'.
- c. The phrase "went unto the high priest" means: 'He was the man who led the Jewish Council to crucify "Jesus" and beat the apostles and martyr Stephen'.
- d. The phrase "And desired of him letters to Damascus to the synagogues" means: 'Saul was determined to take the persecution and murder of the church everywhere that it was at'.
- e. The phrase "that if he found any of this way" means: 'He had official permission to arrest anyone who had a God-caused changed life'.
- f. The phrase "whether they were men or women" means: 'The Jewish culture made a big distinction between men and women. However, in this case, they were putting aside their cultural distinctive'.
- g. The phrase "he might bring them bound unto Jerusalem" means: 'Saul had legal permission to arrest anyone and drag them to be tried by the Jewish Council which would martyr them'.

C9-S2: What happened while Saul was on his way to persecute the church.

- a. The phrase "And as he journeyed, he came near Damascus" means: 'This is where "the Lord" acted'.
- b. The phrase "and suddenly there shined round about him a light from heaven" means: 'The "Lord" made sure that Saul knew Who was dealing with him'.
- c. The phrase "And he fell to the earth" means: 'Falling from a horse, especially as it is moving quickly, can hurt or even kill'. I've personally had such a fall because the saddle was not tight enough and it took at least a month for me to recover. In this case, our "Lord Jesus Christ" made sure that He had Saul's attention. Unfortunately, too many people will end up with a bad judgment because they refuse to pay attention when the "Lord" sends them a message.
- d. The phrase "and heard a voice saying unto him" means: 'Not only was Saul literally knocked off his horse, but the "Lord" spoke to him in an audible voice while he was awake'.
- e. The phrase "Saul, Saul, why persecutest thou me?" means: 'I have no doubt that this accusation shocked Saul. Here, he was positive that he was doing the will of God and God literally knocked him off his horse, to get his attention, and then made this accusation'. I don't know about you, but I doubt that I would ignore such an accusation after such of an experience.

C9-S3: Saul's response to what had happened to him. **C9-S4:** The answer to Saul's question. Please see the Detailed Note for the link to the Lord Jesus Christ Study, which has additional doctrinal considerations of this sentence.

- a. The phrase "And the Lord said" means: 'Our sentence adds this answer to the question in the prior sentence. Please note that this answer was from the role of "Lord". Refusal to accept this answer would be a violation of God's law and would bring punishment when he was judged at the end of life'.
- b. The phrase "I am Jesus" means: 'There was no question in Saul's mind which "Jesus" was being identified. After all, Saul was on his way to that city in order to arrest the followers of "Jesus of Nazareth"'.
- c. The phrase "whom thou persecutest" means: 'Here is the accusation against him from God. Notice that Saul was attacking the followers of "Jesus of Nazareth", But "the Lord" said it was an attack against Him personally. When people attack God's messenger, many claim that they are only rejecting the messenger. However, when the messenger is delivering a true message from God, God takes that as a personal attack against God. And, Saul knew enough Bible truth to realize this fact'.
- d. The phrase "it is hard for thee to kick against the pricks" means: 'There are times when we are affected by something too small to see but it affects a large part of our body. Kicking into the air has no effect

upon what ails us. That is what "Lord Jesus" is saying here. Saul can arrest and kill many of the followers but he can not fight against the "Lord Jesus", Who is making many more followers'.

[C9-S5](#): The response of Saul. [C9-S6](#): The command of the "Lord". Here we see that he was not told everything. Saul was given one simple command which he had to obey before he received further instructions, commands, explanations, or anything else. Too many people fail this common test by our "Lord". We are told a simple command and nothing else, as a test. Those who obey receive further from our "Lord". Those who refuse to obey until they understand more receive nothing further. [C9-S7](#): The others heard evidence of "the Lord" instructing Saul.

- a. The phrase "And the men which journeyed with him stood speechless" means: 'They could not explain what they experienced because it was supernatural'. Please see the note for [Luke 3:21-22](#) for links to the many places where we read about "a voice from Heaven".
- b. The phrase "hearing a voice, but seeing no man." means: 'What they could not explain'.

[C9-S8](#): Saul obeyed the command. Please see the Detailed Note for more on this sentence. [C9-S9](#): The length of time that Saul fasted and prayed. [C9-S10](#): Who the "Lord" called to do His will.

- a. The phrase "And there was a certain disciple at Damascus" means: 'This was his relationship to our "Lord" and where he lived'.
- b. The phrase "named Ananias" means: 'This identified him'.
- c. The phrase "and to him said the Lord in a vision" means: 'This was how the "Lord" spoke to him'.
- d. The phrase "Ananias" means: 'The "Lord" first made sure that He had the attention of Ananias'.

[C9-S11](#): The answer from Ananias. Please see the Detailed Note for links to other places in the Bible where other people answered the same way. [C9-S12](#): The commandment from "the Lord". While this sentence has a lot of words, it is basically simple. Here we read the commandment from the "Lord" where He promises a miracle to Saul. Please see the [New Testament Significant Events](#) Study for links to other miracles reported in this book. [C9-S13](#): The objection from Ananias. Please see the Detailed Note for more on this sentence. [C9-S14](#): The answer from the "Lord". Please see the Detailed Note for more on this sentence. [C9-S15](#): Ananias obeyed. [C9-S16](#): The miraculous results of obedience in this instance. Please see the [New Testament Significant Events](#) Study for links to other miracles reported in this book. [C9-S17](#): After his baptism. Saul had been fasting and praying so he was hungry. In spite of that, he was "baptized" before he ate. This shows his priorities. [C9-S18](#): Saul immediately joined the church. [C9-S19](#): What Saul did next. [C9-S20](#): Saul's changed life amazed people. [C9-S21](#): Saul became a more effective witness.

- a. The phrase "But Saul increased the more in strength" means: 'Saul increased in his spiritual strength and was more effective in answering arguments from the religious lost people'.
- b. The phrase "and confounded the Jews which dwelt at Damascus" means: 'Saul abashed; to cast down; and made ashamed all of the Jews which challenged him'. Notice that he was doing the right thing the wrong way. Later, in his ministry, he would learn to do the right thing the right way. However, at this time, his own doctrine had just been corrected and his main interest was correcting the doctrines of others.
- c. The phrase "proving that this is very Christ" means: 'He didn't just express an opinion. Nor did he argue his point but he "proved" it. Many people think that they "prove" their point when they fail to do so. Saul removed all doubt and shut down all counter arguments. That was why they wanted to kill him'.
- d. Note: the word "prove" is defined as; 'An action verb whereby someone provides evidence which allows a claim to continue to stand, no matter what test or circumstance the claim is put through'. Many people believe that they have "proven" their point if their position hold up to their own thoughts and do not care if their position fails to other considerations. Such an attitude does not meet God's requirement to "prove".

[C9-S22](#): The reaction by Jews to Saul's arguments.

- a. The phrase "And after that many days were fulfilled" means: 'They argued for many days'.
- b. The phrase "the Jews took counsel to kill him" means: 'A group agreed together to kill him because they could not win the arguments'.
- c. The phrase "But their laying await was known of Saul" means: 'They did not catch him by surprise'.

C9-S23: The Jews who wanted to kill Saul made sure that he could not leave by the city gate. **C9-S24:** How he left the city. **C9-S25:** What happened when Saul returned to Jerusalem.

- a. The phrase "And when Saul was come to Jerusalem" means: 'This is added ("And") to the account found in prior sentences. Thus, it is telling us what happened when Saul left Damascus and went to Jerusalem'.
- b. The phrase "he assayed to join himself to the disciples" means: 'Saul tried several times to join the church but could not do so'.
- c. The phrase "but they were all afraid of him" means: 'This is why he could not join the church'.
- d. The phrase "and believed not that he was a disciple" means: 'They believed that he was lying and only wanted to identify the church members so that he could arrest them'.

C9-S26: How Barnabas reacted differently.

- a. The phrase "But Barnabas took him" means: 'Barnabas overcame his own fear and verified the truth'.
- b. The phrase "and brought him to the apostles" means: 'Barnabas brought Saul to the church leaders'.
- c. The phrase "and declared unto them how he had seen the Lord in the way" means: 'Barnabas declared the true testimony of Saul'.
- d. The phrase "and that he had spoken to him" means: 'Barnabas told that he had personally verified Saul's testimony'.
- e. The phrase "and how he had preached boldly at Damascus in the name of Jesus" means: 'Barnabas told the verified testimony from Damascus'.

C9-S27: The results of the prior sentence. **C9-S28:** What Saul did after joining the church.

- a. The phrase "And he spake boldly in the name of the Lord Jesus" means: 'Saul was deliberately using the name forbidden by the Jewish religious leaders'.
- b. The phrase "and disputed against the Grecians" means: 'Saul got into doctrinal fights with Jews who came from Greek speaking countries'.
- c. The phrase "but they went about to slay him" means: 'This was their reaction at that time'. Please see the Detailed Note for how these particular Jews continued to cause Paul trouble through his ministry. The Jerusalem Church accepting their doctrinal error is what caused the destruction of that church by God.

C9-S29: Saul was sent away again.

- a. The phrase "Which when the brethren knew" means: 'This is when and what prompted them to act'.
- b. The phrase "they brought him down to Caesarea" means: 'This is where they took Saul before sending him on his way'. They were pretty sure that the people in Caesarea wouldn't kill Saul before he went home.
- c. The phrase "and sent him forth to Tarsus" means: 'They sent him to his home city'.

C9-S30: Peace came after the arguing about doctrine ended.

- a. The phrase "Then had the churches rest throughout all Judaea and Galilee and Samaria" means: 'This is how far churches had spread'.
- b. The phrase "and were edified" means: 'The churches were lifted up as they did the next Step of this sentence'.

- c. The phrase "and walking in the fear of the Lord" means: 'They stopped their sinning in fear of punishment from "the Lord"'.
- d. The phrase "and in the comfort of the Holy Ghost" means: 'They were comforted as they obeyed the personal commands from "Jesus Christ" which were sent through "the Holy Ghost"'.
- e. The phrase "were multiplied" means: 'Their living right and obedience resulted in more people being saved'.

[C9-S31](#): The start of the report of the next incident. [C9-S32](#): What Peter found. [C9-S33](#): Peter is used to heal the man. [C9-S34](#): Aeneas obeyed immediately and proved his faith. [C9-S35](#): The greater results of healing. [C9-S36](#): The start of the report of the next incident. [C9-S37](#): What happened to Dorcas. [C9-S38](#): The church at Lydda sent for Peter. They sent even though Dorcas was already dead. Obviously, they hoped that Peter could raise her from the dead. [C9-S39](#): Peter went as soon as requested. [C9-S40](#): The church members showed Peter why they made a request from him. [C9-S41](#): God used Peter to resurrect the dead.

- a. The phrase "But Peter put them all forth, and kneeled down, and prayed" means: 'Peter got rid of any potential doubters before praying'.
- b. The phrase "and turning him to the body said, Tabitha, arise" means: 'Peter spoke to the dead body but expected her spirit to also hear and return to her body so that she could obey the command'. What religion does not understand is that it was actually a personal command from God as He used Peter to say the words.

[C9-S42](#): Tabitha proved that she was physically alive. I have personally died and been resurrected. God only does that if God still has things for the person to do before they finish their physical life. There should be no doubt that she still had things to do. But, God used her to assure those believers, and us, that resurrection is real. [C9-S43](#): The proof of resurrection. [C9-S44](#): The results of resurrection. ("many believed in the Lord"). [C9-S45](#): Peter returned to Joppa and stayed with "Simon a tanner".

Chapter 10 Summary:

The chapter theme: The Salvation of Gentiles.

This entire chapter is about the salvation of the household of Cornelius. In [Acts 1:8](#), "Lord Jesus Christ" had commanded the church to each personally ("ye") "be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth". Starting in [Acts 2](#), we have the account of Pentecost and the salvation of thousands of Jews in Jerusalem. But they did not go out of the city. So, in [Acts 5](#), we read that the apostles were beat because they preached the Gospel. Then in [Acts 6](#), we read about problems in the church and the decision to arrest Stephen. Then in [Acts 7](#), we read that Stephen was martyred. That resulted in the saved Jews going to Judaea and Samaria, as is reported in [Acts 8](#). Notice that it took a death before the church took the second step of the '*Great Commission*' and, even then, it was the non-preachers who took the Gospel to those areas. However, the result of them obeying the '*Great Commission*' was that the church had "rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" ([Acts 9:31](#)).

Now, in this chapter, we see our "Lord Jesus Christ" pretty much forcing Peter to take the Gospel to a Gentile named Cornelius along with his household. However, our next chapter tells us "they that were of the circumcision contended with (Peter), Saying, Thou wentest in to men uncircumcised, and didst eat with them". And we see these Jews continue to insist upon the false doctrine of works salvation claiming that people had to be circumcised in order to be saved. And, in spite of God repeatedly proving to them that their doctrine was wrong, they kept insisting on the wrong doctrine of works sanctification. That is, Jews could only be sanctified and blessed by God if they kept the Jewish religious traditions. And, it was these same saved Jews which caused Paul to be arrested and beheaded.

Notice that [Acts 11:26](#) tells us: "And the disciples were called Christians first in Antioch". Even though there were thousands of saved Jews in the Jerusalem Church, they were not "called Christians". And, [Acts 12:1-2](#) tells us: "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword". We no longer read about the Jerusalem Church winning souls and, after they had Paul arrested, God completely destroys the Jerusalem Church and all of the Jews who refused to let God correct their doctrinal error.

The lesson is simple and clear. God will bless those churches which are doing the '*Great Commission*'. However, God will also remove His blessings, and eventually destroy, any church which spreads doctrinal error and refuses to accept doctrinal correction from God.

Above is where this chapter fits within the over-all account of Acts. Below is a more detailed review of the chapter.

[Acts 10:1-6](#) tells us that God sent an angel to Cornelius to tell him what to do in order to be saved.

[Acts 10:7-8](#) tells us that Cornelius did exactly as he was commanded to do.

[Acts 10:9-16](#) tells us that God prepared Peter to preach the Gospel to a Gentile.

[Acts 10:17-20](#) tells us that God's "Holy Spirit" told Peter how he was to react to his vision.

[Acts 10:21-24](#) tells us about Peter going to the house of Cornelius.

[Acts 10:25-29](#) tells us about Peter meeting the household of Cornelius and telling them that his going there was against Jewish religious law.

[Acts 10:30-33](#) tells us about Cornelius telling about God sending an angel to tell him what to do. That is why he sent for Peter and gathered all of his household to hear the Gospel.

[Acts 10:34-35](#) says: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him". Here we read that God made it clear to Peter that the Jewish attitude of spiritual superiority was wrong. Their belief that only Jews could be saved. Unfortunately, even though Peter was the top apostle, he did not get the Jerusalem Church to change their attitude and God, eventually, destroyed this church in order to wipe out this doctrinal error.

[Acts 10:36-43](#) tells us a summary of what Peter preached.

[Acts 10:44](#) says: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word".

[Acts 10:45-48](#) tells us the results of Gentiles being saved by God.

[C10-S1](#): The character of Cornelius.

- a. The phrase "There was a certain man in Caesarea called Cornelius" means: 'His identification'.
- b. The phrase "a centurion of the band called the Italian band" means: 'His position in this world'.
- c. The phrase "A devout man" means: 'His relationship to God'.
- d. The phrase "and one that feared God with all his house" means: 'His character in regards to God. He made sure that all of his household had the same relationship to God'.
- e. The phrase "which gave much alms to the people" means: 'His relationship to the people around him'.
- f. The phrase "and prayed to God alway" means: 'His activity with God'.

[C10-S2](#): How Cornelius received his instructions. [C10-S3](#): The response of Cornelius.

- a. The phrase "And when he looked on him" means: 'Cornelius saw the angel'.
- b. The phrase "he was afraid, and said" means: 'The reaction of Cornelius'.
- c. The phrase "What is it, Lord?" means: 'The question of Cornelius'. Notice that our sentence uses a capitalized "Lord". Although Cornelius saw an angel, he understood that the angel was just a messenger and that the message was truly from God.

[C10-S4](#): The angel tells Cornelius why God sent a message by the angel. [C10-S5](#): The commandment to Cornelius. [C10-S6](#): Cornelius did as commanded. [C10-S7](#): Peter receives a vision. Please see the Detailed Note about the phrases of this sentence. [C10-S8](#): God told Peter what to do. As we see in the next few sentences, the commandment from God went against the Jewish religious traditions which came from the religious part of the Mosaic Law. But that is what the New Testament replaces. And, God was trying to get Peter to understand the changes brought in by the New Testament, including the Jewish insistence that no Gentile can be saved. [C10-S9](#): Peter objects to the command. Notice that it is based upon religious traditions and not on what "the word of God" says. Yes, the Mosaic Law told the Jews to not eat certain things, but that restriction was removed for the church in the New Testament. And yes, it can be argued that Peter did not know of this change, at that time, but he did not reference any scripture. Therefore, his objection was based upon religious traditions and not on what "the word of God". In this chapter, we see God changing those religious traditions for the church in the New Testament. [C10-S10](#): The spiritual explanation from God.

- a. The phrase "And the voice spake unto him again the second time" means: 'God gave this explanation'.
- b. The phrase "What God hath cleansed" means: 'God did a spiritual work of cleansing. No man has the authority nor power to challenge what God says that He did spiritually'.
- c. The phrase "that call not thou common" means: 'The word "common" was used by God and by the Jews for something which had no spiritual value when they were talking about spiritual things like God did in the prior phrase'.

[C10-S11](#): God, symbolically, showed that the message was from all members of the Trinity. [C10-S12](#): Peter tried to understand the spiritual message. [C10-S13](#): God's "Holy Spirit" directed Peter to deal with the men sent from Cornelius. [C10-S14](#): Instructions from God's "Holy Spirit". [C10-S15](#): Peter obeyed. [C10-S16](#): The answer from the servants of Cornelius.

- a. The phrase "And they said" means: 'Their answer is added to the question from Peter in the prior sentence'.
- b. The phrase "Cornelius the centurion" means: 'Who their master is'.
- c. The phrase "a just man, and one that feareth God" means: 'What his character is'.
- d. The phrase "and of good report among all the nation of the Jews" means: 'What his reputation is among the Jews'.
- e. The phrase "was warned from God by an holy angel" means: 'Why he sent his servants'.
- f. The phrase "to send for thee into his house" means: 'He was to get Peter personally and no one else in Peter's place'.
- g. The phrase "and to hear words of thee" means: 'They were to hear, accept, and obey whatever Peter preached to them'.

[C10-S17](#): Peter provided for them to stay the night because it was too late to travel the distance back that same day. [C10-S18](#): Peter, and other saved Jews, went to the house of Cornelius. [C10-S19](#): It took them more than a day to get there. [C10-S20](#): Cornelius did all that he could to get as many people saved as he could. [C10-S21](#): How Cornelius greeted Peter. [C10-S22](#): Peter told him to not worship men. [C10-S23](#): Peter found the entire group waiting to hear the Gospel. [C10-S24](#): Peter tells the group the religious consideration of his being there.

- a. The phrase "And he said unto them" means: 'Peter added this message to the group to what he had already told Cornelius'.
- b. The phrase "Ye know how that it is an unlawful thing for a man that is a Jew to keep company" means: 'Each and every one of them were well aware of the Jewish religious prejudices which they had made part of their religious law'.
- c. The phrase "or come unto one of another nation" means: 'The Jews weren't the even talk to other people unless absolutely necessary'.
- d. The phrase "but God hath shewed me that I should not call any man common or unclean" means: 'God showed Peter that the Jewish religious law was not right. That law claimed that violating it made a Jew spiritually unclean and subjection to punishment by God. But God showed Peter that the law was wrong'.

[C10-S25](#): This is why Peter went to their house.

- a. The phrase "Therefore came I unto you without gainsaying" means: 'Peter did not expect them to give him anything and did not argue about the request'.
- b. The phrase "as soon as I was sent for" means: 'Peter went as soon as asked'.
- c. The phrase "I ask therefore for what intent ye have sent for me?" means: 'Peter wonders why they sent for him'.

[C10-S26](#): Cornelius starts to recount his vision of an angel. [Acts 10:3-8](#) reports the original incident that Cornelius is recounting in this sentence and the next sentence. [C10-S27](#): Cornelius finishes his recount his vision of an angel. [Acts 10:3-8](#) reports the original incident that Cornelius is recounting in this sentence and the prior sentence. Please see the Detailed Note for more on this sentence. [C10-S28](#): Cornelius was told to send for Peter to preach the Gospel. [C10-S29](#): Cornelius tells Peter that they are ready to hear the Gospel. [C10-S30](#): Peter received a revelation from God.

- a. The phrase "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons" means: 'This is when and what God revealed to Peter'.
- b. The phrase "But in every nation he that feareth him, and worketh righteousness, is accepted with him" means: 'This is Peter's conclusion from the revelation'.

[C10-S31](#): Peter started his message by introducing "Jesus of Nazareth". This is a complex sentence which is explained in detail within the note for it within the Book Study. [C10-S32](#): The second sentence of Peter's message. Please see the Detailed Note for more on this sentence. [C10-S33](#): What our "Lord Jesus Christ" commanded all saved to do. [C10-S34](#): Peter references Old Testament prophets. [C10-S35](#): The evidence of salvation given to Gentiles. [C10-S36](#): The Jews were "astonished" because Gentiles were also saved and their religious beliefs claimed that salvation of Gentiles was impossible. [C10-S37](#): Peter challenges the Jews to (not) forbid baptism. [C10-S38](#): Peter challenges the Jews to (not) forbid baptism. [C10-S39](#): Peter commanded the Gentiles to be baptized. [C10-S40](#): The Gentiles asked Peter to stay for a while and teach.

Chapter 11 Summary:

The chapter theme: The "Lord" working to save Gentiles.

Our chapter starts with the account of "they that were of the circumcision contended with" Peter about breaking Jewish religious traditions. And, Peter answered that he did as the "Lord" commanded him and it was "Lord" Who saved the Gentiles. Peter then asked them: "what was I, that I could withstand God?" Unfortunately, these same saved Jews will continue their same wrong doctrine based upon Jewish religious traditions until God has to destroy the Jerusalem Church in order to kill off the doctrinal error.

After the report of that contention over religion, we have the report of people being saved in Antioch. The non-preachers were "scattered abroad upon the persecution that arose about Stephen". And, as their church commanded, they were "preaching the word to none but unto the Jews only". However, in Antioch, the Jews were married to Gentiles and the Gentiles were saved also. Thus, God had a mixed-race church and that church was the church which sent out Paul as their missionary. They were the church which, finally, did all of the '*Great Commission*'.

Please notice that God had to get the apostles beat and Stephen martyred before the church left Jerusalem and took the Gospel to the rest of Judaea and to Samaria. Then, God had to do the prior chapter in order to get Peter to take the Gospel to Gentiles. It is only after that that we read about Jews taking the Gospel into foreign countries. But, even then, they were "preaching the word to none but unto the Jews only". Thus, God had to work around the religious prejudices of His saved Jews.

[Acts 11:1-3](#) tell us that the Jews in Judaea "heard that the Gentiles had also received the word of God" and the Jews in the Jerusalem Church "contended" with Peter over it.

[Acts 11:4-12](#) tell us that Peter rehearsed his vision from God and instructions to go.

[Acts 11:12-17](#) tell that God saved the Gentiles and that Peter could not fight God.

[Acts 11:18](#) tell us that the Jews accepted what God did.

[Acts 11:19-21](#) tell us that the non-preachers "were scattered abroad" and "spoke unto the Grecians, preaching the Lord Jesus".

[Acts 11:22-24](#) tell us that the Jerusalem Church sent Barnabas to be pastor at Antioch.

[Acts 11:25-2](#) tell us that Barnabas brought Saul to Antioch to teach and that the result was "the disciples were called Christians first in Antioch".

[Acts 11:28-30](#) tell us that a prophet told "should be great dearth throughout all the world" and that the saved outside of Jerusalem sent relief to the Jerusalem Church.

[C11-S1](#): The Jews in Judaea heard that Gentiles were saved. [C11-S2](#): Religious Jews accused Peter of violating religious traditions instead of praising God for saving souls. [C11-S3](#): Peter explains his experience. Please see the Detailed Note for more on this sentence. [C11-S4](#): What Peter was commanded to do. [C11-S5](#): Peter's reaction was to the command. In this sentence, Peter claims to have always followed the religious traditions which he was taught. However, in our next sentence, we read that God overrode the religious traditions and corrected the additions to the law which God gave to Moses. Please see the Detailed Note for more on this correction by God. [C11-S6](#): God corrects Peter's religious belief. [C11-S7](#): The symbolic message. [C11-S8](#): The three men

represented a message from God. [C11-S9](#): Peter's spirit told him to go with them. [C11-S10](#): The saved Jews were witnesses to what God's angel said.. As the detailed sentence explains, God chose to save the Gentiles. Therefore, their complaint was against God. [C11-S11](#): God gave the Gentiles the same evidence of salvation as God gave to the Jews. [C11-S12](#): Peter remembered the instruction from John the Baptist. [C11-S13](#): Peter asks the Jews how he was supposed to stop God.

- a. The phrase "Forasmuch then as God gave them the like gift as he did unto us" means: 'God's the One who saved the Gentiles, not Peter'.
- b. The phrase "who believed on the Lord Jesus Christ" means: 'Not all Jews are saved'. Salvation is dependent upon their "believing on the Lord Jesus Christ". Therefore, He decides whom He will save.
- c. The phrase "what was I, that I could withstand God?" means: 'By what power does any man fight against God?'.

[C11-S14](#): At this time, the Jews reacted right. [C11-S15](#): What the non-preachers did due to persecution. [C11-S16](#): What they preached. [C11-S17](#): People believed, obeyed, and were saved [C11-S18](#): The reaction of the Jerusalem Church. [C11-S19](#): How Barnabas reacted to the mission work when he saw it.

- a. The phrase "Who" means: 'Barnabas, the pastor sent from the Jerusalem Church'.
- b. The phrase "when he came, and had seen the grace of God" means: 'This is when he reacted. He did not make the mistake of many people and form an opinion of expectation before he truly saw what was there and how the people reacted to the truth from God'.
- c. The phrase "was glad, and exhorted them all" means: 'How he reacted and did as a result of what he found'.
- d. The phrase "hat with purpose of heart they would cleave unto the Lord" means: 'This was the main thing that he preached. Notice that he did not make the mistake of a lot of preachers and have them dependent upon him. He also told them to obey God's commandments ("Lord")'.

[C11-S20](#): Why Barnabas ministered like he did.

- a. The phrase "For he was a good man" means: 'He did what God told him to do'. The Biblical meaning of the word "good" is: 'What comes from God'.
- b. The phrase "and full of the Holy Ghost" means: 'God's "Holy Ghost" controlled everything that he did in life'.
- c. The phrase "and (full) of faith" means: 'He believed and acted on what God told him even when he did not understand'.
- d. The phrase "and much people was added unto the Lord" means: 'Lots of people were saved through his preaching'.

[C11-S21](#): Barnabas sought out Saul specifically for how he could help the church that Barnabas was pastor of. There are very few pastors who would do this today, especially when we think about the time, effort and danger involved in those days. Few pastors would admit that they need the help of another man who might be seen as being more important than the pastor. [C11-S22](#): How the results of the next sentence were achieved. [C11-S23](#): "And the disciples were called Christians first in Antioch. ". [C11-S24](#): Prophets left the Jerusalem Church. Please see the Detailed Note for more about this sentence. [C11-S25](#): A prophecy of that day. [C11-S26](#): The saved in the Church of Antioch sent financial help to the people in the Jerusalem Church.

Chapter 12 Summary:

The chapter theme: God supports right doctrine and punishes wrong doctrine.

It is very easy to think the theme of this chapter is something other than what is reported above because most of the chapter is telling about Peter being imprisoned and then freed. However, the true chapter theme matches everything that the chapter speaks about and the end of this chapter tells us about God killing a king because he supported doctrinal error. In addition, "God is a Spirit" ([John 4:24](#)). Therefore, the primary message is spiritual and we must also consider how this chapter fits within the context of other chapters.

We saw God blessing the Jerusalem Church as they started out preaching the Gospel and winning souls. But when they refused to go beyond Jerusalem, God brought punishment. When they brought the Gospel to Judaea and Samaria, God blessed. But, when they stopped there, God gave Peter a vision ('message direct from God') and had Peter open the door of salvation to the Gentiles. Now, there were in the Jerusalem Church Jews who insisted that only Jews could be saved and that Jews had to keep the Jewish religious traditions which were added to God's law. They also insisted that Gentiles could not be saved and that they were to "preach the Gospel unto Jews only" ([Acts 11:19](#)). As a result of Peter taking the Gospel to Gentiles, and proving their doctrine wrong, those saved Jews chided Peter out. But, Peter responded with "what was I, that I could withstand God?". Therefore, they accepted what God had done through Peter but treated it as a one-time event and kept insisting on their doctrines that only Jews could be saved and that Jews had to keep the Jewish religious traditions which were added to God's law.

Now, we come to our current chapter and we read: "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword". Notice that the purpose of the king was spiritual because he acted "to vex certain of the church". And, we see God using a lost man to punish His church ("he killed James the brother of John with the sword") because they refused God's correction of their doctrine which denied salvation to Gentiles, even after God saved Gentiles. Next, we read: "And because he (king Herod) saw it pleased the Jews, he proceeded further to take Peter also". Only Peter had accepted God's doctrine of salvation being given to Gentiles. So, God sent His angel to do a miracle for Peter but God waited until certain of the church prayed all night and recognized that God could do what they could not do. The church members at the prayer meeting were, most likely, not the saved people who demanded that God submit to their doctrinal error. Therefore, what we have here is God punishing the Jerusalem Church for allowing doctrinal error to persist but God also blessed certain church members who truly submitted to God.

Now, that brings us to the end of our chapter where we read that God killed king Herod because he accepted when "the people gave a shout, saying, It is the voice of a god, and not of a man".

As shown in the paragraphs above, we have a spiritual theme running through this book with God blessing His people who truly believe and obey His doctrine and with God punishing anyone who opposes true spiritual doctrine. After this chapter, we don't read about God blessing the Jerusalem Church and using them to win souls. Instead, we read about their members starving and the church ignoring God's removal of blessings while they supported doctrinal error. Now, the Bible does not report it but history tells us that God sent the Roman Army in to tear down the Temple when His people kept insisting that saved Jews had to keep Jewish traditions. (People claimed that it was because of the general Jew but they had not changed in 400 years of Roman rule. No, what changed was the saved Jews refusing to let God change their doctrine.) And, history also leads us to believe that God killed or scattered all of the saved Jews who taught that doctrinal error.

The obvious spiritual lesson, which is ignored by saved religious people, is that the saved need to be sure that their doctrine matches the character of God and what "the word of God" teaches is spiritual truth.

[Acts 12:1-19](#) tell us about king Herod being used by devils to "vex certain of the church". [Acts 12:1-2](#) tells us about him killing "James the brother of John" and the rest of that section tells about his arresting Peter and the results of that. Nineteen of the first twenty eight sentences starts with the word "and" and three of those sentences start with the word "but". THUS, all of those sentence are starting with a connecting word. Therefore, it should be obvious that all of them need to be considered together as a single unit.

[Acts 12:3-4](#) tell us about his arresting Peter and making sure that he could not escape. When the angel of God freed Peter, king Herod had the guards killed for failing to keep Peter.

[Acts 12:5-12](#) tell us about Peter being freed by an angel and the church refusing to believe their prayers were answered when he showed up where they were praying.

[Acts 12:13-16](#) tell us about the church refusing to believe until Peter went into their midst.

[Acts 12:17](#) tell us about Peter testifying what happened to him, his instructing the people to tell the rest of the church and then Peter going into hiding.

[Acts 12:18-19](#) tell us about Herod having the keepers killed for not keeping peter in prison.

[Acts 12:20-23](#) tell us about Herod letting people call him "a god" and God killing him for that.

[Acts 12:24-25](#) tell us the results in the church to God killing Herod.

[C12-S1](#): The worldly king acted to get support from the lost but religious Jews. [C12-S2](#): Herod decided to do more for political advantage.

- a. The phrase "And because he saw it pleased the Jews" means: 'This is why he did more. "The Jews", who were "pleased" were the politically powerful religious leaders'. Remember that they forced Pilate to crucify "Jesus". Therefore, they had lots of political power and Herod wanted that political power backing him.
- b. The phrase "he proceeded further to take Peter also" means: 'He knew that the religious leaders wanted to kill Peter but were limited by what the people believed religiously'. However, like with John the Baptist, the political leader can get away with murder where the religious leaders had to use religious justification. The political leader could claim political justification without producing evidence to the common people.

[C12-S3](#): Herod's plan. Herod did what pleased the politically powerful lost religious Jews in order to get them to back him politically. [C12-S4](#): The time of this incident was the God ordained feast of Passover. [C12-S5](#): What happened next. Herod did everything that he could, physically, to make sure that Peter did not escape. [C12-S6](#): What happened after that. Herod kept Peter in prison where he fell asleep and some of the church had an all night prayer meeting. [C12-S7](#): The physical provisions to keep Peter. In this sentence we read what king Herod and the soldiers did to physically keep Peter. However, we are also told that Peter was "sleeping between two soldiers". Therefore, it is obvious that Peter was not worried about his future fate. [C12-S8](#): God's angel wakes Peter. [C12-S9](#): God's angel frees Peter. [C12-S10](#): The angel had to tell him to do simple things because Peter was not fully awake. [C12-S11](#): Peter obeyed ("And so he did"). [C12-S12](#): Peter is still half asleep and has to be told to do simple things. [C12-S13](#): Peter thought he was dreaming. [C12-S14](#): The angel finished making Peter free. Please see the Detailed Note about this sentence. Please also realize that there are several supernatural events reported in this incident. [C12-S15](#): Peter finally realized what had happened. [C12-S16](#): Peter went to where people were praying for him to be delivered. [C12-S17](#): What happened when Peter arrived at the prayer meeting. [C12-S18](#): The woman reacted emotionally instead of thinking and letting Peter in. Since our report says that others also refused to believe, she should not be picked on. [C12-S19](#): The people in the prayer meeting refused to believe and refused to verify her report. [C12-S20](#): Rodah kept assuring them that she was not mistaken. [C12-S21](#): The listeners express a foolish opinion. [C12-S22](#): They find out the truth. [C12-S23](#): Peter got the people to shut up and then declared the

miracle by "the Lord" [C12-S24](#): Peter tells them to report the miracles to the rest of the believers in the church. [C12-S25](#): Peter went where the government could not accuse the church of hiding him. [C12-S26](#): The soldiers were upset about Peter's disappearance. [C12-S27](#): The soldiers were killed because of Peter's disappearance.

- a. The phrase "And when Herod had sought for him" means: 'The king looked forward to using Peter to increase his own political power. He was extremely upset when he found out that he would not receive the power he planned on receiving.'
- b. The phrase "and found him not" means: 'This is when and why he was upset'.
- c. The phrase "he examined the keepers" means: 'The king demanded an explanation from the soldiers'.
- d. The phrase "and commanded that they should be put to death" means: 'This is how the king expressed his anger'.

[C12-S28](#): Peter left the jurisdiction of king Herod to avoid further problems for the church. [C12-S29](#): The start of the report of the next incident in this chapter. Two cities wanted peace with king Herod because his country could hurt them. When he made a speech, they called him "a god". He did not correct that claim and God killed him for it. [C12-S30](#): Herod sought to impress everyone. [C12-S31](#): Here we see people willing to lie in order to achieve political favor. [C12-S32](#): The judgment of God for pride.

- a. The phrase "And immediately the angel of the Lord smote him" means: 'God used a miracle to kill king Herod. Notice that it was "immediately".'
- b. The phrase "because he gave not God the glory" means: 'Here's why. When God works through us, or in us, and we refuse to give God the glory we are daring God to punish us'.
- c. The phrase "and he was eaten of worms" means: 'Imagine being eaten alive from the inside out. imagine the effect that would have on people who saw it and remembered it. That was not what he wanted to be remembered for'.
- d. The phrase "and gave up the ghost" means: 'He3 died'.

[C12-S33](#): The opposite spiritual result from a prideful king. ("But the word of God grew and multiplied"). [C12-S34](#): Barnabas and Saul returned to Antioch and brought John Mark with them.

Chapter 13 Summary:

The chapter theme: The Start of the First Missionary Trip to Gentiles.

Rather than providing a summary of this chapter, the following notes on different sections of sentences in the chapter is the best summary. This chapter is a report of ongoing incidents and the chapter itself provides the best flow of events where one incident leads to the next incident.

[Acts 13:1-3](#) tells us that God had the church of Antioch send Barnabas and Saul as the preachers of their first missionary team. Others, such as John Mark also went as helpers but they are not named at this time. (Notice that [Acts 13:13](#) says: "Paul and his company loosed from Paphos".)

[Acts 13:4-5](#) tells us that they were "sent forth by the Holy Ghost". They preached to Jews in their synagogues at this start of their mission trip. In addition, John Mark was their minister until he saw devils truly affecting this world and he was afraid.

[Acts 13:6-12](#) tells us that They ran into a sorcerer whom Paul cursed because he directly opposed the Gospel. After he was cursed, the deputy of the region believed and Paul and Barnabas continued on their mission trip. However, John mark returned to his mother's house in Jerusalem.

[Acts 13:14-41](#) tells us the first sermon from Paul which is reported in the Bible. It was given to Jews in their "synagogue on the Sabbath day". The points of Paul's message were:

[Acts 13:15](#): Paul and Barnabas were invited to speak to the congregation "after the reading of the law and the prophets". [Acts 13:16-22](#): Paul gives a summary of the history of the Jews up through king David. [Acts 13:23](#): Paul tells them that "Jesus" was the descendent of king David and God's promised "Saviour". Also, he told them that John the Baptist first preached repentance to prepare the people for "Jesus". [Acts 13:24-26](#): Paul told them that John the Baptist gave witness that "Jesus" was their promised "Saviour". [Acts 13:27-29](#): Paul tells them that the religious rulers in Jerusalem did not recognize their promised "Saviour" and they did not know the scriptures. Therefore, they had "Jesus" crucified. [Acts 13:30-31](#): tells us that God raised "Jesus" from the dead and, through "Jesus", promised "the sure mercies of David" and "incorruptible life". [Acts 13:36-37](#): says that the Law of Moses could not give "forgiveness of sin" but that "forgiveness of sins", and "justification", only came through believing on "Jesus". [Acts 13:40-41](#): tells us that Paul references scripture and warned the Jews of God's promised judgment and that they would not believe even when the Gospel was preached to them.

[Acts 13:42](#) tells us that the Gentiles asked Paul and Barnabas to preach to them the next Sabbath.

[Acts 13:42](#) tells us that the Gentiles asked Paul and Barnabas to preach to them the next Sabbath.

[Acts 13:45](#) says: "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming". Instead of recognizing the work of God in how many came out, they reacted sinfully.

[Acts 13:46-49](#) tells us that Paul and Barnabas turned to the Gentiles because the Jews reacted wrongly. They did this based upon the call that "Jesus" gave to Paul when he was first saved. And, "when the Gentiles heard this, they

were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region”.

[Acts 13:50-52](#) tells us the results of their turning to the Gentiles.

[C13-S1](#): How God started His missions program.

- a. The phrase ”Now there were in the church that was at Antioch certain prophets and teachers” means: 'The type of people that God chose to work through.'
- b. The phrase ”as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul” means: 'Whom God chose.'

[C13-S2](#): What they were doing when God chose them.

- a. The phrase ”As they ministered to the Lord” means: 'Hey were busy serving ”the Lord”. God does not call lazy people'.
- b. The phrase ”and fasted” means: 'They did what ”the word of God” says is how we get the greatest spiritual power from God.'
- c. The phrase ”the Holy Ghost said” means: 'God honored their service and fasting with specific instructions for what they were to do'.
- d. The phrase ”Separate me Barnabas and Saul for the work whereunto I have called them” means: 'God chose the best for His work'.

[C13-S3](#): The missionary team were sent after the church ”fasted and prayed”. [C13-S4](#): Who sent them and where. [C13-S5](#): The start of their mission work. [C13-S6](#): Their first opposition from a devil. Please see the Detailed Note for more on this sentence. [C13-S7](#): What the sorcerer did. [C13-S8](#): Paul identifies the true nature and purpose of the sorcerer. Please see the Detailed Note for a good sized explanation of this sentence. [C13-S9](#): Paul curses the sorcerer and gives him physical blindness as a sign of his spiritual blindness. [C13-S10](#): God proved that He was more powerful than the devil that the sorcerer served. [C13-S11](#): The deputy understood the difference between ”the doctrine of the Lord” and the doctrine from the ”false prophet”. [C13-S12](#): Where the mission team went next. [C13-S13](#): The next place where they preached to the Jews. [C13-S14](#): The ”rulers of the synagogue” opened the floor to let visitors speak. [C13-S15](#): Paul started his message. [C13-S16](#): What God did for the Jews.

- a. The phrase ”The God of this people of Israel choose our fathers” means: 'God chose the Jews. They did not choose Him'.
- b. The phrase ”and exalted the people when they dwelt as strangers in the land of Egypt” means: 'God raised them up from a race of slaves. They had no special value in this world'.
- c. The phrase ”and with an high arm brought he them out of it” means: 'God used many miracles to display His power when He freed the Jews from slavery'.

[C13-S17](#): Paul adds a reminder of their forty years of sin. [C13-S18](#): God gave them the promised land. They did not take it and they did not earn it. [C13-S19](#): God gave them Judges to be between God and the people. They chose when to obey and when to ignore the judge. [C13-S20](#): The Jews demanded what was not good for them. God gave them the type of king that they wanted and they suffered for it. [C13-S21](#): God changed who would be king of Israel.

- a. The phrase ”And when he had removed him” means: 'God removed Saul and his family from being king'.
- b. The phrase ”he raised up unto them David to be their king” means: 'God made David and his family from being king'.
- c. The phrase ”to whom also he gave testimony, and said” means: 'God explained why He made the change'.

- d. The phrase "I have found David the son of Jesse" means: 'God searched until He found what He desired'.
- e. The phrase "a man after mine own heart, which shall fulfil all my will" means: 'An obedient man with the type of character that God wanted in a leader of His people'.

C13-S22: God fulfilled His promise to king David.

- a. The phrase "Of this man's seed" means: "Jesus" is a physical descendent of king David'.
- b. The phrase "hath God according to his promise raised unto Israel a Saviour" means: 'God fulfilled His promise to His people Israel'.
- c. The phrase "Jesus" fulfills God's promise of a "Saviour".
- d. The phrase "When John had first preached before his coming" means: 'John the Baptist was sent to prepare Israel for their Saviour'. . . .
- e. The phrase "the baptism of repentance to all the people of Israel" means: 'John preached being identified with true Biblical repentance'.

C13-S23: Paul reminds them of what John the Baptist said C13-S24: John the Baptist clearly said that he was not God's "Christ". C13-S25: Paul starts his main message based upon the prior history. C13-S26: Why Paul is not preaching at Jerusalem. Please see the Detailed Note for more on this sentence. C13-S27: The religious leaders wanted "Jesus" murdered even though He was innocent. C13-S28: God raised "Jesus" from the dead. C13-S29: "Jesus" was buried. The prior sentence, this sentence and the next sentence provide the basic points of the Gospel. C13-S30: God raised "Jesus" from the dead. C13-S31: Paul declares the fulfillment of prophecy.

- a. The phrase "and we declare unto you glad tidings" means: 'Paul and his team were declaring fulfillment of prophecy'.
- b. The phrase "how that the promise which was made unto the fathers" means: 'God made these promises "unto the fathers" for their descendants'.
- c. The phrase "God hath fulfilled the same unto us their children" means: 'God fulfilled His promises in their day'.
- d. The phrase "in that he hath raised up Jesus again" means: 'This is the proof of fulfillment of prophecy. Therefore, other prophecies, from God, are also reliable'.
- e. The phrase "as it is also written in the second psalm" means: 'Here is the prophecy which Paul references'.
- f. The phrase "Thou art my Son" means: 'This is why God raised "Jesus" from the dead. This was not based upon a religious promise but was based upon a personal relationship whereby "Jesus" had the same character as God (because He was a "Son"). Likewise, we must also have a personal relationship with God whereby we receive the same character as God if we want to receive this promise'.
- g. The phrase "This day have I begotten thee" means: 'God the Father not only had "Jesus" physically birthed but He also gave Him His character'.

C13-S32: God's promise of "the sure mercies of David". C13-S33: Quote of Psalms 16:10. C13-S34: The comparison of the testimonies of king David and "Jesus Christ". Please see the Detailed Note for the details. C13-S35: Paul's altar call.

- a. The phrase "Be it known unto you" means: 'Paul wants them to be clear in what he is telling them'.
- b. The phrase "men and brethren" means: 'He is speaking to everyone who is there. That includes all Jews and all non-Jews'.
- c. The phrase "that through this man is preached unto you the forgiveness of sins" means: "is available through the resurrected "Jesus Christ".
- d. The phrase "And by him all that believe are justified from all things" means: 'In addition, "justification from all things" is available through true belief in "Jesus Christ".
- e. The phrase "from which ye could not be justified by the law of Moses" means: 'The Mosaic Law could never provide "justification".

[C13-S36](#): The warning against ignoring the invitation.

- a. The phrase "Beware therefore, lest that come upon you, which is spoken of in the prophets" means: 'The warnings come from the prophets'.
- b. The phrase "behold, ye despisers" references [Proverbs 1:24-32](#), [Proverbs 5:12](#); [Isaiah 5:24](#) and [Isaiah 28:14-22](#).
- c. The phrase "and wonder, and perish" references [Deuteronomy 28:28](#) and [Isaiah 66:15](#).
- d. The phrase "for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." references [Isaiah 29:14](#) and [Habakkuk 1:5](#).

[C13-S37](#): The Gentiles sought to hear the truth of the Gospel. [C13-S38](#): The people who believed followed the disciples. [C13-S39](#): The response of the Gentiles to the chance to hear the Gospel. [C13-S40](#): The first reaction by the religious Jews. [C13-S41](#): The reaction of Paul and Barnabas to blasphemy by the Jews.

- a. The phrase "Then Paul and Barnabas waxed bold" means: 'They were not intimidated by the religious Jews'.
- b. The phrase "and said" means: 'They spake God's judgment upon their behaviour'.
- c. The phrase "It was necessary that the word of God should first have been spoken to you" means: 'God required His Gospel to be preached to His people, the Jews, first'.
- d. The phrase "but seeing ye put it from you" means: 'They pushed the truth from God away in order to cling to their doctrinal error'.
- e. The phrase "and judge yourselves unworthy of everlasting life" means: 'They rejected true Biblical salvation and condemned themselves, and their followers, to Hell'.
- f. The phrase "lo" means: 'Pay close attention to the judgment which your behaviour caused'.
- g. The phrase "we turn to the Gentiles" means: 'Paul and Barnabas continued to preach to the Jews but did not limit their preaching to Jews. They also preached to Gentiles'.

[C13-S42](#): The "Lord" gave a personal command to take the Gospel to the Gentiles. [C13-S43](#): The reaction of the Gentiles to the prior sentence. [C13-S44](#) says: "And the word of the Lord was published throughout all the region". Please see the Detailed Note for this sentence because contextual requirements are critical to avoid doctrinal errors. That note explains the contextual requirements. [C13-S45](#): How the lost religious Jews fought against the authority of "the Lord".

- a. The phrase "But the Jews stirred up the devout and honourable women" means: 'They went to people who wanted greater authority and offered to help them achieve their goals'.
- b. The phrase "and the chief men of the city" means: 'They also promised political and financial support to these men'. Even at that time, the Jews were considered to be the bankers of the world.
- c. The phrase "and raised persecution against Paul and Barnabas" means: 'They sought to cause people to turn violent against Paul and Barnabas'.
- d. The phrase "and expelled them out of their coasts" means: 'The Jews drove them out of the entire region'.

[C13-S46](#): Paul and Barnabus moved on. [C13-S47](#): The reaction of the disciples to persecution.

Chapter 14 Summary:

The chapter theme: Finishing the First Missionary Trip to Gentiles.

The prior chapter told us the start of this report and this chapter tells us the finish. An important point is that the missionaries reported back to the sending church as soon as they were able. They did not have world-wide communication, at that time, like we have today. Sending churches need to be supporting their missionaries with constant prayer, money, and other supports when possible. Missionaries need to be reporting to their sending churches on a regular basis. Everybody in the sending church knew Paul, Barnabas, and the rest of the missionary team. They were all church family. Today, most church members don't know how many missionaries their church supports much less know who they are and what problems that they face. Current missions programs emphasize sending a little support to many missionaries and relying on the Mission Board to check on doctrine and behavior of missionaries. The result is lots of '*moochenaries*', who claim to be missionaries but are not truly producing results. In addition, there have been several incidents where Mission Boards have demanded that missionaries support doctrinal error. Further, there have been unverified lies passed to pastors and churches which come from jealous missionaries about other missionaries. And, I write these three truths as a witness who has personally seen, and verified, each of these doctrinal errors. Each one of these things are results of the current popular way to support missions, which is different from what we read in this Bible book.

There is a very important lesson in this report about the first missionary trip. The missionary must be spiritually mature enough before going to the mission field or they will fail and take others down with them. John Mark went on this first trip but went home early because of spiritual immaturity. When it came time for the second missionary trip, Barnabas insisted on taking him and Paul refused. The two split and went separate ways and we never read about Barnabas again. So, John Mark's spiritual immaturity messed up his uncle Barnabas also. At the same time, we read that devil-motivated Jews pursued Paul and Barnabas and caused them to be run out of several cities until they had Paul stoned in one and had his body put in the city dump. A missionary must be able to adapt to different cultures and to suffer any physical hardship including torture and death.

[14:1-7](#) tell us that Paul's mission team went to Iconium after they were "expelled out of the coasts of Antioch in Pisidia", as reported in the prior chapter. There they preached the Gospel and "a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren". "And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, They were ware of it, and fled unto Lystra and Derbe".

[14:8-18](#) tell us that Paul healed a man who was "impotent in his feet, being a cripple from his mother's womb". The citizens thought that "The gods are come down to us in the likeness of men". They wanted to make sacrifice to Paul and Barnabas, but they restrained the people and preached the Gospel.

[14:19](#) says: "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead". Think about how few people would continue to be a missionary after an experience like that.

[14:](#) says: "Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe". Paul must have still been in great pain from all of the bruises caused by stones. Yet, he continued on to the next place to preach at.

[14:20-26](#) tell us about the return trip, to Antioch, of Paul and Barnabas.

[14:27-28](#) tell us about Paul and Barnabas reporting the results of their mission trip to the sending church.

C14-S1: They preach in Iconium.

- a. The phrase "And it came to pass in Iconium" means: 'Where Paul and Barnabas were at'.
- b. The phrase "that they went both together into the synagogue of the Jews" means: 'Where Paul and Barnabas went to preach'.
- c. The phrase "and so spake, that a great multitude both of the Jews and also of the Greeks believed" means: 'The results of their preaching'.

C14-S2: The unbelieving Jews started trouble again. C14-S3: The "Lord" worked through Paul and Barnabus to fight against lies from devils.

- a. The phrase "Long time therefore abode they speaking boldly in the Lord" means: 'They spoke with the authority of "the Lord"'.
b. The phrase "which gave testimony unto the word of his grace" means: 'They told about His "grace"'.
c. The phrase "and granted signs and wonders to be done by their hands" means: 'They did miracles to prove His "grace"'. Please see the section on Miracles in the [New Testament Significant Events](#) Study.

C14-S4: The people of the city were divided into two groups. C14-S5: The end results.

- a. The phrase "And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about" means: 'The devil's people tried to murder Paul and Barnabas'.
- b. The phrase "And there they preached the gospel" means: 'The "Lord" warned them and they escaped'.

C14-S6: The miracle at Lystra. This starts a report which continues through most of this chapter. Thus, all of the related sentences need to be considered together. C14-S7: The man obeyed and received his miracle. C14-S8: The people reacted to a wrong assumption.

- a. The phrase "And when the people saw what Paul had done" means: 'The people reacted to what they saw in the physical reality and assumed that the spiritual power was his without first verifying'.
- b. The phrase "they lifted up their voices" means: 'The people who made the wrong assumption started hollering their wrong assumption to everyone'.
- c. The phrase "saying in the speech of Lycaonia" means: 'Since they were using their local language, neither Paul nor Barnabas understood what they said'.
- d. The phrase "The gods are come down to us in the likeness of men" means: 'This is the error which they claimed'.

C14-S9: The false gods that the people called Paul and Barnabas. C14-S10: The local religious priest responded. C14-S11: How Paul and Barnabas reacted when they finally understood what was going on. C14-S12: Summary of the message from Paul and Barnabas.

- a. The phrase "We also are men of like passions with you" means: 'They were not so-called "gods". They had the same desires, wishes, physical feelings and other things as were common to all physical men'.
- b. The phrase "and preach unto you that ye should turn from these vanities unto the living God" means: 'The things they were doing had a good outward appearance but no real spiritual substance ("vanities"). They needed to replace what they were doing with true worship of "the living God", which had true spiritual value'.
- c. The phrase "which made heaven" means: "'The living God" made "heaven". Therefore, He is greater than any so-called "god" who claimed to live in "heaven"'.
d. The phrase "and earth" means: "'The living God" made "the earth". Therefore, He is greater than any so-called "god" who claimed to live in "the earth"'.

- e. The phrase "and the sea" means: "The living God" made "the sea". Therefore, He is greater than any so-called "god" who claimed to live in "the sea". Between these three places, Paul has covered every place of any so-called "god". Therefore, he has declared "the living God" to be greater than any other so-called "god".
- f. The phrase "and all things that are therein" means: "The living God" made "all things that are therein". Therefore, He is greater than any so-called "god" who claimed to do some great deed to prove that he was a "god".
- g. The phrase "Who in times past suffered all nations to walk in their own ways" means: "The living God" allowed people to do this in the past. Their wrong actions made Him "suffer". But, as our next sentence says, "the living God" left Himself witnesses who were given the job of telling people Who "the living God" was and how to worship Him'.

C14-S13: God always had a witness here. Whether people understand it or not, the seasons and provisions of nature are a witness of God's provision, protection, and character. **C14-S14:** Paul and Barnabas barely stopped the people from a wrong worship of them. **C14-S15:** The devils try again to murder Paul. **C14-S16:** What happened after the Jews left Paul as dead.

- a. The phrase "Howbeit" means: 'how, be, and it. Be it as it may; nevertheless; notwithstanding; yet; but; however'. The Jews left him as dead and the other disciples also thought he was dead but God raised him back up.
- b. The phrase "as the disciples stood round about him" means: 'They thought he was dead and were not sure what to do'.
- c. The phrase "he rose up" means: 'We are not told if he actually died and God revived him or if he only appeared to be dead. Either way, it took the power of God for him to "rise up" without human help'. Please also see [New Testament Significant Events](#) Study for links to other miracles reported in the New Testament.
- d. The phrase "and came into the city" means: 'Apparently, he walked in on his own. This, and the next phrase, are physically impossible without a miraculous healing from God'.
- e. The phrase "and the next day he departed with Barnabas to Derbe" means: 'They left to cause the devil-motivated Jews to think they had won and cause them to also leave so the new church did not have to contend with them'.

C14-S17: They returned home and preached at every established church along the way. Please also see the Detailed Note for an important consideration of the doctrine of the phrase "kingdom of God". **C14-S18:** What Paul and Barnabas did in every church as they returned home. **C14-S19:** The cities they passed through as they returned home. **C14-S20:** The last city preached in before they reached home. This was the city that John Mark left the from at the start of their missions trip. **C14-S21:** They reported to the sending church. **C14-S22:** "And there they abode long time with the disciples".

Chapter 15 Summary:

The chapter theme: Devil Motivated Contention.

The prior two chapters told us about the first missionary trip and ended with Paul and Barnabas home and safe. They had been persecuted, Paul had been stoned and left for dead, and they had suffered many physical hardships. Yet, they had triumphed spiritually and started many churches.

Since Satan could not stop them from doing God's will and taking the Gospel to the Gentiles, his next action is to introduce corruption into the doctrine of the Gospel. Specifically, Satan had saved religious men spreading the claim that circumcision is required for salvation. That is a doctrine of '*works salvation*' and even today we are still fighting that heresy. In addition, Satan had saved religious men spreading the claim that keeping Jewish religious traditions was required for sanctification and blessings from God. That is a doctrine of '*works sanctification*' and we have several religions claiming their own form of '*works sanctification*' today.

Please note, these people were highly influential in the Jewish religion before they were saved and, apparently, retained their influence after being saved even though they were spiritual "babes". When God used Peter to lead the household of Cornelius to salvation (10), they gave Peter a hard time and expected him to fight God and make God accept their religious beliefs. In addition, at that time, they were shown, by God, that their religious traditions were replaced, in the new Testament, by God. Yet they persisted in their doctrine even after God proved it wrong.

These people persisted until God had the Temple torn down so that they could not keep the Jewish religious traditions which required sacrifice. God also destroyed the Jerusalem Church by scattering, or killing, everyone who clung to this doctrinal error.

What we see here are very selfish, and spiritually immature, people who claimed to be leaders in the church because of religious credentials and not based upon evidence of God leading them. They were more interested in their position among men than what was best for the church or how they were supposed to be serving God. Realize that, from this point forward, instead of winning souls themselves, or starting their own churches, they wanted to take over the churches which Paul started. That attitude is what we need to beware of.

They kept demanding that the church compromise doctrine to accommodate their doctrinal error instead of the preachers (apostles) correcting their doctrinal error. They persisted until they destroyed the church and the preachers (apostles) can be blamed for not correcting them. [Titus 3:10-11](#) says: "A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself". The church was destroyed because they did not do this. Again, [2Thessalonians 3:14-15](#) says: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother". Again, they failed to do this and allowed their church to be destroyed.

[15:1](#) tells us that devil-motivated men went to Antioch and taught doctrinal error.

[15:2](#) tells us that "Paul and Barnabas" disputed their error and forced the doctrinal fight to go the mother (Jerusalem) Church.

[15:3-4](#) tells us that saved people who heard about Gentiles being saved praised God for His work.

[15:5](#) tells us "certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses". Since these Gentiles were, obviously, already saved and had spiritual gifts, it is not clear what basis they used for their claim.

[15:6-11](#) tells us about the dispute in the Jerusalem Church.

[15:12](#) tells us about the Jews listening to Paul and Barnabas testifying about God working among the Gentiles.

[15:13-21](#) tells us the summary of the church.

[15:22-31](#) tells us about the church sending Paul, Barnabas and two others back to Antioch with their conclusions.

[15:32-35](#) tells us about Silas staying at Antioch while Judas returned to Jerusalem.

[15:36-41](#) tells us about Paul and Barnabas splitting over the second missionary trip. It is important to consider all of these sentences together in order to avoid misunderstanding.

[C15-S1](#): Doctrinal error was taught at Antioch. [C15-S2](#): How they determined to resolve the dispute. They went to the mother (Jerusalem) Church for a doctrine to be accepted by all. The Jews were willing to have Paul and others submit to their doctrine if they prevailed. However, they refused to do the same, even though they agreed to do so. That proved them to be lying hypocrites who pushed a doctrine from a devil.

- a. The phrase "When therefore Paul and Barnabas had no small dissension and disputation with them" means: 'This is when and why they went to mother (Jerusalem) Church for a doctrine to be accepted by all saved'.
- b. The phrase "they determined that Paul and Barnabas" means: 'These were the two main people who disputed with these Jews who taught doctrinal error'.
- c. The phrase "and certain other of them" means: 'This included Titus'. [Galatians 2:1-3](#) says: "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also...But neither Titus, who was with me, being a Greek, was compelled to be circumcised". Thus, they took people who constituted absolute proof that God did not require circumcision in order to be saved.
- d. The phrase "should go up to Jerusalem unto the apostles and elders about this question" means: 'They went to the highest human authority in the church to get a resolution which was to be imposed upon all saved'.

[C15-S3](#): What happened on the way to Jerusalem. The saved, who were not at Jerusalem, praised God for saving Gentiles. [C15-S4](#): Paul and Barnabas testified to the Jerusalem Church. Notice that they "declared all things that God had done with them". They did not testify their own religious opinion, which could be disputed. They testified what God did, which could not be disputed. [C1-S5](#): Saved people in the church insisted that the church submit to doctrinal error. [C15-S6](#): The church leaders considered the dispute. [C15-S7](#): After much dispute, Peter reminded them of the "testimony of the Lord". [C15-S8](#): The proven testimony of God.

- a. The phrase "And God" means: 'In addition to how God worked through Peter, God worked directly on the hearts of the lost Gentiles'. This is not an argument about religious beliefs. God is greater than all and there is no religious argument that is greater than what God did.
- b. The phrase "which knoweth the hearts" means: 'God acted based upon their hearts'. The Pharisees lost their argument against "Jesus" when they claimed that outward religious acts spiritually defiled and purified while He said that spiritual defilement and spiritual purification are based upon the attitudes of the heart ([Matthew 15:8-18](#); [Mark 7:15-23](#)). Salvation is the ultimate "purification", and as "Jesus" said, God bases it on the "heart".
- c. The phrase "bare them witness" means: 'God Himself directly saw and reported His judgment of their "hearts" by doing the next phrase'.
- d. The phrase "giving them the Holy Ghost" means: 'During the 'Church Age', this is the ultimate evidence of true salvation'.
- e. The phrase "even as he did unto us" means: 'The saved Jews could not argue against their own evidence of salvation'.
- f. The phrase "And put no difference between us and them" means: 'Men make differences in men based upon physical attributes but God does not'. Please see the note for [Romans C10S13](#) about "no

difference in people". Please also see the notes for [Acts 10:34](#); [Romans 2:11](#); [Ephesians 6:9](#); [Colossians 3:25](#) and [James 2:1](#) about "no respecter of persons".

- g. The phrase "purifying their hearts by faith" means: 'God made their hearts pure. It was not an act done by men'.

[C15-S9](#): Why are you each personally daring God to punish you?

- a. The phrase "Now therefore" means: 'After you understand what was just explained about the historical consequences of what you are considering doing'. God does not change and the Jewish history was full of examples of God punishing His people for going against the revealed will of God.
- b. The phrase "why tempt ye God" means: 'Why are each and everyone of you personally daring God to punish you and your families?'.
- c. The phrase "to put a yoke upon the neck of the disciples" means: 'You are trying to force God's "disciples" to obey you instead of obeying God'.
- d. The phrase "which neither our fathers nor we were able to bear?" means: 'What you are demanding they do none of the Jewish "fathers" were able to do'.

[C15-S10](#): The true source of salvation. [C15-S11](#): They finally shut up and listened to the testimony of God. [C15-S12](#): James summarizes the meeting.

- a. The phrase "And after they had held their peace" means: 'The finally had nothing to say against the testimony of the working of God'.
- b. The phrase "James answered, saying, Men and brethren, hearken unto me" means: 'James was the administrator of the church. Therefore, he summarized the discussion'.
- c. The phrase "Simeon hath declared how God at the first did visit the Gentiles" means: 'Peter reminded them of how God had already saved uncircumcised Gentiles'.
- d. The phrase "to take out of them a people for his name" means: 'God did it to have people who served His name'.

[C15-S13](#): What God says that He will do. This is a continuation of the summary by James. Please see the Detailed Note for more about this sentence and the context. [C15-S14](#): "Known unto God are all his works from the beginning of the world". [C15-S15](#): Summary of the requirements for Gentiles. Basically, they laid no religious requirements on the Gentiles but did require them to keep their moral relationship with God. Please see the Detailed Note for more details. [C15-S16](#): Why the Gentiles don't need to keep Jewish traditions. The Jews already have places to teach their traditions and God does not require the traditions from Gentiles. [C15-S17](#): The response sent to Gentiles from the Jerusalem Church. Please see the Detailed Note as there is considerable information there about this sentence. [C15-S18](#): Why they sent men as messengers. [C15-S19](#): A second summary of what the Jerusalem Council determined. Please see the note for [C15-S15](#), which has the first summary statement of what the council determined. [C15-S20](#): Final blessing. [C15-S21](#): The messengers did their job.

- a. The phrase "So when they were dismissed" means: 'The messengers made sure that everything was concluded before they left for Antioch'.
- b. The phrase "they came to Antioch" means: 'They arrived at the place where they were sent'.
- c. The phrase "and when they had gathered the multitude together" means: 'They waited until everyone was there before they delivered their message. The message was to every member and not just to the leaders or some other select group within the church'.
- d. The phrase "they delivered the epistle: Which when they had read" means: 'They read the epistle to everyone and answered any question that anyone might have had about the epistle'.
- e. The phrase "they rejoiced for the consolation" means: 'Everyone in the church "rejoiced" because of the comfort ("consolation") sent in the epistle'.

[C15-S22](#): The messengers from the Jerusalem Church confirmed the words of the epistle and added further doctrine which supported the message of the epistle. [C15-S23](#): The messengers waited until everyone in the church was comfortable with the message they delivered. [C15-S24](#): Silas decided to stay in Antioch. [C15-S25](#): The people at

Antioch received "the word of the Lord". [C15-S26](#): Paul was concerned about the spiritual welfare of the mission churches. [C15-S27](#): Barnabas wanted to take his nephew. [C15-S28](#): Paul disagreed. [C15-S29](#): The results of the contention.

- a. The phrase "And the contention was so sharp between them, that they departed asunder one from the other" means: 'The main result'.
- b. The phrase "and so Barnabas took Mark and sailed unto Cyprus" means: 'What Barnabas did'
- c. The phrase "And Paul choose Silas, and departed" means: 'What Paul did'.
- d. The phrase "being recommended by the brethren unto the grace of God" means: 'Paul had the blessing of the church for his trip'.

[C15-S30](#): Where Paul started his mission trip and what he was doing.

Chapter 16 Summary:

The chapter theme: The Start of the Second Mission Trip.

In [Acts 16:1-3](#), Paul met Timothy and added him to the missionary team.

In [Acts 16:4-5](#), They confirmed established churches and helped them to "increase in number daily".

In [Acts 16:6-9](#), they tried to go several places but were "forbidden of the Holy Ghost". Then Paul had his "Macedonian vision" and they went there.

In [Acts 16:10-15](#), we read about their arrival in Philippi where they met Lydia and she had them stay at her house after she was baptized.

In [Acts 16:16-24](#), we read about Paul casting a devil out of a girl who was trying to interfere with their giving the Gospel. (The devil had her crying and: "saying, These men are the servants of the most high God, which shew unto us the way of salvation". The devil was trying to cause people that a devil was the power behind the Gospel.) After Paul cast out the devil, her masters had Paul and Silas beat and thrown in prison.

In [Acts 16:25-34](#), we read that "at midnight Paul and Silas prayed, and sang praises unto God". As a result, the jailer, and his household, were saved.

In [Acts 16:35-40](#), we read that the government officials tried to set them free in secret. That is when Paul let them know that they had beat and imprisoned Roman citizens when they were not charged with breaking a law. Such actions could get the government officials in trouble and possibly killed. Paul and his team left that city shortly after but Paul's dealing with the government officials assured that they would not persecute the new church in Philippi.

[C16-S1](#): Paul meets Timothy. Please see the Detailed Note for more doctrine on this sentence. [C16-S2](#): What Paul did to Timothy so that he could join the mission team. Please see the Detailed Note for more on this sentence. [C16-S3](#): The mission team told all churches the "decrees which were ordained at Jerusalem". They went to established churches first, and did this duty, before starting new churches. [C16-S4](#): They helped existing churches. [C16-S5](#): God's "Holy Ghost" directly guided where the mission team went. [C16-S6](#): Where they went next. [C16-S7](#): Paul received his "Macedonian vision". [C16-S8](#): They obeyed the "vision" immediately. [C16-S9](#): How they arrived at Philippi. [C16-S10](#): The mission team went to where believers met.

- a. The word "And" means: 'This sentence is added to the prior. They were "in that city abiding certain days" before they met the believers. Since there is no mention of them going to a synagogue, as was their reported habit, there possibly was not one in that city. However, since Paul's team was persecuted every time that they went to the synagogue, they may have decided to skip it and go where they were likely to meet true believers. Therefore, they had to find out where the Jewish believers met before they could go to the meeting'.
- b. The phrase "on the sabbath we went out of the city by a river side" means: 'This is when and where they went'.
- c. The phrase "where prayer was wont to be made" means: 'This is why they went there'.
- d. The phrase "and we sat down" means: 'This is how they indicated to the people meeting there that they were teachers of "the word of God". This action was accepted in cultures of that time to indicate a teacher'.
- e. The phrase "and spake unto the women which resorted thither" means: 'They told them the truth of the Gospel'.

C16-S11: The testimony of the salvation of Lydia.

- a. The phrase "And a certain woman named Lydia" means: 'Who she was'.
- b. The phrase "a seller of purple" means: 'What she did for a living. She sold cloth to royalty because, at that time, only royalty were allowed to wear the color of "purple"'. This would have made her wealthy and a highly influential person in that area.
- c. The phrase "of the city of Thyatira" means: 'The church in that city, which was started in the home of Lydia, is one of the churches identified in [Revelation 1:16](#); [Revelation 1:18-34](#)'.
- d. The phrase "which worshipped God" means: As explained in the Detailed Note, 'Worship is a personal act that often requires personal sacrifice'.
- e. The phrase "heard us" means: 'She had spiritual ears to hear the spiritual message which resulted in her personal salvation'.
- f. The phrase "whose heart the Lord opened" means: "The Lord" caused her to truly believe the Gospel'.
- g. The phrase "that she attended unto the things which were spoken of Paul" means: 'She paid close attention and considered what Paul said'.

C16-S12: The church was started in her home.

- a. The word "And" means: 'This sentence is added to the prior sentence. There, we read about her salvation. Here we read about her using her physical possessions to serve the "Lord"'. This is the example for people to follow when they are truly saved'.
- b. The phrase "when she was baptized" means: 'She was identified with our "Lord Jesus Christ"'. Her life displayed the change which only He can cause.
- c. The phrase "and her household" means: 'She made sure that everyone in her household also believed and had a changed lifestyle'.
- d. The phrase "she besought us, saying" means: 'She begged for the opportunity to do more to serve the "Lord"'.
- e. The phrase "If ye have judged me to be faithful to the Lord" means: 'This was the basis for her request'. Many people want blessings without first paying the price. The price which she paid was being "faithful to the Lord"'.
- f. The phrase "come into my house" means: 'Use her house for the place that the church would meet'.
- g. The phrase "and abide there" means: 'Continue to live there and continue to have the church meet there'. As mentioned for the prior sentence, this church is one of the seven mentioned in [Revelation](#).

C16-S13 says: "And she constrained us". Please see the Detailed Note about this sentence. C16-S14: The spiritual attack Satan added to the new mission church.

- a. The word "And" means: 'This is added to the prior sentences and report'. Our sentence would seem to start a totally new report. And, on a physical level, that is true. However, by starting with the word "and" we see that it is a continuation of the prior report in this chapter. That is true on a spiritual level where we see God's "Holy Ghost" using men to expand God's kingdom through true salvation and starting new churches, such as we just read about. And, in response to the new church, on a spiritual level, Satan added this spiritual attack to try and stop, or at least discourage, God's ministers. And, in this attack, Satan is trying to corrupt their message by causing people to believe that the power of God is really just the power of another devil.
- b. The phrase "it came to pass" means: 'This happened after the church moved to the house of Lydia, but we are not told how long after'.
- c. The phrase "as we went to prayer" means: 'Satan not only had her causing long-term problems but Satan wanted to interfere with their prayer life and their support from God for immediate problems'.
- d. The phrase "a certain damsel possessed with a spirit of divination met us" means: 'The lower-case word "spirit", along with what he was doing, let us know that this was a devil'. By providing "divination", this devil supported the wrong worship of Diana.
- e. The phrase "which brought her masters much gain by soothsaying" means: 'This was their reward for encouraging the worship of a false god'.

- f. The phrase "The same followed Paul and us" means: 'The devil made her follow and constantly harass Paul and others on the mission team'. Note, with the use of the word "us", we can know that Luke had joined the mission team at this time.
- g. The phrase "and cried, saying" means: 'The devil made sure that everyone heard her message'.
- h. The phrase "These men are the servants of the most high God" means: 'She told a truth but made it seem as if "the most high God" was just another god and no better than Diana'.
- i. The phrase "which shew unto us the way of salvation" means: 'This is another truth which was said in a way to discourage people from listening or to at least discount its importance'.

C16-S15: This was a non-stop harassment by the devil. **C16-S16:** Paul ordered the devil out of her. **C16-S17:** The devil left the damsel. **C16-S18:** The masters lied in order to get Paul, and others, beat and put into prison.

- a. The word "and" means: 'This sentence is added to the prior sentences. All sentences in this sub-group need to be considered together for context requirements. This sentence tells us the reaction by lost men to Paul casting the devil out of the damsel'.
- b. The phrase "And when her masters saw that the hope of their gains was gone" means: 'They were motivated by money. Note that they didn't care what the devil did to the damsel so long as they made money'.
- c. The phrase "they caught Paul and Silas" means: 'This was not all of the mission team but the leaders. Remember that we already saw that Timothy and Luke were also part of the team at this time'.
- d. The phrase "and drew them into the marketplace unto the rulers" means: 'This was where government business was conducted'.
- e. The phrase "And brought them to the magistrates, saying" means: 'These men lied to the "magistrates" and they believed the local important men without verifying the claims. Devils will motivate men to do these types of things to try and get God' people to not do the will of God'.
- f. The phrase "These men, being Jews" means: 'Their claim is based upon prejudice. Both Paul and Silas were Roman citizens, as we see reported at the end of the chapter'.
- g. The phrase "do exceedingly trouble our city" means: 'Lie. They troubled the money making of these men which was dependent upon a devil possessing a damsel. They were not "exceedingly troubling our city"'.
- h. The phrase "And teach customs, which are not lawful for us to receive, neither to observe" means: 'Lie. Since Paul and Silas were both Roman citizens, it should have been obvious that it was "lawful for us to receive and to observe" the Gospel. Devils have no problem with motivating lost people to lie if that is required to stop the spread of the Gospel'.
- i. The phrase "being Romans" means: 'Lie. Since Paul and Silas were both Roman citizens, it should have been obvious that "being Romans" had nothing to do with their complaint. However, the "magistrates" failed to verify the lies of local important people'.

C16-S19: Abuse of judicial power.

- a. The phrase "And the multitude rose up together against them" means: 'The lying masters had a "multitude" show up to support their lies and to threaten the government people with a riot'.
- b. The phrase "and the magistrates rent off their clothes" means: 'The "magistrates" demonstrated extreme stress at the threat from the "multitude"'.
- c. The phrase "and commanded to beat them" means: 'The "magistrates" did not investigate the truth because they were more concerned about the "multitude" causing a riot'.

C16-S20: What was done to Paul and Silas.

- a. The word "and" means: 'This sentence is added to the prior sentences'. Here, we are told what was done to Paul and Silas because of the lies and devil motivations reported in prior sentences.
- b. The phrase "when they had laid many stripes upon them" means: 'They were beat severely The word "stripes" means there were red lines which would also be bleeding'.
- c. The phrase "they cast them into prison" means: 'They were kept for further punishment'.

- d. The phrase "charging the jailer to keep them safely" means: 'The jailer was threatened to take their punishment if they escaped'.
- e. The phrase "Who, having received such a charge" means: 'The jailer responded to the real threat'.
- f. The phrase "thrust them into the inner prison" means: 'He put them in the most secure part of the prison'.
- g. The phrase "and made their feet fast in the stocks." means: 'He chained them to the wall within the inner prison'.

[C16-S21](#): What Paul and Silas did in prison. [C16-S22](#): The miracle response from God when Paul and Silas "rayed, and sang praises unto God: and the prisoners heard them". Please also see the Doctrinal Studies called [Miracles in Gospels](#) and the Miracles section of the [Significant Events in the New Testament](#) for links to other miracles reported in the New Testament. [C16-S23](#): The Jailer almost committed suicide. [C16-S24](#): Paul stopped the jailer from killing himself. Think about this. He preferred death to what would happen to him if everyone escaped and it did not matter if he could not have prevented the earthquake. [C16-S25](#): The jailer understood that this was a spiritual display of power and that he did not serve the God Who displayed this power. Please see the Detailed Note for more on this sentence. [C16-S26](#): They told the jailer how to be saved. In addition, the next sentence was also part of their message and can not be ignored. Doing so is using the way of Satan to ignore context. As explained in the note for the [Lord Jesus Christ Study](#), the emphasis is on the role of "Lord", and not "Jesus". In addition, as our next sentence says, they "spake unto him the word of the Lord", and not just "the word of God". Changing what is said here, for salvation, from "Lord" to "Jesus", is a perversion of Satan. Please see the Detailed Note for this very important doctrinal difference. [C16-S27](#) is added to the prior sentence and the note above also applies to this sentence. [C16-S28](#): The Jailer dealt with the needs of the preachers.

- a. The phrase "And he took them the same hour of the night, and washed their stripes" means: 'First He took care of their physical needs'.
- b. The phrase "and was baptized, he and all his, straightway" means: 'Next, they took care of his spiritual needs'.

[C16-S29](#): The jailer took care of them the best way that he could.

- a. The word "and" means: 'This sentence is added to the prior sentence. The two sentences tell us about the changed behavior of the jailer after he was saved. True salvation results in a changed life'.
- b. The phrase "And when he had brought them into his house" means: 'He took them out of the inner prison and took them to his own home as the best accommodations which he could give them'.
- c. The phrase "he set meat before them" means: 'He fed them. They would not have been fed since before they were arrested'.
- d. The phrase "and rejoiced" means: 'The jailer, his household, Paul and Silas all rejoiced at spiritual salvation even though Paul and Silas would still be hurting physically'.
- e. The phrase "believing in God with all his house" means: 'This was what they were rejoicing about'.

[C16-S30](#): What the government officials did the next day. This sentence through the end of the chapter report a single incident and all of the sentences need to be considered together for contextual reasons. [C16-S31](#): The message was passed to Paul and Silas. [C16-S32](#): The response from Paul.

- a. The word "but" means: 'This sentence is continuing the main subject as the prior sentence while providing a contrast to what was said prior'.
- b. The phrase "Paul said unto them" means: 'The "magistrates" instead of speaking for themselves. In contrast, Paul spoke for himself'.
- c. The phrase "They have beaten us openly uncondemned, being Romans" means: 'Paul accused them of violating Roman law in a way which could get them beaten and imprisoned and even, possible, executed'.
- d. The phrase "and have cast us into prison" means: 'This is a second illegal act which the "magistrates" did'.
- e. The phrase "and now do they thrust us out privily?" means: 'Paul is accusing them of violating the law in public and then trying to hide their actions'.

[C16-S33](#): The response from Paul. [C16-S34](#): Paul assured the government officials would leave the new church alone. [C16-S35](#): The "magistrates" did as Paul demanded. [C16-S36](#): Paul and company comforted the church and then left.

Chapter 17 Summary:

The chapter theme: Continuing the Second Mission Trip.

[17:1-10](#) tells us that they arrived at Thessalonica and preached there. Some Jews and Greeks believed. But, the non-believing Jews started a riot and attacked their host, Jason. So, Paul and Silas went to Berea..

[17:11](#) tells us "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so". Most religious people, saved or lost, fail to do this.

[17:12-14](#) tells us that many believed. But, when the Jews of Thessalonica heard that, they went to Berea "and stirred up the people". Therefore, "the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still".

[17:15-34](#) tells us about Paul preaching at Athens.

[17:16-21](#) tells us that Paul preached to the Jews and in the marketplace. Certain philosophers listened to hear some new philosophy.

[17:22-32](#) tells us Paul's message at Mars' hill.

[17:32](#) says: "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter".

[17:33-34](#) tells us that Paul departed from them but some who were there believed.

[C17-S1](#): Paul and others arrived at Thessalonica. Please see the Detailed Note for more on this sentence. [C17-S2](#): Some believed the preaching of Paul.

- a. The phrase "And some of them believed, and consorted with Paul and Silas" means: 'Those who truly believed "consorted" with the preacher and other true believers'. We need to question the sincerity of people who claim to believe but refuse to "consort" with the preacher and other true believers.
- b. The phrase "and of the devout Greeks a great multitude" means: 'These were non-Jews'. Paul was sent to preach to the Gentiles.
- c. The phrase "and of the chief women not a few" means: 'These were the important women, both Jews and Gentiles'.

[C17-S3](#): The unbelieving Jews assaulted the house of their host. [C17-S4](#): The lies told by the unbelieving Jews.

- a. The phrase "And when they found them not" means: 'They were looking for Paul and Silas but did not find them'.
- b. The phrase "they drew Jason and certain brethren unto the rulers of the city, crying" means: 'They blamed others for what Paul and Silas had preached. The people whom they "drew unto the rulers of the city" did not do what they accused them of doing'.
- c. The phrase "These that have turned the world upside down are come hither also" means: 'Yes, Paul and Silas did "turned the world upside down" by preaching truth instead of popular religious lies. But

- the people they had (“these”) were not Paul and Silas'. Devil motivated people will blame innocent people when they can not blame the people who truly caused their upset.
- d. The phrase “Whom Jason hath received” means: 'This much was true'.
 - e. The phrase “and these all do contrary to the decrees of Caesar” means: 'This is a lie. [Galatians 5:22-23](#) says: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law”. Therefore, their claim that what “these all do” was “contrary to the decrees of Caesar” was a lie. Notice that they are not claiming that the Gospel was illegal but that the life changes caused by the Gospel (“what they do”) legal'.
 - f. The phrase “saying that there is another king, one Jesus.” means: 'This was the lie made by the ruling Jews to Pilate and he called it a lie. “Jesus” said that His kingdom was “not of this world”. Therefore, it was not a conflict with the government of this world'.

[C17-S5](#): The result of the lies in the prior sentence. [C17-S6](#): They made Jason pay money to assure that he would not start a riot. [C17-S7](#): How the “brethren” avoided further civil conflict.

- a. The phrase “And the brethren immediately sent away Paul and Silas by night unto Berea” means: 'The sent away the people who upset the unbelieving Jews'.
- b. The phrase “who coming thither went into the synagogue of the Jews” means: 'Paul and Silas preached to the Jews in Berea'.

[C17-S8](#): The spiritual character of the Jews in Berea.

- a. The phrase “These were more noble than those in Thessalonica” means: 'They had a different attitude and character which made them respond differently from the Jews in Thessalonica'.
- b. The phrase “in that they received the word with all readiness of mind” means: 'This is the main mental attitude we need to have when dealing with “the word of God”'.
- c. The phrase “and searched the scriptures daily” means: 'They verified what they were told'. This is the main failure of most religious people, including the saved. In the Gospels, when “Jesus” said “verily”, it meant that He had verified what was said and that we were commanded to also verify what was said.
- d. The phrase “whether those things were so” means: 'They verified what they were told against what was written in “the word of God”. They did not check what they heard against their own beliefs nor against the beliefs of others. They truly believed that “the word of God” was their final authority'.

[C17-S9](#): The results of people “searching the scriptures daily, whether those things were so”. Many Jews and Greeks believed. [C17-S10](#): The unbelieving Jews traveled to persecute in another city. [C17-S11](#): The response by the believers in Berea. [C17-S12](#): Paul ended up in Athens. The unbelieving Jews had followed Paul and he left so that the new church would not be persecuted. [C17-S13](#): Paul was motivated to start preaching even while he waited for Silas and Timothy to catch up with him. [C17-S14](#): Paul reacted to doctrinal error because “he saw the city wholly given to idolatry”. [C17-S15](#): Philosophers of that time and city met Paul. [C17-S16](#): They thought Paul was ignorant. [C17-S17](#): What others thought.

- a. The phrase “other some” means: 'Other philosophers thought differently'.
- b. The phrase “He seemeth to be a setter forth of strange gods” means: 'They thought He just preached another god who was less than their false gods'.
- c. The phrase “because he preached unto them Jesus” means: 'They thought that “Jesus” was just another false god'.
- d. The phrase “and the resurrection” means: 'They thought that “resurrection” was just another philosophy'.

[C17-S18](#): The Philosophers took Paul to their debating place and asked him to give them the details of what they thought was just another philosophy. [C17-S19](#): Why they brought Paul to Mars' hill. [C17-S20](#): The people listening thought of themselves to be great intellectuals. [1Corinthians 1:20](#) says: “Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?”. [C17-S21](#): Paul said that

they were overly worried about offending any spirit (devil) which called itself a god. [C17-S22](#): Why Paul made the accusation in the prior sentence. [C17-S23](#): Paul said that he would declare the God Whom they admitted ignorance of. [C17-S24](#): The Gospel which Paul presented at Mars' hill. Please see the Detailed Note about this sentence and the doctrine within it. [C17-S25](#): Paul told them to not think that God is an idol. [C17-S26](#): God has changed how He judges men since "Jesus" died and rose from the dead.

- a. The word "and" means: 'This sentence is added to the prior sentences of Paul's message. This sentence required the listeners to make a decision'.
- b. The phrase "And the times of this ignorance God winked at" means: 'In the past, God gave mercy to ignorant men who tried to live right. God judges the heart and those whose heart's desire was to live right received a "wink" at their errors and sins'.
- c. The phrase "but now commandeth all men every where to repent" means: 'The word "but" gives us a contrast with God now judging sin differently than in the past. God has "commandeth all men every where to repent" and God not judges men for their obedience'.
- d. The phrase "Because he hath appointed a day, in the which he will judge the world in righteousness" means: 'Each and every man will face God and have his life judged for how much "righteousness" he lived by'.
- e. The phrase "by that man whom he hath ordained" means: "'Jesus" will be the judge of all men'.
- f. The phrase "whereof he hath given assurance unto all men, in that he hath raised him from the dead" means: 'God gave us assurance of this future when He raised "Jesus" from the dead'.

[C17-S27](#): The reaction to Paul's message. [C17-S28](#) says: "So Paul departed from among them". [C17-S29](#): Some people believed and "clave" to Paul. This type of behavior is a sign of true salvation.

Chapter 18 Summary:

The chapter theme: Continuing the Second Mission Trip. Paul establishes the church in Corinth.

In [Acts 17](#) Paul had been run out of Thessalonica ([Acts 17:5-9](#)) by "the Jews which believed not". Paul and others then went to Berea ([Acts 17:10](#)) but "the Jews which believed not" followed Paul there and again got him run out of town. However, Paul left others to start a church and moved on to Athens alone. There many treated the [gospel](#) as an '*intellectual philosophy*' and put it below the thinking of humans. Paul then left Athens and came to Corinth ([Acts 18:1-2](#)) and found Jews ("[and] Priscilla") who had the same occupation ("tentmakers") as Paul and they befriended Paul. It should be noted here that Paul, and others of his missionary team, worked jobs and were not "full time missionaries" relying solely upon support from sending churches. Yes, there are places where missionaries can't get a local job and, therefore, must have some other financial support. However, the current belief that only full time preachers and their families can be missionaries does not match what we find here in the Bible.

In This chapter we see Paul visiting several other cities and starting churches. We also see our "Lord Jesus Christ" protecting him. Therefore, the unbelieving Jews attacked the new believers. We are also introduced to Aquila and his wife Priscilla, who helped Paul and traveled with him as far as Ephesus. Paul left them there and when Apollos went to Ephesus and preached "the baptism of John". Then Aquila and Priscilla "took him unto them, and expounded unto him the way of God more perfectly". These two helped the start the churches in Corinth, Ephesus and Rome.

[Acts 18:1-4](#) tells us that Paul went to Corinth and met Aquila and his wife Priscilla and they worked together as "tentmakers". While there, Paul "reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks".

[Acts 18:5-6](#) tells us that When Silas and Timotheus joined him, Paul started to "testify to the Jews that Jesus was Christ". However, as before, many believed and many opposed. Therefore, Paul told them: "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles".

[Acts 18:7-11](#) tells us that Paul stayed with a believer named Jason and preached for "a year and six months" with the assurance from "the Lord" that: "Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in This city".

[Acts 18:12-17](#) tells us that The Jews, again, "made insurrection with one accord against Paul, and brought him to the judgment seat". But the "deputy of Achaia" refused to get involved in a religious dispute.

[Acts 18:18-21](#) tells us that Paul took Aquila and his wife Priscilla to Ephesus. After Paul testified in the synagogue there, he left Aquila and his wife Priscilla in Ephesus but he continued to Jerusalem for an upcoming Jewish religious feast.

[Acts 18:22-23](#) tells us how Paul went there and that he was "strengthening all the disciples" along the way.

[Acts 18:24-](#) tells us that Apollos went to Ephesus and preached "the baptism of John". Then Aquila and Priscilla "took him unto them, and expounded unto him the way of God more perfectly". When he moved on, he "mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ".

C18-S1 ([Verse 1-2](#)) The included section of This sentence is separated below.

- A. Paul traveled to Corinth next.
 1. Equivalent Section: Where Paul went and what he did upon arrival.
 - a. First Step: Paul traveled.
 - i. “After these things Paul departed from Athens,”
 - ii. “and came to Corinth;”.
 - b. Second Step: Who he found in Corinth.
 - i. “And found a certain Jew named Aquila,”
 - ii. “born in Pontus,”
 - iii. “lately come from Italy,”
 - iv. “with his wife Priscilla;”.
 - c. “Third Step: (See Below):”.
 2. Equivalent Section: Paul sought out Aquila and Priscilla.
 - a. “and came unto them”.
 3. The included part from the Third Step, above. Why Aquila and Priscilla were in Corinth.
 - a. “(because that Claudius had commanded all Jews to depart from Rome)”.

[Acts 18:1-4](#) tells us that Paul went to Corinth and met Aquila and his wife Priscilla and they worked together as “tentmakers”. While there, Paul “reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks”. These two helped the start the churches in Corinth, Ephesus and Rome.

Please also see the Message called [Tent-Maker Ministry](#) for the application of these verses in the life of the believer.

The phrases in our sentence can be explained as:

- a. The phrase “After these things Paul departed from Athens, and came to Corinth” means: 'Where Paul went next'.
- b. The phrase “And found a certain Jew named Aquila” means: 'This was the husband of This important non-preacher married couple'.
- c. The phrase “born in Pontus, lately come from Italy” means: 'Where he was from and how he arrived in Corinth'.
- d. The phrase “with his wife Priscilla” means: 'This was the wife of This important non-preacher married couple'.
- e. The phrase “(because that Claudius had commanded all Jews to depart from Rome:)” means: 'Why they arrived in Corinth'.
- f. The phrase “and came unto them” means: 'Paul went to them'.

Please see the note for [1Corinthians 1:12](#) for links to where “Paul” is named within the Bible. Please see the note for [Colossians C1S6](#) for links to every place where the phrase “I Paul” is used. Please also see the second half of the book called [SbS-Preacher Missionaries](#) about how God used “Paul” to show us how He uses a pastor / missionary to build the ministry.

Please see the note for [2Corinthians 12:8](#) about the word “depart”. Webster's 1828 dictionary defines this word as: '1. To go or move from. Depart from me, ye cursed, into everlasting fire. Matt. 25. It is followed by from, or from is implied before the place left. I will depart to my own land, that is, I will depart from This place to my own land. Num. 10. 2. To go from; to leave; to desist, as from a practice. Jehu departed not from the sins of Jeroboam. Jehoshaphat departed not from the way of Asa his father'.

Please see the note for [John 1:41](#) about the word “find”. The functional definition for This word is: 'Literally, to come to; to meet; hence, to discover by the eye; to gain first sight or knowledge of something lost; to recover either by searching for it or by accident'.

Please see the notes for [1Corinthians C1S1](#) and [Philippians 2:9-11](#) about the word "name". The functional definition is: 'How a person or thing is identified. In the Bible, the power and authority which is associated with the name is always part of the message where This word is used'. Please see the note for [1Corinthians C1S4](#) about the phrase "the name". That note has links to every place in the New Testament where the phrase "in the name". occurs along with links to where similar phrases occur in the New Testament. Please see the note for [1Peter 4:14-LJC](#) about the "name of Christ". Please see the note for [Luke 13:35](#) about the phrase "name of the Lord". Please also see the [Summary](#) and [verses](#) documents about the use of This word for the Son of God. Please also see the note for [Acts 1:23](#) about the word "surname".

Please see the note for [Romans 16:3-4](#) about "Aquila and Priscilla". That note explains every place where we read about this couple.

Please see the note for [Matthew 1:16](#) about the word "born". The functional definition for This word is: 'Conceived life is brought into the world'. Please also see the note for [1John 3:9](#) about the phrase "born of God". Please also see the note for [Colossians 1:15](#) about the word "firstborn". Please also see the note for [Hebrews 1:5](#) about the word "begotten". The functional definition is: 'Procreated; generated'. Please also see the note for [Galatians C4-S17](#) about the words "birth / birthright / birthday".

Please see the note for [Colossians C3S13](#) about the words "wife / wives". The functional definition for This word is: 'The lawful consort of man; a woman who is united to man in the lawful bonds of wedlock; the correlative of husband'.

Please see the note for [Romans C1S10](#) about the word "because". The functional definition for This word is: 'provides a cause where the cause and effect are both in the past'. Please also see the note for [Romans C8S38](#) about the phrase "dying because of the truth".

Please see the notes for [Romans C7S11](#); [1Corinthians C7S6](#) and [Psalms 119](#) about the word "commandment". The functional definition for This word is: 'a mandate; an order or injunction given by authority; charge'. Please also see the note for [1John 5:2](#) about the phrase "keep his commandments".

Please see the note for [John 7:3](#) about the words "Jewry / Judaea / Judea / Judah". The Morrish Bible Dictionary defines this word as: 'This name occurs in [Ezr 5:8](#) for the territory of Judah; in [Da 5:13](#) the same is called JEWRY. In the N.T. the name at times refers to a much larger district, including all south of about 32 5' N with the plain on the west border of the land to mount Carmel as generally shown on N.T. maps. The land was thus divided by Rome, with Samaria in the centre, and Galilee in the north. In [Lu 3:1](#) Judaea embraces the above and Samaria; but in other passages a smaller area than the above is implied. [Ac 12:19](#) speaks of Herod going down from Judaea to Caesarea, whereas Caesarea would be part of the Judaea of the Romans. Paul, in [Ga 1:22](#); [1Th 2:14](#), speaks of the 'churches of Judaea' which would seem to embrace the whole of Palestine. The context will almost always show the extent of the district intended. It is called JEWRY in [Lu 23:5](#); [Joh 7:1](#)'. The functional definition is: 'The area of land generally associated with the Southern Kingdom and religious control by Jewish rulers but which varies in size from one reference to another'.

Please see the note for [Acts 2:10](#) about "Rome". Smith's Bible Dictionary defines this word as: 'the famous capital of the ancient world, is situated on the Tiber at a distance of about 15 miles from its mouth. The "seven hills," [Re 17:9](#): which formed the nucleus of the ancient city stand on the left bank. On the opposite side of the river rises the far higher side of the Janiculum. Here from very early times was a fortress with a suburb beneath it extending to the river. Modern Rome lies to the north of the ancient city, covering with its principal portion the plain to the north of the seven hills, once known as the Campus Martius, and on the opposite bank extending over the low ground beneath the Vatican to the north of the ancient Janiculum. Rome is not mentioned in the Bible except in the books of Maccabees and in three books of the New Testament, viz., the Acts, the Epistle to the Romans and the Second Epistle to Timothy.

1. Jewish inhabitants. the conquests of Pompey seem to have given rise to the first settlement of Jews at Rome. The Jewish king Aristobulus and his son formed part of Pompey's triumph, and many Jewish captives and immigrants were brought to Rome at that time. A special district was assigned to them, not on the site of the modern Ghetto,

between the Capitol and the island of the Tiber, but across the Tiber. Many of these Jews were made freedmen. Julius Caesar showed them some kindness; they were favored also by Augustus, and by Tiberius during the latter part of his reign. It is chiefly in connection with St. Paul's history that Rome comes before us in the Bible. In illustration of that history it may be useful to give some account of Rome in the time of Nero, the "Caesar" to whom St. Paul appealed, and in whose reign he suffered martyrdom.

2. The city in Paul's time. --The city at that time must be imagined as a large and irregular mass of buildings unprotected by an outer wall. It had long outgrown the old Servian wall; but the limits of the suburbs cannot be exactly defined. Neither the nature of the buildings nor the configuration of the ground was such as to give a striking appearance to the city viewed from without. "Ancient Rome had neither cupola nor camyanile," and the hills, never lofty or imposing, would present, when covered with the buildings and streets of a huge city, a confused appearance like the hills of modern London, to which they have sometimes been compared. The visit of St. Paul lies between two famous epochs in the history of the city, viz, its restoration by Augustus and its restoration by Nero. The boast of Augustus is well known, "that he found the city of brick, and left it of marble." Some parts of the city, especially the Forum and Campus Martius, must have presented a magnificent appearance, of which Niebur's "Lectures on Roman History," ii. 177, will give a general idea; but many of the principal buildings which attract the attention of modern travellers in ancient Rome were not yet built. The streets were generally narrow and winding, flanked by densely crowded lodging-houses (insulae) of enormous height. Augustus found it necessary to limit their height to 70 feet. St. Paul's first visit to Rome took place before the Neronian conflagration but even after the restoration of the city which followed upon that event, many of the old evils continued. The population of the city has been variously estimated. Probably Gibbon's estimate of 1,200,000 is nearest to the truth. One half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper citizens supported in idleness by the miserable system of public gratuities. There appears to have been no middle class, and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we learn so much from the heathen writers of the time, Such was the population which St. Paul would find at Rome at the time of his visit. We learn from the Acts of the Apostles that he was detained at Rome for "two whole years," "dwelling in his own hired house with a soldier that kept him," Ac 28:16,30: to whom apparently, according to Roman custom, he was hound with a chain.

Ac 28:20; Eph 6:20; Phm 1:13: Here he preached to all that came to him, no man forbidding him.

Ac 28:30-31: It is generally believed that on his "appeal to Caesar" he was acquitted, and after some time spent in freedom, was a second time imprisoned at Rome. Five of his epistles, viz., those to the Colossians, Ephesians, Philippians, that to Philemon, and the Second Epistle to Timothy, were in all probability written from Rome, the latter shortly before his death

2Ti 4:6: the others during his first imprisonment. It is universally believed that he suffered martyrdom at Rome.

3. The localities in and about Rome especially connected with the life of Paul are-- (1) The Appian Way, by which he approached Rome.

Ac 28:15

(2) "The palace," Or "Caesar's court" (praetorium,)

Phm 1:13: This may mean either the great camp of the Praetorian guards which Tiberius established outside the walls on the northeast of the city, or, as seems more probable, a barrack attached to the imperial residence on the Palatine. There is no sufficient proof that the word "praetorium" was ever used to designate the emperors palace, though it is used for the official residence of a Roman governor.

Joh 18:28; Ac 23:35: the mention of "Caesar's household,"

Phm 1:25: confirms the notion that St. Paul's residence was in the immediate neighborhood of the emperor's house on the Palatine. (3) The connection of other localities at home with St. Paul's name rests only on traditions of more or less probability. We may mention especially-- (4) The Mamertine prison, of Tullianum, built by Ancus Martius near the Forum. It still exists beneath the church of St. Giuseppe dei Falegnami. It is said that St. Peter and St. Paul were fellow prisoners here for nine months. This is not the place to discuss the question whether St. Peter was ever at Rome. It may be sufficient to state that though there is no evidence of such a visit in the New Testament, unless Babylon in

1Pe 5:13: is a mystical name for Rome yet early testimony and the universal belief of the early Church seems sufficient to establish the fact of his having suffered martyrdom there. [PETER] The story, however, of the imprisonment in the Mamertine prison seems inconsistent with

See Peter : 2Ti 4:11

(5) The chapel on the Ostian road which marks the spot where the two apostles are said to, have separated on their way to martyrdom. (6)The supposed scene of St. Paul's martyrdom, viz., the church of St. Paolo alle tre fontane on the Ostian road. To these may be added -- (7) The supposed scene of St. Peter's martyrdom, viz., the church of St.

Pietro in Montorio, on the Janiculum. (8) The chapel Domine que Vadis, on the Appian road, the scene of the beautiful legend of our Lord's appearance to St. Peter as he was escaping from martyrdom. (9) The places where the bodies of the two apostles, after having been deposited first in the catacombs, are supposed to have been finally buried --that of St. Paul by the Ostian road, that of St. Peter beneath the dome of the famous Basilica which bears his name. We may add, as sites unquestionably connected with the Roman Christians of the apostolic age-- (10) The gardens of Nero in the Vatican. Not far from the spot where St. Peter's now stands. Here Christians, wrapped in the skins of beasts, were torn to pieces by dogs, or, clothed in inflammable robes, were burnt to serve as torches during the midnight games. Others were crucified. (11) The Catacombs. These subterranean galleries, commonly from 8 to 10 feet in height and from 4 to 6 in width, and extending for miles, especially in the neighborhood of the old Appian and Nomentan Ways, were unquestionably used as places of refuge, of worship and of burial by the early Christians. The earliest dated inscription in the catacombs is A.D. 71. Nothing is known of the first founder of the Christian Church at Rome. Christianity may, perhaps, have been introduced into the city not long after the outpouring of the Holy Spirit on the day of Pentecost by the "strangers of Rome, who were then at Jerusalem, Ac 2:10: It is clear that there were many Christians at Rome before St. Paul visited the city. Ro 1:8,13,15; 15:20: The names of twenty-four Christians at Rome are given in the salutations at the end of the Epistle to the Romans. Linus, who is mentioned 2Ti 4:21: and Clement, Phil 4:3 are supposed to have succeeded St. Peter as bishops of Rome'.

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*departed. Ac 17:32-33 Corinth. Ac 19:1; 1Co 1:2; 2Co 1:1,23; 2Ti 4:20 Aquila. Ac 18:26; Ro 16:3-4; 1Co 16:19; 2Ti 4:19 Pontus. Ac 2:9; 1Pe 1:1 Claudius. Ac 11:28*'.

C18-S2 ([Verse 3](#)) Why Paul worked with Aquila and Priscilla.

1. Equivalent Section: Paul was a tentmaker like Aquila and Priscilla.
 - a. "And because he was of the same craft,"
 - b. "he abode with them,"
 - c. "and wrought:".
2. Equivalent Section: Why they worked together.
 - a. "for by their occupation they were tentmakers".

[Acts 18:1-4](#) tells us that Paul went to Corinth and met Aquila and his wife Priscilla and they worked together as "tentmakers". While there, Paul "reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks". These two helped to start the churches in Corinth, Ephesus and Rome.

The phrases in our sentence can be explained as:

- a. The word "and" means: '*This sentence is added to the prior sentence and tells us more about the relationship between Paul and Aquila and Priscilla*'.
 - b. The phrase "And because he was of the same craft" means: '*They were all tentmakers*'.
 - c. The phrase "he abode with them" means: '*Paul lived with Aquila and Priscilla*'.
 - d. The phrase "and wrought" means: '*Paul worked as a tentmaker*'. One of the doctrinal errors currently taught is that someone can not go to the mission field unless they first spend years raising support so that they don't have to work on the mission field. Please also see the Message called [Tent-Maker Ministry](#).
 - e. The phrase "for by their occupation they were tentmakers" means: '*This was how they earned their money*'.
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Please see the note for [Romans C1S10](#) about the word "because". The functional definition for This word is: 'provides a cause where the cause and effect are both in the past'. Please also see the note for [Romans C8S38](#) about the phrase "dying because of the truth".

We find forms of the word "craft" in: [Daniel 8:25](#); [Mark 14:1](#) (This sentence actually uses This word as "crafty"); [Acts 18:3](#); [Acts 19:25](#); [Acts 19:27](#); [Revelation 18:22](#). Webster's 1828 defines this word as: 'n. 1. Art; ability; dexterity; skill. Poesy is the poets skill or craft of making-- 2. Cunning, art or skill, in a bad sense, or applied to bad purposes; artifice; guile; skill or dexterity employed to effect purposes by deceit. The chief priests and scribes sought how they might take him by craft, and put him to death. Mark 14. 3. Art; skill; dexterity in a particular manual occupation; hence, the occupation or employment itself; manual art; trade. Ye know that by This craft we have our wealth. Acts 19. 4. All sorts of vessels employed in loading or unloading ships, as lighters, hoys, barges, scows, etc. Small craft is a term given to small vessels of all kinds, as sloops, schooners, cutters, etc.'

The word "abode" is the past-tense form of the word "abide". Please see the note for [1Corinthians C7S9](#) about the word "abide". The functional definition for This word is: 'to be; to dwell, rest, continue, stand firm, or be stationary for anytime indefinitely'.

Please see the note for [2Corinthians 5:5](#) about the word "wrought". Webster's 1828 dictionary defines This word as: '1. Worked; formed by work or labor; as wrought iron. 2. Effected; performed. She hath wrought a good work upon me. Matthew 26. 3. Effected; produced. He wrought the public safety. A great change was wrought in his mind. This wrought the greatest confusion in the unbelieving Jews. 4. Used in labor. The elders of that city shall take a heifer that hath not been wrought with. Deuteronomy 21. 5. Worked; driven; as infection wrought out of the body. Not used. 6. Actuated. Vain Morat, by his own rashness wrought-- 7. Worked; used; labored in. The mine is still wrought. 8. Formed; fitted. He that hath wrought us for the self-same thing is God. 2 Corinthians 5. 9. Guided; managed. Not used. 10. Agitated; disturbed. My dull brain was wrought with things forgot. Wrought on or upon, influenced; prevailed on. His mind was wrought upon by divine grace. Wrought to or up to, excited; inflamed. Their minds were wrought up to a violent passion. She was wrought up to the tenderest emotion of pity'.

We find forms of the word "occupation" in: [Genesis 46:33](#); [Genesis 47:3](#); [Jonah 1:8](#); [Acts 18:3](#); [Acts 19:25](#). Webster's 1828 defines this word as: 'n. L. occupatio. 1. The act of taking possession. 2. Possession; a holding or keeping; tenure; use; as lands in the occupation of AB. 3. That which engages the time and attention; employment; business. He devotes to study all the time that his other occupations will permit. 4. The principal business of one's life; vocation; calling; trade; the business which a man follows to procure a living or obtain wealth. Agriculture, manufactures and commerce furnish the most general occupations of life. Painting, statuary, music, are agreeable occupations. Men not engaged in some useful occupation commonly fall into vicious courses'. Please also see the note for [Luke 19:13](#) about the word "occupy".

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*and wrought. Ac 20:34-35; 1Co 4:12; 9:6-12; 2Co 11:9; 1Th 2:9; 2Th 3:8-9 General references. exp: Ge 46:31.*'

[C18-S3 \(Verse 4\)](#) What Paul did while waiting for the rest of his mission team.

1. "And he reasoned in the synagogue every sabbath,"
2. "and persuaded the Jews and the Greeks".

[Acts 18:1-4](#) tells us that Paul went to Corinth and met Aquila and his wife Priscilla and they worked together as "tentmakers". While there, Paul "reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks". These two helped the start the churches in Corinth, Ephesus and Rome.

We see here that we are to always try to be a witness, even if we are alone.

Please see the note for [2Corinthians 3:10](#) about the word "reason". The functional definition for This word is: 'A person is not reasonable, but is a Biblical "fool", when they refuse to allow a valid reason to change their opinion on a matter'. Webster's 1828 dictionary defines this word is: 'n. re'zn. L. ratio, which is from ratus, and which proves reor to be contracted from redo, redor, and all unite with rod, L. radius, etc. Gr. to say or speak, whence rhetoric. See Read. 1. That which is thought or which is alleged in words, as the ground or cause of opinion, conclusion or determination. I have reasons which I may choose not to disclose. You ask me my reasons. I freely give my reasons. The judge assigns good reasons for his opinion, reasons which justify his decision. Hence in general, 2. The cause, ground, principle or motive of any thing said or done; that which supports or justifies a determination, plan or measure. Virtue and vice are not arbitrary things; but there is a natural and eternal reason for that goodness and virtue, and against vice and wickedness. 1Peter 3. 3. Efficient cause. He is detained by reason of sickness. Spain in thin sown of people, partly by reason of its sterility of soil The reason of the motion of the balance in a wheel-watch is by motion of the next wheel. 4. Final cause. Reason, in the English language, is sometimes taken for true and clear principles; sometimes for clear and fair deductions; sometimes for the cause, particularly the final cause. 5. A faculty of the mind by which it distinguishes truth from falsehood, and good from evil, and which enables the possessor to deduce inferences from facts or from propositions. Self-love, the spring of motion, acts the soul, reason's comparing balance rules the whole - That sees immediate good by present sense, reason the future and the consequence. Reason is the director of man's will. 6. Ratiocination; the exercise of reason. But when by reason she the truth has found - 7. Right; justice; that which is dictated or supported by reason. Every man claims to have reason on his side. I was promised on a time to have reason for my rhyme. 8. Reasonable claim; justice. God brings good out of evil, and therefore it were but reason we should trust God to govern his own world. 9. Rationale; just account. This reason did the ancient fathers render, why the church was called catholic. 10. Moderation; moderate demands; claims which reason and justice admit or prescribe. The most probable way of bringing France to reason, would be by the making an attempt on the Spanish West Indies - In reason, in all reason, in justice; with rational ground. When any thing is proved by as good arguments as a thing of that kind is capable of, we ought not in reason to doubt of its existence'.

Please see the note for [John 6:59](#) about the word "synagogue". The functional definition for This word is: 'The word synagogue (sunagoge), which means a "congregation," is used in the New Testament to signify a recognized place of worship. A knowledge of the history and worship of the synagogues is of great importance, since they are the characteristic institution of the later phase of Judaism. They appear to have arisen during the exile, in the abeyance of the temple-worship, and to have received their full development on the return of the Jews from captivity. The whole history of Ezra presupposes the habit of solemn, probably of periodic, meetings.'

Please see the notes for [Matthew 12:8-LJC](#) and [Colossians 2:16-17](#) about the word "sabbath". The functional definition is: 'a day to rest from our work and fellowship with God'. Please also see the note for [Matthew 12:8-LJC](#) about how "Jesus" dealt with the sabbath in the Gospels. That note has links to several places in the Gospels where "Jesus" did things on the "sabbath day" which went against the religious rules of the Jews. That sentence, in Matthew, tells us "For the Son of man is Lord even of the sabbath day", which means that He was the one to determine what could or could not be done on the "sabbath day". The religious leaders did not have that right. In addition, [Mark 2:27-28](#) tells us: "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.". Further, [Mark 2:27-28](#) tells us: "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.". Please also see the [Luke 5 Summary](#) for a note on the doctrinal dispute over the "sabbath" which occurred between "Jesus" and the Jewish religious leaders.

Please see the note for [Romans C8S40](#) about the word "persuade". Webster's 1828 Dictionary defines for This word as: 'influence by argument, advice, intreaty or expostulation; to draw or incline the will to a determination by presenting motives to the mind. I should be glad, if I could persuade him to write such another critick on any thing of mine. Almost thou persuadest me to be a christian. Acts.26. 2. To convince by argument, or reasons offered; or to convince by reasons suggested by reflection or deliberation, or by evidence presented in any manner to the mind. Beloved, we are persuaded better things of you. Heb.6. 3. To inculcate by argument or expostulation. Little used. 4. To treat by persuasion. Not in use'.

Please see the note for [John 7:3](#) about the words "Jewry / Judaea / Judea / Judah". The Morrish Bible Dictionary defines this word as: 'This name occurs in [Ezr 5:8](#) for the territory of Judah; in [Da 5:13](#) the same is called JEWRY.'

In the N.T. the name at times refers to a much larger district, including all south of about 32 5' N with the plain on the west border of the land to mount Carmel as generally shown on N.T. maps. The land was thus divided by Rome, with Samaria in the centre, and Galilee in the north. In Lu 3:1 Judaea embraces the above and Samaria; but in other passages a smaller area than the above is implied. Ac 12:19 speaks of Herod going down from Judaea to Caesarea, whereas Caesarea would be part of the Judaea of the Romans. Paul, in Ga 1:22; 1Th 2:14, speaks of the 'churches of Judaea' which would seem to embrace the whole of Palestine. The context will almost always show the extent of the district intended. It is called JEWRY in Lu 23:5; Joh 7:1.'. The functional definition is: 'The area of land generally associated with the Southern Kingdom and religious control by Jewish rulers but which varies in size from one reference to another'.

Please see the note for [Colossians 3:9-11](#) about the word "Greek". Easton's Bible Dictionary defines this word as: 'Found only in the New Testament, where a distinction is observed between "Greek" and "Grecian" (q.v.). The former is (1) a Greek by race (Ac 16:1-3; 18:17; Ro 1:14), or (2) a Gentile as opposed to a Jew (Ro 2:9-10). The latter, meaning properly "one who speaks Greek," is a foreign Jew opposed to a home Jew who dwelt in Palestine'.

The Treasury of Scripture Knowledge provides Bible references for This sentence as: *'he. Ac 13:14-52; 14:1; 17:1-3,11,17; 19:8; Lu 4:16 persuaded. Ac 18:13; 13:43; 19:26; 26:28; 28:23; Ge 9:27; 2Ch 32:11; Lu 16:31; 2Co 5:11 General references. exp: Ac 18:13.'*

C18-S4 (Verse 5) Paul became more bold with others supporting him spiritually.

1. "And when Silas and Timotheus were come from [Macedonia](#),"
2. "Paul was pressed in the [spirit](#),"
3. "and testified to the Jews *that [Jesus](#) was [Christ](#)*."

[Acts 18:5-6](#) tells us that When Silas and Timotheus joined him, Paul started to "testify to the Jews that Jesus was Christ". However, as before, many believed and many opposed. Therefore, Paul told them: "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles".

The phrases in our sentence can be explained as:

- a. The word "And" means: 'This sentence is added to the prior sentences of This chapter. It tells us of a change in the ministry of Paul and the reason for that change'.
- b. The phrase "when Silas and Timotheus were come from Macedonia" means: 'This is when the change occurred and the reason for it. Paul now had spiritual support from Silas and Timotheus'. Thus we see the need for others to support and encourage us in the ministry.
- c. The phrase "Paul was pressed in the spirit" means: 'This was his own "spirit" which was "pressed" because he was the leader and he was not being as fervent as he had been at prior times'.
- d. The phrase "and testified to the Jews that Jesus was Christ" means: 'In the prior sentence, we saw that "Paul reasoned with the Jews in the Synagogue" and that he tried a "soft" approach. However, he is now being more forceful as He "testified to the Jews that Jesus was Christ"'.

Starting in the prior sentence, we saw that Paul reasoned with the Jews in the Synagogue, like other times, but that was when he was trying a "soft" approach. However, This sentence tells us that Paul was "pressed in the spirit". That is, Paul's "spirit" felt the need to become more effective. And, Paul felt pressed to become more effective when his companions caught up with him. As a side note, as seen in Athens and here, even Paul was less bold and less effective when by himself and was more effective to the "Lord" when supported by other believers.

As the note for This sentence, in the Word Study on Spirit, says: This verse is found under [Man's Spirit](#) for the point titled '*We are to "commit (our) spirit" to God because "thou hast redeemed me". When we do that, God can "stir" our spirit to do His work. God gives us His Holy Spirit in the Church Age so that our spirit can do His work in response to His Spirit "stirring" our spirit.*' In This chapter, Paul had been "reasoning in the synagogue

every sabbath”, but he had not been ”preaching” and ”proving that Jesus was Christ” using the Old Testament scriptures. That changed with This sentence.

This sentence tells us that Paul then preached ”that Jesus was Christ”. That is, (as supported by all other similar verses in Acts) that the man ”Jesus” fulfilled the Old Testament prophecies about the ”Christ”, which these Jews knew quite well. Given the reaction of these Jews, and as seen elsewhere in Acts, we can conclude that Paul went on the prove, from Scripture, that as ”Christ”, ”Jesus” must also be '*God in human flesh*' and that the personal promises from God to man through ”Christ” are only obtainable to those that accept that ”Jesus was Christ”.

This web site has shown that ”Jesus” and ”Christ” are two different roles of the Son of God and are not interchangeable even though the Bible teaches that ”Jesus was/is the Christ”. Your pastor has a personal name. His name and ”pastor” are not interchangeable, even though people address him as ”pastor” because there are times that people deal with him outside of his role as ”pastor” and there (hopefully) will be other men who full the role of ”pastor” of your church.

Even though there is only one person in all time who is ”Christ”, that does not change the fact that the Bible teaches that ”Christ” is a role and that there are definite differences between the use of ”Jesus” and of ”Christ” within the Bible. While all of the sentences used within This study (directly or indirectly) support This claim, it is often useful to have sentences which show a truth in a compact manner. Fore example, [Acts 2:36](#) tells us ”God hath made...Jesus...both Lord and Christ”. Of course, when something is ”made”, it was not that before it was ”made”. (Please see the note for [Acts 2:36](#) for more details on This doctrine.) In addition, when we are told that someone ”was” or ”is” some role, the grammar lets us know that there is a difference between the role and the person who was/is filling that role. In that context, the Bible tells us that ”Jesus was/is the Christ” in [Matthew 1:16](#); [Matthew 16:16](#), [Matthew 16:20](#); [Matthew 26:63](#); [Mark 8:29](#); [Mark 14:61](#); [Luke 3:15](#); [Luke 9:20](#); [Luke 22:67](#); [John 1:20](#), [John 1:41](#); [John 3:28](#); [John 4:29](#), [John 4:42](#); [John 7:41](#); [John 10:24](#); [John 11:27](#); [John 20:31](#); [Acts 18:5](#), [Acts 18:28](#); [1John 2:22](#); [1John 5:1](#). Please see the notes associated with those verses for more details on This doctrine.

The next sentence is added to this one by starting with the word ”And”. Please also see the note for it due to contextual requirements.

“Silas” is best known as '*Paul's partner on his second missionary trip*'.

Please see the notes for [Romans C16S27](#) and [Philippians 2:19](#) about ”Timothy / Timotheus”. The functional definition for This word is: "*Timotheus*” (Timothy) was Paul's main disciple. He is one of only three (Timothy, Titus and Onesimus) that Paul called ”son” because he had the same character in the ministry as Paul had'.

Please see the note for [1Corinthians 1:12](#) for links to where ”Paul” is named within the Bible. Please see the note for [Colossians C1S6](#) for links to every place where the phrase ”I Paul” is used. Please also see the second half of the book called [SbS-Preacher Missionaries](#) about how God used ”Paul” to show us how He uses a pastor / missionary to build the ministry.

Please use the link in the sentence above and see the notes for [Romans C8S1](#); [Galatians C6S8](#) and [Hebrews 8:10-LJC](#) about the word ”Spirit”. The functional definition is: '*An intelligent being from the spiritual reality which is a super-set of the physical reality*'. As seen in the summary part of the [Study on Spirit](#), '*We are made spiritually alive when God's spirit quickens our spirit*'. That study also provides links to many more verses which teach the same doctrine. Please use his link for [links to every usage in the Bible](#) where we find the phrase ”Spirit of the Lord”. Please see the note for [Romans C11S13](#) about the phrase ”spirit of slumber”. Please see the note for [Galatians 6:1 in Word Study on Spirit](#) for links to every place where we find the word ”spiritual”. Please see the notes for [Romans C8S40](#); [Ephesians C6S8](#) about the phrase ”spiritual powers”. Please see the note for [1Peter C1S11](#) about the phrase ”spiritual verses physical”. Please see the notes for [Word Study on Spirit](#); [Romans](#)

[C14S20](#) and [Colossians C3S5](#) about the phrase "unclean spirits". Please see the note for please see the [Word Study on Holy Ghost](#) for links to every place in the Bible where we find the phrase "Holy Ghost".

Please see the note for [Galatians 5:3](#) about the word "testify". The functional definition for This word is: 'To make a statement which is intended to be used in a court of law if necessary'. Please also see the note for [Psalms 119](#) about the words "testimony / testimonies". Please also see the Message called [Testimony of God](#).

Please see the note for [John 7:3](#) about the words "Jewry / Judaea / Judea / Judah". The Morrish Bible Dictionary defines this word as: 'This name occurs in [Ezr 5:8](#) for the territory of Judah; in [Da 5:13](#) the same is called JEWRY. In the N.T. the name at times refers to a much larger district, including all south of about 32 5' N with the plain on the west border of the land to mount Carmel as generally shown on N.T. maps. The land was thus divided by Rome, with Samaria in the centre, and Galilee in the north. In [Lu 3:1](#) Judaea embraces the above and Samaria; but in other passages a smaller area than the above is implied. [Ac 12:19](#) speaks of Herod going down from Judaea to Caesarea, whereas Caesarea would be part of the Judaea of the Romans. Paul, in [Ga 1:22](#); [1Th 2:14](#), speaks of the 'churches of Judaea' which would seem to embrace the whole of Palestine. The context will almost always show the extent of the district intended. It is called JEWRY in [Lu 23:5](#); [Joh 7:1](#)'. The functional definition is: 'The area of land generally associated with the Southern Kingdom and religious control by Jewish rulers but which varies in size from one reference to another'.

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '[Silas. Ac 17:14-15](#); [1Th 3:2 exp: Ac 15:22. was. Ac 4:20; 17:16; Job 32:18-20; Jer 6:11; 20:9; Eze 3:14; Mic 3:8; Lu 12:50; 2Co 5:14; Php 1:23 \(Gr\) and testified. Ac 18:28; 2:36; 9:22; 10:42; 17:3; 20:21; Joh 15:27; 1Pe 5:12 was Christ. or, is the Christ. Da 9:25-26; Joh 1:41; 3:28; 10:24 exp: Ac 18:28](#)'.

[C18-S5 \(Verse 6\)](#) Paul's response to the unbelieving Jews.

1. Equivalent Section: Paul told them he would not try to reach the Jews again.
 - a. First Step: What they did and what Paul pointed out that they did.
 - i. "And when they opposed themselves,"
 - ii. "and blasphemed,"
 - iii. "he shook *his* raiment,"
 - iv. "and said unto them,"
 - v. "Your blood *be* upon your own heads;"
 - b. Second Step: Paul told them his spiritual position.
 - i. "I *am* clean:"
2. Equivalent Section: Paul told them he would concentrate on reaching the Gentiles.
 - a. "from henceforth I will go unto the Gentiles".

[Acts 18:5-6](#) tells us that When Silas and Timotheus joined him, Paul started to "testify to the Jews that Jesus was Christ". However, as before, many believed and many opposed. Therefore, Paul told them: "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles".

The phrases in our sentence can be explained as:

- a. The word "And" means: 'This sentence is added to the prior sentences of This chapter. It tells us of the changed response from the unbelieving Jews when Paul made it clear to them that their religious doctrine opposed scripture.'
- b. The phrase "when they opposed themselves" means: 'They claimed different doctrines which opposed each other'. They refused to accept where their doctrines contradicted each other and contradicted scripture.
- c. The phrase "and blasphemed" means: 'They spoke against the character of God as well as speaking against His word'.

- d. The phrase "he shook his raiment, and said unto them" means: 'Paul symbolically and verbally told them that he was no longer responsible for their souls'.
- e. The phrase "Your blood be upon your own heads" means: 'They were responsible for their own spiritual life. Paul had no more responsibility for telling them God's truth'.
- f. The phrase "I am clean" means: 'Paul had fulfilled his responsibility towards them'.
- g. The phrase "from henceforth I will go unto the Gentiles" means: 'This was Paul's future plan of ministry'. Paul still tried to reach the Jews, but he concentrated on reaching the Gentiles.

Please see the note for [2Thessalonians 2:4](#) about the word "oppose". Webster's 1828 defines this word as: '1. To set against; to put in opposition, with a view to counterbalance or countervail, and thus to hinder defeat, destroy or prevent effect; as, to oppose one argument to another. I may without presumption oppose my single opinion to his. 2. To act against; to resist, either by physical means, by arguments or other means. The army opposed the progress of the enemy, but without success. Several members of the house strenuously opposed the bill, but it passed. 3. To check; to resist effectually. The army was not able to oppose the progress of the enemy. 4. To place in front; to set opposite. 5. To act against, as a competitor'.

Please see the notes for [Mark 2:6-7](#) and [Colossians C3S6](#) about the word "blasphemy". Easton's Bible Dictionary defines this word as: 'In the sense of speaking evil of God This word is found in Ps 74:18; Isa 52:5; Ro 2:24; Re 13:1,6; 16:9,11,21. It denotes also any kind of calumny, or evil-speaking, or abuse (1Ki 21:10; Ac 13:45; 18:6, etc.). Our Lord was accused of blasphemy when he claimed to be the Son of God (Mt 26:65; comp. Mt 9:3; Mr 2:7). They who deny his Messiahship blaspheme Jesus (Lu 22:65; Joh 10:36).

Blasphemy against the Holy Ghost (Mt 12:31-32; Mr 3:28-29; Lu 12:10) is regarded by some as a continued and obstinate rejection of the gospel, and hence is an unpardonable sin, simply because as long as a sinner remains in unbelief he voluntarily excludes himself from pardon. Others regard the expression as designating the sin of attributing to the power of Satan those miracles which Christ performed, or generally those works which are the result of the Spirit's agency'.

The word "shook" is a past-tense form of the word "shake". Please see the note for [Luke 6:47-48](#) about the word "shake". Webster's 1828 defines this word as: '1. To cause to move with quick vibrations; to move rapidly one way and the other; to agitate; as, the wind shakes a tree; an earthquake shakes the hills or the earth. I shook my lap, and said, so God shake out every man from his house- Neh. 5. He shook the sacred honors of his head. Dryden. -As a fig casteth her untimely fruit, when it is shaken of a mighty wind. Rev. 6. 2. To make to totter or tremble. The rapid wheels shake the heav'n's basis. Milton. 3. To cause to shiver; as, an ague shakes the whole frame. 4. To throw down by a violent motion. Macbeth is ripe for shaking. Shak. But see shake off, which is generally used. 5. To throw away; to drive off. 'Tis our first intent To shake all cares and business from our age. See Shake off. Shak. 6. To move from firmness; to weaken the stability of; to endanger; to threaten to overthrow. Nothing should shake our belief in the being and perfections of God, and in our own accountableness. 7. To cause to waver or doubt; to impair the resolution of; to depress the courage of. That ye be not soon shaken in mind. 2 Thess. 2. 8. To trill; as, to shake a note in music'.

Please see the note for [Luke 9:29](#) about the word "raiment". Webster's 1828 defines this word as: 'n. for arrayment. See Array and Ray. 1. Clothing in general; vestments; vesture; garments. Gen. 24. Deut. 8. Living, both food and raiment she supplies. 2. A single garment. In This sense it is rarely used, and indeed is improper'.

Please see the note for [Romans 11:1](#) about the phrase "I say". The functional definition is: 'Uttering in articulate sounds or words; speaking; telling; relating; reciting'. Please also see the note for [Romans C10S28](#) about the word "gainsaying". Please also see the note for [Matthew 26:1](#) about the word "sayings (plural)". Please also see the notes for [Romans C15S15](#) and [2Corinthians 2:17](#) about the word "speak". Please also see the note for [2Corinthians 3:12-14](#) about the word "speech". Please also see the notes for [Ephesians C4S15](#) and [1Peter 2:1](#) about the phrase "evil speaking". The words "speaketh" and "saith" mean that the person 'keeps on keeping on doing the saying'.

Please see the note for [Colossians C1S3](#) about the word "blood". The functional definition for This word is: 'The fluid which circulates through the arteries and veins of the human body, and of other animals, which is essential to the preservation of life'. Please also see the note for [Matthew 26:28](#) about the phrase "blood of Christ". Please also see the note for [1Corinthians 10:16-LJC](#) about the phrase "Christ and blood".

Please see the note for [Acts 1:7](#) about the word "own". Webster's 1828 defines this word as: 'Belonging to; possessed; peculiar; usually expressing property with emphasis, or in express exclusion of others. It follows my, your, his, their, thy, her. God created man in his own image. Adam begat a son in his own likeness. Let them fall by their own counsel. He washed us from our sins in his own blood. In the phrases, his own nations, his own country, the word own denotes that the person belongs to the nation or country. 2. Own often follows a verb; as, the book is not my own, that is, my own book. 3. It is used as a substitute. That they may dwell in a place of their own. 2Sam. 7. In This use, a noun cannot follow own. 4. "He came to his own, and his own received him not," that is, his own nation or people; own being here used as a substitute, like many other adjectives. OWN, v.t. from the adjective. 1. To have the legal or rightful title to; to have the exclusive right of possession and use. A free holder in the United states owns his farm. Men often own land or goods which are not in their possession. 2. To have the legal right to, without the exclusive right to use; as, a man owns the land in front of his farm to the middle of the highway. 3. To acknowledge to belong to; to avow or admit that the property belongs to. When you come, find me out and own me for your son. 4. To avow; to confess, as a fault, crime or other act; that is, to acknowledge that one has done the act; as, to own the faults of youth; to own our guilt. The man is charged with theft, but he has not owned it. 5. In general, to acknowledge; to confess; to avow; to admit to be true; not to deny; as, to own our weakness and frailty. Many own the gospel of salvation more from custom than conviction.'. Please also see the note for [Acts 27:11](#) about the word "owner".

Please see the note for [Colossians C1S4](#) about the word "head". The functional definition for This word is: 'The uppermost part of the human body, or the foremost part of the body of prone and creeping animals. This part of the human body contains the organs of hearing, seeing, tasting and smelling; it contains also the brain, which is supposed to be the seat of the intellectual powers, and of sensation. Hence the head is the chief or more important part, and is used for the whole person, in the phrase, let the evil fall on my head'. Please also see the note for [Matthew 14:10](#) about the word "beheaded". Please also see the note for [1Corinthians 11:3-LJC](#) about the phrase "Christ: the head of".

Please see the note for [Hebrews 9:13-14](#) about the word "unclean". The functional definition for This word is: 'polluted from the world; influenced by devils; never doing the right religious practice; doing anything that would make us less than 100% committed to obeying God; accepting anything that is even questionable as being right; accepting all influences that corrupt'. Please also see the notes for [Word Study on Spirit](#); [Romans C14S20](#) and [Colossians C3S5](#) about the phrase "unclean spirits". They are devils. Please also see the notes for [Galatians C5S20](#) and [Colossians C3S5](#) about the word "uncleanness". Please also see the notes for [2Corinthians 7:1](#) and [James 4:8](#) about the word "cleanse".

Please see the note for [2Corinthians 5:14-15](#) about the word "henceforth". The functional definition for This word is: 'From This time forward'.

Please see the notes for [Romans C15S13](#) and [Galatians C2-S4](#) about the word "Gentile". The functional definition for This word is: 'In the scriptures, a pagan; a worshipper of false gods; any person not a Jew or a christian; a heathen'.

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*they. Ac 13:45; 19:9; 26:11; Lu 22:65; 1Th 2:14-16; 2Ti 2:25; Jas 2:6-7; 1Pe 4:4,14 exp: Ac 13:51. he shook. Ac 13:51; Ne 5:13; Mt 10:14; Lu 9:5; 10:10-11 Your. Ac 20:26-27; Le 20:9,11-12; 2Sa 1:16; Eze 3:18-19; 18:13; 33:4,8-9; 1Ti 5:22 rom. Ac 13:46-47; 19:9-10; 26:20; 28:28; Mt 8:11; 21:43; 22:10; Ro 3:29; 9:25-26,30-33; 10:12-13; 11:11-15 General references. exp: Mr 8:13; Ac 28:24.*'.

C18-S6 ([Verse 7](#)) Where Paul stayed in Corinth.

1. "And he departed thence,"
2. "and entered into a certain *man's* house,"
3. "named Justus,"
4. "*one* that [worshipped God](#),"
5. "whose house joined hard to the synagogue".

[Acts 18:7-11](#) tells us that Paul stayed with a believer named Jason and preached for "a year and six months" with the assurance from "the Lord" that: "Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in This city".

In the note for This verse, in the Word Study on Worship, we read: This sentence is in the [Worship-Applications](#) under '*Worship is a personal act that often requires personal sacrifice*'. "Justus" appears to be the first native of Corinth to be saved. Aquila and Priscilla may have been saved before him, but they had come to Corinth only after the emperor kicked all Jews out of Rome. So, they were not native the Corinth. This is where we see Paul say "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles". When he was ready to leave the city, "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in This city." In addition, to "Justus" we read that "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized". So we see that one man who truly "worships" God can lead to many being saved and a church started.

Please see the note for [2Corinthians 12:8](#) about the word "depart". Webster's 1828 dictionary defines this word as: '1. To go or move from. Depart from me, ye cursed, into everlasting fire. Matt. 25. It is followed by from, or from is implied before the place left. I will depart to my own land, that is, I will depart from This place to my own land. Num. 10. 2. To go from; to leave; to desist, as from a practice. Jehu departed not from the sins of Jeroboam. Jehoshaphat departed not from the way of Asa his father'.

Please see the note for [John 10:9](#) about the word "enter". The functional definition for This word is: 'to leave one place and go into another place'.

Please see the note for [2Corinthians 5:1](#) about the word "house". The functional definition for This word is: 'In a general sense, a building or shed intended or used as a habitation or shelter for animals of any kind; but appropriately, a building or edifice for the habitation of man; a dwelling place, mansion or abode for any of the human species. It may be of any size and composed of any materials whatever, wood, stone, brick, etc. This word is also used, symbolically within the Bible, for the descendants of a person'. Please also see the note for [1Peter 4:17](#) about the phrase "house of God". Please also see the note for [Luke 1:26-27](#) about the phrase "house of David". Please also see the note for [Luke 1:32-33](#) about the phrase "house of Jacob". Please also see the note for [Matthew 10:25](#) about the words "household / householder".

Please see the notes for [1Corinthians C1S1](#) and [Philippians 2:9-11](#) about the word "name". The functional definition is: 'How a person or thing is identified. In the Bible, the power and authority which is associated with the name is always part of the message where This word is used'. Please see the note for [1Corinthians C1S4](#) about the phrase "the name". That note has links to every place in the New Testament where the phrase "in the name" occurs along with links to where similar phrases occur in the New Testament. Please see the note for [1Peter 4:14-LJC](#) about the "name of Christ". Please see the note for [Luke 13:35](#) about the phrase "name of the Lord". Please also see the [Summary](#) and [verses](#) documents about the use of This word for the Son of God. Please also see the note for [Acts 1:23](#) about the word "surname".

Please see the note for [1Corinthians C6S26](#) about the word "join". Webster's 1828 dictionary defines "join" as: 'v.t. L. jungo, jungere; jungo for jugo, jugum; Eng. yoke; Gr. a yoke, and a pair, to join. 1. To set or bring one thing in contiguity with another. Woe to them that join house to house, that lay field to field. Is.5. 2. To couple; to connect; to combine; as, to join ideas. 3. To unite in league or marriage. Now Jehoshaphat had riches and honor in

abundance, and joined affinity with Ahab. 2 Ch.18. What God hath joined together, let not man put asunder. Matt.19. 4. To associate. Go near and join thyself to this chariot. Acts.8. 5. To unite in any act. Thy tuneful voice with numbers join. 6. To unite in concord. But that ye be perfectly joined together in the same mind, and in the same judgment. 1 Cor.1. The phrase, to join battle, is probably elliptical, for join in battle; or it is borrowed from the Latin, committee proelium, to send together the battle. In general, join signifies to unite two entire things without breach or intermixture, by contact or contiguity, either temporary or permanent. It differs from connect, which signifies properly, to unite by an intermediate substance. But join, unite, and connect are often used synonymously.

v.i. To grow to; to adhere. The place where two bones of the body join, is called a joint or articulation. 1. To be contiguous, close or in contact; as when two houses join. 2. To unite with in marriage, league, confederacy, partnership or society. Russia and Austria joined in opposition to Buonaparte's ambitious views. Men join in great undertakings, and in companies for trade or manufacture. They join in entertainments and amusements. They join in benevolent associations. It is often followed by with. Any other may join with him that is injured, and assist him in recovering satisfaction. Should we again break thy commandments, and join in affinity with the people of these abominations? Ezra 9.'. Please also see the note for [Colossians 2S10](#) about the word "joints". Please also see the note for [Philemon 1:8](#) about the word "enjoin".

Please see the note for [John 6:60](#) about the word "hard". The functional definition for This word is: 'Firm; solid; compact; not easily penetrated, or separated into parts; not yielding to pressure; applied to material bodies, and opposed to soft; as hard wood; hard flesh; a hard apple. 2. Difficult; not easy to the intellect. In which are some things hard to be understood. 2 Pet.3'. Please also see the note for [Hebrews 3:13](#) about the word "harden".

Please see the note for [John 6:59](#) about the word "synagogue". The functional definition for This word is: 'The word synagogue (sunagoge), which means a "congregation," is used in the New Testament to signify a recognized place of worship. A knowledge of the history and worship of the synagogues is of great importance, since they are the characteristic institution of the later phase of Judaism. They appear to have arisen during the exile, in the abeyance of the temple-worship, and to have received their full development on the return of the Jews from captivity. The whole history of Ezra presupposes the habit of solemn, probably of periodic, meetings.'

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*Justus. Col 4:11 worshipped. Ac 10:2,22; 13:42; 16:14; 17:4 General references. exp: Ac 28:24.*'

[C18-S7 \(Verse 8\)](#) Many Jews in Corinth were saved and baptized.

1. First Step: The "chief ruler of the synagogue believed on the Lord" and made sure that other Jews heard the Old Testament scriptures which led to his believing.
 - a. "And Crispus,"
 - b. "the chief ruler of the synagogue,"
 - c. "believed on the [Lord](#) with all his house;".
2. Second Step: Many other Jews also believed and acted on their belief by being "baptized".
 - a. "and many of the Corinthians hearing believed,"
 - b. "and were [baptized](#)".

[Acts 18:7-11](#) tells us that Paul stayed with a believer named Jason and preached for "a year and six months" with the assurance from "the Lord" that: "Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in This city".

Notice that Crispus "believed on the Lord". This means that he believed the Old Testament scriptures which told him what "the Lord" required. And, it means that he understood and obeyed "the Lord" even when it went against popular religious traditional doctrine. In addition, "all his house" believed. Unlike many of today, he ruled "all his house" and he made sure that they understood the same scriptures as he understood so that they also believed.

Please see the note for [2Corinthians 11:5](#) about the word "chief". The functional definition for This word is: 'Highest in office or rank; principie; as a chief priest; the chief butler.'

Please see the note for [John 7:26](#) about the word "ruler". Webster's 1828 dictionary defines this word as: '1. One that governs, whether emperor, king, pope or governor; any one that exercises supreme power over others. 2. One that makes or executes laws in a limited or free government. Thus, legislators and magistrates are called rulers. 3. A rule; an instrument of wood or metal with straight edges or sides, by which lines are drawn on paper, parchment or other substance. When a ruler has the lines of chords, tangents, sines, etc. it is called a plane scale'.

Please see the note for [John 6:59](#) about the word "synagogue". The functional definition for This word is: 'The word synagogue (sunagoge), which means a "congregation," is used in the New Testament to signify a recognized place of worship. A knowledge of the history and worship of the synagogues is of great importance, since they are the characteristic institution of the later phase of Judaism. They appear to have arisen during the exile, in the abeyance of the temple-worship, and to have received their full development on the return of the Jews from captivity. The whole history of Ezra presupposes the habit of solemn, probably of periodic, meetings.'

Please see the notes for [Romans C10S15](#); [1Corinthians C14S25](#) and [Galatians C3-S8](#) about the word "believe". The functional definition for This word is: 'To credit upon the authority or testimony of another; to be persuaded of the truth of something upon the declaration of another, or upon evidence furnished by reasons, arguments, and deductions of the mind, or by other circumstances, than personal knowledge. When we believe upon the authority of another, we always put confidence in his veracity. When we believe upon the authority of reasoning, arguments, or a concurrence of facts and circumstances, we rest our conclusions upon their strength or probability, their agreement with our own experience, etc. true Biblical "belief" causes us to act upon that "belief" and any claimed "belief" that does not lead to matching action is a lie. Many people confuse "faith" and "belief". Before people act, they have a "belief" but that "belief" does not turn into true "faith" until the people act upon it. Thus, we need to tell people the true gospel, which requires them to act upon their claimed belief'. Please also see the note for [John 3:16](#) about the word "believeth". The functional definition for This word is: 'a lifestyle belief. This is opposed to what people call belief but what they have does not stay with them'. Please also see the notes for [John 6:42](#) and [John 12:40](#) about the phrase "believe on / believe in". The functional definition for This word is: 'This identifies an ongoing spiritual relationship'. Please also see the notes for [Romans 3:26-LJC](#) and [John 20:31-LJC](#) about the phrase "believe in Jesus / Christ". The functional definition for This word is: 'the start of a spiritual relationship with "Jesus" and / or "Christ"'. Please also see the note for [John 8:30](#) about the phrase "belief, non-saving". Please also see the note for [Romans C10S15](#) about the phrase "belief (true) changes life". Please also see the notes for [Romans C4S21](#) about the word "unbelief".

Please see the note for [2Corinthians 5:1](#) about the word "house". The functional definition for This word is: 'In a general sense, a building or shed intended or used as a habitation or shelter for animals of any kind; but appropriately, a building or edifice for the habitation of man; a dwelling place, mansion or abode for any of the human species. It may be of any size and composed of any materials whatever, wood, stone, brick, etc. This word is also used, symbolically within the Bible, for the descendants of a person'. Please also see the note for [1Peter 4:17](#) about the phrase "house of God". Please also see the note for [Luke 1:26-27](#) about the phrase "house of David". Please also see the note for [Luke 1:32-33](#) about the phrase "house of Jacob". Please also see the note for [Matthew 10:25](#) about the words "household / householder".

Please see the notes for [1Corinthians C12S14](#) and [Galatians C3-S7](#) about the word "hear". Webster's 1828 dictionary defines this word as: 'Perceiving by the ear. This word is often used symbolically for hearing the spiritual message of the word of God, as sound. 1. Listening to; attending to; obeying; observing what is commanded. 2. Attending to witnesses or advocates in a judicial trial; trying'. Please pay attention to the word 'obey' within This definition. That is what most people refuse to do when the Bible says that they do not "hear". Please also see the note for [James 2:5](#) about the word "hearken". Please also see the note for [Mark 4:9](#) about the phrase "He that hath ears to hear, let him hear".

The doctrinal meaning of the word "baptize" is 'identification'. "John's baptism" 'identified people with true repentance'. "Baptism of the Holy Ghost" 'identified people a changed life due to having God's life in them'. Please see the messages called [Basic doctrine of Baptism](#) and [Baptism Gets God's Mercy](#). Also, [Acts 19](#) tells us about

people who repented and were "baptized" with John's "baptism", but were not saved. He only prepared the "way of the Lord" but people still had to accept "Jesus" as their "Lord" in an ongoing personal relationship in order to be truly saved. (That is the main lesson of the reference in [Acts 19](#)).

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*Crispus. 1Co 1:14 the chief. Ac 18:17; 13:15; Mr 5:35 believed. Ac 10:2; 16:14-15,34; Ge 17:27; 18:19; Jos 24:15 hearing. Ac 2:37-41; 8:12,35-38; Mt 28:19; Mr 16:15-16; Ro 10:14-17; 1Co 1:13-17 General references. exp: Ac 28:24*'.

[C18-S8 \(Verse 9-10\)](#) Paul received a commandment from "the Lord" in a vision.

1. Equivalent Section: .
 - a. "Then spake the [Lord](#) to Paul in the night by a vision,"
 - b. "Be not afraid,"
 - c. "but speak,"
 - d. "and hold not thy peace:".
2. Equivalent Section: .
 - a. "For I am with thee,"
 - b. "and no man shall set on thee to hurt thee:".
3. Equivalent Section: .
 - a. "for I have much people in This city".

[Acts 18:7-11](#) tells us that Paul stayed with a believer named Jason and preached for "a year and six months" with the assurance from "the Lord" that: "Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in This city".

The phrases in our sentence can be explained as:

- a. The word "Then" means: '[after the prior sentence occurred. The start of a church happened before Paul was encouraged to make it reach many more people](#)'. There are times that we must obey God's commandment to us before God gives us a greater vision.
- b. The phrase "Then spake the Lord to Paul in the night by a vision" means: '[This is how God revealed His will before the New Testament was written. God now reveals His will to His people as they study His word and meditate on what he commands in it. God completed "the word of God" when John finished Revelation and He now reveals what is written in "the word of God" but does not give new revelation beyond it. That written, God does still give personal commands to His people](#)'.
- c. The phrase "Be not afraid, but speak, and hold not thy peace" means: '[He was told to obey Isaiah 58:1](#)'.
- d. The phrase "For I am with thee" means: '[This is the main promise that all of God's people are to obey](#)'.
- e. The phrase "and no man shall set on thee to hurt thee" means: '[Consider all that Paul endured on his mission trips including being stoned and left for dead](#)'.
- f. The phrase "for I have much people in This city" means: '[This is why God gave This command to Paul](#)'.

The First Equivalent Section tells us that "the Lord" commanded Paul to stay where he was and be a witness. The Second Equivalent Section promises protection from the "Lord". The Third Equivalent Section tells why: God has "much people in This city". All three Equivalent Sections have to do with the ministry of the [gospel](#) and tell us that the "Lord" will protect those that are where the "Lord" sends them and are doing as he commands.

Sometimes, preachers get harassed about the "quality" of "their people". From what we read about these people in 1 Corinthians, we can't say that they were the "best quality". However, many churches wouldn't stand and a lot higher on God's scale. Yes, according to their religious pride, they are a lot better but God's spiritual standard and a proud religious standard are definitely different. The point is that a good servant of God goes where he is sent and does what he is told even when the results are less than what we might desire.

One of the reason that "Lord" is used here is because the "Lord" wanted obedience without challenge and Paul understood that he could object and question "Jesus" or "Christ" but not the "Lord". In addition, "Lord" is used here because these people were saved but remained spiritually immature. If they were maintaining their ongoing personal relationship with "Christ" or following the example of "Jesus" they would have become more spiritually mature. However, before [1Corinthians](#) was written, many of them were acting like tax-cheats who insist that they are good citizens because they haven't done time. Like many people of This type, they over-reacted when they were made to see how the sinner made them look to others. However, the change in tone of [2Corinthians](#) shows that many of them actually did mature spiritually.

In addition, we see a difference in the treatment of Paul from prior cities. In Philippi he was beat and jailed. He was run out of Damascus, Jerusalem, Thessalonica, Berea and other cities by unbelieving Jews. However, Corinth was (supposedly) a major worldly trade city that prided itself on a "cosmopolitan" attitude. Riots and killings by religious fanatics wasn't tolerated. In [Acts 18:12-16](#) we are told that these unbelieving Jews tried to have Paul beat and jailed the "deputy of Achaia. drave them from the judgment seat". Then when there was a retaliation ("Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat"), he ignored it ("and Gallio cared for none of those things"). By doing so he sent a message to others that fanatical behaviour would not be protected and that the local citizens would be allowed to kill or drive off fanatics. So while This protected Paul, it also created an environment which promoted spiritual immaturity.

While we are not to become violent and hit or physically hurt those of differing faiths, God still expects us to mature spiritually and display a different lifestyle which will show the difference in the lives of people who obey the God of the Bible and those people who follow other so-called gods.

In This sentence, "Lord" is used because it is through the role of "Lord" that God established governments and as "Lord" he had established a government which would prevent the persecution that Paul had experienced elsewhere. "Lord" is also used because God had "much people in This city" and we are saved by calling upon "the name of the Lord" ([Acts 2:21](#); [Romans 10:13](#); also see those notes for further references) and not by '*saying a prayer to Jesus*' or obeying rules that supposedly come from Christ. (Calling upon "the name of the Lord" means: '*Trusting in His power and authority as the greatest power and authority that exists anywhere*'.) Finally, "Lord" is also used in This sentence because it is the "Lord" Who tells us where to go and how to minister, as the "Lord" did with Paul in This sentence.

Please see the note for [Romans 11:1](#) about the phrase "I say". The functional definition is: '*Uttering in articulate sounds or words; speaking; telling; relating; reciting*'. Please also see the note for [Romans C10S28](#) about the word "gainsaying". Please also see the note for [Matthew 26:1](#) about the word "sayings (plural)". Please also see the notes for [Romans C15S15](#) and [2Corinthians 2:17](#) about the word "speak". Please also see the note for [2Corinthians 3:12-14](#) about the word "speech". Please also see the notes for [Ephesians C4S15](#) and [1Peter 2:1](#) about the phrase "evil speaking". The words "speaketh" and "saith" mean that the person '*keeps on keeping on doing the saying*'.

Please see the note for [1Corinthians 1:12](#) for links to where "Paul" is named within the Bible. Please see the note for [Colossians C1S6](#) for links to every place where the phrase "I Paul" is used. Please also see the second half of the book called [SbS-Preacher Missionaries](#) about how God used "Paul" to show us how He uses a pastor / missionary to build the ministry.

Please see the notes for [Romans 8:1-LJC](#); [1Corinthians 1:10](#) and [Revelation 19:1-LJC](#) about the word "judge". The functional definition for This word is: '*To hear and determine, as in causes on trial; to pass sentence*'. Please also see the notes for [1Corinthians C4S5](#) and [Ephesians C5S6](#) about the phrase "we are to judge". Please also see the notes for [Romans 8:1-LJC](#); [Galatians C5-S6](#) and [Revelation 19:2-LJC](#) about the phrase "judged by works". Please also see the notes for [Romans C2S2](#); [Philippians 1:9-11](#) and [Psalms 119](#) about the word "judgment". Please also see the note for [2Corinthians 5:10](#) about the phrase "judgment Seat". Please also see the notes for [Romans](#)

[14:10](#) and [2Corinthians 5:10](#) about the phrase "judgment Seat of Christ". Please also see the note for [Romans 14:8-LJC](#) and [2Thessalonians 1:9-LJC](#) about the phrase "judgment without mercy".

Please see the note for [John 11:10](#) about the word "night". Fausset's Bible Dictionary defines this word as '(1) the time of distress (Isa 21:12). (2) Death, the time when life's day is over (Joh 9:4). (3) Children of night, i.e. dark deeds, filthiness, which shuns daylight (1Th 5:5). (4) The present life, compared with the believer's bright life to come (Ro 13:12)'. Please also see the note for [Matthew 25:6](#) about the word "midnight".

Please see the note for [Luke 1:22](#) about the word "vision". The Morrish Bible Dictionary defines this word as: 'By means of visions God often vouchsafed to make known His will. When Samuel was a child, before the word of Jehovah was revealed to him, for a time 'there was no open vision.' 1Sa 3:1,15. With the prophets they were frequently employed: more than twenty times we read of them in Daniel. In the future when the Spirit will be poured out, Israel's sons and daughters will prophesy; the old men will dream dreams, and the young men will see visions. Joe 2:28; Ac 2:17. The book of Revelation is a series of visions. Re 1:2.'

Please see the note for [John 6:19](#) about the word "afraid". Webster's 1828 dictionary defines this word as: 'Impressed with fear or apprehension; fearful. This word expresses a less degree of fear than terrified or frightened. It is followed by of before the object of fear; as, to be afraid of death. Joseph was afraid to sin against God'. Please see the notes for [Romans C11S25](#) and [Philippians 1:12-14](#) about the word "fear". The functional definition for This word is: 'A painful emotion or passion excited by an expectation of evil, or the apprehension of impending danger. Fear expresses less apprehension than dread, and dread less than terror and fright. The force of This passion, beginning with the most moderate degree, may be thus expressed, fear, dread, terror, fright. Fear is accompanied with a desire to avoid or ward off the expected evil. Fear is an uneasiness of mind, upon the thought of future evil likely to befall us'. Please also see the Study called [Fear The Lord](#). Please also see the note for [Matthew 10:26](#) about the phrase "fear not".

The word "held" is the past-tense form of the word "hold". The functional definition for This word is: 'To stop; to confine; to restrain from escape; to keep fast; to retain'. Please see the note for [Colossians 2:18-19](#) about the word "hold". The functional definition for This word is: 'Stopping; confining; restraining; keeping; retaining; adhering; maintaining, etc'. Please also see the note for [Luke 24:15](#) about the word "holden". Please see the note for [Luke 24:15](#) about the word "holden".

Please see the notes for [Romans C12S16](#); [Galatians C1-S1](#) and [Jude 1:1](#) about the word "peace". Webster's 1828 dictionary defines "peace" as: 'n. L. pax, paco, to appease. 1. In a general sense, a state of quiet or tranquility; freedom from disturbance or agitation; applicable to society, to individuals, or to the temper of the mind. 2. Freedom from war with a foreign nation; public quiet. 3. Freedom from internal commotion or civil war. 4. Freedom from private quarrels, suits or disturbance. 5. Freedom from agitation or disturbance by the passions, as from fear, terror, anger, anxiety or the like; quietness of mind; tranquility; calmness; quiet of conscience. "Great peace have they that love the law." [Ps.119](#). 6. heavenly rest; the happiness of heaven. 7. Harmony; concord; a state of reconciliation between parties at variance. 8. Public tranquility; that quiet, order and security which is guaranteed by the laws; as, to keep the peace; to break the peace. This word is used in commanding silence or quiet; as, peace to this troubled soul. Peace, the lovers are asleep. To be at peace, to be reconciled; to live in harmony. To make peace, to reconcile, as parties at variance. To hold the peace, to be silent; to suppress one's thoughts; not to speak.'. Please also see the notes for [Philippians 4:7](#) and [Colossians 3:15](#) about the phrase "peace of God". Please also see the notes for [Romans 10:15](#) and [Hebrews 12:14-LJC](#) about the phrase "peace with God".

Please see the note for [Mark 16:17-18](#) about the word "hurt". Webster's 1828 defines this word as: '1. To bruise; to give pain by a contusion, pressure, or any violence to the body. We hurt the body by a severe blow, or by tight clothes, and the feet by fetters. Ps.105. 2. To wound; to injure or impair the sound state of the body, as by incision or fracture. 3. To harm; to damage; to injure by occasioning loss. We hurt a man by destroying his property. 4. To injure by diminution; to impair. A man hurts his estate by extravagance. 5. To injure by reducing in quality; to impair the strength, purity or beauty of. Hurt not the wine and the oil--Rev.6. 6. To harm; to injure; to damage, in general. 7. To wound; to injure; to give pain to; as, to hurt the feelings. HURT, n. A wound; a bruise; any thing that gives pain to the body. The pains of sickness and hurts. 1. Harm;

mischief; injury. I have slain a man to my wounding, and a young man to my hurt. Gen.4. 2. Injury; loss. Why should damage grow to the hurt of the kings? Ezra.4'.

Please see the note for [Mark 11:19](#) about the word "city". Easton's Bible Dictionary defines this word as: 'The earliest mention of city-building is that of Enoch, which was built by Cain (Ge 4:17). After the confusion of tongues, the descendants of Nimrod founded several cities (Ge 10:10-12). Next, we have a record of the cities of the Canaanites, Sidon, Gaza, Sodom, etc. (Ge 10:12,19; 11:3,9; 36:31-39). The earliest description of a city is that of Sodom (Ge 19:1-22). Damascus is said to be the oldest existing city in the world. Before the time of Abraham there were cities in Egypt (Nu 13:22). The Israelites in Egypt were employed in building the "treasure cities" of Pithom and Raamses (Ex 1:11); but it does not seem that they had any cities of their own in Goshen (Ge 46:34; 47:1-11). In the kingdom of Bashan there were sixty "great cities with walls," and twenty-three cities in Gilead partly rebuilt by the tribes on the east of Jordan (Nu 21:21,32-33,35; 32:1-3,34-42; De 3:4-5,14; 1Ki 4:13). On the west of Jordan were thirty-one "royal cities" (Jos 12), besides many others spoken of in the history of Israel.'. Please also see the note for [Romans C13S12](#) about the phrase "city of refuge". Please also see the note for [Matthew 4:5](#) about the phrase "holy city".

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*spake. Ac 16:9; 22:18; 23:11; 27:23-25; 2Co 12:1-3. Be. Isa 58:1; Jer 1:17; Eze 2:6-8; 3:9-11; Jon 3:2; Mic 3:8; Eph 6:19-20; 1Th 2:2. General references. exp: Lu 1:30. I am. Ex 4:12; Jos 1:5,9; Jg 2:18; Isa 8:10; 41:10; 43:2; Jer 1:18-19; Mt 1:23; 28:20; 2Co 12:9; 2Ti 4:17,22 exp: Jer 30:11; Mic 3:8; Hag 1:13. and no. Isa 54:17; Jer 15:20-21; Mt 10:30; Lu 21:18; Ro 8:31 for. Ac 15:14,18; Joh 10:16; 11:52; Ro 10:20-21; 1Co 6:9-11 exp: Jer 15:20. General references. exp: Lu 1:30.*'

[C18-S9 \(Verse 11\)](#) How long Paul taught there.

1. "And he continued *there* a year and six months,"
2. "teaching the word of [God](#) among them".

[Acts 18:7-11](#) tells us that Paul stayed with a believer named Jason and preached for "a year and six months" with the assurance from "the Lord" that: "Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in This city".

Notice that he was "teaching", not "preaching". The difference is that "preaching" is emphasizing obedience to the message. It is used to reach the lost. However, "teaching" is used to get saved to learn "the word of God", obey it, and thereby spiritually mature. In [Acts 11:24](#), we read "much people was added unto the Lord" due to Barnabus "preaching". However, in [Acts 11:26](#), we read "the disciples were called Christians first in Antioch" due to Paul "teaching".

Please see the note for [Philippians 1:25-26](#) about the word "continue". The functional definition for This word is: 'keep doing what they were doing before. The dictionary does not make the distinction between the words "continue" and "continueth". Webster's 1828 actually gives the Biblical definition of "continueth" for the word "continue". In the Bible, the word "continue" is used for when the action stop at some point and uses the word "continueth" for when the action does not stop in This life'. Please also see the note for [James 1:25](#) about the word "continueth". Please also see the notes for [1Corinthians 7:5](#) and [2Timothy 3:3](#) about the word "incontinent".

Please see the note for [Luke 1:7](#) about the word "year". Easton's Bible Dictionary defines this word as: 'Heb shanah, meaning "repetition" or "revolution" (Ge 1:14; 5:3). Among the ancient Egyptians the year consisted of twelve months of thirty days each, with five days added to make it a complete revolution of the earth round the sun. The Jews reckoned the year in two ways, (1) according to a sacred calendar, in which the year began about the time of the vernal equinox, with the month Abib; and (2) according to a civil calendar, in which the year began about the time of the autumnal equinox, with the month Nisan. The month Tisri is now the beginning of the Jewish year'.

Please see the note for [1Corinthians C12S27](#) about the word "teach / taught". The functional definition for This word is: 'To instruct; to inform; to communicate to another the knowledge of that of which he was before ignorant'. The word "taught" is the past-tense form of the word "teach". Please also see the note for [John 3:2](#) about the word "teacher". Please also see the Study called [False Things According to the Bible](#) about 'false teachers'.

Please see the note for [Colossians 2S2](#) about the word "word". The functional definition is: 'a single component part of human speech or language'. However, "the word of God" is the holy scriptures and in the English language, it is only the KJV-1611. Please also see the notes for [Romans C10S22](#) and [Word in 1John](#) about the phrase "word of God". Please also see the note for [John 1:1](#) for an extensive note explaining the differences, and similarities, between the capitalized and the non-capitalized word "word". When a Bible reference uses an uppercase word, it is referring to "Jesus Christ". The uppercase makes This a formal name of the Son of God. However, while the exact definition is different, the properties are spiritually similar to the lowercase "word". Please also see the note for [1Thessalonians 1:8](#) about the phrase "word of the Lord". Please note that "the word of the Lord" is a sub-set of "the word of God". "the word of God" contains all of God's written truth including recording the lies of Satan. The "word of the Lord" is that part of "the word of God" which will be used to judge us. The lies from Satan are not included within the "word of the Lord".

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '[he. Ac 14:3; 19:10; 20:31 continued there. Gr. sat there.](#)'.

[C18-S10 \(Verse 12-13\)](#) The Jews, again, tried to get the civil government to punish Paul for preaching the Gospel.

1. "And when Gallio was the deputy of [Achaia](#),"
2. "the Jews made insurrection with one accord against Paul,"
3. "and brought him to the judgment seat,"
4. "Saying,"
5. "This fellow persuadeth men to [worship God](#) contrary to the law".

[Acts 18:12-17](#) tells us that The Jews, again, "made insurrection with one accord against Paul, and brought him to the judgment seat". But the "deputy of Achaia" refused to get involved in a religious dispute.

The phrases in our sentence can be explained as:

- a. The phrase "And when Gallio was the deputy of Achaia" means: 'This is who was the civil authority in that place and at that time'.
- b. The phrase "the Jews made insurrection with one accord against Paul" means: 'They started a riot again because that was how they forced the government to do what they wanted, even when it was illegal'.
- c. The phrase "and brought him to the judgment seat, Saying" means: 'The Jews demanded the civil authority punish Paul for preaching the Gospel'.
- d. The phrase "This fellow persuadeth men to worship God contrary to the law" means: 'This is a lie. [Galatians 5:22-23](#) says: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law". Therefore, their claim that Paul "persuadeth men to worship God contrary to the law" was a lie. Notice that they are claiming how people personally worshipped God was illegal'. This is very similar to what was claimed in [Acts 17:6-7](#). But, since that claim was rejected by the civil judge, they tried just enough of a different claim to hope it would be accepted the second try. However, God made sure that This lie was also rejected by the court.

The note for This sentence, in the Word Study on Worship, tells us that This sentence is in the [Worship-Applications](#) under '[Worship is a personal act that often requires personal sacrifice](#)'. This sentence is a part of the same report as [Acts 18:7](#). After Paul being used to get people saved and a church started, the Jews tried to charge him with a crime. However, the governor refused to get involved and, probably because Paul was a Roman and they

were not, they left Paul alone but beat other church members. This sentence is the lie told by the Jews to try and get Paul arrested.

Please see the note for [Acts 13:7](#) about the word "deputy". The Morrish Bible Dictionary defines this word as: 'In the O.T. governor of a district. 1Ki 22:47; Es 8:9; 9:3. In the N.T. proconsul, one who acted as governor of a Roman province with consular power. Ac 13:7-8,12; 18:12; 19:38.'

Please see the note for [John 7:3](#) about the words "Jewry / Judaea / Judea / Judah". The Morrish Bible Dictionary defines this word as: 'This name occurs in Ezr 5:8 for the territory of Judah; in Da 5:13 the same is called JEWRY. In the N.T. the name at times refers to a much larger district, including all south of about 32 5' N with the plain on the west border of the land to mount Carmel as generally shown on N.T. maps. The land was thus divided by Rome, with Samaria in the centre, and Galilee in the north. In Lu 3:1 Judaea embraces the above and Samaria; but in other passages a smaller area than the above is implied. Ac 12:19 speaks of Herod going down from Judaea to Caesarea, whereas Caesarea would be part of the Judaea of the Romans. Paul, in Ga 1:22; 1Th 2:14, speaks of the 'churches of Judaea' which would seem to embrace the whole of Palestine. The context will almost always show the extent of the district intended. It is called JEWRY in Lu 23:5; Joh 7:1'. The functional definition is: 'The area of land generally associated with the Southern Kingdom and religious control by Jewish rulers but which varies in size from one reference to another'.

Please see the note for [Mark 15:7](#) about the word "insurrection". Webster's 1828 defines this word as: '1. A rising against civil or political authority; the open and active opposition of a number of persons to the execution of a law in a city or state. It is equivalent to sedition, except that sedition expresses a less extensive rising of citizens. It differs from rebellion, for the latter expresses a revolt, or an attempt to overthrow the government, to establish a different one or to place the country under another jurisdiction. It differs from mutiny, as it respects the civil or political government; whereas a mutiny is an open opposition to law in the army or navy. Insurrection is however used with such latitude as to comprehend either sedition or rebellion'.

Please see the note for [Philippians 2:1](#) about the word "accord". The functional definition for This word is: 'Agreeing; harmonizing'. Please also see the note for [Psalms 119:23](#) about the phrase "according to works".

Please see the note for [1Corinthians 1:12](#) for links to where "Paul" is named within the Bible. Please see the note for [Colossians C1S6](#) for links to every place where the phrase "I Paul" is used. Please also see the second half of the book called [SbS-Preacher Missionaries](#) about how God used "Paul" to show us how He uses a pastor / missionary to build the ministry.

Please see the notes for [Romans 8:1-LJC](#); [1Corinthians 1:10](#) and [Revelation 19:1-LJC](#) about the word "judge". The functional definition for This word is: 'To hear and determine, as in causes on trial; to pass sentence'. Please also see the notes for [1Corinthians C4S5](#) and [Ephesians C5S6](#) about the phrase "we are to judge". Please also see the notes for [Romans 8:1-LJC](#); [Galatians C5-S6](#) and [Revelation 19:2-LJC](#) about the phrase "judged by works". Please also see the notes for [Romans C2S2](#); [Philippians 1:9-11](#) and [Psalms 119](#) about the word "judgment". Please also see the note for [2Corinthians 5:10](#) about the phrase "judgment Seat". Please also see the notes for [Romans 14:10](#) and [2Corinthians 5:10](#) about the phrase "judgment Seat of Christ". Please also see the note for [Romans 14:8-LJC](#) and [2Thessalonians 1:9-LJC](#) about the phrase "judgment without mercy".

Please see the note for [Romans 11:1](#) about the phrase "I say". The functional definition is: 'Uttering in articulate sounds or words; speaking; telling; relating; reciting'. Please also see the note for [Romans C10S28](#) about the word "gainsaying". Please also see the note for [Matthew 26:1](#) about the word "sayings (plural)". Please also see the notes for [Romans C15S15](#) and [2Corinthians 2:17](#) about the word "speak". Please also see the note for [2Corinthians 3:12-14](#) about the word "speech". Please also see the notes for [Ephesians C4S15](#) and [1Peter 2:1](#) about the phrase "evil speaking". The words "speaketh" and "saith" mean that the person 'keeps on keeping on doing the saying'.

Please see the notes for [Romans 8:1-LJC](#); [1Corinthians 1:10](#) and [Revelation 19:1-LJC](#) about the word "judge". The functional definition for This word is: 'To hear and determine, as in causes on trial; to pass sentence'. Please also see the notes for [1Corinthians C4S5](#) and [Ephesians C5S6](#) about the phrase "we are to judge". Please also see the notes for [Romans 8:1-LJC](#); [Galatians C5-S6](#) and [Revelation 19:2-LJC](#) about the phrase "judged by works". Please also see the notes for [Romans C2S2](#); [Philippians 1:9-11](#) and [Psalms 119](#) about the word "judgment". Please also see the note for [2Corinthians 5:10](#) about the phrase "judgment Seat". Please also see the notes for [Romans 14:10](#) and [2Corinthians 5:10](#) about the phrase "judgment Seat of Christ". Please also see the note for [Romans 14:8-LJC](#) and [2Thessalonians 1:9-LJC](#) about the phrase "judgment without mercy".

Please also see the note for [Matthew 11:16-17](#) about the word "fellow". The functional definition for This word is: 'Webster's 1828 defines this word as: ', n. Heb. to tie or connect, to be joined or associated. 1. A companion; an associate. In youth I had twelve fellows, like myself. Each on his fellow for assistance calls. 2. One of the same kind. A shepherd had one favorite dog; he fed him with his own hand, and took more care of him than of his fellows. 3. An equal. Awake, O sword, against my shepherd, and against the man that is my fellow, saith Jehovah of hosts. Zech. 13. 4. One of a pair, or of two things used together and suited to each other. Of a pair of gloves, we call one the fellow of the other. 5. One equal or like another. Of an artist we say, This man has not his fellow, that is, one of like skill. 6. An appellation of contempt; a man without good breeding or worth; an ignoble man; as a mean fellow. Worth makes the man, and want of it the fellow. 7. A member of a college that shares its revenues; or a member of any incorporated society. 8. A member of a corporation; a trustee. FELLOW, v.t. To suit with; to pair with; to match. Little used. In composition, fellow denotes community of nature, station or employment'. Please see the notes for [Ephesians C5S7](#); [Philippians 1:3-7](#) and [Philippians 2:1](#) about the word "fellowship". The functional definition for This word is: 'Companionship; society; consort; mutual association of persons on equal and friendly terms; familiar intercourse'. Please also see the Message called [Fellowship in the Gospel](#) for the application of these verses in the life of the believer.

Please see the note for [Romans C8S40](#) about the word "persuade". Webster's 1828 Dictionary defines for This word as: 'influence by argument, advice, intreaty or expostulation; to draw or incline the will to a determination by presenting motives to the mind. I should be glad, if I could persuade him to write such another critick on any thing of mine. Almost thou persuadest me to be a christian. Acts.26. 2. To convince by argument, or reasons offered; or to convince by reasons suggested by reflection or deliberation, or by evidence presented in any manner to the mind. Beloved, we are persuaded better things of you. Heb.6. 3. To inculcate by argument or expostulation. Little used. 4. To treat by persuasion. Not in use'.

Please see the note for [Galatians 5:17](#) about the word "contrary". Webster's 1828 dictionary defines this word as: ' a. L., against. Opposite; adverse; moving against or in an opposite direction; as contrary winds. Opposite; contradictory; not merely different, but inconsistent or repugnant. The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary, the one to the other. Galatians 5. This adjective, in many phrases, is to be treated grammatically as an adverb, or as an adjective referring to a sentence or affirmation; as, This happened contrary to my expectations. The word here really belongs to the affirmation or fact declared, This happened; for contrary does not, like an adverb, express the manner of happening, but that the fact itself was contrary to my expectation. According, agreeable, pursuant, antecedent, prior, anterior, are often used in the like manner. CONTRARY, n. A thing that is contrary or of opposite qualities. No contraries hold more antipathy, than I and such a knave. A proposition contrary to another, or a fact contrary to what is alleged; as, This is stated to be a fact, but I will endeavor to show the contrary. On the contrary, in opposition; on the other side. To the contrary, to an opposite purpose, or fact. They did it, not for want of instruction to the contrary. He said it was just, but I told him to the contrary. CONTRARY, v.t. To contradict or oppose. '. Please also see the note for [Hebrews 12:3](#) about the word "contradiction".

Please see the notes for [1Corinthians C6S1](#); [Galatians C2-S10](#) and [Psalms 119](#) about the word "law". The functional definition for This word is: 'the set of written or commonly understood rules for acceptable behavior and which can be used by a legal system for punishing offenders'. Please also see the note for [Galatians 3:10](#) about the phrase "book of the law". Please also see the notes for [Romans C3S31](#) and [1Corinthians 9:21-LJC](#) about the phrase "kinds of laws that apply to us today". Please also see the note for [Romans C3S27](#) about the phrase "law of works". Please also see the note for [Romans C3S25](#) about the phrase "law and faith". Please also see the note

for [Galatians C3S22](#) about the phrase "Mosaic Law added". Please also see the note for [Hebrews 10:28-29](#) about the phrase "New Testament replaces only the religious part of the Mosaic Law". Please also see the note for [Hebrews 19:29-LJC](#) about the phrase "religious part of Mosaic Law". Please also see the note for [Ephesians 4:7-LJC](#) about the phrase "righteousness of the Law".

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*Cir. A.M. 4059. A.D. 55. the deputy. Ac 13:7,12 Achaia. Ac 18:27; Ro 15:26; 16:5; 1Co 16:15; 2Co 1:1; 9:2; 11:10; 1Th 1:7-8 the Jews. Ac 13:50; 14:2,19; 17:5,13; 21:27-36 the judgment. Ac 18:16-17; 25:10; Mt 27:19; Joh 19:13; Jas 2:6 General references. exp: Ac 14:2. General references. Ac 18:4; 6:13; 21:28; 24:5-6; 25:8*'.

[C18-S11 \(Verse 14-15\)](#) Gallio refused to listen to their complaint.

1. Equivalent Section: Gallio answered before Paul could.
 - a. "And when Paul was now about to open *his* mouth,"
 - b. "Gallio said unto the Jews,"
 - c. "If it were a matter of wrong or [wicked](#) lewdness,"
 - d. "O ye Jews,"
 - e. "reason would that I should bear with you:".
2. Equivalent Section: Gallio said what did not belong in a civil court.
 - a. First Step: What did not belong.
 - i. "But if it be a question of words and names,"
 - ii. "and *of* your law,"
 - iii. "look ye *to it*;"
 - b. Second Step: Why their complaint was tossed out of court.
 - i. "for I will be no judge of such *matters*".

[Acts 18:12-17](#) tells us that The Jews, again, "made insurrection with one accord against Paul, and brought him to the judgment seat". But the "deputy of Achaia" refused to get involved in a religious dispute.

The phrases in our sentence can be explained as:

- a. The word "And" means: 'This sentence is added to the prior sentences in This report. All of the sentences of the report need to be considered together for contextual requirements'.
- b. The phrase "when Paul was now about to open his mouth" means: 'Paul was ready to defend himself and his actions'.
- c. The phrase "Gallio said unto the Jews" means: 'Paul did not have to defend himself. The judge told the Jews that they were wrong to bring their religious complaint to a civil court'.
- d. The phrase "If it were a matter of wrong or wicked lewdness" means: 'If their complaint was about wrong public actions, then they could bring it to a civil court'.
- e. The phrase "O ye Jews" means: 'Gallio understood the attitudes of the Jews and refused to accept them'.
- f. The phrase "reason would that I should bear with you" means: 'If their complained truly belonged in the civil court then they could have expected him to hear their case'.
- g. The phrase "But if it be a question of words and names" means: 'That was not a matter for the civil court'.
- h. The phrase "and of your law" means: 'That also was not a matter for the civil court'.
- i. The phrase "look ye to it" means: 'They needed to solve their own dispute outside of the civil court'.
- j. The phrase "for I will be no judge of such matters" means: 'Gallio refused to get involved in their dispute'.

Here we see a very wise civil servant. Unfortunately, too many civil servants think that they can solve all disputes. The ones in Philippi found out differently. And that actually applies to all of us. Certain fights we should refuse to become involved in.

Please see the note for [1Corinthians 1:12](#) for links to where "Paul" is named within the Bible. Please see the note for [Colossians C1S6](#) for links to every place where the phrase "I Paul" is used. Please also see the second half of the book called [SbS-Preacher Missionaries](#) about how God used "Paul" to show us how He uses a pastor / missionary to build the ministry.

Please see the note for [John 18:20](#) about the words "open / openly". The functional definition for This word is: 'Unclosed; not shut; as, the gate is open; an open door or window; an open book; open eyes'.

Please see the note for [Luke 1:64](#) about the word "mouth". The American Tract Society Dictionary defines this word as: 'Is sometimes used in Scripture for speaker, Ex 4:16; Jer 15:19. God spoke with Moses "mouth to mouth," Nu 12:8, that is, condescendingly and clearly. The law was to be "in the mouth" of the Hebrews, Ex 13:9, often rehearsed and talked of. "The rod of his mouth," Isa 11:4, and the sharp sword, Re 1:16, denote the power of Christ's word to convict, control, and judge; compare Isa 49:2; Heb 4:12. The Hebrew word for mouth is often translated "command," Ge 45:21; Job 39:27; Ec 8:2; and the unclean spirits out of the mouth of the dragon, Re 16:14, are the ready executors of his commands'.

Please see the note for [John 7:3](#) about the words "Jewry / Judaea / Judea / Judah". The Morrish Bible Dictionary defines this word as: 'This name occurs in Ezr 5:8 for the territory of Judah; in Da 5:13 the same is called JEWRY. In the N.T. the name at times refers to a much larger district, including all south of about 32 5' N with the plain on the west border of the land to mount Carmel as generally shown on N.T. maps. The land was thus divided by Rome, with Samaria in the centre, and Galilee in the north. In Lu 3:1 Judaea embraces the above and Samaria; but in other passages a smaller area than the above is implied. Ac 12:19 speaks of Herod going down from Judaea to Caesarea, whereas Caesarea would be part of the Judaea of the Romans. Paul, in Ga 1:22; 1Th 2:14, speaks of the 'churches of Judaea' which would seem to embrace the whole of Palestine. The context will almost always show the extent of the district intended. It is called JEWRY in Lu 23:5; Joh 7:1.'. The functional definition is: 'The area of land generally associated with the Southern Kingdom and religious control by Jewish rulers but which varies in size from one reference to another'.

Please see the note for [Acts 8:21](#) about the word "matter". Only part of the definition in Webster's 1828 matches the actual usage of This word within the Bible. The other dictionaries which I can access also give erroneous definitions. The part of the definition in Webster's 1828, which matches every usage within the Bible is: 'a. The very thing supposed or intended. He grants the deluge to have come so very near the matter, that few escaped. b. Affair; business; event; thing; course of things. Matters have succeeded well thus far; observe how matters stand; thus the matter rests at present; thus the matter ended. To help the matter, the alchemists call in many vanities from astrology. Some young female seems to have carried matters so far, that she is ripe for asking advice. c. Cause of any event, as of any disturbance, of a disease, or of a difficulty. When a moving machine stops suddenly, we ask, what is the matter? When a person is ill, we ask, what is the matter? When a tumult or quarrel takes place, we ask, what is the matter?'

Please see the notes for [Colossians 3:25](#); [1Corinthians 6:7](#) about the word "wrong". The functional definition for This word is: 'Not physically right; not fit or suitable'.

Please see the notes for [Romans C1S16](#); [Colossians 1:9-17](#); [1Corinthians 5:8](#); [Ephesians 6:12](#) about the word "wicked". Please also use the link in the sentence outline, above. Please also use the link in the sentence outline, above. The functional definition for This word is: 'Departure from the rules of the divine law; evil disposition or practices; immorality; crime; sin; sinfulness; corrupt manners Wickedness generally signifies evil practices. What wickedness is This that is done among you? Judges 20. But wickedness expresses also the corrupt

dispositions of the heart. Their inward part is very wickedness. Psalm 5. In heart ye work wickedness. Psalm 58'. Please also see the note for [Ephesians C4S8](#) about the phrase "wicked heart".

Please see the note for [Acts 17:5](#) about the word "lewd". Webster's 1828 defines this word as: 'a. Heb. 1. Given to the unlawful indulgence of lust; addicted to fornication or adultery; dissolute; lustful; libidinous. Ezek. 23. 2. Proceeding from unlawful lust; as lewd actions. 3. Wicked; vile; profligate; licentious. Acts 27. LEWD, a. L. gnes, from geno. Lay; laical; not clerical. Obs.'

Please see the note for [2Corinthians 3:10](#) about the word "reason". The functional definition for This word is: 'A person is not reasonable, but is a Biblical "fool", when they refuse to allow a valid reason to change their opinion on a matter'. Webster's 1828 dictionary defines this word is: 'n. re'zn. L. ratio, which is from ratus, and which proves reor to be contracted from redo, redor, and all unite with rod, L. radius, etc. Gr. to say or speak, whence rhetoric. See Read. 1. That which is thought or which is alleged in words, as the ground or cause of opinion, conclusion or determination. I have reasons which I may choose not to disclose. You ask me my reasons. I freely give my reasons. The judge assigns good reasons for his opinion, reasons which justify his decision. Hence in general, 2. The cause, ground, principle or motive of any thing said or done; that which supports or justifies a determination, plan or measure. Virtue and vice are not arbitrary things; but there is a natural and eternal reason for that goodness and virtue, and against vice and wickedness. 1Peter 3. 3. Efficient cause. He is detained by reason of sickness. Spain in thin sown of people, partly by reason of its sterility of soil The reason of the motion of the balance in a wheel-watch is by motion of the next wheel. 4. Final cause. Reason, in the English language, is sometimes taken for true and clear principles; sometimes for clear and fair deductions; sometimes for the cause, particularly the final cause. 5. A faculty of the mind by which it distinguishes truth from falsehood, and good from evil, and which enables the possessor to deduce inferences from facts or from propositions. Self-love, the spring of motion, acts the soul, reason's comparing balance rules the whole - That sees immediate good by present sense, reason the future and the consequence. Reason is the director of man's will. 6. Ratiocination; the exercise of reason. But when by reason she the truth has found - 7. Right; justice; that which is dictated or supported by reason. Every man claims to have reason on his side. I was promised on a time to have reason for my rhyme. 8. Reasonable claim; justice. God brings good out of evil, and therefore it were but reason we should trust God to govern his own world. 9. Rationale; just account. This reason did the ancient fathers render, why the church was called catholic. 10. Moderation; moderate demands; claims which reason and justice admit or prescribe. The most probable way of bringing France to reason, would be by the making an attempt on the Spanish West Indies - In reason, in all reason, in justice; with rational ground. When any thing is proved by as good arguments as a thing of that kind is capable of, we ought not in reason to doubt of its existence'.

Please see the note for [Romans C15S1](#) about the word "bear (verb)". The functional definition for This word is: 'to carry a load over a period of time'.

Please see the note for [Mark 1:27](#) about the word "question". The functional definition for This word is: 'Webster's 1828 defines this word as: '1. The act of asking; an interrogatory; as, to examine by question and answer. 2. That which is asked; something proposed which is to be solved by answer. What is the question? 3. Inquiry; disquisition; discussion. It is to be put to question, whether it is lawful for christian princes to make an invasive war, simply for the propagation of the faith. 4. Dispute or subject of debate. There arose a question between some of John's disciples and the Jews, about purifying. John 3. 5. Doubt; controversy; dispute. The story is true beyond all question. This does not bring their truth in question. 6. Trial; examination; judicial trial or inquiry. Of the hope and resurrection of the dead I am called in question. Acts 23. Acts 24. 7. Examination by torture. 8. Endeavor; effort; act of seeking. Not in use. 9. In logic, a proposition stated by way of interrogation. In question, in debate; in the course of examination or discussion; as, the matter or point in question'.

Please see the note for [Colossians 2S2](#) about the word "word". The functional definition is: 'a single component part of human speech or language'. However, "the word of God" is the holy scriptures and in the English language, it is only the KJV-1611. Please also see the notes for [Romans C10S22](#) and [Word in 1John](#) about the phrase "word of God". Please also see the note for [John 1:1](#) for an extensive note explaining the differences, and similarities, between the capitalized and the non-capitalized word "word". When a Bible reference uses an uppercase word, it is referring to "Jesus Christ". The uppercase makes This a formal name of the Son of God. However, while the exact definition is different, the properties are spiritually similar to the lowercase "word". Please also see the note

for [1Thessalonians 1:8](#) about the phrase "word of the Lord". Please note that "the word of the Lord" is a sub-set of "the word of God". "the word of God" contains all of God's written truth including recording the lies of Satan. The "word of the Lord" is that part of "the word of God" which will be used to judge us. The lies from Satan are not included within the "word of the Lord".

Please see the notes for [1Corinthians C1S1](#) and [Philippians 2:9-11](#) about the word "name". The functional definition is: 'How a person or thing is identified. In the Bible, the power and authority which is associated with the name is always part of the message where This word is used'. Please see the note for [1Corinthians C1S4](#) about the phrase "the name". That note has links to every place in the New Testament where the phrase "in the name" occurs along with links to where similar phrases occur in the New Testament. Please see the note for [1Peter 4:14-LJC](#) about the "name of Christ". Please see the note for [Luke 13:35](#) about the phrase "name of the Lord". Please also see the [Summary](#) and [verses](#) documents about the use of This word for the Son of God. Please also see the note for [Acts 1:23](#) about the word "surname".

Please see the notes for [1Corinthians C6S1](#); [Galatians C2-S10](#) and [Psalms 119](#) about the word "law". The functional definition for This word is: 'the set of written or commonly understood rules for acceptable behavior and which can be used by a legal system for punishing offenders'. Please also see the note for [Galatians 3:10](#) about the phrase "book of the law". Please also see the notes for [Romans C3S31](#) and [1Corinthians 9:21-LJC](#) about the phrase "kinds of laws that apply to us today". Please also see the note for [Romans C3S27](#) about the phrase "law of works". Please also see the note for [Romans C3S25](#) about the phrase "law and faith". Please also see the note for [Galatians C3S22](#) about the phrase "Mosaic Law added". Please also see the note for [Hebrews 10:28-29](#) about the phrase "New Testament replaces only the religious part of the Mosaic Law". Please also see the note for [Hebrews 19:29-LJC](#) about the phrase "religious part of Mosaic Law". Please also see the note for [Ephesians 4:7-LJC](#) about the phrase "righteousness of the Law".

Please see the note for [Philippians 2:4](#) about the word "look". The functional definition for This word is: 'To direct the eye towards an object, with the intention of seeing it'. Please also see the note for [Galatians C6S6](#) about the phrase "LORD looketh on the heart".

Please see the notes for [Romans 8:1-LJC](#); [1Corinthians 1:10](#) and [Revelation 19:1-LJC](#) about the word "judge". The functional definition for This word is: 'To hear and determine, as in causes on trial; to pass sentence'. Please also see the notes for [1Corinthians C4S5](#) and [Ephesians C5S6](#) about the phrase "we are to judge". Please also see the notes for [Romans 8:1-LJC](#); [Galatians C5-S6](#) and [Revelation 19:2-LJC](#) about the phrase "judged by works". Please also see the notes for [Romans C2S2](#); [Philippians 1:9-11](#) and [Psalms 119](#) about the word "judgment". Please also see the note for [2Corinthians 5:10](#) about the phrase "judgment Seat". Please also see the notes for [Romans 14:10](#) and [2Corinthians 5:10](#) about the phrase "judgment Seat of Christ". Please also see the note for [Romans 14:8-LJC](#) and [2Thessalonians 1:9-LJC](#) about the phrase "judgment without mercy".

Please see the note for [Acts 8:21](#) about the word "matter". Only part of the definition in Webster's 1828 matches the actual usage of This word within the Bible. The other dictionaries which I can access also give erroneous definitions. The part of the definition in Webster's 1828, which matches every usage within the Bible is: 'a. The very thing supposed or intended. He grants the deluge to have come so very near the matter, that few escaped. b. Affair; business; event; thing; course of things. Matters have succeeded well thus far; observe how matters stand; thus the matter rests at present; thus the matter ended. To help the matter, the alchemists call in many vanities from astrology. Some young female seems to have carried matters so far, that she is ripe for asking advice. c. Cause of any event, as of any disturbance, of a disease, or of a difficulty. When a moving machine stops suddenly, we ask, what is the matter? When a person is ill, we ask, what is the matter? When a tumult or quarrel takes place, we ask, what is the matter?'

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*when. Ac 21:39-40; 22:1-2; 26:1-2; Lu 21:12-15; 1Pe 3:14-15 If. Ac 23:27-29; 25:11,18-20,26 exp: Ac 25:5. bear. Ac 13:18; Mr 9:19; Ro 13:3; 2Co 11:1,4; Heb 5:2 General references. exp: Mt 5:2. a question. Ac 23:29; 25:11,19; 26:3; 1Ti 1:4; 6:4; 2Ti 2:23; Tit 3:9 look. Mt 27:4,24 for. Ac 24:6-8; Joh 18:31*'.

[C18-S12 \(Verse 16\)](#) “And he drave them from the judgment seat.”

[Acts 18:12-17](#) tells us that The Jews, again, ”made insurrection with one accord against Paul, and brought him to the judgment seat”. But the ”deputy of Achaia” refused to get involved in a religious dispute.

Gallio refused to listen to the unbelieving Jews and forced them out of ”the judgment seat”.

The word ”drave” is the past-tense form of the word ”drive”. Please see the note for [Mark 1:12](#) about the word ”drive”. The functional definition for This word is: 'To impel or urge forward by force'.

Please see the notes for [Romans 8:1-LJC](#); [1Corinthians 1:10](#) and [Revelation 19:1-LJC](#) about the word ”judge”. The functional definition for This word is: 'To hear and determine, as in causes on trial; to pass sentence'. Please also see the notes for [1Corinthians C4S5](#) and [Ephesians C5S6](#) about the phrase ”we are to judge”. Please also see the notes for [Romans 8:1-LJC](#); [Galatians C5-S6](#) and [Revelation 19:2-LJC](#) about the phrase ”judged by works”. Please also see the notes for [Romans C2S2](#); [Philippians 1:9-11](#) and [Psalms 119](#) about the word ”judgment”. Please also see the note for [2Corinthians 5:10](#) about the phrase ”judgment Seat”. Please also see the notes for [Romans 14:10](#) and [2Corinthians 5:10](#) about the phrase ”judgment Seat of Christ”. Please also see the note for [Romans 14:8-LJC](#) and [2Thessalonians 1:9-LJC](#) about the phrase ”judgment without mercy”.

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*General references. Ps 76:10; Ro 13:3-4; Re 12:16*'.

[C18-S13 \(Verse 17\)](#) The unbelieving Jews beat the saved ruler of the synagogue for getting saved.

1. “Then all the Greeks took Sosthenes,”
2. “the chief ruler of the synagogue,”
3. “and beat *him* before the judgment seat”.

[Acts 18:12-17](#) tells us that The Jews, again, ”made insurrection with one accord against Paul, and brought him to the judgment seat”. But the ”deputy of Achaia” refused to get involved in a religious dispute.

The definition, below, includes 'a foreign Jew opposed to a home Jew who dwelt in Palestine'. It was the unbelieving Jews who were offended that Sosthenes, ”the chief ruler of the synagogue”, had become saved and accepted ”Jesus Christ” as his personal ”Lord” instead of the Jewish religious traditions. That is why they ”beat” him and they did it ”before the judgment seat” to show their contempt for a civil government which refused to bow to their religious laws. That is the attitude displayed by the followers of Islam today.

Please see the note for [Colossians 3:9-11](#) about the word ”Greek”. Easton's Bible Dictionary defines this word as: 'Found only in the New Testament, where a distinction is observed between "Greek" and "Grecian" (q.v.). The former is (1) a Greek by race (Ac 16:1-3; 18:17; Ro 1:14), or (2) a Gentile as opposed to a Jew (Ro 2:9-10). The latter, meaning properly "one who speaks Greek," is a foreign Jew opposed to a home Jew who dwelt in Palestine'.

Please see the note for [2Corinthians 11:5](#) about the word ”chief”. The functional definition for This word is: 'Highest in office or rank; principie; as a chief priest; the chief butler.'

Please see the note for [John 7:26](#) about the word ”ruler”. Webster's 1828 dictionary defines this word as: '1. One that governs, whether emperor, king, pope or governor; any one that exercises supreme power over others. 2. One that makes or executes laws in a limited or free government. Thus, legislators and magistrates are called rulers. 3. A

rule; an instrument of wood or metal with straight edges or sides, by which lines are drawn on paper, parchment or other substance. When a ruler has the lines of chords, tangents, sines, etc. it is called a plane scale'.

Please see the note for [John 6:59](#) about the word "synagogue". The functional definition for This word is: 'The word synagogue (sunagoge), which means a "congregation," is used in the New Testament to signify a recognized place of worship. A knowledge of the history and worship of the synagogues is of great importance, since they are the characteristic institution of the later phase of Judaism. They appear to have arisen during the exile, in the abeyance of the temple-worship, and to have received their full development on the return of the Jews from captivity. The whole history of Ezra presupposes the habit of solemn, probably of periodic, meetings.'

Please see the note for [Mark 13:9](#) about the word "beaten". The functional definition for This word is: 'Struck; dashed against; pressed or laid down; hammered; pounded; vanquished; made smooth by treading; worn by use; tracked'. Please also see the note for [Mark 12:5](#) about the word "beat".

Please see the notes for [Romans 8:1-LJC](#); [1Corinthians 1:10](#) and [Revelation 19:1-LJC](#) about the word "judge". The functional definition for This word is: 'To hear and determine, as in causes on trial; to pass sentence'. Please also see the notes for [1Corinthians C4S5](#) and [Ephesians C5S6](#) about the phrase "we are to judge". Please also see the notes for [Romans 8:1-LJC](#); [Galatians C5-S6](#) and [Revelation 19:2-LJC](#) about the phrase "judged by works". Please also see the notes for [Romans C2S2](#); [Philippians 1:9-11](#) and [Psalms 119](#) about the word "judgment". Please also see the note for [2Corinthians 5:10](#) about the phrase "judgment Seat". Please also see the notes for [Romans 14:10](#) and [2Corinthians 5:10](#) about the phrase "judgment Seat of Christ". Please also see the note for [Romans 14:8-LJC](#) and [2Thessalonians 1:9-LJC](#) about the phrase "judgment without mercy".

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*Sosthenes. 1Co 1:1 the chief. Ac 18:8 General references. exp: Pr 24:11; Lu 10:32.*'

[C18-S14 \(Verse 17\)](#) The head of the civil government ignored their religious dispute." And Gallio cared for none of those things"

[Acts 18:12-17](#) tells us that The Jews, again, "made insurrection with one accord against Paul, and brought him to the judgment seat". But the "deputy of Achaia" refused to get involved in a religious dispute.

Please see the note for [Philippians 2:28](#) about the word "care". Webster's 1828 defines this word as: 'To be anxious or solicitous; to be concerned about. Master, carest thou not that we perish? Mark 4. 2. To be inclined or disposed; to have regard to; with for before a noun, and to before a verb. Not caring to observe the wind. Great masters in painting never care for drawing people in the fashion. In This sense the word implies a less degree of concern. The different degrees of anxiety expressed by This word constitute the chief differences in its signification or applications'.

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*And Gallio. Ac 17:32; Am 6:6; 1Co 1:23 General references. exp: Pr 24:11; Lu 10:32.*'

[C18-S15 \(Verse 18\)](#) Paul moved on with Priscilla and Aquila.

1. Equivalent Section: Paul Left Corinth.
 - a. First Step: Paul left and took Priscilla and Aquila with him.
 - i. "And Paul *after this* tarried *there* yet a good while,"
 - ii. "and then took his leave of the brethren,"
 - iii. "and sailed thence into Syria,"
 - iv. "and with him Priscilla and Aquila;"

- b. Second Step: Paul cut off his hair to signal that he had taken a vow to God.
 - i. "having shorn *his* head in Cenchrea:".
- 2. Equivalent Section: Why Paul did these things.
 - a. "for he had a vow".

[Acts 18:18-21](#) tells us that Paul took Aquila and his wife Priscilla to Ephesus. After Paul testified in the synagogue there, he left Aquila and his wife Priscilla in Ephesus but he continued to Jerusalem for an upcoming Jewish religious feast.

The phrases in our sentence can be explained as:

- a. The word "And" means: 'This sentence is added to the prior sentences in This report. All of the sentences of the report need to be considered together for contextual requirements'. This sentence tells us of the finish of Paul's first visit to Corinth.
- b. The phrase "And Paul after This tarried there yet a good while" means: 'Paul continued to teach the church until he had to leave'.
- c. The phrase "and then took his leave of the brethren" means: 'Paul left Corinth'.
- d. The phrase "and sailed thence into Syria, and with him Priscilla and Aquila" means: 'Paul took with him Priscilla and Aquila, whom he left at Ephesus, which was their prior home before they went on a mission trip with Paul'.
- e. The phrase "having shorn his head in Cenchrea" means: 'This was the Jewish way to show that they had made a vow to God'.
- f. The phrase "for he had a vow." means: 'Why Paul did everything reported in This sentence'.

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Please see the note for [1Corinthians 1:12](#) for links to where "Paul" is named within the Bible. Please see the note for [Colossians C1S6](#) for links to every place where the phrase "I Paul" is used. Please also see the second half of the book called [SbS-Preacher Missionaries](#) about how God used "Paul" to show us how He uses a pastor / missionary to build the ministry.

Please see the note for [1Corinthians 11:33](#) about the word "tarry". Webster's 1828 dictionary defines This word as: '1. To stay; to abide; to continue; to lodge. Tarry all night and wash your feet. Gen.19. 2. To stay behind. Ex.12. 3. To stay in expectation; to wait. Tarry ye here for us, till we come again to you. Ex.24. 4. To delay; to put off going or coming; to defer. Come down to me, tarry not. Gen.45. 5. To remain; to stay. He that telleth lies, shall not tarry in my sight. Ps.101. TAR'RY, v.t. To wait for. I cannot tarry dinner. Not in use'.

Please see the notes for [Romans C7S16](#); [Romans C11S26](#) and [2Corinthians 5:10](#) about the word "good". The functional definition for This word is: 'what comes from God'. Please also see the note for [Romans C11S26](#) about the word "goodness". Please also see the note for [Mark 14:14](#) about the word "goodman". Please also see the note for [Mark 2:28-LJC](#) about the phrase "Good Friday".

Please see the note for [Acts 2:27](#) about the word "leave". Webster's 1828 defines this word as: 'n. 1. Permission; allowance; license; liberty granted by which restraint or illegality is removed. No friend has leave to bear away the dead. David earnestly asked leave of me. 1Sam. 20. 2. Farewell; adieu; ceremony of departure; a formal parting of friends; used chiefly in the phrase to take leave. Acts 18'.

Please see the notes for [1Corinthians C2S1](#) and [Galatians C1-S1](#) about the word "brethren". The functional definition for This word is: 'plu. of brother. It is used almost exclusively in solemn and scriptural language, in the place of brothers. This word is also used for These people were saved, baptized and active members of the church'.

Please see the note for [Luke 8:23](#) about the word "sail". The functional definition for This word is: 'pp. Passed in ships or other water craft'.

Please see the note for [Galatians 1:21-23](#) about "Syria". The functional definition for This word is: '(The highlands lying between the Euphrates River and the Mediterranean Sea) Called ARAM, from the son of Shem: Ge 10:22-23; Nu 23:7; 1Ch 1:17; 2:23; During the time of Abraham it seems to have embraced the region between the Tigris River and the Euphrates River'.

Please see the note for [Romans 16:3-4](#) about "Aquila and Priscilla". That note explains every place where we read about this couple.

Please see the note for [Colossians C1S4](#) about the word "head". The functional definition for this. This part of the human body contains the organs of hearing, seeing, tasting and smelling; it contains also the brain, which is word is: 'The uppermost part of the human body, or the foremost part of the body of prone and creeping animaposed to be the seat of the intellectual powers, and of sensation. Hence the head is the chief or more important part, and is used for the whole person, in the phrase, let the evil fall on my head'. Please also see the note for [Matthew 14:10](#) about the word "beheaded". Please also see the note for [1Corinthians 11:3-LJC](#) about the phrase "Christ: the head of".

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*Syria. Ac 15:23,41; 21:3; Ga 1:21 Priscilla. Ac 18:2 having. Ac 21:24; Nu 6:5-9,18; 1Co 9:20 Cenchrea. Cenchrea, now Kenkri, was the port of Corinth, on the east side of the isthmus, and about nine miles from the city. Ro 16:1*'.

[C18-S16 \(Verse 19\)](#). What happened when they arrived at Ephesus.

1. Equivalent Section: .
 - a. "And he came to Ephesus,"
 - b. "and left them there:".
2. Equivalent Section: .
 - a. "but he himself entered into the synagogue,"
 - b. "and reasoned with the Jews".

[Acts 18:18-21](#) tells us that Paul took Aquila and his wife Priscilla to Ephesus. After Paul testified in the synagogue there, he left Aquila and his wife Priscilla in Ephesus but he continued to Jerusalem for an upcoming Jewish religious feast.

The phrases in our sentence can be explained as:

- a. The word "And" means: 'This sentence is added to the prior sentences in This report. All of the sentences of the report need to be considered together for contextual requirements'. The prior sentence tells us that Paul, Aquila and Priscilla left Corinth to go to Ephesus. This sentence tells us what happened when they arrived.
- b. The phrase "And he came to Ephesus" means: 'This is when the events of This sentence happened'.
- c. The phrase "and left them there" means: 'Paul left Aquila and Priscilla with the church at Ephesus'.
- d. The phrase "but he himself entered into the synagogue" means: 'Paul went to the synagogue by himself'.
- e. The phrase "and reasoned with the Jews" means: 'Paul tried to convert more Jews to true salvation'.

Please see the note for [Ephesians 1:1](#) about "Ephesus". The functional definition for This word is: 'the capital of proconsular Asia, which was the western part of Asia Minor. It was colonized principally from Athens. In the time of the Romans it bore the title of "the first and greatest metropolis of Asia'. That note has much more about this city. Not only do we have the epistle to the [Ephesians](#), But the church there is mentioned several times in the New Testament, including being one of the churches written to in Revelation. There, the "Lord Jesus Christ" accused them of "thou hast left thy first love". As explained in my Book Study on Ephesians, they did This because they mixed Bible truth with doctrinal error. This church is mentioned in the New Testament in: [Acts 18:19](#); [Acts](#)

[18:21](#)[Acts 18:24](#); [Acts 19:1](#); [Acts 19:17](#); [Acts 19:26](#); [Acts 19:35](#); [Acts 20:16](#); [Acts 20:17](#); [1Corinthians 15:32](#); [1Corinthians 16:8](#); [Ephesians 1:1](#); [1Timothy 1:3](#); [2Timothy 1:18](#); [2Timothy 4:12](#); [Revelation 1:11](#); [Revelation 2:1](#).

Please see the note for [John 10:9](#) about the word "enter". The functional definition for This word is: 'to leave one place and go into another place'.

Please see the note for [John 6:59](#) about the word "synagogue". The functional definition for This word is: 'The word synagogue (sunagoge), which means a "congregation," is used in the New Testament to signify a recognized place of worship. A knowledge of the history and worship of the synagogues is of great importance, since they are the characteristic institution of the later phase of Judaism. They appear to have arisen during the exile, in the absence of the temple-worship, and to have received their full development on the return of the Jews from captivity. The whole history of Ezra presupposes the habit of solemn, probably of periodic, meetings.'

Please see the note for [2Corinthians 3:10](#) about the word "reason". The functional definition for This word is: 'A person is not reasonable, but is a Biblical "fool", when they refuse to allow a valid reason to change their opinion on a matter'. Webster's 1828 dictionary defines this word is: 'n. re'zn. L. ratio, which is from ratus, and which proves reason to be contracted from redo, redor, and all unite with rod, L. radius, etc. Gr. to say or speak, whence rhetoric. See Read. 1. That which is thought or which is alleged in words, as the ground or cause of opinion, conclusion or determination. I have reasons which I may choose not to disclose. You ask me my reasons. I freely give my reasons. The judge assigns good reasons for his opinion, reasons which justify his decision. Hence in general, 2. The cause, ground, principle or motive of any thing said or done; that which supports or justifies a determination, plan or measure. Virtue and vice are not arbitrary things; but there is a natural and eternal reason for that goodness and virtue, and against vice and wickedness. 1Peter 3. 3. Efficient cause. He is detained by reason of sickness. Spain in this sown of people, partly by reason of its sterility of soil The reason of the motion of the balance in a wheel-watch is by motion of the next wheel. 4. Final cause. Reason, in the English language, is sometimes taken for true and clear principles; sometimes for clear and fair deductions; sometimes for the cause, particularly the final cause. 5. A faculty of the mind by which it distinguishes truth from falsehood, and good from evil, and which enables the possessor to deduce inferences from facts or from propositions. Self-love, the spring of motion, acts the soul, reason's comparing balance rules the whole - That sees immediate good by present sense, reason the future and the consequence. Reason is the director of man's will. 6. Ratiocination; the exercise of reason. But when by reason she the truth has found - 7. Right; justice; that which is dictated or supported by reason. Every man claims to have reason on his side. I was promised on a time to have reason for my rhyme. 8. Reasonable claim; justice. God brings good out of evil, and therefore it were but reason we should trust God to govern his own world. 9. Rationale; just account. This reason did the ancient fathers render, why the church was called catholic. 10. Moderation; moderate demands; claims which reason and justice admit or prescribe. The most probable way of bringing France to reason, would be by the making an attempt on the Spanish West Indies - In reason, in all reason, in justice; with rational ground. When any thing is proved by as good arguments as a thing of that kind is capable of, we ought not in reason to doubt of its existence'.

Please see the note for [John 7:3](#) about the words "Jewry / Judaea / Judea / Judah". The Morrish Bible Dictionary defines this word as: 'This name occurs in [Ezr 5:8](#) for the territory of Judah; in [Da 5:13](#) the same is called JEWRY. In the N.T. the name at times refers to a much larger district, including all south of about 32 5' N with the plain on the west border of the land to mount Carmel as generally shown on N.T. maps. The land was thus divided by Rome, with Samaria in the centre, and Galilee in the north. In [Lu 3:1](#) Judaea embraces the above and Samaria; but in other passages a smaller area than the above is implied. [Ac 12:19](#) speaks of Herod going down from Judaea to Caesarea, whereas Caesarea would be part of the Judaea of the Romans. Paul, in [Ga 1:22](#); [1Th 2:14](#), speaks of the 'churches of Judaea' which would seem to embrace the whole of Palestine. The context will almost always show the extent of the district intended. It is called JEWRY in [Lu 23:5](#); [Joh 7:1](#)'. The functional definition is: 'The area of land generally associated with the Southern Kingdom and religious control by Jewish rulers but which varies in size from one reference to another'.

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '[Ephesus. Ac 18:24](#); [19:1,17,26](#); [20:16](#); [1Co 16:8](#); [Eph 1:1](#); [1Ti 1:3](#); [2Ti 1:18](#); [4:12](#); [Re 1:11](#); [2:1](#) but. [Ac 18:4](#); [17:2-3](#)'.

C18-S17 ([Verse 20-21](#)) Paul explains his travel plans when he leaves Ephesus.

1. Equivalent Section: . Paul left even though the church members wanted him to stay.
 - a. First Step: Paul "consented not" to their request.
 - i. "When they desired *him* to tarry longer time with them,"
 - ii. "he consented not;".
 - b. Second Step: Paul told them why he had to leave.
 - i. "But bade them farewell,"
 - ii. "saying,"
 - iii. "I must by all means keep This feast that cometh in Jerusalem:".
2. Equivalent Section: Paul promised to return "if God will."
 - a. "but I will return again unto you,"
 - b. "if God will".

[Acts 18:18-21](#) tells us that Paul took Aquila and his wife Priscilla to Ephesus. After Paul testified in the synagogue there, he left Aquila and his wife Priscilla in Ephesus but he continued to Jerusalem for an upcoming Jewish religious feast.

The explanation of each Step, and Equivalent Section, in the sentence outline, above, should explain This sentence sufficiently for people to understand what it tells us.

Please see the notes for [Romans C10S1](#); [2Corinthians 5:2-3](#) and [Galatians 4:9](#); [Philippians 1:23-24](#) about the word "desire". The functional definition for This word is: 'An emotion or excitement of the mind, directed to the attainment or possession of an object from which pleasure, sensual, intellectual or spiritual, is expected; a passion excited by the love of an object, or uneasiness at the want of it, and directed to its attainment or possession. Desire is a wish to possess some gratification or source of happiness which is supposed to be obtainable'.

Please see the note for [1Corinthians 11:33](#) about the word "tarry". Webster's 1828 dictionary defines This word as: '1. To stay; to abide; to continue; to lodge. Tarry all night and wash your feet. Gen.19. 2. To stay behind. Ex.12. 3. To stay in expectation; to wait. Tarry ye here for us, till we come again to you. Ex.24. 4. To delay; to put off going or coming; to defer. Come down to me, tarry not. Gen.45. 5. To remain; to stay. He that telleth lies, shall not tarry in my sight. Ps.101. TAR'RY, v.t. To wait for. I cannot tarry dinner. Not in use'.

Please see the note for [Romans 7:16](#) about the word "consent". The functional definition for This word is: 'to be of one mind, to agree; to think, feel or perceive. See Sense and Assent'.

Please see the note for [Acts 11:12](#) about the words "bid / bade" The word "bade" is the past-tense form of the word "bid" Webster's 1828 defines the word "bid" as: 'BID, v.t. pret. bid, or bade; pp. bid, bidden. L. peto, to drive at, to attack, to ask, to desire, to beseech, anciently beto; impetus. Applied to the voice, it denotes utterance, a driving of sounds, which is applied to asking, prayer, and command. Class Bd. 1. To ask; to request; to invite. Go ye into the highways, and as many as ye shall find, bid to the marriage. Math.22. This sense is antiquated, but we have the same word from the Latin, in invite, in and bid.'

Please see the note for [Luke 9:61](#) about the word "farewell". Webster's 1828 defines this word as: 'a compound of fare, in the imperative, and well. Go well; originally applied to a person departing, but by custom now applied both to those who depart and those who remain. It expresses a kind wish, a wish of happiness to those who leave or those who are left. The verb and adverb are often separated by the pronoun; fare you well; I wish you a happy departure; may you be well in your absence. It is sometimes an expression of separation only. Farewell the year; farewell ye sweet groves; that is, I take my leave of you.

FA'REWELL, n. 1. A wish of happiness or welfare at parting; the parting compliment; adieu. 2. Leave; act of departure. And takes her farewell of the glorious sun. Before I take my farewell of the subject'.

Please see the note for [Romans 11:1](#) about the phrase "I say". The functional definition is: 'Uttering in articulate sounds or words; speaking; telling; relating; reciting'. Please also see the note for [Romans C10S28](#) about the word "gainsaying". Please also see the note for [Matthew 26:1](#) about the word "sayings (plural)". Please also see the notes for [Romans C15S15](#) and [2Corinthians 2:17](#) about the word "speak". Please also see the note for [2Corinthians 3:12-14](#) about the word "speech". Please also see the notes for [Ephesians C4S15](#) and [1Peter 2:1](#) about the phrase "evil speaking". The words "speaketh" and "saith" mean that the person 'keeps on keeping on doing the saying'.

Please see the note for [Romans C13S8](#) about the phrase "must needs". The functional definition for This word is: 'This choice is not optional'.

Please see the note for [Luke 5:18](#) about the word "means (plural)". The part of Webster's 1828, which matches the Biblical usage of This word is: 'Means, in the plural, income, revenue, resources, substance or estate, considered as the instrument of effecting any purpose. He would have built a house, but he wanted means'.

Please see the note for [John 4:45](#) about the word "feast". Easton's Bible Dictionary defines this word as: 'as a mark of hospitality (Ge 19:3; 2Sa 3:20; 2Ki 6:23); on occasions of domestic joy (Lu 15:23; Ge 21:8); on birthdays (Ge 40:20; Job 1:4; Mt 14:6); and on the occasion of a marriage (Jg 14:10; Ge 29:22). Feasting was a part of the observances connected with the offering up of sacrifices (De 12:6-7; 1Sa 9:19; 16:3,5), and with the annual festivals (De 16:11). "It was one of the designs of the greater solemnities, which required the attendance of the people at the sacred tent, that the oneness of the nation might be maintained and cemented together, by stately congregating in one place, and with one soul taking part in the same religious services. But that oneness was primarily and chiefly a religious and not merely a political one; the people were not merely to meet as among themselves, but with Jehovah, and to present themselves before him as one body; the meeting was in its own nature a binding of themselves in fellowship with Jehovah; so that it was not politics and commerce that had here to do, but the soul of the Mosaic dispensation, the foundation of the religious and political existence of Israel, the covenant with Jehovah. To keep the people's consciousness alive to this, to revive, strengthen, and perpetuate it, nothing could be so well adapted as these annual feasts." (See Festivals, Religious.)'.

Please see the note for [Galatians C1-S12](#) about "Jerusalem". The functional definition for This word is: 'the central place of worship of the true God'. Several Bible dictionaries have quite large entries about Jerusalem because it is so important within the Bible and within world history outside of the Bible.

Please see the note for [Acts 1:12](#) about the word "return". Webster's 1828 defines this word as: 'v.i. L. torno. 1. To come or go back to the same place. The gentleman goes from the country to London and returns, or the citizen of London rides into the country and returns. The blood propelled from the heart, passes through the arteries to the extremities of the body, and returns through the veins. Some servants are good to go on errands, but not good to return. 2. To come to the same state; as, to return from bondage to a state of freedom. 3. To answer. He said, and thus the queen of heaven return'd. 4. To come again; to revisit. Thou to mankind be good and friendly still, and oft return. 5. To appear or begin again after a periodical revolution. With the year seasons return, but not to me returns day - 6. To show fresh signs of mercy. Return, O Lord, deliver my soul. Ps. 6. To return to God, to return from wickedness, to repent of sin or wandering from duty'. Please also see the note for [Matthew 17:1](#) about the phrase "Jesus Christ will return in glory".

The meaning of the word "wilt", does not match what is found in a man-written dictionary. The true Biblical meaning is: 'The will applied at a lifestyle level. That is: a decision of will which does not change throughout the life.'. Please also see the note for [Philippians 1:15-17](#) about the word "will". The functional definition for This word is: 'That faculty of the mind by which we determine either to do or forbear an action; the faculty which is exercised in deciding, among two or more objects, which we shall embrace or pursue'. Please also see the note for [Philippians 1:15-17](#) about the word "will". The functional definition for This word is: 'That faculty of the mind by which we determine either to do or forbear an action; the faculty which is exercised in deciding, among two or more objects, which we shall embrace or pursue'. Please also see the note for [1Peter 2:15](#) about the phrase "will of

God". Please also see the Message called [The Will of God](#) for the application of these sentences in the life of the believer.

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*he. Ac 20:16; 21:13-14; Mr 1:37-38; 1Co 16:12 bade. Ac 15:29; Lu 9:61; 2Co 13:11 I must. Ac 20:16; De 16:1 exp: Ac 19:21. if God. Ac 19:21; 21:14; Mt 26:39; Ro 1:10; 15:32; 1Co 4:19; Php 2:19-24; Heb 6:3; Jas 4:15 General references. exp: Ro 15:25.*'.

[C18-S18 \(Verse 21\)](#) "And he sailed from Ephesus".

[Acts 18:18-21](#) tells us that Paul took Aquila and his wife Priscilla to Ephesus. After Paul testified in the synagogue there, he left Aquila and his wife Priscilla in Ephesus but he continued to Jerusalem for an upcoming Jewish religious feast.

Thus, Paul left there.

Please see the note for [Luke 8:23](#) about the word "sail". The functional definition for This word is: '*pp. Passed in ships or other water craft*'.

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*General references. exp: Ro 15:25.*'.

[C18-S19 \(Verse 22\)](#) Churches Paul visited on his way to Jerusalem.

1. "And when he had landed at Caesarea,"
2. "and gone up,"
3. "and saluted the church,"
4. "he went down to Antioch".

[Acts 18:22-23](#) tells us how Paul went there and that he was "strengthening all the disciples" along the way

Here we see that Paul stopped at churches which were on his way to Jerusalem in order to encourage the brethren.

Please see the note for [Mark 8:27](#) about the word "Caesarea". The American Tract Society Dictionary defines Caesarea Philippi as: '*A city three or four miles east of Dan, near the eastern source of the Jordan; anciently called Paneas, now Banias, from an adjacent grotto dedicated to Pan, from which one of the sources of the Jordan flowed. It stood where the mountains south-west of Hermon join the plain above lake Huleh, on an elevated plateau surrounded by ravines and water-courses; and its walls were thick and strong. It was enlarged and embellished by Philip the tetrarch of Trachonitis, and called Caesarea in honor of Tiberius Caesar; and the name Philippi was added to distinguish it from Caesarea on the Mediterranean. Our Savior visited This place shortly before his transfiguration, Mt 16:13-28; Mr 8:27-38; Lu 9:18,27. After the destruction of Jerusalem, Titus here made the captive Jews fight and kill each other in gladiatorial shows. In the time of the crusades it underwent many changes, and is not a paltry village amid extensive ruins*'.

Please see the note for [Philippians 4:21](#) about the words "salute / salutation". The functional definition for This word is: '*Webster's 1828 dictionary defines salute as: 'v.t. L. saluto; salus or salvus. 1. To greet; to hail; to address with expressions of kind wishes. If ye salute your brethren only, what do ye more than others? Matt 5. 2. To Please ; to gratify. Unusual. 3. To kiss. 4. In military and naval affairs, to honor some person or nation by a discharge of cannon or small arms, by striking colors, by shouts, etc.*'.

SALUTE, n. 1. The act of expressing kind wishes or respect; salutation; greeting. 2. A kiss. 3. In military affairs, a discharge of cannon or small arms in honor of some distinguished personage. A salute is sometimes performed by lowering the colors or beating the drums. The officers also salute each other by bowing their half pikes. 4. In the navy, a testimony of respect or deference rendered by the ships of one nation to the ships of another, or by ships of the same nation to a superior or equal. This is performed by a discharge of cannon, volleys of small arms, striking the colors or top-sails, or by shouts of the seamen mounted on the masts or rigging. When two squadrons meet, the two chiefs only are to exchange salutes'. Forms of This word are used, in this book, in: [Acts 18:22](#); [Acts 21:7](#); [Acts 21:19](#); [Acts 25:13](#).

Please see the note for [1Corinthians 11:22](#) about the word "church". The functional definition for This word is: 'a called out assembly of baptized believers'. Please also see the note for [2Thessalonians 1:4](#) about the phrase "church(es) of God". Please also see the note for [Hebrews 12:18-24](#) about the phrase "churches (plural)".

Please see the note for [2Timothy 3:11](#) about "Antioch". The functional definition for This word is: 'The place of the first missionary church and the church which sent out Paul as a missionary'.

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*Caesarea. Ac 8:40; 10:1,24; 11:11; 18:22; 23:23 exp: Ac 21:8. gone. Ac 25:1,9 the church. Ac 18:21; 11:22; 15:4; 21:17-19 he went. Ac 11:19-27; 13:1; 14:26; 15:23,30,35*'.

[C18-S20 \(Verse 23\)](#) Paul continued to Jerusalem and then returned to the mission field to encourage all of the churches, that he visited, all along the way.

1. "And after he had spent some time *there*,"
2. "he departed,"
3. "and went over *all* the country of Galatia and Phrygia in order,"
4. "strengthening all the disciples".

[Acts 18:22-23](#) tells us how Paul went there and that he was "strengthening all the disciples" along the way.

Paul spent time at what had become his home church before continuing to Jerusalem. What we are not told, is that he actually went to Jerusalem. However, [Acts 18:20-21](#) told the church at Ephesus: "I must by all means keep This feast that cometh in Jerusalem". Therefore, while not reported, we can assume that Paul went there before going the countries mentioned in This sentence. And, as he continued to travel, he put a priority on "strengthening all the disciples" in every church that he was able to visit along his way.

Please see the note for [2Corinthians 12:8](#) about the word "depart". Webster's 1828 dictionary defines this word as: '1. To go or move from. Depart from me, ye cursed, into everlasting fire. Matt. 25. It is followed by from, or from is implied before the place left. I will depart to my own land, that is, I will depart from This place to my own land. Num. 10. 2. To go from; to leave; to desist, as from a practice. Jehu departed not from the sins of Jeroboam. Jehoshaphat departed not from the way of Asa his father'.

Please see the note for [Mark 12:1](#) about the word "country". The functional definition for This word is: 'Properly, the land lying about or near a city; the territory situated in the vicinity of a city'.

Please see the note for [John 1:35-36](#) about the word "disciple". Easton's Bible Dictionary defines this word as: 'a scholar, sometimes applied to the followers of John the Baptist (Mt 9:14), and of the Pharisees (Mt 22:16), but principally to the followers of Christ. A disciple of Christ is one who (1) believes his doctrine, (2) rests on his sacrifice, (3) imbibes his spirit, and (4) imitates his example (Mt 10:24; Lu 14:26-27,33; Joh 6:69)'. Please also see the note for [John 6:67](#) about the phrase "twelve disciples / apostles".

Please see the note for [Colossians C2-S3](#) about the word "order". The functional definition for This word is: 'Regular disposition or methodical arrangement of things; a word of extensive application; as the order of troops or parade; the order of books in a library; the order of proceedings in a legislative assembly'.

Please see the note for [2Corinthians C1S6](#) about the word "strength". The functional definition for This word is: 'That property or quality of an animal body by which it is enabled to move itself or other bodies'. Please also see the note for [2Corinthians 10:3-6](#) about the word "strong".

Please see the note for [John 1:35-36](#) about the word "disciple". Easton's Bible Dictionary defines this word as: 'a scholar, sometimes applied to the followers of John the Baptist (Mt 9:14), and of the Pharisees (Mt 22:16), but principally to the followers of Christ. A disciple of Christ is one who (1) believes his doctrine, (2) rests on his sacrifice, (3) imbibes his spirit, and (4) imitates his example (Mt 10:24; Lu 14:26-27,33; Joh 6:69)'. Please also see the note for [John 6:67](#) about the phrase "twelve disciples / apostles".

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*the country. Ac 16:6; 1Co 16:1; Ga 1:2; 4:14 strengthening. Ac 14:22; 15:32,41; 16:40; De 3:28; Ezr 1:6; Isa 35:3-4; Da 11:1; Lu 22:32,43; 1Th 3:2; 4:18; 5:14; Heb 12:12-13 General references. exp: Isa 35:3.*'

C18-S21 ([Verse 24](#)) Apollos came to Ephesus.

1. "And a certain Jew named Apollos,"
2. "born at Alexandria,"
3. "an eloquent man,"
4. " *and* mighty in the scriptures,"
5. "came to Ephesus".

[Acts 18:24-28](#) tells us that Apollos went to Ephesus and preached "the baptism of John". Then Aquila and Priscilla "took him unto them, and expounded unto him the way of God more perfectly". When he moved on, he "mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ".

The phrases in our sentence can be explained as:

- a. The word "And" means: 'This sentence is added to the prior sentences in This report. While This sentence can be said to start a new report, it also, at a spiritual level, continues the report of the ministry of Paul. This sentence tells us that disciples of Paul, Aquila and Priscilla, knew their doctrine well enough to correct the doctrine of a world traveling preacher. Thus, we see the level of spiritual maturity which pastors are supposed to give to their disciples'.
 - b. The phrase "And a certain Jew named Apollos" means: 'This is who he was'. We see him mentioned again in the New Testament. And, while he was not a follower of Paul, he is reported to get along with the doctrine of Paul
 - c. The phrase "born at Alexandria" means: 'This was the center of worldly wisdom in that day'. We are told that all Bible doctrine comes from Antioch, which sent Paul out as their missionary, or from Alexandria, which insists that we must use worldly wisdom in order to understand scripture. In This report, we read that Apollos went from depending on worldly religion to depending on what scripture truly taught spiritually.
 - d. The phrase "an eloquent man" means: 'People likes his preaching'. He would get lots of '*Amens*' today.
 - e. The phrase "and mighty in the scriptures" means: 'He could quote scripture but did not truly understand the spiritual truth found in them'. There are many well known preachers who are / were like him.
 - f. The phrase "came to Ephesus" means: 'He can to the church where Aquila and Priscilla were members'.
-

Please see the note for [John 7:3](#) about the words "Jewry / Judaea / Judea / Judah". The Morrish Bible Dictionary defines this word as: 'This name occurs in [Ezr 5:8](#) for the territory of Judah; in [Da 5:13](#) the same is called JEWRY. In the N.T. the name at times refers to a much larger district, including all south of about 32 5' N with the plain on the west border of the land to mount Carmel as generally shown on N.T. maps. The land was thus divided by Rome, with Samaria in the centre, and Galilee in the north. In [Lu 3:1](#) Judaea embraces the above and Samaria; but in other passages a smaller area than the above is implied. [Ac 12:19](#) speaks of Herod going down from Judaea to Caesarea, whereas Caesarea would be part of the Judaea of the Romans. Paul, in [Ga 1:22](#); [1Th 2:14](#), speaks of the 'churches of Judaea' which would seem to embrace the whole of Palestine. The context will almost always show the extent of the district intended. It is called JEWRY in [Lu 23:5](#); [Joh 7:1](#).'. The functional definition is: 'The area of land generally associated with the Southern Kingdom and religious control by Jewish rulers but which varies in size from one reference to another'.

Please see the notes for [1Corinthians C1S1](#) and [Philippians 2:9-11](#) about the word "name". The functional definition is: 'How a person or thing is identified. In the Bible, the power and authority which is associated with the name is always part of the message where This word is used'. Please see the note for [1Corinthians C1S4](#) about the phrase "the name". That note has links to every place in the New Testament where the phrase "in the name" occurs along with links to where similar phrases occur in the New Testament. Please see the note for [1Peter 4:14-LJC](#) about the "name of Christ". Please see the note for [Luke 13:35](#) about the phrase "name of the Lord". Please also see the [Summary](#) and [verses](#) documents about the use of This word for the Son of God. Please also see the note for [Acts 1:23](#) about the word "surname".

Please see the note for [1Corinthians 1:12](#) about "Apollos". He became a powerful preacher of God's truth after his doctrine was corrected by Aquila and Priscilla. It has links to every place where he is mentioned.

Please see the note for [Matthew 1:16](#) about the word "born". The functional definition for This word is: 'Conceived life is brought into the world'. Please also see the note for [1John 3:9](#) about the phrase "born of God". Please also see the note for [Colossians 1:15](#) about the word "firstborn". Please also see the note for [Hebrews 1:5](#) about the word "begotten". The functional definition is: 'Procreated; generated'. Please also see the note for [Galatians C4-S17](#) about the words "birth / birthright / birthday".

We find forms of the word "eloquent" only in: [Exodus 4:10](#); [Isaiah 3:3](#); [Acts 18:24](#). Webster's 1828 defines this word as: 'a. Having the power of oratory; speaking with fluency, propriety, elegance and animation; as an eloquent orator; an eloquent preacher. 1. Composed with elegance and spirit; elegant and animated; adapted to please, affect and persuade; as an eloquent address; an eloquent petition or remonstrance; an eloquent history'.

Please see the note for [2Corinthians 10:3-6](#) about the word "might". The functional definition for This word is: 'Having great power and able to accomplish things which most people can not do'. Please also see the note for [Revelation 4:8-LJC](#) about the word "Almighty".

Please see the notes for [Romans C16S33](#); [Galatians C3-S10](#) and [2Timothy C3S10](#) about the word "scripture". The functional definition for This word is: 'the books of the Old and New Testament; the Bible. The word is used either in the singular or plural number, to denote the sacred writings or divine oracles, called sacred or holy, as proceeding from God and containing sacred doctrines and precepts'.

Please see the note for [Ephesians 1:1](#) about "Ephesus". The functional definition for This word is: 'the capital of proconsular Asia, which was the western part of Asia Minor. It was colonized principally from Athens. In the time of the Romans it bore the title of "the first and greatest metropolis of Asia'. That note has much more about this city. Not only do we have the epistle to the [Ephesians](#), But the church there is mentioned several times in the New Testament, including being one of the churches written to in Revelation. There, the "Lord Jesus Christ" accused them of "thou hast left thy first love". As explained in my Book Study on Ephesians, they did This because they mixed Bible truth with doctrinal error.

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*Apollos. Ac 19:1; 1Co 1:12; 3:5-6; 4:6; 16:12; Tit 3:13 Alexandria. Ac 6:9; 27:6 an. Ex 4:10; Isa 3:3; 1Co 2:1-2; 2Co 10:10 mighty. Ac 18:28; 7:22; Ezr 7:6,12; Mt 13:52; Lu 24:19; Col 3:16*'.

C18-S22 ([Verse 25](#)) The early ministry of Apollos.

1. First Step: His prior instruction.
 - a. “This man was instructed in the way of the [Lord](#);”
2. Second Step: His teaching what he knew.
 - a. “and being fervent in the [Spirit](#),”
 - b. “he spake and taught diligently the things of the [Lord](#),”
 - c. “knowing only the [baptism](#) of John”.

[Acts 18:24-28](#) tells us that Apollos went to Ephesus and preached “the baptism of John”. Then Aquila and Priscilla “took him unto them, and expounded unto him the way of God more perfectly”. When he moved on, he “mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ”.

The note for This sentence, in the Word Study on Spirit, is found under [Man's Spirit](#) for the point titled '*When we are sincerely trying to serve God in our spirit, but are wrong in our actions or doctrine, God will send someone to correct us.*' That is what happened to Apollos in This section of Acts. And, unlike many preachers of today, he accepted being corrected in doctrine by church members. As a result, he went on and became very powerful in the ministry. Unfortunately, preachers who are too proud to accept a similar type of correction, find that God “resists” their ministry.

Most of [Acts 18](#) is about Paul establishing the church at Corinth with [Acts 18:24-28](#) being a separate report, religiously, but a continuation of the spiritual ministry of Paul. Paul had left, but Aquila and Priscilla were trained by Paul so well that they could correct the doctrine of a world traveling preacher. As already mentioned, he accepted This correction. But, Aquila and Priscilla were able to do it because of the spiritual teaching by Paul. Thus, the report, which is through the end of the chapter, is actually a continuation of the report on the ministry of Paul.

A lot of foolish preachers think that their position makes them an authority so high above non-preachers that they don't really listen to (or consider) what non-preachers tell them. In This account, the preacher was corrected doctrinally and may have been was led to salvation by non-preachers because he actually listened. (Our sentence says that he was “knowing only the baptism of John”. [Acts 19:1-6](#) tells us about twelve other men who were the same. They were serving God to the best of their ability but they only believed “Unto John's baptism”. They were not saved until Paul explained the personal relationship with our “Lord Jesus Christ”, and were baptized in His name. Therefore, it is reasonable to accept that Apollos required the same. However, we are not told that and, therefore, can not '*take a doctrinal stand*' on that belief.

This sentence tells us that Apollos knew of John's baptism and of serving God the Father of the Old Testament (“was instructed in the way of the Lord”). However, in [Acts 10:36-37](#) Peter preached “The word which God sent unto the children of Israel, preaching peace by Jesus Christ and began from Galilee, after the baptism which John preached”. True salvation requires more than obeying Old Testament Law (“the way of the Lord”) and more than the repentance preached by John. In addition, [Acts 15:7-9](#); [Acts 19:2](#); [Romans 8:14](#) all tell us similar doctrines.

Since “This man was knowing only the baptism of John”, he apparently was not saved. However, that is not something that I will argue about. What is important is that, like “Apollos”, there are many people who know and preach “the way of the Lord” and repentance but still do not have correct doctrine. Unfortunately, often when God sends someone to correct their doctrine, they reject the truth of God because their pride will not allow them to be corrected by someone whom they view as '*less spiritual*' than they are because their measure of spirituality is based upon religious positions instead of on what “the word of God” truly says.

[Acts 18:28](#) tells us that "Apollos" changed his preaching after being corrected by these non-preachers. In This sentence, "Lord" is used for God the Father of the Old Testament who gave us "the way of the Lord". We find This phrase in [Genesis 18:19](#); [Judges 2:22](#); [2Samuel 22:22](#); [2Kings 21:22](#); [2Chronicles 17:6](#); [Psalms 18:21](#); [138:5](#); [Proverbs 10:29](#); [Isaiah 40:3](#); [Jeremiah 5:4-5](#); [Ezekiel 18:25, 29](#); [33:17, 20](#); [Hosea 14:9](#); [Matthew 3:3](#); [Mark 1:3](#); [Luke 3:4](#); [John 1:23](#); [Acts 18:25](#).

In all 4 gospels we see the message of John the Baptist whose basic message was "Prepare ye the way of the Lord, make his paths straight". Most Jews, and many people today, think that "the way of the Lord" is religious rules as found in the Mosaic Law and 10 Commandments. However, notice that John said "make his paths straight". This is speaking about a person. That is, make the way to the person of our "Lord Jesus Christ" straight and not through all of the winding requirements of religion.

Further, John [14:6](#) tells us "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." So when This sentence says that "Apollos" was "instructed in the way of the Lord", it means that he was instructed in what the Jewish religion taught was "the way of the Lord" but he had not met the person Who is "the way of the Lord". We see many similar people today who make more than one profession. We can only hope that their final was a profession of a personal relationship with the "Lord", Who is our true [Saviour](#).

One interesting fact, pointed out by a preacher, is that, in the Book of Acts, "Jesus" is presented as "Saviour" only twice but we find the title of "Lord" 110 times in 102 verses. The true doctrine which "turned the world upside down" was that "Jesus" is truly "Lord Jesus Christ".

Please see the note for [Philippians 4:12](#) about the word "instruct". Webster's 1828 dictionary defines this word as: 'v.t. L. instruo, instructum; in and struo, to set or to put on, to furnish. The L. struo is contracted from struco or strugo. See Destroy. 1. To teach; to inform the mind; to educate; to impart knowledge to one who was destitute of it. The first duty of parents is to instruct their children in the principles of religion and morality. 2. To direct; to enjoin; to persuade or admonish. She being before instructed by her mother, said, give me here the head of John the Baptist in a charger. Matt.14. 3. To direct or command; to furnish with orders. The president instructed his envoy to insist on the restitution of the property. 4. To inform; to advice or give notice to. On This question the court is not instructed'.

Please see the notes for [John 14:6](#); [1Corinthians C4S17](#) and [Psalms 119](#) about the word "way". The functional definition for This word is: 'How we get from our present condition/place in life to the time that we face the judgment of God upon our life'. Please also see the note for [Mark 1:3](#) about the phrase "way of the Lord". Please also see the note for [Matthew 13:4](#) about the phrase "way side".

Please see the note for [Romans C12S8](#) about the word "fervent". The functional definition for This word is: 'Webster's 1828 dictionary defines fervent as 'a. L. fervens, from ferveo, to be hot, to boil, to glow. 1. Hot; boiling; as a fervent summer; fervent blood. 2. Hot in temper; vehement. They are fervent to dispute. 3. Ardent; very warm; earnest; excited; animated; glowing; as fervent zeal; fervent piety. Fervent in spirit. Rom 12'. In addition, to the verses which use the word "fervent", we have verses which tell us that God will bring judgment upon saved people who are not "fervent". These include [Matthew 24:12](#); [Revelation 2:4](#) and [Revelation 3:15-16](#).

Please use the link in the sentence above and see the notes for [Romans C8S1](#); [Galatians C6S8](#) and [Hebrews 8:10-LJC](#) about the word "Spirit". The functional definition is: 'An intelligent being from the spiritual reality which is a super-set of the physical reality'. As seen in the summary part of the [Study on Spirit](#), 'We are made spiritually alive when God's spirit quickens our spirit'. That study also provides links to many more verses which teach the same doctrine. Please use his link for [links to every usage in the Bible](#) where we find the phrase "Spirit of the Lord". Please see the note for [Romans C11S13](#) about the phrase "spirit of slumber". Please see the note for [Galatians 6:1 in Word Study on Spirit](#) for links to every place where we find the word "spiritual". Please see the notes for [Romans C8S40](#); [Ephesians C6S8](#) about the phrase "spiritual powers". Please see the note for [1Peter C1S11](#) about the phrase "spiritual verses physical". Please see the notes for [Word Study on Spirit](#); [Romans](#)

[C14S20](#) and [Colossians C3S5](#) about the phrase "unclean spirits". Please see the note for please see the [Word Study on Holy Ghost](#) for links to every place in the Bible where we find the phrase "Holy Ghost".

Please see the note for [Romans 11:1](#) about the phrase "I say". The functional definition is: 'Uttering in articulate sounds or words; speaking; telling; relating; reciting'. Please also see the note for [Romans C10S28](#) about the word "gainsaying". Please also see the note for [Matthew 26:1](#) about the word "sayings (plural)". Please also see the notes for [Romans C15S15](#) and [2Corinthians 2:17](#) about the word "speak". Please also see the note for [2Corinthians 3:12-14](#) about the word "speech". Please also see the notes for [Ephesians C4S15](#) and [1Peter 2:1](#) about the phrase "evil speaking". The words "speaketh" and "saith" mean that the person 'keeps on keeping on doing the saying'.

Please see the note for [1Corinthians C12S27](#) about the word "teach / taught". The functional definition for This word is: 'To instruct; to inform; to communicate to another the knowledge of that of which he was before ignorant'. The word "taught" is the past-tense form of the word "teach". Please also see the note for [John 3:2](#) about the word "teacher". Please also see the Study called [False Things According to the Bible](#) about 'false teachers'.

Please see the note for [2Corinthians 8:7](#) about the word "diligence". Webster's 1828 dictionary defines this word is: 'to love earnestly; to choose. 1. Steady application in business of any kind; constant effort to accomplish what is undertaken; exertion of body or mind without unnecessary delay or sloth; due attention; industry; assiduity. Diligence is the philosophers stone that turns every thing to gold. Brethren, give diligence to make your calling and election sure. 2 Peter 1. 2. Care; heed; heedfulness. Keep thy heart with all diligence. Proverbs 4'.

Please see the notes for [Romans C10S25](#); [1Corinthians C1S11](#); [2Corinthians C1S5](#); [Galatians C3-S9](#); [Colossians C1S3](#) and [know in 1John](#) about the word "know". The word "knew" is the past-tense form of the word "know". The functional definition is: 'A clear and certain perception of that which exists, or of truth and fact; and the perception of the connection and agreement, or disagreement between various truths and acts. Within the Biblical usage is the knowledge that comes only from personal intimate experience'. Please see the notes for [2Peter 1:2-LJC](#); [2Peter 2:20-LJC](#) and [Philippians 1:9-11](#) about the word "knowledge". Please see the note for [Romans 6:3](#) about the phrase "Know ye not". Please see the note for [1Corinthians C16S17](#) about the word "acknowledge". Please also see the note for [Romans C11S4](#) about the word "foreknow".

The doctrinal meaning of the word "baptize" is 'identification'. "John's baptism" 'identified people with true repentance'. "Baptism of the Holy Ghost" 'identified people a changed life due to having God's life in them'. Please see the messages called [Basic doctrine of Baptism](#) and [Baptism Gets God's Mercy](#). Also, [Acts 19](#) tells us about people who repented and were "baptized" with John's "baptism", but were not saved. He only prepared the "way of the Lord" but people still had to accept "Jesus" as their "Lord" in an ongoing personal relationship in order to be truly saved. (That is the main lesson of the reference in [Acts 19](#)).

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*instructed. Ac 13:10; 16:17; 19:9,23; Ge 18:19; Jg 2:22; 1Sa 12:23; Ps 25:8-9; 119:1; Isa 40:3; Jer 6:16; Ho 14:9; Mt 3:3; Mr 1:3; 12:14; Lu 3:4; Joh 1:23 fervent. Ro 12:11; Col 1:28-29; 2Ti 2:4; Jas 5:16 knowing. Ac 19:3; Mt 3; Lu 3; Joh 1:19-36*'.

[C18-S23 \(Verse 26\)](#) The early message of Apollos.

1. Equivalent Section: What Apollos did after arriving.
 - a. "And he began to speak boldly in the synagogue:"
2. Equivalent Section: What Aquila and Priscilla did after hearing him.
 - a. "whom when Aquila and Priscilla had heard,"
 - b. "they took him unto *them*,"
 - c. "and expounded unto him the way of [God](#) ore perfectly".

[Acts 18:24-28](#) tells us that Apollos went to Ephesus and preached "the baptism of John". Then Aquila and Priscilla "took him unto them, and expounded unto him the way of God more perfectly". When he moved on, he "mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ".

The phrases in our sentence can be explained as:

- a. The word "And" means: 'This sentence is added to the prior sentences in This report. Here, we read about what Apollos started preaching and how Aquila and Priscilla corrected his doctrine. This sentence is added to the prior sentences which told us about his arrival at Ephesus and his background.'
- b. The phrase "he began to speak boldly in the synagogue" means: 'He was bold in what he knew of the scriptures'.
- c. The phrase "whom when Aquila and Priscilla had heard" means: 'These were the non-preachers who knew their doctrine since Paul had been diligent in instructing them. When they "heard" him, they knew that he had incomplete instructions in "the way of God".'
- d. The phrase "they took him unto them" means: 'They made sure that This was a private meeting so that they did not embarrass him'.
- e. The phrase "and expounded unto him the way of God more perfectly" means: 'They showed him scripture which he had not been shown before. Note: they did not argue their own personal belief but made sure that everything which they showed him was based on scripture and taught the actual "way of God more perfectly". (He knew "way of God", just not all of it)'.

Please see the note for [Romans 11:1](#) about the phrase "I say". The functional definition is: 'Uttering in articulate sounds or words; speaking; telling; relating; reciting'. Please also see the note for [Romans C10S28](#) about the word "gainsaying". Please also see the note for [Matthew 26:1](#) about the word "sayings (plural)". Please also see the notes for [Romans C15S15](#) and [2Corinthians 2:17](#) about the word "speak". Please also see the note for [2Corinthians 3:12-14](#) about the word "speech". Please also see the notes for [Ephesians C4S15](#) and [1Peter 2:1](#) about the phrase "evil speaking". The words "speaketh" and "saith" mean that the person 'keeps on keeping on doing the saying'.

Please see the notes for [Romans C15S13](#) and [Philippians 1:19-20](#) about the word "bold". Webster's 1828 dictionary defines this word as: 'a. 1. Daring; courageous; brave; intrepid; fearless; applied to men or other animals; as, bold as a lion. 2. Requiring courage in the execution; executed with spirit or boldness; planned with courage and spirit; as a bold enterprise. 3. Confident; not timorous. We were bold in our God to speak to you. 1 Thess.2. 4. In an ill sense, rude, forward, impudent. 5. Licentious; showing great liberty of fiction or expression; as, the figures of an author are bold. 6. Standing out to view; striking to the eye; as bold figures in painting, sculpture and architecture. 7. Steep; abrupt; prominent; as a bold shore, which enters the water almost perpendicularly, so that ships can approach near to land without danger. Where the bold cape its warning forehead rears. To make bold, to take freedoms; a common, but not a correct phrase. To be bold is better'.

Please see the note for [John 6:59](#) about the word "synagogue". The functional definition for This word is: 'The word synagogue (sunagoge), which means a "congregation," is used in the New Testament to signify a recognized place of worship. A knowledge of the history and worship of the synagogues is of great importance, since they are the characteristic institution of the later phase of Judaism. They appear to have arisen during the exile, in the abeyance of the temple-worship, and to have received their full development on the return of the Jews from captivity. The whole history of Ezra presupposes the habit of solemn, probably of periodic, meetings.'

Please see the note for [Romans 16:3-4](#) about "Aquila and Priscilla". That note explains every place where we read about this couple.

Please see the notes for [1Corinthians C12S14](#) and [Galatians C3-S7](#) about the word "hear". Webster's 1828 dictionary defines this word as: 'Perceiving by the ear. This word is often used symbolically for hearing the spiritual message of the word of God, as sound. 1. Listening to; attending to; obeying; observing what is commanded. 2.

Attending to witnesses or advocates in a judicial trial; trying'. Please pay attention to the word 'obey' within This definition. That is what most people refuse to do when the Bible says that they do not "hear". Please also see the note for [James 2:5](#) about the word "hearken". Please also see the note for [Mark 4:9](#) about the phrase "He that hath ears to hear, let him hear".

Please see the note for [Mark 4:34](#) about the word "expound". The functional definition for This word is: 'To explain; to lay open the meaning; to clear of obscurity; to interpret; as, to expound a text of scripture; to expound a law'.

Please see the notes for [John 14:6](#); [1Corinthians C4S17](#) and [Psalms 119](#) about the word "way". The functional definition for This word is: 'How we get from our present condition/place in life to the time that we face the judgment of God upon our life'. Please also see the note for [Mark 1:3](#) about the phrase "way of the Lord". Please also see the note for [Matthew 13:4](#) about the phrase "way side".

Please see the notes for [1Corinthians C2S5](#) and [2Timothy C3S10](#) about the word "perfect". The functional definition for This word is: 'Properly, whole, entire or perfect, in a moral sense. Hence, pure in heart, temper or dispositions; free from sin and sinful affections'.

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '[Apollos. Ac 19:1](#); [1Co 1:12](#); [3:5-6](#); [4:6](#); [16:12](#); [Tit 3:13](#) *Alexandria. Ac 6:9*; [27:6](#) *an. Ex 4:10*; [Isa 3:3](#); [1Co 2:1-2](#); [2Co 10:10](#) *mighty. Ac 18:28*; [7:22](#); [Ezr 7:6,12](#); [Mt 13:52](#); [Lu 24:19](#); [Col 3:16](#)'.

[C18-S24 \(Verse 27-28\)](#) When Apollos moved on, the church at Ephesus gave him a recommendation.

1. Equivalent Section: They grace a recommendation..
 - a. "And when he was disposed to pass into [Achaia](#),"
 - b. "the brethren wrote,"
 - c. "exhorting the disciples to receive him:".
2. Equivalent Section: Apollos helped the believers.
 - a. "who,"
 - b. "when he was come,"
 - c. "helped them much which had believed through grace:".
3. Equivalent Section: Apollos convinced the lost that Jesus was Christ.
 - a. "For he mightily convinced the Jews,"
 - b. " *and that* publicly,"
 - c. "shewing by the scriptures that [Jesus was Christ](#)."

[Acts 18:24-28](#) tells us that Apollos went to Ephesus and preached "the baptism of John". Then Aquila and Priscilla "took him unto them, and expounded unto him the way of God more perfectly". When he moved on, he "mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ".

After Aquila and Priscilla "expounded unto him the way of God more perfectly", Apollos used those lessons to help other believers to use the grace of God to mature spiritually and used the lessons to lead the lost to true salvation.

Please see the note for [Acts 7:53](#) about the words "disposed / disposition". Webster's 1828 defines the word "disposed" as: 'pp. Set in order; arranged; placed; adjusted; applied; bestowed; inclined'. Webster's 1828 defines the word "disposition" as: 'n. L. 1. The act of disposing, or state of being disposed. 2. Manner in which things or the parts of a complex body are placed or arranged; order; method; distribution; arrangement. We speak of the disposition of the infantry and cavalry of an army; the disposition of the trees in an orchard; the disposition of the several parts of an edifice, of the parts of a discourse, or of the figures in painting. 3. Natural fitness or tendency. The refrangibility of the rays of light is their disposition to be refracted. So we say, a disposition in plants to grow in a direction upwards; a disposition in bodies to putrefaction. 4. Temper or natural constitution of the mind; as an

amiable or an irritable disposition. 5. Inclination; propensity; the temper or frame of mind, as directed to particular objects. We speak of the disposition of a person to undertake a particular work; the dispositions of men towards each other; a disposition friendly to any design. 6. Disposal; alienation; distribution; a giving away or giving over to another; as, he has made disposition of his effects; he has satisfied his friends by the judicious disposition of his property.'

Please also see the notes for [1Corinthians C2S1](#) and [Galatians C1-S1](#) about the word "brethren". The functional definition for This word is: 'plu. of brother. It is used almost exclusively in solemn and scriptural language, in the place of brothers. This word is also used for These people were saved, baptized and active members of the church'.

The word "wrote" is the past-tense form of the word "write". Please see the notes for [Romans C15S13](#); [2Corinthians 1:13-14](#); [Galatians C3-S12](#); [John 20:31-LJC](#) about the word "write". The functional definition for This word is: 'To form by a pen on paper or other material, or by a graver on wood or stone; as, to write the characters called letters; to write figures. We write characters on paper with pen and ink; we write them on stone with a graving tool. 2. To express by forming letters and words on paper or stone; as, to write a deed; to write a bill of divorcement. The ten commandments were written with the finger of God on tables of stone. Exodus 31. 3. To engrave. See the preceding definition. 4. To impress durable. Write useful truths on the heart. 5. To compose or produce, as an author. 6. To copy; to transcribe. 7. To communicate by letter.' Please see the note for [Romans 4:23-25](#) about the word "written". The functional definition for This word is: 'a retained record which can be used for judgment in a court of law'.

Please see the note for [1Corinthians C14S3](#) about the word "exhort". Webster's 1828 dictionary defines this word as: 'n. The act or practice of exhorting; the act of inciting to laudable deeds; incitement to that which is good or commendable. 1. The form of words intended to incite and encourage. 2. Advice; counsel'.

Please see the note for [John 1:35-36](#) about the word "disciple". Easton's Bible Dictionary defines this word as: 'a scholar, sometimes applied to the followers of John the Baptist (Mt 9:14), and of the Pharisees (Mt 22:16), but principally to the followers of Christ. A disciple of Christ is one who (1) believes his doctrine, (2) rests on his sacrifice, (3) imbibes his spirit, and (4) imitates his example (Mt 10:24; Lu 14:26-27,33; Joh 6:69)'. Please also see the note for [John 6:67](#) about the phrase "twelve disciples / apostles".

Please see the notes for [Romans C14S1](#); [1Corinthians C15S1](#) and [Colossians C2-S4](#) about the word "receive". The functional definition for This word is: 'To take, as a thing offered or sent; to accept'. In addition, please see the note for [Matthew 10:41](#), which explains that in order to truly "receive" a person, we must "receive" their character as our own.

Please see the note for [1Corinthians C12S24](#) about the word "help". The functional definition for This word is: 'To lend aid; to contribute strength or means. A generous present helps to persuade, as well as an agreeable person. To help out, to lend aid; to bring a supply'. Please also see the note for [Luke 1:54-55](#) about the word "holpen".

Please see the notes for [Romans C10S15](#); [1Corinthians C14S25](#) and [Galatians C3-S8](#) about the word "believe". The functional definition for This word is: 'To credit upon the authority or testimony of another; to be persuaded of the truth of something upon the declaration of another, or upon evidence furnished by reasons, arguments, and deductions of the mind, or by other circumstances, than personal knowledge. When we believe upon the authority of another, we always put confidence in his veracity. When we believe upon the authority of reasoning, arguments, or a concurrence of facts and circumstances, we rest our conclusions upon their strength or probability, their agreement with our own experience, etc. true Biblical "belief" causes us to act upon that "belief" and any claimed "belief" that does not lead to matching action is a lie. Many people confuse "faith" and "belief". Before people act, they have a "belief" but that "belief" does not turn into true "faith" until the people act upon it. Thus, we need to tell people the true gospel, which requires them to act upon their claimed belief'. Please also see the note for [John 3:16](#) about the word "believeth". The functional definition for This word is: 'a lifestyle belief. This is opposed to what people call belief but what they have does not stay with them'. Please also see the notes for [John](#)

[6:42](#) and [John 12:40](#) about the phrase "believe on / believe in". The functional definition for This word is: 'This identifies an ongoing spiritual relationship'. Please also see the notes for [Romans 3:26-LJC](#) and [John 20:31-LJC](#) about the phrase "believe in Jesus / Christ". The functional definition for This word is: 'the start of a spiritual relationship with "Jesus" and / or "Christ"'. Please also see the note for [John 8:30](#) about the phrase "belief, non-saving". Please also see the note for [Romans C10S15](#) about the phrase "belief (true) changes life". Please also see the notes for [Romans C4S21](#) about the word "unbelief".

Please see the notes for [Romans C4S5](#); [Romans C4S17](#); [Galatians 1:1](#) and [Ephesians C1S2](#) about the word "grace". The word "grace" is usually presented as '*God's riches at Christ Expense*'. However, that obviously does not fit in [James 1:11](#). So while that is the main application within the Bible, the true definition is: 'that which makes the source look good'. We are given God's "grace" for the expressed purpose of making God look good. please see the notes for [Galatians C5S4](#) and [Galatians C6S18](#) about the phrase "grace through Christ".

Please see the note for [2Corinthians 10:3-6](#) about the word "might". The functional definition for This word is: 'Having great power and able to accomplish things which most people can not do'. Please also see the note for [Revelation 4:8-LJC](#) about the word "Almighty".

Please see the note for [1Corinthians C14S25](#) about the word "convince". Webster's 1828 dictionary defines This word as: 'v.t. L., to vanquish. 1. To persuade or satisfy the mind by evidence; to subdue the opposition of the mind to truth, or to what is alleged, and compel it to yield its assent; as, to convince a man of his errors; or to convince him of the truth. For he mightily convinced the Jews--showing by the scriptures that Jesus was the Christ. Acts 18. 2. To convict; to prove guilty; to constrain one to admit or acknowledge himself to be guilty. If ye have respect to persons, ye commit sin, and are convinced of by the law as transgressors. James 2. To convince all that are ungodly among them of all their ungodly deeds. Jude 15. 3. To envince; to prove. 4. To overpower; to surmount; to vanquish'.

Please see the note for [John 7:3](#) about the words "Jewry / Judaea / Judea / Judah". The Morrish Bible Dictionary defines this word as: 'This name occurs in [Ezr 5:8](#) for the territory of Judah; in [Da 5:13](#) the same is called JEWRY. In the N.T. the name at times refers to a much larger district, including all south of about 32 5' N with the plain on the west border of the land to mount Carmel as generally shown on N.T. maps. The land was thus divided by Rome, with Samaria in the centre, and Galilee in the north. In [Lu 3:1](#) Judaea embraces the above and Samaria; but in other passages a smaller area than the above is implied. [Ac 12:19](#) speaks of Herod going down from Judaea to Caesarea, whereas Caesarea would be part of the Judaea of the Romans. Paul, in [Ga 1:22](#); [1Th 2:14](#), speaks of the 'churches of Judaea' which would seem to embrace the whole of Palestine. The context will almost always show the extent of the district intended. It is called JEWRY in [Lu 23:5](#); [Joh 7:1](#)'. The functional definition is: 'The area of land generally associated with the Southern Kingdom and religious control by Jewish rulers but which varies in size from one reference to another'.

Please see the note for [Colossians 2S8](#) about the word "shew". The functional definition for This word is: 'The Biblical spelling for the word show, which means: To exhibit or present to the view of others'.

We find forms of the words "public / publick" only in: [Matthew 1:19](#); [Acts 18:28](#); [Acts 20:20](#). Webster's 1828 defines this word as: 'a. L. publicus, from the root of populus, people; that is, people-like. 1. Pertaining to a nation, state or community; extending to a whole people; as a public law, which binds the people of a nation or state, as opposed to a private statute or resolve, which respects an individual or a corporation only. Thus we say, public welfare, public good, public calamity, public service, public property. 2. Common to many; current or circulated among people of all classes; general; as public report; public scandal. 3. Open; notorious; exposed to all persons without restriction. Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily. Matt.1. 4. Regarding the community; directed to the interest of a nation, state or community; as public spirit; public mindedness; opposed to private or selfish. 5. Open for general entertainment; as a public house. 6. Open to common use; as a public road. 7. In general, public expresses something common to mankind at large, to a nation, state, city or town, and is opposed to private, which denotes what belongs to an individual, to a family, to a company or corporation. Public law, is often synonymous with the law of nations. PUB'LIC, n. The general body of mankind or of a nation, state or community; the people, indefinitely. The public is more disposed to censure than to praise. In This passage, public is followed by a verb in the singular number; but being a noun of multitude, it is more generally followed by a plural verb; the public are. In public, in open view;

before the people at large; not in private or secrecy. In private grieve, but with a careless scorn, In public seem to triumph, not to mourn.'. Please also see the note for [Mark 2:15](#) about the word "publican".

Please see the notes for [Romans C16S33](#); [Galatians C3-S10](#) and [2Timothy C3S10](#) about the word "scripture". The functional definition for This word is: 'the books of the Old and New Testament; the Bible. The word is used either in the singular or plural number, to denote the sacred writings or divine oracles, called sacred or holy, as proceeding from God and containing sacred doctrines and precepts'.

The Treasury of Scripture Knowledge provides Bible references for This sentence as: '*the brethren. Ac 9:27; Ro 16:1-2; 1Co 16:3; 2Co 3:1-2 exhorting. Col 4:10; 3Jo 1:8-10 helped. 1Co 3:6,10-14; 2Co 1:24; Php 1:25 believed. Joh 1:12-13; Ro 1:5; 1Co 15:10; Eph 2:8-10; Php 1:29; Col 2:12; 2Th 2:13-14; Tit 3:4-6; Jas 1:16-18; 1Pe 1:2-3 convinced. Ac 18:5,25; 9:22; 17:3; 26:22-23; Lu 24:27,44; 1Co 15:3-4; Heb 7-10 shewing. Joh 5:39 was Christ. or, is the Christ. Ac 18:5*'.

Chapter 19 Summary:

The chapter theme: Paul's ministry at Ephesus and in Asia.

[Acts 19:1-7](#) Tell us that Paul met people who believe in John's baptism but were not saved. They believe in true "repentance", but they did not have an ongoing personal relationship with our "Lord Jesus Christ". That was why they were not saved and when Paul told them that John the Baptist preached "that they should believe on him which should come after him, that is, on Christ Jesus", then "they were baptized in the name of the Lord Jesus" and they were saved.

[Acts 19:8](#) Paul preached to the Jews in the synagogue at Ephesus.

[Acts 19:9](#) says: "But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus". God commands His people from "hardened" unbelievers because witnessing to them is a waste of effort.

[Acts 19:10-12](#) tells us about the ministry of Paul in "all Asia".

[Acts 19:13-16](#) Tells us about "certain of the vagabond Jews, exorcists", who thought they could use the power of our "Lord Jesus Christ" without an ongoing personal relationship with Him as a personal God. That is the philosophy of the movies '*Star Wars*' and of many Eastern religions. They claim that God is just a power that anyone can access, it they know the right '*magic*' way. However, these "certain of the vagabond Jews, exorcists", found out differently when "the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded".

[Acts 19:17-20](#) tells us that "And this was known to all the Jews and Greeks also dwelling at Ephesus". As a result, "Many of them also which used curious arts brought their books together, and burned them before all men" and many people turned from the many forms of occult beliefs to a true personal relationship with our "Lord Jesus Christ". Our sub-section ends with: "So mightily grew the word of God and prevailed".

[Acts 19:21-41](#) tells us that "Paul purposed in the spirit" further travels in the mission field and he sent "Timotheus and Erastus" ahead where he planned to go "but he himself stayed in Asia for a season". "And the same time there arose no small stir about that way" because a silversmith felt he was losing money by not being able to sell idols of the false god "Diana". They got everybody upset and dragged a believer to the "townclerk". But he told them that their religious dispute was not a civil matter and that "if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another". He then told them that the higher Roman authority would come down on them for their illegal actions and dismissed them.

[C19-S1](#): Paul started his ministry at Ephesus. Please see the Detailed Note for more on the doctrine of this sentence. [C19-S2](#): They denied knowledge of the "Holy Ghost" and of true salvation. [C19-S3](#): Paul questioned them closely about the basis of their belief. [C19-S4](#): Their answer to the question in the prior sentence. [C19-S5](#): Paul explained what they understood correctly and what they were missing. [C19-S6](#): The men responded properly to the truth of "the word of God". [C19-S7](#): They had signs of true salvation. [C19-S8](#): How many men were saved. [C19-S9](#): Paul tried to persuade the Jews to believe scripture over their religious traditions. [C19-S10](#): Paul separated true believers from religious unbelievers.

- a. The word "But" means: 'This sentence is contrasted with the prior sentence. We see the two sentences connected with the prior sentence telling us what Paul tried to do and this sentence telling us what he did when his message was rejected'.
- b. The phrase "But when divers were hardened" means: 'This is when Paul changed his actions. The devils is who "hardens" the heart of men like he did with Pharaoh. When that happens, it is useless to try and persuade such men. Therefore, like Paul did in this sentence, we need to leave them to their judgment by God and move on to people who are willing to hear the truth'.
- c. The phrase "and believed not, but spake evil of that way before the multitude" means: 'Notice that they not only "believed not" but they also "spake evil of that way" and they did it "before the multitude". There are people who will disagree, but I personally believe this constituted blasphemy against the Holy Ghost because it is God's "Holy Ghost" who truly speaks through a God called man who is delivering God's message instead of his own opinions or the claims of popular religion'.
- d. The phrase "he departed from them, and separated the disciples" means: 'Paul left the unbelieving and "hardened" Jews and took those who would listen elsewhere. It does no good to let people see you arguing with a person who has a closed mind. If you do, then you lower yourself to doing the equivalent of arguing against an animal who makes angry noises back at you'.
- e. The phrase "disputing daily in the school of one Tyrannus" means: 'Here is where Paul took those who would listen and He used scripture to answer all of their objections and questions'. It is one thing to "dispute" with someone who will truly consider what you say. However, it is foolishness to try and do the same with someone who has closed their mind. As the saying goes: *'There are none so deaf as those who will not hear. There are none so blind as those who will not see'*.

C19-S11: The "word of the Lord Jesus" was spread for two years throughout Asia. **C19-S12:** The miracles done through Paul to show God's approval on Paul's message.

- a. The word "And" means: 'This sentence is added to the prior sentences in this report. Here, we read about God adding signs of His approval to the messages which Paul taught'. Starting in the next sentence, we have a related report about unbelieving Jews trying to use the power which was displayed through Paul even though they did not have the required personal relationship with God not did they have the permission to call upon the power of our "Lord Jesus Christ".
- b. The phrase "And God wrought special miracles by the hands of Paul" means: 'God showed His approval on Paul's message with signs which the Jews trusted in'.
- c. The phrase "So that from his body were brought unto the sick handkerchiefs or aprons" means: 'By allowing this indirect method of healing, God was showing them that a physical touch was not required. They only had to have a true belief in God Who worked through Paul'.
- d. The phrase "and the diseases departed from them" means: 'This was the displayed result which people received when they had true belief in God Who worked through Paul'.
- e. The phrase "and the evil spirits went out of them." means: 'God also cast out devils to prove that He is more powerful than any devil'.

C19-S13: Unbelieving and lying Jews tried to use the power of "Lord Jesus" When He had not approved their doing so.

- a. The word "Then" means: 'After what is reported for the prior incident'.
- b. The phrase "certain of the vagabond Jews" The word "vagabond". This was the curse that God put on Cain because he murdered his brother. Therefore, this phrase identifies these Jews as: 'Religious people who would murder the spirits and souls by causing them to believe lies from devils which will sent them to Hell'. This is easier to understand when we consider the next word, which also describes.
- c. The phrase "exorcists" means: 'They cast our devils. But, since they were lost and representing devils to men, they did it with the cooperation of the devils so that people would believe the lies from devils and die lost and go to hell'.
- d. The phrase "took upon them to call over them which had evil spirits the name of the Lord Jesus" means: 'They tried to use the power of ("the name") of "the Lord Jesus". But He did not cooperate with them like devils did. They were lost and did not have a relationship with Him nor did

they have authority to call upon His "name". Like many religions, they regarded God as some unthinking power which they could command if they said the right 'magic words'.

- e. The phrase "saying, We adjure you by Jesus whom Paul preacheth" means: 'They did not personally know "Jesus". Therefore, they said "whom Paul preacheth".'

C19-S14: Who the fools in this account were. **C19-S15:** The devil answered them. They tried to claim a legal authority which they did not have and suffered for it as explained in the next sentence. **C19-S16:** What the devil did to them. **C19-S17:** Knowledge of the truth made people seek the protection of the "Lord Jesus".

- a. The word "And" means: 'This sentence is added to the prior sentences in this report. Here, we read the results of those "vagabond Jews" trying to claim a legal authority which they did not have'.
- b. The phrase "And this was known to all the Jews and Greeks also dwelling at Ephesus" means: 'Everybody in the city knew what happened'.
- c. The phrase "and fear fell on them all" means: 'People "feared" and realized that only the "Lord Jesus" could protect them from devils'. They had relied of those fake "exorcists", but realized that they were lying cheats who could not protect them.
- d. The phrase "and the name of the Lord Jesus was magnified" means: 'People 'lifted up' ("magnified") "the name of the Lord Jesus" because they realized that only He could protect them from devils'. They accepted that the literal physical man named "Jesus" was truly 'God in human flesh' ("Lord") and, therefore, that He could overpower devils and truly protect them.

C19-S18: People showed true evidence of true repentance. **C19-S19:** People destroyed a lot of occult books which were worth a lot of money. **C19-S20:** The "word of God" overcame the works of devils. **C19-S21:** Paul made plans for future travels. He did those travels, but not as he thought he would. We must remember that God has final say over the events of the lives of all of His people. **C19-S22:** What Paul actually did to start his trip. **C19-S23:** What happened while Paul delayed leaving. **C19-S24:** Who started the civil disturbance and why. **C19-S25:** The exaggerated claims of total disaster. **C19-S26:** They reacted emotionally. **C19-S27:** They grabbed the wrong men and rushed to get judgment and punishment. **C19-S28:** Paul was not allowed to get involved. **C19-S29:** Certain of the chief of Asia agreed that Paul not get involved. **C19-S30:** Everyone was confused. **C19-S31:** The unbelieving Jews took advantage of the confusion to attack Paul's companion. **C19-S32:** Alexander tried to defend himself. **C19-S33:** Why Alexander could not defend himself. **C19-S34:** The townclerk reasoned with the mob. **C19-S35:** He claimed that no one could question their religion.

- a. The phrase "Seeing then that these things cannot be spoken against" means: 'He is telling them that they have nothing to get upset about'.
- b. The phrase "ye ought to be quiet" means: 'Here he appeals to them to each personally ("ye") act like rational law abiding citizens'.
- c. The phrase "and to do nothing rashly" means: 'Here he appeals to them to not cause trouble'.

C19-S36: He told them that they had no reason to be upset with the companions of Paul. **C19-S37:** The townclerk gave them the right solution. **C19-S38:** They must do things lawfully. **C19-S39:** Why they need to be quietly dismissed.

- a. The word "For" means: 'this is why the instructions in the prior sentences need to be obeyed'.
- b. The phrase "For we are in danger to be called in question for this day's uproar" means: 'He is warning them that the higher officials in the Roman Government will come in demanding answers. And the townclerk, nor any other official, will take the fall for them. Therefore, Demetrius, the silversmiths and the unbelieving Jews might find themselves beat and jailed or even killed if they do not quietly dismiss'.
- c. The phrase "there being no cause whereby we may give an account of this concourse" means: 'There was no legal excuse for the uproar. Therefore, there would surely be punishments given out if they did not dismiss'.

C19-S40: He told them to go home and they went.

Chapter 20 Summary:

The chapter theme: The End of Paul's Mission Trips.

[Acts 20:1-6](#) tells us Paul left Ephesus and went to Macedonia and exhorted the brethren. Then he went to Greece for three months. "And when the Jews laid wait for him...he purposed to return through Macedonia". And, Paul had others traveling with him. Then he, and others, traveled to Troas and stayed five days.

[Acts 20:7-12](#) tells about Paul preaching a long time and a young man falling asleep and then falling from a window to his death. (Don't fall asleep in church!) Paul raised him from the dead and they continued to talk till day.

[Acts 20:13-21](#) tells us Paul's travels back through Ephesus on his way to Jerusalem to be there on "the day of Pentecost".

[Acts 20:22-38](#) tells us At Ephesus he told the elders "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me". Paul continued his message through the end of the chapter. He expected to never return to Ephesus.

[C20-S1](#): Paul left for Macedonia "after the uproar was ceased".

- a. The word "And" means: 'This sentence is added to the prior sentences in the prior chapter. This chapter continues the report of Paul's mission trip and ends with him determined to go to Jerusalem, which was when and where he was arrested'.
- b. The phrase "after the uproar was ceased" means: 'This was when Paul decided to move on'.
- c. The phrase "Paul called unto him the disciples, and embraced them" means: 'Paul expressed his love for the brethren before leaving'.
- d. The phrase "and departed for to go into Macedonia" means: 'This was where he planned to go next. He may or may not have had any idea, but this was his good-by trip visiting the churches that he started'.

[C20-S2](#): Paul exhorted the people in Macedonia and then moved to Greece. [C20-S3](#): Paul found out that the unbelieving Jews planned to attack him. Therefore, he changed the route that he took to Jerusalem. [C20-S4](#): This sentence lists several of the companions of Paul, at this time. [C20-S5](#): Some went ahead of others. [C20-S6](#): The next phase of travel. [C20-S7](#): What happened at Troas. A foolish boy fell asleep in a window during the preaching, fell out and died, and Paul revived him. [C20-S8](#): The conditions where Paul preached. [C20-S9](#): The accident. [C20-S10](#): Paul revived the young man. [C20-S11](#): What they did after the young man was revived. [C20-S12](#): The church members were vastly relieved by the revival of the Young man. [C20-S13](#): How they traveled to Assos. [C20-S14](#): Paul traveled with the rest to Mitylene. [C20-S15](#): Three stops before Miletus. [C20-S16](#): Why Paul chose the route in the prior sentence. [C20-S17](#): Paul called the elders of Ephesus to him. [C20-S18](#): Paul's testimony.

- a. The word "And" means: 'This sentence is added to the prior sentence which told us that Paul "sent to Ephesus, and called the elders of the church". This sentence gives us the testimony of Paul which he called on them to verify'.
- b. The phrase "when they were come to him, he said unto them" means: 'He told them his testimony and had them agree with it'.
- c. The phrase "Ye know, from the first day that I came into Asia" means: 'This was when his testimony started and it continued from then to be the same as long as they knew Paul'.
- d. The phrase "after what manner I have been with you at all seasons" means: 'They knew how he had acted, how he cared and how he sacrificed for them'.

- e. The phrase "Serving the Lord with all humility of mind" means: 'He avoided pride in spite of many revelations and understandings beyond what other men had. His main goal of all of his study was to "Serve the Lord".'
- f. The phrase "and with many tears, and temptations" means: 'They knew his trials, temptations and how he cried for the souls of others'.
- g. The phrase "which befell me by the lying in wait of the Jews" means: 'This happened in every city where he preached. Yet, he continued to preach and try to lead Jews and Gentiles to salvation'.
- h. The phrase "And how I kept back nothing that was profitable unto you" means: 'He did not make them dependent upon him, like many preachers did and still do. He did all that he could to help them become spiritually mature and able to get guidance from God directly'.
- i. The phrase "but have shewed you, and have taught you publickly" means: 'He preached and taught in public meetings'.
- j. The phrase "and from house to house" means: 'He taught in private sessions when it was profitable for the other person'.
- k. The phrase "Testifying both to the Jews, and also to the Greeks" means: 'He got rid of the Jewish cultural prejudices against Gentiles and treated men of all cultures the same'.
- l. The phrase "repentance toward God" means: 'He preached repentance so that people could receive mercy and grace'.
- m. The phrase "and faith toward our Lord Jesus Christ" means: 'He taught them faith which produces obedience and results in our "Lord Jesus Christ" making them righteous'.

C20-S19: Paul tells them that he is going to Jerusalem. C20-S20: Nothing would deter Paul from obeying God.

- a. The word "but" means: 'This sentence is continuing the main subject as the prior sentence while providing a contrast to what was said prior. The prior sentence told of the many testimonies that Paul was heading for "bonds and afflictions", which would cause most people to disobey God and not go. This sentence is providing a contrast and has Paul's testimony that nothing will make him disobey God'.
- b. The phrase "none of these things move me" means: 'Nothing would make Paul disobey God'.
- c. The phrase "neither count I my life dear unto myself" means: 'He did not value his physical life over his obedience and related everlasting rewards'.
- d. The phrase "so that I might finish my course with joy" means: 'Paul wanted to end his life "with joy" due to his always obeying God'. John 1:4 lists 16 attributes of "joy"; John 15:11 has links to everywhere where the New Testament mentions "joy". "Joy" is different from "happiness". "Joy" is 'a spiritually based sense that we will be blessed by God for enduring current circumstances in a way that brings God glory'.
- e. The phrase "and the ministry" means: 'Paul also expected to finish his ministry with "joy"'
- f. The phrase "which I have received of the Lord Jesus" means: 'The "Lord Jesus" is Who gave him his ministry and is Who will judge him ("Lord") for how well he obeys in his flesh ("Jesus")'.
- g. The phrase "to testify the gospel of the grace of God" means: 'This was the basic ministry that Paul received from the "Lord Jesus"'

C20-S21: Paul is prophesying here. C20-S22: Paul was telling them that God in Heaven was recording that they were Paul's witnesses to the claim in this sentence. C20-S23: Why Paul can make the claim in the prior sentence. C20-S24: Paul's final warning. It continues for the next three sentences.

- a. The phrase "Take heed therefore unto yourselves" means: 'Pay close attention to any minor sign of carelessness in doctrine or testimony'.
- b. The phrase "and to all the flock" means: 'Do the same for church members, especially the spiritually young'.
- c. The phrase "over the which the Holy Ghost hath made you overseers" means: 'Most preachers will have a fit over this phrase and sentence because it is said to "the elders" and not to pastors'.
- d. The phrase "to feed the church of God" means: "'The elders" are to do this by preaching and teaching "the testimony of the Lord". That is: they are to teach what they have experienced which the

younger people are about to experience and tell them, based on experience, what will bring blessings from God and what will bring cursing's'.

- e. The phrase "which he hath purchased with his own blood" means: 'We are to always remember the pain and suffering that "Jesus Christ" paid to save us'.

C20-S25: Paul prophesies agents of devils entering the church to spiritually cripple and destroy. **C20-S26:** This second source of corrupt doctrine is added to that mentioned in the prior sentence **C20-S27:** Paul's conclusion of prophetic warning. **C20-S28:** Paul "commends" them to God.

- a. The word "And" means: 'This sentence is added to the prior sentence which told us that Paul's prophecy for future corruption of the church at "Ephesus". And, that prophecy actually fits all New Testament churches. With that in mind, Paul adds this sentence. He "commends" them to God with the hope that God will preserve them.'
- b. The word "now" means: 'After you understand what came prior to this sentence. The prior sentences were warnings which they had to "take heed" to if they were to put off the corruption which Paul prophesied would happen'.
- c. The phrase "brethren" means: 'Paul is talking to the "elders" and not to the preachers'. Baptists claim that there are only two "ordained" offices in the church, pastors and deacons. **Acts 14:23; Acts 16:4** and **Titus 1:5** all tell us that they "ordained elders" in the early church.
- d. The word "commend" is defined as: 'To represent as worthy of notice, regard, or kindness; to speak in favor of; to recommend'. phrase "I commend you to God, and to the word of his grace" means: 'Paul recommended that God find these elders, and the church that they lead, as worthy of blessing and doing the work of God. Paul did this in his prayer life'. Please notice that Paul added "and to the word of his grace" to "I commend you to God". We will not receive God's "grace" unless we are obeying God's "word"'.
The phrase "which is able to build you up" means: 'God is able to make you stronger and more able to do His work'.
- f. The phrase "and to give you an inheritance" means: 'This is the promise of everlasting rewards in Heaven'.
- g. The phrase "among all them which are sanctified" means: 'One of the major lies being pushed by devils, in God's churches, is that everyone will receive the same reward with apostles and martyrs only receiving an inconsequential additional reward for their life of service. Too many people believe *'There are no tears in Heaven. All saved will be in eternal bliss as soon as they die. All saved will get a mansion. All saved will return to rule this world regardless how they live now. And other related lies from devils. Our phrase clearly says that these promises are limited to "them which are sanctified". Saved people who are not "sanctified" and who do not serve in this life do not have these promises.'*

C20-S29: Paul's testimony of seeking the things of this world. The next sentence adds clarifying details to this sentence. **C20-S30:** This sentence adds clarifying details to the prior sentence. There, Paul gave his testimony of seeking the things of this world.

- a. The word "Yea" means: 'Yes with more emphasis on the truth than a simple yes provided'. Thus sentence is giving a very positive evidence of the claim in the prior sentence.
- b. The phrase "ye yourselves know" means: 'Each and every one of them personally knew this truth'.
- c. The phrase "that these hands have ministered unto my necessities" means: 'Paul worked and financially supported himself even while he was a missionary in their city'.
- d. The phrase "and to them that were with me" means: 'Paul worked and financially supported those who were with him. He refused to be a financial burden to the new mission work'.

C20-S31: He did not preach only what was popular nor did he preach only '*milk doctrine*'. Please see the Detailed Note for more on the doctrine of this sentence. **C20-S32:** Paul prayed for God's blessings on them. **C20-S33:** The main reason why the elders of Ephesus were upset. **C20-S34:** Paul delayed his further travels long enough to meet the elders from Ephesus.

Chapter 21 Summary:

The chapter theme: Paul arrives at Jerusalem.

[Acts 21:1-3](#): How they traveled to Tyre.

[Acts 21:4](#): Paul was told, again, to not go to Jerusalem.

[Acts 21:5-8](#): The missionaries prayed with the families of the local believers before getting on the ship. Then they traveled to Caesarea, where they “entered into the house of Philip the evangelist”. (He was one of the original deacons for the church at Jerusalem.).

[Acts 21:9](#) tells us “And the same man had four daughters, virgins, which did prophesy”.

[Acts 21:10-13](#) tells us that “there came down from Judaea a certain prophet, named Agabus” and he also said that Paul should not go to Jerusalem. Then Paul's companions also said the same until Paul replied with: “What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus”.

[Acts 21:14](#) tells us “And when he would not be persuaded, we ceased, saying, The will of the Lord be done”. They finally accepted that this was “the will of the Lord” for Paul and no physical threat could keep him from doing “the will of the Lord”.

[Acts 21:15](#) says: “And after those days we took up our carriages, and went up to Jerusalem”.

[Acts 21:16](#) says: “There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge”. This sentence tells us how provided the place for the mission team to stay.

[Acts 21:17](#) says: “And when we were come to Jerusalem, the brethren received us gladly”. Please realize that the others received a different reception than Paul received.

[Acts 21:18-24](#): Paul met with James and “all the elders” of the Jerusalem church. “They glorified the Lord”, when they heard “what things God had wrought among the Gentiles by his ministry”. Then they, immediately, told Paul about their own church problem and ended with: “the multitude must needs come together”. They were demanding that Paul deal with their problem of not correcting a religious doctrinal error (“Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law”. God had corrected that 'works doctrine' at least three times but they refused correction from God.) They had a compromise solution, which Paul agreed to do, but the multitude holding onto doctrinal error believed more lies about Paul and demanded his death. (This is seen in the remainder of this chapter and in the next chapter.)

[Acts 21:25](#): They agreed that they had concluded that the Gentiles did not have to keep the Mosaic Law and Jewish religious traditions. But, they insisted that Jews did have to do those things. This is a claim that God had more than one way of salvation. It was a claim of: 'Works Salvation' and 'Works Sanctification'. God ended up tearing down the Temple and killing or scattering all saved Jew who refused doctrinal correction from God.

[Acts 21:26-29](#): Paul did the request of the Jerusalem Church elders. However, the saved Jews were not satisfied and stirred up the lost Jews and started a riot.

[Acts 21:30-32](#): They dragged Paul out of the Temple. The Temple doors were closed. And when they were going to murder Paul, “the chief captain of the band (Roman soldiers)” “immediately took soldiers and centurions, and ran down unto them”. That caused the Jews to “leave off on beating of Paul”.

[Acts 21:33-36](#): The “chief captain of the band” tried to find out what the riot was about but could not understand all of the confusing replies. So, he arrested Paul and took him to the place of the Roman soldiers to find out what the problem was.

[Acts 21:37-22:1](#): (The last sentence is wrongly broken into two parts with one part in chapter 21 and the other part in chapter 22.) Paul got the people to quiet down and then spoke to them “in the Hebrew tongue”.

[C21-S1](#): The first part of their travel. [C21-S2](#): The next part of their trip. [C21-S3](#): Paul was told, again, to not go to Jerusalem. Many people misunderstand these messages and some even criticize Paul for going to Jerusalem. But God's “Holy Spirit” was telling people what awaited Paul and not what they were to order Paul to do. Paul was an apostle and the others were not. Therefore, they did not have the authority to give orders to Paul. No, God's “Holy Spirit” was telling people to show them Paul's testimony of obedience. God's “Holy Spirit” was proving to many people that Paul obeyed His “Lord” no matter what the consequences to himself were. And, that is the example which we are supposed to follow. [C21-S4](#): They continued their travels after the seven days spent with those disciples. [C21-S5](#): The final departing. [C21-S6](#): The next stop on the way home. [C21-S7](#): The mission team went to the “house of Philip the evangelist”. [C21-S8](#): The daughters of Philip. [C21-S9](#): A prophet came while they stayed with Philip and his daughters “many days”. [C21-S10](#): Once again Paul receives a prophecy of future mistreatment by the Jews in the Jerusalem Church. [C21-S11](#): The reaction of the Mission Team to the prophecy. [C21-S12](#): The first part of Paul's answer. [C21-S13](#): The second part of Paul's answer. Why he will obey his “Lord” without any personal physical consideration. [C21-S14](#): They finally accepted that this was “the will of the Lord” for Paul and no physical threat could keep him from doing “the will of the Lord”. [C21-S15](#): The entire mission team went to Jerusalem. [C21-S16](#): This sentence tells us how provided the place for the mission team to stay. [C21-S17](#): The Mission Team received a different welcome than Paul received. [C21-S18](#): Paul went to meet the leaders of the Jerusalem Church. [C21-S19](#): Paul did the talking and started with the report of the mission trip. [C21-S20](#): The church leaders tell Paul their church problem and demand that he solve it. The second next sentence makes it clear that they demand Paul to compromise his doctrine instead of finding the truth.

1. The phrase “And when they heard it, they glorified the Lord” means: 'The church leaders “glorified the Lord” for how He worked among the Gentiles but moved to their problem so fast that it is reported in the same sentence. Therefore, their “glorifying the Lord” was only a surface consideration that they were required to get out of the way before they got to the problem which was their real concern'.
2. The phrase “and said unto him” means: 'They said the following to Paul'.
3. The phrase “Thou seest, brother, how many thousands of Jews there are which believe” means: 'You personally see this problem of our church'.
4. The phrase “and they are all zealous of the law” means: 'These “many thousands of Jews” are “all zealous” to keep what God has clearly set aside and, at least three times, informed the Jerusalem Church that He set it aside'. Therefore, their problem was that they had “many thousands of Jews” who refused to obey God and set aside religious traditions to follow a personal relationship with our “Lord Jesus Christ”.
5. The phrase “And they are informed of thee” means: 'They have been told unverified lies about you personally'.
6. The phrase “that thou teachest all the Jews which are among the Gentiles to forsake Moses” means: 'This is what they were told which has not been verified'.
7. The phrase “saying that they ought not to circumcise their children, neither to walk after the customs” means: 'The lying Jews made claims which were not verified'. Paul had Timothy and others circumcised because of Jewish sensibilities about their religious customs even though it is not required in the new Testament. Where is this in Paul's writing? Yes, he told believers to maintain their personal relationship with our “Lord Jesus Christ”, but where did he write these commands? Yes, he wrote that there is no difference between the Jew and the Greek, but that does not fulfill these accusations. No, these were lies told by devil-motivated people who may have been saved but who still did evil.

[C21-S21](#): This question can be said as 'What are the results of the prior sentence'. [C21-S22](#): Their demand that Paul satisfy the Jews who believed doctrinal error. [C21-S23](#): Their compromise solution which did not work. Nothing would satisfy the religious fanatics short of the death of Paul.

1. The phrase “Do therefore this that we say to thee” means: 'You personally are to do what we command'. They believed that Paul doing this religious act would satisfy the fanatics, but it did not. When you come up with a solution in a life-and-death situation, you need to verify that your solution will actually produce the desired results.
2. The phrase “We have four men which have a vow on them” means: 'These men already (“have”) made a vow about Paul. Apparently, they were part of the religious fanatics within the Jerusalem Church'.
3. The phrase “Them take, and purify thyself with them” means: 'Go do this religious activity'. Notice that they, like most religious people, were more concerned about the physical activity than the spiritual attitudes which God actually demands. Like most religious people, they believed their religious activities forced a change in the spiritual reality. The truth is that God changes the spiritual reality when we obey Him. However, He is keeping His promise and our physical activity does not force God to act.
4. The word “charge” means: 'A superior authority gives a formal and legal command to a subordinate which includes the necessary rights and responsibilities to accomplish the assigned task'. They did not have authority over Paul since they were leaders of the local church and Paul was “the apostle to the Gentiles”. In addition, since they failed to exercise their authority over their own church members, they compromised their own authority and could not exercise it over anyone outside of their church until they controlled their own church. With that in mind, we see the phrase “and be at charges with them” means: 'Go and do what we command with these men who have taken a vow about you even though they do not know the truth about you (Paul)'.
5. The phrase “that they may shave their heads” means: 'This is the religious activity demanded'. It was an accepted external sign, in the Jewish religion, of someone who took a vow to God.
6. The phrase “and all may know that those things, whereof they were informed concerning thee” means: 'They actually believed that Paul doing this religious activity would satisfy religious fanatics who demanded that Paul die'. Notice that they were doing nothing to find the truth. The church leaders understood that they had lost control of their own church members and that the church members would refuse to listen to the truth.
7. The phrase “are nothing” means: 'They believed that religious fanatics would accept that they had believed a lie simply because Paul did this religious ceremony with some of the fanatics'.
8. The phrase “but that thou thyself also walkest orderly, and keepest the law” means: 'Paul did “walkest orderly, and keepest the law” and had proven it several times by doing things like circumcising Timothy. However, all of the evidence in the world and all of the evidence from God will not satisfy a religious fanatic who has closed their mind and is willing to murder anyone who refuses to accept their preferred lie'.

[C21-S24](#): The reference to the Jerusalem Council. In the sentence, the leaders of the Jerusalem Church acknowledged their prior Council which was caused by the same doctrinal error being pushed by the same fanatics ([Acts 15](#)). At that time, God provided undeniable proof that circumcision was not necessary for salvation and that keeping Jewish traditions were not required for sanctification and blessings from God. The problem, which was started then, was that they compromised and claimed that God had two plans of salvation and two plans of sanctification when they really should have said that the evidence applies to everyone. However, they had 5000 many generations of Jewish prejudices to accept that, in God's eyes, God makes no such distinction between people. Again God proved that to be wrong when God used Peter to lead Gentiles to salvation. And, God also provided other evidences that their doctrine was wrong. Thus, they ended up with the problem which is reported in our current chapter. And, instead of letting God correct the church doctrine, they continued to compromise with doctrines from devils with the eventual result of God destroying the Temple and the Jerusalem Church. [C21-S25](#): Paul submitted to their demand. [C21-S26](#): The Jews of Asia, again, sought to kill Paul. [C21-S27](#): They claimed their assumption was a fact when their claim was a lie. [C21-S28](#): “All the city “ joined in to riot. [C21-S29](#): God intervened. [C21-S30](#): The chief captain led soldiers to the uproar to contain it. [C21-S31](#): “The chief captain” took control of the situation. [C21-S32](#): The “chief captain” commanded that Paul be taken to the place of the Roman Army. [C21-S33](#): The people were so violent that the soldiers had to carry Paul. [C21-S34](#): Why the soldiers had to carry Paul. After the beating he took, Paul probably had trouble walking and the soldiers would want

to get out of a dangerous situation quickly. And, since our sentence says: “the multitude of the people followed after” They, obviously, were so mad that they didn't worry about their own safety. When soldiers are dealing with a mob which has such an attitude, even the armed soldiers can get hurt. Therefore, they were returning to the safety of their castle as quickly as they could. [C21-S35](#): Paul asked for permission to speak. [C21-S36](#): Apparently, the “chief captain” had some problems speaking Hebrew and preferred the Greek language. [C21-S37](#): The “chief captain” had a second question because he was trying to identify Paul. [C21-S38](#): Paul answered his question and asked to speak to the people. [C21-S39](#): Paul got the people to quiet down enough that he could be heard. [C21-S40](#): Paul “spake unto them in the Hebrew tongue”, thereby proving that he was a Jew and that, at least part of what they had been told, was a lie. This sentence is wrongly divided in the middle with the rest of it presented as the first verse in the next chapter.

1. The word “And” means: 'This sentence is added to the prior sentence which told us that Paul was given permission to speak to the people from the safety of the castle steps'.
 2. The phrase “when there was made a great silence” means: 'This is when Paul spoke'. His standing on the steps, but not speaking, made it obvious that he had something to say but that he would not complete with the tumult. Therefore, they gave him “a great silence” so that they could all hear. They knew that they could protest more if they didn't like what he said. And, they knew that they could no more beat on him because the Roman soldiers would start killing people if they tried. So, they all quieted and listened.
 3. The phrase “he spake unto them in the Hebrew tongue, saying” means: 'They did not expect this as, through the confusion, as they were told that Paul “polluted the Temple”, some thought that he was a non-Jew and had been dragged out of the Temple because he personally “polluted the Temple” by entering as a non-Jew'.
 4. The phrase “Men, brethren, and fathers” means: 'No non-Jew would ever call a Jew these things. By using this opening address, Paul made it clear to the Jews that he was also a Jew'.
 5. The phrase “hear ye my defense which I make now unto you” means: 'The Jews knew that they were required by God's law to allow a Jew to make his own defense when he was accused of a crime. And, they understood that if they refused, then God would punish them and possibly punish the nation. Therefore, they understood that what Paul said, in this phrase, was backed by God.'
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Chapter 22 Summary:

The chapter theme: Paul gives his testimony of salvation to the Jews.

Our chapter starts with Paul speaking to the Jews. He starts by telling them where he was from and that he was as zealous of the law as any of them were at that time. He tells them that he “persecuted this way unto the death, binding and delivering into prisons both men and women” and that he dragged them to Jerusalem to be punished. However, while on the way to Damascus, a light came to him from God and told him he was doing wrong. And, God told him “I am Jesus of Nazareth, whom thou persecutest”. Further, he was blinded by the light. Then, while praying in Damascus, a man was sent to restore his sight and he was commanded to be a messenger for God. After that, he returned to Jerusalem and, while praying in the Temple, was told to go to the Gentiles.

The response of the Jews was to demand Paul's death. The “chief captain” was going to have Paul scourged until Paul told him that he was a Roman citizen. Therefore, the “chief captain” took him into the “castle” and, in the morning, demanded that the Jewish religious leaders come to the “castle” and explain the tumult.

In this chapter, Paul tells his conversion experience from [Acts 9](#). Please also see notes on verses related to Paul's conversion in [Acts 9](#). Some people preach on the differences between the three reciting of Paul's conversion, but they are not relevant to this study. Basically, what Paul reported was his agreeing to obey on a personal basis. In the three reports, we read the same message, but different facts are emphasized based upon the circumstances that Paul found himself in and the type of audience that he was addressing. As seen throughout Acts and Paul's writings, he believed in obeying his personal “Lord” without question or objection.

[Acts 21](#) tells of Paul going to Jerusalem and reporting to the church there all that the “Lord” had done. (Please see the note for [Acts 21:20](#) about that incident.) The church leaders were more concerned about their own problem and demanded that Paul go to the Temple and do a religious ceremony in order to satisfy the religious demands of spiritually immature members. They should have taught those members what the “Lord” had proved was His will and told them to grow up, but they compromised instead. As Paul was obeying their command, [Acts 21:27](#) tells us “and when the seven days were almost ended, the Jews which were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands on him,”. There is reason to believe that Paul was there only at the command of the elders of the Jerusalem church, but we can't know for sure. We do know that shortly after this God brought judgment upon all of Jerusalem, including this church.

Regardless of that, when these religious fanatical Jews started a riot with their lies, God sent word to the local authorities ([Acts 21:31](#)) “Who immediately took soldiers and centurions, and ran down unto them”. Like most authorities, they sought to end the problem as quickly as possible by arresting Paul ([Acts 21:33](#)) but then they tried to find out what happened. When the local authorities couldn't calm things down ([Acts 21:34-37](#)) Paul got permission to speak and God calmed the crowd down long enough to hear Paul's testimony ([Acts 21:40Acts 22:22](#)). When Paul's testimony used the word of God to prove that their religious doctrine was in error, these people refused to submit to the “Lord” and starting rioting again.

While we can see their error by 'hindsight', we can also see many people making the same error today. When they stand and before God in judgment and God brings this incident up, it will be impossible for these people to claim that God never told them the truth of how to be saved. They will not be able to deny that they personally rejected God's truth in favor of man's religion. Unfortunately, many people today will have the same truth proven against them by God. What's worse is that many of God's children are committing this same error even while they have the Spirit of God to show them the truth.

In this chapter, we read Paul's testimony that was given to this riotous crowd of Jewish religious fanatics. He started out by letting them know that he was like them by speaking “unto them in the Hebrew tongue” ([Acts 21:40](#)) and calling them “Men, brethren, and fathers” ([Acts 22:1](#)) and claiming to be “a Jew, born in Tarsus, a city in Cilicia” ([Acts 22:3](#)) and claiming the best religious education “yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers,” ([Acts 22:3](#)) and claiming to be a like fanatic “was zealous toward God, as ye all are this day. and I persecuted this way unto the death, binding and delivering into prisons both men and women” ([Acts 22:3-4](#)) and claiming the most accepted legal witness “As also the high priest doth bear me witness, and all the estate of the elders” ([Acts 22:5](#)) and claiming legal documentation to verify his claims “from whom also I received letters unto the brethren” ([Acts 22:5](#)).

With all of these credentials, they would have a hard time refusing to listen, once they heard Paul's credentials. God made them shut up and calm down long enough to decide Paul was their kind of religious hero and they became quiet and listened to him. That's when Paul's testimony changed from the direction they expected it to go and Paul essentially proved that the “Lord” demanded different actions than what their religion expected. In [Acts 22:6-7](#) Paul told of the kind of miracle and 'vision' that they were all familiar with. Therefore, they should have accepted Paul's word that he was obeying God. However, like all fanatics, they insisted that someone can only obey God if they do what the fanatic demands.

Returning to our account, Paul related a miracle and 'vision' in a way well understood by these fanatical religious Jews. [1Corinthians 1:22](#) tells us “For the Jews require a sign, and the Greeks seek after wisdom”. We don't seek the same type of proof as the Jews seek because we are “Greeks”. However, God did give these Jews the type of proof that they sought. Where Paul reacted properly to God's proof, these fanatical religious Jews rejected God's proof. Thereby, they proved to be like all that killed their own prophets and the Son of God. They deliberately rejected what they were proved to be a Word from God in favor of their religious beliefs.

Unfortunately, there are many religious people who do the same today. More than once I have shown people many verses which prove their religious doctrine to be wrong and show them the correct doctrine and show them the advantages of the correct doctrine. While they can not dispute all of the proof that I show them, many have told me that what I showed was the “meat” and most people could only handle “milk” so God wanted them to continue teaching error that was accepted by “milk” loving immature “Christians” ([1Corinthians 3:1-9](#)). That's what these people did here and they brought great judgment from the “Lord” upon themselves, their children and all that were in their 'ministry'.

[22:1-21](#): tells us that Paul tells the crowd his “defense”. This includes his testimony of salvation and his command to take the Gospel to the Gentiles.

[22:22-29](#): tells us that the Jews, again, demanded Paul's death. The “chief captain” was going to “scourge” Paul until he let him know that he was a Roman citizen. After discussing Paul's citizenship, the “chief captain” took Paul into the castle.

[22:30](#): tells us that the “chief captain” commanded the “chief priests and all their council to appear” and meet with Paul so that the “chief captain” could determine what the tumult was about.

[C22-S1](#): This sentence is wrongly divided in the middle with the first part of it presented as the last verse in the prior chapter. Please see the note for the last sentence, in the prior chapter, about this verse. [C22-S2](#): Paul speaks to the Jews. [C22-S3](#): Paul “persecuted” the “way”.

1. The word “And” means: 'This sentence is added to the prior sentence. This sentence tells us how Paul acted based upon the beliefs which he reported having in the prior sentence'.
2. The phrase “I persecuted this way unto the death” means: 'Paul was as extreme as it is possible to be'.
3. The phrase “binding and delivering into prisons” means: 'Paul sometimes arrested people instead of killing them. This would have been when there was some question if the person actually followed “the way”'.
4. The phrase “both men and women” means: 'Paul treated everyone the same'.

[C22-S4](#): The witnesses to Paul's past. [C22-S5](#): Paul experience something that could only come from God. [C22-S6](#): What happened next [C22-S7](#): Paul answers the question from our “Lord Jesus Christ” with an expression of confusion. [C22-S8](#): Our “Lord Jesus Christ” answers clearly. [C22-S9](#): The witness of others traveling with Paul. [C22-S10](#): Paul asks for a command. [C22-S11](#): The command to Paul from the “Lord”. [C22-S12](#): Paul was blind until “Jesus” restored his sight. [C22-S13](#): The testimony of the man used by God to restore sight to Paul.

1. The word “And” means: 'This sentence is added to the prior sentence. This sentence tells us about Ananias'. God only uses saved, serving and spiritually clean people to do His work.
2. The phrase “one Ananias” means: 'Who he was'.
3. The phrase “a devout man according to the law” means: 'His testimony before God'.
4. The phrase “having a good report of all the Jews which dwelt there” means: 'His testimony before men'.
5. The phrase “Came unto me, and stood, and said unto me” means: 'He did as commanded by our “Lord Jesus Christ”’.
6. The phrase “Brother Saul, receive thy sight” means: 'Our “Lord Jesus Christ” used him to do this miracle'.

[C22-S14](#): Paul's sight was restored. [C22-S15](#): Ananias said why Paul had his sight restored.

1. The word “And” means: 'This sentence is added to the prior sentence. This sentence tells us the prophecy about the ministry of Paul. In the prior sentence, we read how Paul had his physical sight restored. In this sentence, we read how Paul had his spiritual sight activated so that God could use him to reveal many spiritual truths which God hid until He used Paul to reveal them'.
2. The phrase “he said” means: 'This is the prophecy from Ananias, who was a proven prophet of that day' Please see the [Significant Events in the New Testament](#) for links to other prophecies reported in the New Testament and outside of the Gospels.
3. The phrase “The God of our fathers hath chosen thee” means: 'God the Father chose Paul personally. Paul was not just one possible person for this job. (Please also see [Jeremiah 1:5](#) for another place where we are told that God did this)'.
4. The phrase “that thou shouldest know his will” means: 'take the Gospel to the Gentiles'. The Jews, in general, believed that no Gentile could be saved and the Jerusalem Church religious leaders gave Peter a hard time for obeying our “Lord Jesus Christ” and preaching the Gospel to Cornelius.
5. The phrase “and see that Just One” means: 'Paul would see that our Lord Jesus Christ treats everyone the same and does not discriminate between Jews and Gentiles'. Please see the [Minor Titles of the Son of God](#), in the Significant Gospel Events Study, about the title of: “Just One”. Paul would see that our Lord Jesus Christ treats everyone the same and does not discriminate between Jews and Gentiles.
6. The phrase “and shouldest hear the voice of his mouth” means: 'Paul would receive personal commands from our Lord Jesus Christ'. Please see the section on [Miracles](#), in the [Significant Events in the New Testament](#) for links to where our “Lord Jesus Christ” gave personal messages to Paul and others.

[C22-S16](#): Why Paul would receive the blessings told in the prior sentence. [C22-S17](#): Ananias asks him what he is waiting for. He needs to get busy working for “the Lord”. [C22-S18](#): What Paul was commanded to do. [C22-S19](#): What happened when Paul returned to Jerusalem.

1. The phrase “And it came to pass, that, when I was come again to Jerusalem” means: 'This is what happened when Paul returned to Jerusalem and prayed in the Temple'.
2. The phrase “even while I prayed in the temple” means: 'This is when our “Lord Jesus Christ” spoke to Paul'.
3. The phrase “I was in a trance” means: 'This is how our “Lord Jesus Christ” spoke to Paul'.
4. The phrase “And saw him saying unto me” means: 'Paul saw our “Lord Jesus Christ” speaking to him'.
5. The phrase “Make haste, and get thee quickly out of Jerusalem” means: 'This was the command to Paul'.
6. The phrase “for they will not receive thy testimony concerning me” means: 'This is why he was given this command'.

[C22-S20](#): Paul confessed his prior sinful actions. [C22-S21](#): The answer from our “Lord Jesus Christ” [C22-S22](#): The unbelieving Jews reacted to the prior sentence. [C22-S23](#): The reaction to their violence. [C22-S24](#): Paul asks a question to avoid scourging. [C22-S25](#): The centurion that Paul had questioned warned the “chief

captain” That Paul was a Roman citizen. [C22-S26](#): The chief captain verified what he was told. [C22-S27](#) days: “He said, Yea”. [C22-S28](#): The chief captain said it was hard for him to pay for his own citizenship. [C22-S29](#): Paul did not have to pay for his citizenship. [C22-S30](#): The reaction of the Roman soldiers when they learned that Paul was a Roman citizen.

1. The word “then” means: 'After they found the truth of the prior sentence.'
2. The phrase “Then straightway they departed from him which should have examined him” means: 'The soldiers who were ordered to beat Paul left him “straightway”'.
3. The phrase “and the chief captain also was afraid” means: 'All of the soldiers, up to and including “the chief captain” were afraid because they had broken Roman law about treating Roman citizens'.
4. The phrase “after he knew that he was a Roman” means: 'This was when and why he was afraid'.
5. The phrase “and because he had bound him” means: 'Even this little thing was illegal'.

[C22-S31](#): the “chief captain” ordered the Jewish religious leaders to come and meet Paul in an environment where he could control any violence. However, they could not come to an agreement over the religious issues.

Chapter 23 Summary:

The chapter theme: Paul is judged by the Jewish Council for the last time.

In further chapters, the Jewish Council speaks to Festus, but they are no longer doing the judging.

In the prior chapter, the Jews from Asia stirred up the city with lies about Paul. As already explained, they were proxies for devils. However, Paul was God's proxies in the spiritual war between God and devils. God is letting the devils do their best to destroy Paul while God protects Paul until God is ready to take him to Heaven. God said that Paul would testify to kings, and he has yet to do that. Paul will do so because of this fight. In addition, Paul will write the 'prison epistles'. So, God is protecting Paul because he has things which He wants Paul to do before he dies. God is also protecting Paul to prove the everyone that He is more powerful than all of the devils combined.

That is what is going on spiritually throughout the rest of this Bible book. Physically, we have more details in this chapter and the following chapters.

In the last sentence of the prior chapter, we read that “the chief captain...commanded the chief priests and all their council to appear, and brought Paul down, and set him before them”. The first thing that happened is that “high priest Ananias commanded them that stood by him to smite him on the mouth”. He did this because Paul spoke one sentence of truth. With that, it was made clear that the Jewish religious leaders would not listen to the truth. So, we read next, “But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question”. The Jewish religious leaders broke into a violent disagreement and the “chief captain” ordered his men to remove Paul and dismissed the Jewish religious leaders. Later, in [Acts 24:7-8](#), when the Jewish religious leaders were testifying to Festus, they claimed “the chief captain Lysias came upon us, and with great violence took him away out of our hands”. Like all political liars, he refused to acknowledge that they had turned violent first and it was only possible for “the chief captain” to protect Paul, who was under his protection, with “great violence”. They caused that reaction and then blamed the authority for the reaction which they caused.

After that, Felix dismissed the Jewish religious leaders and kept Paul a prisoner for two years because he “hoped also that money should have been given him of Paul, that he might loose him”.

The account continues in the next chapter.

[Acts 23:1-9](#): Paul addressed the Jewish Council. When he was physically assaulted, and perceived that “one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question”. This resulted in them fighting against each other and they ignored Paul.

[Acts 23:10](#) says: “And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle”. That ended their chance to resolve it locally.

[Acts 23:11](#) says: “And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome”. This, Paul was assured that he would live long enough to get to Rome if not longer. God gives special assurances to saved people who dedicate their lives to Him. However, saved people who refuse to serve God lose even their assurance of salvation.

[Acts 23:12-35](#): tells us about a band of Jews who took a vow to neither eat nor drink until they had killed Paul. The Jewish Council agreed to call for Paul to come to them so that these Jews could kill him. However, Paul's nephew heard of it and warned the chief captain. As a result, he sent Paul to the governor, named Festus, with a large band of soldiers to protect Paul. As a result, Festus commanded Paul to be kept and wait for the Jewish Council to show up and make their accusations.

[C23-S1](#): Paul started out trying to win the Jewish religious Council over to the truth. [C23-S2](#): The “high priest” commanded Paul to be assaulted. [C23-S3](#): Paul's response to being struck. [C23-S4](#): The supporters of the high priest rebuked Paul for his honest response. [C23-S5](#): The response from Paul. [C23-S6](#): Paul identified himself with Pharisees and their doctrine. [C23-S7](#): Paul exploited their political divisions. [C23-S8](#): Why the Council was divided, [C23-S9](#): The objection from the Pharisees. [C23-S10](#): Paul was removed from the fight by the Jews.

1. The word “And” means: 'This sentence is added to the prior sentence. This sentence tells us that the Jews became violent in their disagreement with each other. In [Acts 23:6](#), we read how Paul “perceived that the one part were Sadducees, and the other Pharisees”. And, “the Lord” showed Paul how to exploit that disagreement so that they ended up fighting against each other instead of being united in seeking Paul's death'.
2. The phrase “when there arose a great dissension” means: 'This is when and why the captain acted'.
3. The phrase “the chief captain” means: 'This is who commanded his soldiers to act'.
4. The phrase “fearing lest Paul should have been pulled in pieces of them” means: 'This is the result that he feared if he did not act'.
5. The phrase “commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle” means: 'This is the action which he commanded his soldiers to take'.

[C23-S11](#): “The Lord” reassured Paul. [C23-S12](#): The conspiracy to kill Paul. [C23-S13](#): The number of men who made this conspiracy. [C23-S14](#): They told their plan to “the chief priests and elders”. [C23-S15](#): The part the Jewish Council were supposed to play in the conspiracy. [C23-S16](#): God let Paul's nephew hear and had him warn Paul. Remember that this is really a spiritual war between God and devils with both sides using men as their proxies. Men think they have everything planned out without realizing they are being used by devils to fight against God. [C23-S17](#): Paul sent the message to the chief captain. [C23-S18](#): The centurion did as asked. [C23-S19](#): The chief captain was careful about handling the boy. [C23-S20](#): The boy told their plan. [C23-S21](#): The warning. [C23-S22](#): The young man was sent away with a warning to say nothing. [C23-S23](#): The chief captain made plans to deliver Paul safely to the governor. [C23-S24](#): The chief captain wrote a letter to the governor explaining why he sent Paul. [C23-S25](#): He immediately writes the problem. [C23-S26](#): The chief captain investigated and found no violation of Roman law. [C23-S27](#): What the chief captain did when he heard that a group planned a violation of the law which amounted to rebellion. [C23-S28](#): The chief captain only closed his letter with: “Farewell”. However, if the reader has been paying attention to what was really going on, the reader should recognize that the chief captain was glad to turn the problem over to the governor. [C23-S29](#): The soldiers took Paul to a separate, but near by, place and had him continue with just the horsemen. [C23-S30](#): What all of the soldiers did. [C23-S31](#): The first thing that Felix did was verify that Paul belonged to his area. [C23-S32](#): Felix agreed to hear the case when the Jewish religious Council showed up. [C23-S33](#): Paul was “kept in Herod's judgment hall”. That is, he was treated as a prisoner.

Chapter 24 Summary:

The chapter theme: Paul's judgment by Felix.

In [Acts 9:15](#), “the Lord said”: “Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:” while talking about Paul. Felix was not a “king”, but, given his authority as a Roman governor, he had the same level of authority.

[Acts C24:1](#) tells us that “Ananias the high priest descended with the elders, and with a certain orator” went to Felix. They hired the equivalent of a lawyer today to do their speaking. Basically, they understood that if they failed this time, they would not get another chance to kill Paul.

[Acts C24:2-9](#) tells us the accusation by the Jews. Notice that they claimed that “the chief captain Lysias came upon us, and with great violence took him away out of our hands”. However, they did not admit that the “great violence” was required because of the way that the Jews were acting.

[Acts C24:10-21](#) tells us Paul's defense. In it, he accuses “certain Jews from Asia” of assaulting him while he was quietly praying in the Temple. And, he says: “Who ought to have been here before thee, and object, if they had ought against me”. Paul then adds: “Or else let these same here say, if they have found any evil doing in me, while I stood before the council, Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day”. Felix understood the Jewish religious doctrines enough to understand that the “resurrection” was an ongoing dispute and not something which deserved death nor imprisonment.

[Acts C24:22](#) tells us that Felix could have decided the matter then but claimed that he delayed judgment until the chief captain came and testified. The second last sentence, of our chapter, tells us that he really delayed in hope that Paul would give him money to be let go.

[Acts C24:23](#) tells us that Felix ordered a centurion to stay with Paul but to let him have freedom otherwise.

[Acts C24:24-26](#) tells us that Paul was able to give the Gospel, several times, to Felix and his sister.

[Acts C24:27](#) tells us that “Porcius Festus (replaced) Felix” and Paul was kept bound in order to please the Jews.

[C24-S1](#): The Jewish religious leaders show up to make their accusations.

1. The phrase “And after five days Ananias the high priest descended with the elders” means: 'The Jewish religious leaders came rather quickly'.
2. The phrase “and with a certain orator named Tertullus” means: 'They also hired a spokesman'.
3. The phrase “who informed the governor against Paul” means: 'He made the accusations for the Jewish religious leaders'.

[C24-S2](#): Tertullus starts his speech by claiming how wonderful Felix is. [C24-S3](#): He begs Felix to listen. [C24-S4](#): The next set of lies.

1. The word “For” means: 'Here's why they were asking Felix to listen to their complaints'. Notice that they offer no evidence to back their claims. In addition, his next sentence is also lies, which Felix would know top be lies. In addition, in [Acts 24:12-13](#), Paul points out that they provided no proof because they had no proof to back their claims. , in [Acts 24:20-21](#), Paul tells what their true (religious) complaint was.

2. The phrase “For we have found this man a pestilent fellow” means: 'This phrase is a lie. Paul did not bother them but the Jews of Asia followed him from city to city trying to disrupt his ministry and trying to murder him. They are accusing Paul of doing what the Jews of Asia were actually doing to Paul'.
3. The phrase “and a mover of sedition among all the Jews throughout the world” means: 'This phrase is a lie. Paul preached submission to government with faith that God would take care of problems'.
4. The phrase “and a ringleader of the sect of the Nazarenes” means: 'This phrase is a lie. Yes, Paul was an apostle but there were many more in the Jerusalem Church which they did not object to. Yes, Paul was a leader, but not a “ringleader”, which means a leader of men who violate the law'.
5. The phrase “Who also hath gone about to profane the temple” means: 'This phrase is a lie. Paul never did this but the Jews of Asia assumed that he did simply because they saw Paul on the street talking to an Egyptian'.
6. The phrase “whom we took” means: 'This phrase is actually true. They took him to murder him even though it was a violation of Roman law. They were the criminals, not Paul'.
7. The phrase “and would have judged according to our law” means: 'This phrase is a lie. They were trying to murder him without a trial and without allowing him to answer for himself, which even their law required'.

C24-S5: The next set of lies are half-truths.

1. The word “But” means: 'providing a contrast to what was said prior. The prior sentence claimed that they were quite reasonable. The note for that sentence showed it to be a pack of lies. Now, this sentence is a half-truth lie. Yes, it was true that “the chief captain Lysias came upon us, and with great violence”. What is not said and that he tries to hide, is that the “great violence” was required in order to control the Jews who were literally trying to beat Paul to death and, if it were possible, would have dismembered his limbs'.
2. The phrase “the chief captain Lysias came upon us” means: 'He ordered his soldiers to do that because the Jews refused to listen to orders to stop. The chief captain would not send his men among the citizens unless absolutely necessary because there would be too much of a chance for something small to escalate into a big problem'.
3. The phrase “and with great violence took him away out of our hands” means: 'What these foolish Jews failed to consider is that Felix understood how that commanders in the Roman Army were required to minimize violence when possible. They only used “great violence” when absolutely required. Therefore, he, unknowingly, confessed how the Jews acted to force the chief captain to respond this way'. . . .
4. The phrase “Commanding his accusers to come unto thee” means: 'Obviously, this problem and gone beyond a local problem and one of violence. It had become a political problem with the Jews using threats of riots to try and force the local commander to let them act illegally and kill Paul'.
5. The phrase “by examining of whom thyself mayest take knowledge of all these things” means: 'They expected Felix to only examine Paul. They failed to realize that they were being examined also for what political problems they would cause'.
6. The phrase “whereof we accuse him” means: 'They expected Felix to accept their accusations w2ithout any proof to back those accusations'.

C24-S6: All of the Jews who went to Felix agreed with their spokesman. C24-S7: Paul starts his answer.

1. The word “Then” means: 'After the Jews made their accusations against Paul'. Considering all of the lies told, I'm sure that it was only with the help of our “Lord Jesus Christ” that Paul gave a calm, and reasoned, answer as we read here.
2. The phrase “Paul, after that the governor had beckoned unto him to speak, answered” means: 'Paul calmly waited his turn to speak'.
3. The phrase “Forasmuch as I know that thou hast been of many years a judge unto this nation” means: 'Paul did not use the gross flattery of the opposition but recognized the true experience of Felix'.
4. The phrase “I do the more cheerfully answer for myself” means: 'Paul didn't bring in a fancy orator but spoke honestly for himself'.
5. The phrase “Because that thou mayest understand” means: 'Paul wanted Felix to understand the basis of the disagreement'.

6. The phrase “that there are yet but twelve days since I went up to Jerusalem for to worship” means: 'He went “to Jerusalem for to worship”'. There were thousands of Jews who did that, especially around the Jewish religious holy days. Thus, Paul was not doing anything unusual and was not causing any disturbance.

C24-S8: Paul was not causing problems and they can not prove their accusations.

1. The word “And” means: 'This sentence is added to the prior sentence. This sentence tells us more of Paul's defense. In this sentence, Paul is claiming that they have no proof of their accusations because all of the accusations are lies'.
2. The phrase “they neither found me in the temple disputing with any man” means: 'Paul was not “disputing” in the Temple. The religious leaders never came to him in the Temple, like they did with the apostles and others, when they “disputed” the doctrine being taught in the Temple because Paul was not doing that'.
3. The phrase “neither raising up the people” means: 'Paul was not acting like a “ringleader” nor like a “mover of sedition among all the Jews”'.
4. The phrase “neither in the synagogues” means: 'Paul did not go to other gathering places of Jews and do what he was accused of doing among Jews'.
5. The phrase “nor in the city” means: 'Paul did not go to the market nor any other public place to do what he was accused of doing'.
6. The phrase “Neither can they prove the things whereof they now accuse me” means: 'They have no evidence nor witnesses to back their lies'.

C24-S9: What Paul admits doing.

1. The word “But” means: 'providing a contrast to what was said prior. The prior sentences claimed that the Jews were lying about Paul and his activities. This sentence tells the truth about Paul and his activities'.
2. The phrase “this I confess unto thee” means: 'Paul now states what he is guilty of'.
3. The phrase “that after the way which they call heresy, so worship I the God of my fathers” means: 'He worships God in a way that they disapprove of. True “worship” is private and between man and God. However, religious people deny private “worship” and a personal relationship with God. They insisted that people can only deal with God in a way which they control. Again, we see that it is all about control'.
4. The phrase “believing all things which are written in the law and in the prophets” means: 'Here Paul states the basis of his personal beliefs and service to God and worship'.
5. The word “hope” means: 'causes us to act just like faith. However, where faith is based on a promise found in “the word of God”, hope is based upon the character of God'. Therefore, the phrase “And have hope toward God” means: 'Paul acted in his service to God based upon the character of God'.
6. The phrase “which they themselves also allow” means: 'They are complaining about Paul doing what they agree is OK to do'.
7. The phrase “that there shall be a resurrection of the dead” means: 'This is what split the Jewish religious Council. The high priest and the ones leading the Council disputed this belief, but allowed it for others in the Council. Therefore, they are hypocrites to condemn Paul for what they allow in other Council members'.
8. The phrase “both of the just and unjust” means: 'The saved and the lost will be resurrected in the end of time'.

C24-S10: Paul makes sure that he has “a conscience void of offence toward God, and toward men”. C24-S11: Why Paul came to Judaea.

1. The word “Now” means: 'After you understand what came before this sentence'. Before this, Paul said that he went into the Temple to worship God privately and did nothing to cause problems. The Jewish religious leaders told lies and blamed Paul for problems caused by others. And, that was evidenced by their repeatedly trying to kill him when they were supposed to be testifying as to what they had against him. He did nothing other than to try and worship God privately.

2. The phrase “after many years I came to bring alms to my nation” means: 'Paul returned to Judaea to bring financial help to people who were starving'.
3. The phrase “and offerings” means: 'Paul also returned to make an offering at the Temple'.

[C24-S12](#): Certain Jews from Asia caused the tumult. Paul was in the Temple, purified and praying quietly when they dragged him out of the Temple and started telling lies about him. [C24-S13](#): Since the Jews from Asia actually caused the tumult, they are who should be judged.

1. The phrase “Who ought to have been here before thee” means: 'They are who should be judged'.
2. The phrase “and object” means: 'They should be the people complaining against Paul and not the Jewish religious Council'.
3. The phrase “if they had ought against me” means: 'Paul says “if” because he knew that they had no legitimate objection to anything that Paul did. They simply allowed themselves to be used by devils in their spiritual fight against God and God's true minister'.

[C24-S14](#): Paul demands that the Council identify any evil that he did beyond believing scripture.

1. The phrase “Or else let these same here say” means: 'Paul is directly challenging the Jewish religious leaders'. Included with them was the high priest who was a Sadducee and denied existence of spirits, of God and of resurrection.
2. The phrase “if they have found any evil doing in me” means: 'They made lots of general claims and offered no evidence. This phrase is a demand that they specify any specific incident which they can prove. They, of course, said nothing in response to this demand'.
3. The phrase “while I stood before the council” means: 'They had a time when they examined Paul and should have received evidence of specific incidents if they existed'.
4. The phrase “Except it be for this one voice, that I cried standing among them” means: 'Paul admits that he said one thing that the Sadducees denied'.
5. The phrase “Touching the resurrection of the dead I am called in question by you this day” means: 'The Jewish religious leaders were split on this doctrine and allowed Jews to hold to it'. Please see the Section on [Prophecies](#), in the Significant Gospel Events Study, about [Resurrection from the Dead](#). While most of the references are in the New Testament, there are also several for the Old Testament. And, the Old Testament identifies three people who were raised from the dead. Therefore, these religious leaders, including the high priest, denied the truth of scripture.

[C24-S15](#): Felix put off making a decision. [C24-S16](#): Felix let Paul go almost free. [C24-S17](#): Felix listened to more preaching. [C24-S18](#): Paul reasoned with Felix but he refused to believe. [C24-S19](#): This is why Felix did not get truly saved. [C24-S20](#): Porcius Festus took over as governor but Paul remained bound.

Chapter 25 Summary:

The chapter theme: Paul stands at Caesar's judgment.

Our prior chapter ended with Porcius Festus taking over as governor and Felix leaving Paul bound. “Then the high priest and the chief of the Jews informed (Festus) against Paul, and besought him, And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him”. At first, Festus said that Paul would be kept at Caesarea. But, later, “willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?” “Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest”. Paul was getting tired of the local politics where he would never get an honest trial and never be set free.

After that, “king Agrippa and Bernice came unto Caesarea to salute Festus”. Paul testified before king Agrippa, in the next chapter, because Festus had nothing to write to Caesar as to why Paul was arrested but the Jewish religious leaders kept demanding his death.

[Acts 25:1-5](#): tells us that “after three days (Festus) ascended from Caesarea to Jerusalem”. The Jewish religious leaders, again, made accusations against Paul and asked for Festus to send Paul to Jerusalem where they could kill him. But, Festus demanded that they go to Caesarea and accuse Paul there.

[Acts 25:6-19](#): tells us that when Festus returned to Caesarea, the Jewish religious leaders, again, accused Paul and Paul, again, answered their accusations. Again, there was no evidence that Paul violated Roman law. “But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?” At this point, it was obvious that Paul would not get a fair trial nor be set free but would be used as a pawn in the local politics between the Jewish religious leaders and the governor. Therefore, Paul answered: “I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest”. Paul, basically, told the governor that he knew that he was being used as a pawn in local politics and, therefore, demanded to be sent to a higher court where the Jews did not have the political power to pervert justice.

[Acts 25:11-13](#): tells us that Festus agreed to Paul's legal right to be tried by Caesar.

[Acts 25:14-22](#): tells us that “after certain days king Agrippa and Bernice came unto Caesarea to salute Festus”. Eventually, Festus told king Agrippa about Paul and the accusations against him by the Jewish religious leaders. And, Festus told king Agrippa “Against whom when the accusers stood up, they brought none accusation of such things as I supposed: But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive”. And, since Festus did not know the religious matters, he asked Paul if he would go to Jerusalem to be tried by the Jewish religious leaders. Since Paul knew that he would not get a fair trial but would be murdered, he appealed to Caesar. “Then Agrippa said unto Festus, I would also hear the man myself”.

[Acts 25:23-27](#): tells us that they set up the court, again, “with great pomp”, and Festus, officially and in the court record, again told king Agrippa what the trial was about. Festus also said that he had nothing to write to Caesar because Paul had not violated Roman law and asked king Agrippa to determine what they should write to Caesar. That sets us up for the next chapter where we read about the trial before king Agrippa.

[C25-S1](#): What Festus did upon arrival.

1. The word “Now” means: 'After you understand what came before this sentence. Festus had just been made governor and would have to recover from his travel and meet people in his local government center. Yet, he quickly “ascended from Caesarea to Jerusalem”, which shows the political power enjoyed by the Jewish religious leaders'.

2. The phrase “when Festus was come into the province” means: 'This was when he arrived to take over the government'.
3. The phrase “after three days he ascended from Caesarea to Jerusalem” means: 'This shows the political priorities'.

[C25-S2](#): The Jewish religious leaders still try to get Paul so that they can murder him. [C25-S3](#): Festus told them no. [C25-S4](#): Festus told them to go to Caesarea if they wanted to charge Paul. [C25-S5](#): Festus deliberately delayed to make a political statement. [C25-S6](#): The Jews told more unsubstantiated lies. [C25-S7](#): Paul answered their complaints by, basically, calling them liars. [C25-S8](#): Festus asked Paul if he would go be murdered.

1. The word “but” means: 'provides a contrast between what came before the word and what comes after'. What came before was a trial where it was obvious that Paul was innocent and the Jews were liars. What comes after is an offer to go where the truth does not matter and Paul will be murdered for political expediency. Before was truth. After is corrupt political maneuvering.
2. The phrase “But Festus, willing to do the Jews a pleasure” means: 'This phrase tells us why Festus asked this question. After several trials, it was obvious that the Jews had no new evidence. It was also obvious that the Jews could not prove their complaints. Festus had already heard everything and, therefore, there was no judicial reason to repeat everything in Jerusalem. The only true reason was so that the Jews could murder Paul and Festus would have a political lever to use over the Jews. Therefore, the true question was: 'Are you willing to die so that a corrupt Roman politician can control corrupt Jewish politicians?'.
3. The phrase “answered Paul, and said” means: 'Festus asked Paul this question as an answer to Paul's proof that he did nothing wrong and was innocent of all charges'.
4. The phrase “Wilt thou go up to Jerusalem” means: 'Festus asked Paul if he would go be literally beat to death after he proved that he was innocent of all charges'.
5. The phrase “and there be judged of these things before me?” means: 'He said “before me” but everyone knew that Paul would never live long enough to get there and there was nothing new that could be in Jerusalem other than Paul's death'.

[C25-S9](#): Paul ended all of the local political maneuverings. [C25-S10](#): Paul accuses Festus of offering to do an illegal act. [C25-S11](#) says: “I appeal unto Caesar”. [C25-S12](#): Festus agreed to Paul's demand. [C25-S13](#): Festus officially gave the only answer that he could give. [C25-S14](#): King Agrippa came to visit Festus. [C25-S15](#): Festus asked the advise of king Agrippa. [C25-S16](#): Festus claimed that the Jews wanted him to turn Paul over to be murdered without a trial. This may have been true but was not reported earlier in our account. [C25-S17](#): Festus reports having court the day after the arrival of the Jews. [C25-S18](#): Festus tells king Agrippa the basic dispute between Paul and the Jewish religious leaders. [C25-S19](#): Festus lies about why he wanted to send Paul to Jerusalem. [C25-S20](#): Festus commanded Paul to be protected from the Jews until he could be sent to Rome. [C25-S21](#): Agrippa asked to hear Paul. [C25-S22](#): Festus promises that king Agrippa will hear Paul on the morrow. [C25-S23](#): They had a great ceremony and invited all of the chief captains, and principal men of the city, along with king Agrippa and his sister, to hear Paul. [C25-S24](#): Festus blames “the multitudes of Jews” for Paul still being arrested. [C25-S25](#): Festus finally says what he wants from king Agrippa. [C25-S26](#): Festus wants help writing a letter. [C25-S27](#): Festus emphasizes that Paul was brought before king Agrippa personally. [C25-S28](#): Festus has to explain what crimes Paul did.

Chapter 26 Summary:

The chapter theme: Paul's Testimony to king Agrippa.

Festus had set up king Agrippa many important people, with “great pomp”, to hear Paul's defense against crimes that the Jewish religious leaders claimed he did. However, Paul was sensitive enough to the true spiritual purpose of the meeting to use his personal testimony to preach the Gospel. In the end, “Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad”. And, “Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian”. The very last sentence of our chapter concludes with: “Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar”. Even the lost political leaders understood that Paul had not violated any law of man. He was arrested because of a religious dispute between proxies of God and of Devils.

[Acts 26:1](#) says “Then Agrippa said unto Paul, Thou art permitted to speak for thyself”.

[Acts 26:1-7](#) says that Paul was glad to speak because he knew that king Agrippa understood the Jewish culture and religion. He then said that his “manner of life from my youth” was well known by the Jews and that he lived “after the most straitest sect of our religion I lived a Pharisee”. And now, he is “judged for the hope of the promise made of God unto our fathers”. That is: where the Jewish religious leaders strayed from what scripture says, Paul stayed with scriptural truth.

[Acts 26:8](#) says that the argument is over God raising the dead.

[Acts 26:9-11](#) says that Paul was an enforcer for the Jewish religion, arresting and killing Jews who disagreed with the Jewish religious leadership.

[Acts 26:12-14](#) tells of Paul being saved. All with him were literally knocked from their horses and Paul “heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks”. It should be obvious to everyone that this was a miracle which required the power of God. Please see the Section on [Miracles](#), in [Significant New Testament Events](#) Document for links to other miracles fulfilled in the new Testament. Paul is reported to also give his testimony in [Acts 9:1-8](#) and [Acts 22:4-11](#).

[Acts 26:15](#) says that Paul responded with: “And I said, Who art thou, Lord?” He had enough sense to recognize a supernatural power when it literally knocked him from his horse.

[Acts 26:16-18](#) tells us the answer from “Jesus”.

[Acts 26:19-20](#) tells us that Paul obeyed the personal commands which he received from God.

[Acts 26:21](#) says “For these causes the Jews caught me in the temple, and went about to kill me”. Paul was persecuted for obeying God.

[Acts 26:22-23](#) says that Paul continues to be a witness and to teach that what the prophets said was true.

[Acts 26:24](#) says “And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad”.

[Acts 26:25-27](#) says that Paul answered Festus and then spoke to king Agrippa, saying that the king knew the truth of what he said.

[Acts 26:28](#) says “Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian”.

[Acts 26:29-32](#) tells us the conclusion of the meeting and that Paul had done nothing to be arrested. “Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar”.

Thus, Agrippa had his answer. He could write to Caesar that the prior governor left a man in bonds whom he had to deal with. Apparently, he was arrested because there was a religious dispute between Paul and the Jewish religious leaders that he did not completely understand because he did not know their religion. And, while he was trying to determine the truth, Paul appealed to Caesar. Therefore, he was required to send Paul to Caesar. And, with that, he admits no wrong while blaming everyone else and also explaining why Paul was sent to Rome.

[C26-S1](#): Paul is allowed to start the hearing. [C26-S2](#): Why Paul was happy to speak. [C26-S3](#): Paul starts with his background. [C26-S4](#): Paul believes scripture over popular religious error. [C26-S5](#): Paul says that the argument is over God raising the dead. [C26-S6](#): Why is resurrection incredible? [C26-S7](#): What Paul used to believe. [C26-S8](#): What Paul used to do because of his belief. [C26-S9](#): Details of what Paul did. [C26-S10](#): Paul report the miracle of our “Lord Jesus Christ” intervening in Paul's life. [C26-S11](#): What happened after they were all knocked off their horses. [C26-S12](#): This symbolic language tells Paul that he is wasting his time fighting against God. [C26-S13](#): Paul had enough sense to recognize a supernatural power when it literally knocked him from his horse. [C26-S14](#): “Jesus” identified Himself. A lot of people don't think about the fact that “Jesus” spoke to Paul in an audible voice. [C26-S15](#): The command to Paul from “Jesus”.

1. The word “but” means: 'provides a contrast between what came before the word and what comes after'. What came before was Paul “persecuting Jesus” as a life-style. What comes after is Paul “ministering” for “Jesus” as a life-style.
2. The phrase “rise, and stand upon thy feet” means: 'Stand up and receive your personal commission'.
3. The phrase “for I have appeared unto thee for this purpose” means: 'Our “Lord Jesus Christ” personally appeared to Paul to personally give him this commission'.
4. The phrase “to make thee a minister and a witness” means: 'To personally make him a “minister and a witness” for the “Lord Jesus Christ”'.
5. The phrase “both of these things which thou hast seen” means: 'of two things. First, of the things which Paul had already seen'.
6. The phrase “and of those things in the which I will appear unto thee” means: 'Secondly, of the things which our “Lord Jesus Christ” would personally teach him in the future'.
7. The phrase “Delivering thee from the people” means: 'and that He would miraculously deliver Paul from the Jews'.
8. The phrase “and from the Gentiles” means: 'and that He would miraculously deliver Paul from the Gentiles whom our “Lord Jesus Christ” would send Paul to but who would also reject the message from Paul'.
9. The phrase “unto whom now I send thee” means: 'Our “Lord Jesus Christ” was personally sending Paul to the Gentiles which some would accept his message and some would reject his message'.
10. The phrase “To open their eyes” means: 'His message was to open their spiritual eyes'.
11. The phrase “and to turn them from darkness to light” means: 'And to turn them from the darkness of the world and of devils to the light of God'.
12. The phrase “and from the power of Satan unto God” means: 'literally what it says'.
13. The phrase “that they may receive forgiveness of sins” means: 'So that they might receive true forgiveness if they truly turn from their sins to obeying God'.
14. The phrase “and inheritance” means: 'They would go to Heaven and receive everlasting rewards'.
15. The phrase “among them which are sanctified by faith that is in me” means: 'Among others who are set aside from a life of sin unto a life of serving God “by faith that is in our Lord Jesus Christ”'.
16. This is the true Gospel message.

[C26-S16](#): Paul obeyed the personal commands which he received from God.

1. The word “Whereupon” means: 'Paul acted upon his command'. The order of the places where Paul says that he preached matches the order of places found in the command of “Jesus” in [Acts 1:8](#).

2. The phrase “O king Agrippa” means: 'This is the main person whom Paul is speaking to but he also includes all of the rest of the audience'.
3. The phrase “I was not disobedient unto the heavenly vision” means: 'Paul, indirectly, tells everyone that they should obey any message from God'.
4. The phrase “But shewed first unto them of Damascus” means: 'That was where Paul was at when his sight was restored and he was baptized'.
5. The phrase “and at Jerusalem” means: 'That is the first place where “Jesus” said to preach the Gospel'.
6. The phrase “and throughout all the coasts of Judaea” means: 'That is the next place where “Jesus” said to preach the Gospel'.
7. The phrase “and then to the Gentiles” means: 'That is the last place where “Jesus” said to preach the Gospel'.
8. The phrase “that they should repent and turn to God” means: 'This is the basic message of the Gospel. It is not turn to religion but to God. That is what the religious Jews were upset about. Paul refused to tell people to obey religion when religion disagreed with God's word'.
9. The phrase “and do works meet for repentance” means: 'This is the main message of the Gospel. True “repentance” is turning from our personal sin to personal obedience to God'.

[C26-S17](#): Paul was persecuted for obeying God. [C26-S18](#): What Paul was doing at the time that he spoke.

1. Please see the Section called [Prophecies Fulfilled](#), in the Study called [Significant Gospel Events](#), for references to verses related to the suffering of “Jesus Christ”. Please also see the Section called [Appearances of Jesus Christ After the Resurrection](#), in the Study called [Gospel Time Sequences](#), and several Sections in the Study called [Significant Gospel Events](#), for the prophecies of “Christ” rising from the dead.
2. The phrase “Having therefore obtained help of God” means: 'Paul reports that God has been helping him and keeping the Jews from killing him'.
3. The phrase “I continue unto this day” means: 'Paul continues to obey his personal command from our “Lord Jesus Christ”'.
4. The phrase “witnessing both to small and great” means: 'Paul witnesses to anyone who will listen'.
5. The phrase “saying none other things than those which the prophets and Moses did say should come” means: 'Paul does not add to scripture. He only preaches the fulfillment of prophecy'.
6. The phrase “That Christ should suffer” means: 'These are the specific prophecies that Paul preaches and that the Jews objected to being preached'.
7. The phrase “and that he should be the first that should rise from the dead” means: 'These are the specific prophecies that Paul preaches and that the Jews really objected to being preached'.
8. The phrase “and should shew light unto the people” means: 'Paul preached that our “Lord Jesus Christ” would show us how to live and please God in order to receive true salvation and blessings from God'.
9. The phrase “and to the Gentiles” means: 'Paul preached to Gentiles as well as to Jews. The Jews objected to preaching to Gentiles because they insisted that only Jews could be saved'.

[C26-S19](#): Festus expresses his opinion of the Gospel. [C26-S20](#): Paul answers Festus. [C26-S21](#): Paul gives Festus a way to verify what he just said.

1. The phrase “For the king knoweth of these things” means: 'Festus can verify what Paul said by asking king Agrippa'.
2. The phrase “before whom also I speak freely” means: 'Paul presented the Gospel in a way that made sense to king Agrippa'. Paul had already presented the Gospel to Festus in a way that he could understand. The same Gospel is presented in different ways because different people have different ways of understanding. It is the same Gospel, just different ways of presenting it.
3. The phrase “for I am persuaded that none of these things are hidden from him” means: 'Paul was persuaded that king Agrippa understood scripture and the importance of relying on what scripture said'.
4. The phrase “for this thing was not done in a corner” means: 'Paul also knew that king Agrippa could verify the fulfillment of prophecy'.

[C26-S22](#): Paul makes his challenge personal. [C26-S23](#): Paul assures the king that he knows the truth. The king will have no excuse when he is judged by God. Since he has a lifestyle belief (“believest”) of the prophets, he should also believe the conclusion, from those prophecies, which Paul pointed out. [C26-S24](#): This is the response from king Agrippa. [C26-S25](#): Paul expresses his wish for the conclusion of his preaching. [C26-S26](#): The end of the hearing. [C26-S27](#): Festus had the answer that he wanted. Thus, Agrippa had his answer. He could write to Caesar that the prior governor left a man in bonds whom he had to deal with. Apparently, he was arrested because there was a religious dispute between Paul and the Jewish religious leaders that he did not completely understand because he did not know their religion. And, while he was trying to determine the truth, Paul appealed to Caesar. Therefore, he was required to send Paul to Caesar. And, with that, he admits no wrong while blaming everyone else and also explaining why Paul was sent to Rome.

Chapter 27 Summary:

The chapter theme: The attempt to go to Rome that ended at Melita.

Since Paul had “appealed to Caesar”, he had to be sent to Rome. The prior chapter told us what happened while the governor was waiting for a ship going that way so that he could send Paul. This chapter tells us what happened on the way and why they failed to reach Italy. The next chapter tells us what happened after they reached Italy.

In this chapter we see devils using things like storms to try and kill Paul, or at least prevent him from getting to Rome. But, our “Lord Jesus Christ” had prophesied that Paul would be a witness for Him in Rome and God protected Paul along the way. That included him prophesying what would happen to the ship on the journey. In addition it also included him shaking a poisonous snake off his hand into the fire and his being able to give the Gospel to more people. Thus, we see that Paul is continuing to be a witness for our “Lord Jesus Christ” and He, in return, protecting Paul from all that devils and men do until it is time for Paul to go to Heaven and receive his reward.

[Acts 27:1-3](#) tells us about the start of the trip and that the centurion, who was responsible for delivering Paul to Rome, “courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself”.

[Acts 27:3-6](#) tells us that they traveled to another port where they found a ship going to Italy. However, the evils were already using the weather, and the winds, to cause problems in travel.

[Acts 27:7-8](#) tells us the next part of their travel and that the winds were against them, making travel slow. By the time that they made it to their next port, it had become the time of year when it was dangerous to continue to sail the ocean.

[Acts 27:9-10](#) tells us Paul prophesied trouble traveling and advised they wait through the winter until it was safe to sail the ocean again. Paul warned that the cargo, the ship and the people would all be in danger.

[Acts 27:11-12](#) says: “Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul”. And, they decided to try and make it to “Phenice...which is an haven of Crete” and a better place to spend the winter.

[Acts 27:13-20](#) tells us that “And when the south wind blew softly, supposing that they had obtained their purpose”. However, they were caught in a big storm and “all hope that we should be saved was then taken away”.

[Acts 27:21-26](#) tells us that Paul told them: “Sirs, ye should have hearkened unto me” so that they would now listen. Then he told them that God had sent him a message that no lives would be lost but that the ship would be lost and that “we must be cast upon a certain island”.

[Acts 27:27-32](#) tells us that the sailors determined that they were near land. And, they were going to abandon the ship, and take a smaller boat until Paul warn the centurion and he had the small boats cut away.

[Acts 27:33-38](#) tells us that “And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing”. After that Paul said that all should eat because all lives would be saved.

[Acts 27:39-41](#) says: “And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship”. Then, “they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves”.

[Acts 27:42-44](#) tells us that “And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape”. However, the centurion prevented it because he wanted to save Paul. Therefore, some swam and some floated on boards and all “escaped all safe to land”.

[C27-S1](#): Paul and other prisoners were delivered to the certain who was responsible to deliver them to Italy. [C27-S2](#): The start of their sailing. [C27-S3](#): The first new port. [C27-S4](#): Paul was treated better than a normal prisoner. [C27-S5](#): The start of trouble with the weather. [C27-S6](#): The next cities passed. [C27-S7](#): They switched to a ship going to Italy. [C27-S8](#): More trouble traveling because of wind. [C27-S9](#): Paul tried to warn them of destruction if they continued.

1. The word “Now” means: 'After you understand what was in the prior sentences'. The prior sentences told us that they “had sailed slowly many days”. The prior part of the trip took many days longer than normal.
2. The phrase “when much time was spent, and when sailing was now dangerous” means: 'Many large bodies of water become dangerous at certain times of the year'. For example, Gordon Lightfoot sang a song about the Edmund Fitzgerald. It was a 300 foot ship that sailed lake Superior after the lake closed because of storms. It was literally broken in half.. The best they can figure out was that the nose of the ship hit the bottom of the lake and a wave that was at least 150 foot high hit it with enough force to break a metal cargo ship in half. So, when Luke reports that “sailing was now dangerous”, he is not exaggerating and places like the Mediterranean Sea are known to have dangerous storms at a certain time of year.
3. The phrase “because the fast was now already past” means: 'The Jews measured their year by God dictated holy days and “the fast” was the same dictated time every year'.
4. The phrase “Paul admonished them, And said unto them, Sirs” means: 'Paul gave them a prophecy but they doubted his word'.
5. The phrase “I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives” means: 'This was the prophecy'. Please see the links for Prophecies and Prophecies Fulfilled in the [New Testament Significant Events](#) Study about this and other prophecies reported in the new Testament outside of the Gospels.
6. The next sentence starts with “Nevertheless” and explains why they chose to not believe Paul's prophecy.

[C27-S10](#): Paul was not believed. [C27-S11](#): Why they did not want to stay where they were. [C27-S12](#): They were fooled into believing that it was safe to sail. [C27-S13](#): A storm so big that they gave it a name [C27-S14](#): They let the wind take the ship where it wanted. [C27-S15](#): The sailors did what they could to keep the boat together. [C27-S16](#): How they tried to lighten the ship. [C27-S17](#): They gave up hope of surviving. [C27-S18](#): Paul got everyone's attention. [C27-S19](#): Paul's message of hope. [C27-S20](#): The results of a Godly manifesting and praying.

1. The word “For” means: 'Here's why the prior sentence is true'.
2. The phrase “there stood by me this night the angel of God” means: 'Paul had to be consistent and diligent until he received his answer'.
3. The phrase “whose I am” means: 'Many of his audience worshipped devils who claimed to be “gods”. Paul had to make sure that his God was different and more powerful than all of those other so-called “gods”. People who do not truly belong to God (are truly saved) have no right to expect Him to answer their prayers. If God does do so, it is for the purpose of getting them to truly trust Him and get truly saved'.
4. The phrase “and whom I serve” means: 'People who are saved and not serving, or are barely serving, can not expect the same level of help as someone who devotes their entire life to serving God'.
5. The phrase “Saying, Fear not, Paul” means: 'What follows was the message from God delivered through His messenger'. Too many people, including saved people and preachers, look at the messenger instead of considering that the message comes from God and that they have to believe that the message is from God if they want to receive any promise which is in the message.

6. The phrase “thou must be brought before Caesar” means: 'God promised Paul that he personally (“thou”) would stand before Caesar to witness to him about our “Lord Jesus Christ”'.
7. The word “lo” means: "exclaim. Look; see; behold; observe. This word is used to excite particular attention in a hearer to some object of sight, or subject of discourse'. Therefore, the phrase “and, lo” means: 'Get excited about this additional promise from God'.
8. The phrase “God hath given thee all them that sail with thee” means: 'Everyone else on the ship would live in spite of all of the efforts by devils'. Think about being a lost person and experiencing what they had experienced for many days. Next, think about a man of God giving you a promise from God, Whom you do not personally know. Now, think about actually receiving the promise and surviving. Would not most people who went through such experiences accept a personal relationship from God? God used their experience to save the lost and to increase the faith of the saved.

[C27-S21](#): Paul's conclusion from the message that God gave to him. [C27-S22](#): What will happen before they are saved. [C27-S23](#): What happened after two weeks in the storm. [C27-S24](#): The sailors were afraid of crashing into rocks. [C27-S25](#): Paul warned about cowardly seamen trying to save themselves when it endangered others.

1. The word “And” means: 'This sentence is added to the prior sentence. The prior sentence told us about the sailors' fear. Paul prophesied that all would live but the ship would be destroyed. However, the sailors were all lost and did not trust God nor did they trust Paul as God's prophet. Therefore, they thought that the best way to save themselves was to abandon the ship and let everyone would die'.
2. The phrase “as the shipmen were about to flee out of the ship” means: 'This tells us their intent'.
3. The phrase “when they had let down the boat into the sea” means: 'This tells us how they intended to save themselves'.
4. The phrase “under colour as though they would have cast anchors out of the foreship” means: 'This is the lie that they told others'. It would be stupid to attach anchors to the stern of the ship and to the “foreship”. That would have the same effect as having no anchors. The ship would spin in circles and break up.
5. The phrase “Paul said to the centurion and to the soldiers” means: 'This is who Paul warned about the intent of the sailors'.
6. The phrase “Except these abide in the ship, ye cannot be saved” means: 'This would be the result to others if the sailors escaped and abandoned everyone else'. Later, in our account, we are told that “they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship”. The sailors knew how to do that but no one else on the ship could have done it.
7. Please also see the links for [Prophecies](#) in the [New Testament Significant Events](#) Study for the prophecy in this sentence and other prophecies in the New Testament but outside of the Gospel accounts.

[C27-S26](#): The soldiers ended the sailors' cowardly plan [C27-S27](#): Paul encouraged everyone to eat. [C27-S28](#): Paul's concluding recommendation. [C27-S29](#): Paul backed his prophecy with action. [C27-S30](#): The others celebrated with eating. [C27-S31](#): The number of people promised physical salvation. [C27-S32](#): After eating, they lightened the ship of everything they could, including food. [C27-S33](#): In daylight, they found a place to try and land. [C27-S34](#): They did everything humanly possible to land the ship. [C27-S35](#): How the attempted landing went. [C27-S36](#): The soldiers were only concerned about their own safety. [C27-S37](#): The centurion kept Paul, and the other prisoners, alive.

1. The word “But” means: 'provides a contrast between what was said before the word and what is said after the word. In this case, the prior sentence said that the soldiers wanted to kill the prisoners while what follows the word “but” tells us that the centurion forbid the killing'.
2. The phrase “the centurion, willing to save Paul” means: 'This is why he forbid the killing'.
3. The phrase “kept them from their purpose” means: 'This is what he did'.
4. The phrase “and commanded that they which could swim should cast themselves first into the sea, and get to land” means: 'This is what he commanded those who could swim'.
5. The phrase “And the rest, some on boards, and some on broken pieces of the ship” means: 'This is what he commanded those who could not swim'.

[C27-S38](#): The end result.

Chapter 28 Summary:

The chapter theme: The End of the Testimony of Paul.

Our chapter starts with the treatment of the people on the island where they had crashed the ship. The devils tried to kill Paul, one more time, with a venomous snake. But, Paul shook it off into the heat. And, after three months, they took a ship to Italy and finally to Rome. Our chapter does not tell us about Paul seeing Caesar, but history says that he was acquitted of charges. After that, he met with the local Jews and “some believed the things which were spoken, and some believed not”. After that, Paul told the Jews: “Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it”. With that said, Paul ministered as a free man. Luke does not tell us why Paul was killed and history is not clear. The only thing is that he was beheaded and most likely when the Roman government turned against true Christians.

[Acts 28:1-6](#) tells us about the locals helping the people from the crashed ship. When Paul added some sticks to the fire they had created, a venomous snake bit him. But, he just shook it off into the fire and was not hurt.

[Acts 28:7-10](#) tells us about God using Paul to heal people on the island. It is important to remember that it is actually God, working through His man, Who does the actual healing. Please see the section on [Miracles](#), in the [Significant Events in the New Testament](#) for links to where our “Lord Jesus Christ” Used Paul to do miracles.

[Acts 28:11-16](#) tells us about the events as they traveled from the island to Rome where the centurion turned in the prisoners “but Paul was suffered to dwell by himself with a soldier that kept him”.

[Acts 28:17-24](#) tells us about Paul presenting the accusations against him by the Jews of the Jerusalem Church and he also presented the Gospel to them. And, “some believed the things which were spoken, and some believed not”.

[Acts 28:25-29](#) tells us the Jews could not agree about the Gospel. Paul finalized with: “Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it”.

[Acts 28:29-31](#) is the last sentence in this Bible book. It tells us “And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him”. All throughout this book, we have seen the spiritual fight between God and devils being in the background and controlling events which were reported. Our last sentence tells us that God proved that He had more power than the devils and that He let Paul minister without interference for the last few years of his life.

[C28-S1](#): They all made it to shore safe. [C28-S2](#): They were helped by the locals. [C28-S3](#): The devils used a snake to try and kill Paul. [C28-S4](#): The locals judged Paul as a criminal who would die from snake poison [C28-S5](#): Paul had enough faith in God to feel and show no worry. [C28-S6](#): The locals changed their mind about Paul. [C28-S7](#): They stayed with “the chief man of the island”. [C28-S8](#): Paul was used to heal the father of their host. [C28-S9](#): God provided further healing through Paul [C28-S10](#): When they finally left the island. [C28-S11](#): They stayed a little while once arriving at a city. [C28-S12](#): The last of their trip to Rome. [C28-S13](#): They were met by brethren that they knew who lived in Rome. Remember that Paul had written the epistle to the [Romans](#) prior to this. [C28-S14](#): How the prisoners were treated after they arrived at Rome. [C28-S15](#): Paul called the leaders of the Jews to see what they had been told about him and what their attitudes were about him and the Gospel. [C28-S16](#): The Roman government found Paul innocent of any crime. [C28-S17](#): The Jewish religious leaders demanded that Paul die even though he had not done a crime. [C28-S18](#): Paul explains why he called them. [C28-S19](#): The local Jewish religious leaders said that those in Jerusalem hadn't bothered to contact them. [C28-S20](#): They asked Paul about the Gospel. [C28-S21](#): What Paul preached to the Jews.

1. The word “And” means: 'This sentence is added to the prior sentence. The prior sentence told us that the Jews asked Paul about “this sect”. And, they arranged a time when many more Jews could hear Paul and not just the Jewish religious leaders. Now, imagine someone, today, preaching “from morning till evening”. In addition, please realize that Paul used the scripture which they knew (“both out of the law of Moses, and out of the prophet”) so he was not telling them to believe him but to believe God'.
2. The phrase “when they had appointed him a day” means: 'They scheduled a time so that other Jews could also come and hear Paul'.
3. The phrase “there came many to him into his lodging” means: 'Lots of Jews came to the preaching'.
4. The phrase “to whom he expounded and testified the kingdom of God” means: 'Paul explained the true meaning of “the kingdom of God”, and then “testified” how it had changed his own personal life'.
5. The phrase “persuading them concerning Jesus” means: 'Paul “persuaded them” that this type of changed life was only possible with an ongoing personal relationship through “Jesus”'.
6. The phrase “both out of the law of Moses” means: 'Paul explained how the sacrifices and other parts of the Mosaic law symbolically represented what “Jesus” would do spiritually'.
7. The phrase “and out of the prophets” means: 'Paul explained how the prophecies were fulfilled by “Jesus”'. Please see the [Prophecy Fulfilled](#) Section in the [Significant Gospel Events](#) Study for links to the Old Testament references which Paul might have used.
8. The phrase “from morning till evening” means: 'Imagine someone, today, preaching this long'.

[C28-S22](#): Paul received the normal response to true preaching. [C28-S23](#): Paul prophesied God's judgment upon the Jews.

1. The word “And” means: 'This sentence is added to the prior sentence. The prior sentence told us “some believed the things which were spoken, and some believed not”. This was the response to true Holy Ghost preaching. And even after that, our current sentence says: “they agreed not among themselves”. There was no reasoning with religious people who closed their minds to all evidence. That's why Paul gives us the conclusion in the next sentence'.
2. The phrase “when they agreed not among themselves” means: 'They argued over doctrine even though they all claimed to understand what the Bible said and all read the same thing'.
3. The phrase “they departed, after that Paul had spoken one word” means: 'Paul prophesied the future based upon their reaction and the reaction he received all during his long ministry'. Please see the [Significant Events in the New Testament](#) for links to other prophecies reported in the New Testament and outside of the Gospels.
4. The phrase “Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying” means: 'This is what God's Holy Ghost said using the prophet'. Paul is referencing [Isaiah 6:9-10](#).
5. The phrase “Go unto this people, and say” means: 'God told him what to say. It was God's message not the message of the prophet'.
6. The phrase “Hearing ye shall hear, and shall not understand” means: 'They would hear with their natural ears but not understand because it required spiritual understanding from God's Holy Ghost and they refused to listen'.
7. The phrase “and seeing ye shall see, and not perceive” means: 'They could see things like Paul's changed life but could not “perceive” the true meaning without the spiritual help from God's Holy Ghost'.
8. The phrase “For the heart of this people is waxed gross” means: 'Their heart was fat and lazy and they just accepted whatever their religious leaders said without praying about it and without verifying what they were told and without thinking about if what they were told matched the character of the God of the Bible'.
9. The phrase “and their ears are dull of hearing” means: 'They treated true scripture as background noise'.
10. The phrase “and their eyes have they closed” means: 'They refused to truly look at the evidence which God showed them'.
11. The phrase “lest they should see with their eyes” means: 'If they truly looked, they would see that their religious doctrine did not match the evidence from God'.
12. The phrase “and hear with their ears” means: 'If they truly considered the doctrine they were taught then they would know that it did not match the character of God'.
13. The phrase “and understand with their heart” means: 'If they truly used their heart to care for others like God cares then they would understand truth'.
14. The phrase “and should be converted” means: 'As a result, God would give them a character like His'.

15. The phrase “and I should heal them” means: 'This is speaking about spiritual healing'. In [Luke 17:11-19](#), we read about “Jesus” cleansing ten lepers. But, only one turned back and thanked God and “Jesus” told him: “Arise, go thy way: thy faith hath made thee whole”. He was the only one saved and spiritually healed. The others assumed that God only gave them their due, as Jews, and never said thanks. That was the attitude which prevented the Jews from being saved and prevents religious people, of today, from being truly saved.

[C28-S24](#): The result of their ongoing rejection of spiritual truth. [C28-S25](#): They argued among themselves using their own natural reasoning. [C28-S26](#): The end of the report on Paul.

God in Acts

angel of God	10:3 ; 27:23
approved of God	2:22
be of God	5:39
church of God	20:28
chosen of God	10:41 ; 22:14
commanded of God	10:33
counsel of God	20:27
God of our fathers	3:13 ; 5:30 ; 7:32 ; 22:14
foreknowledge of God	2:22
gift of God	8:20 ; 11:17 ;
glory of God	7:55-56
God of glory	7:2-3
grace of God	11:23 ; 13:43 ; 14:26 ; 15:40 ; 20:24 ;
great power of God	8:10
Help of God	26:22
God of Israel	13:17 ;
kingdom of God	1:3 ; 8:12 ; 14:22 ; 19:8 ; 20:25 ; 28:23 ; 28:31
made of God	26:6
offspring of God	17:29
ordained of God	10:42
right hand of God	2:33 ; 7:55-56
salvation of God	28:28
sight of God	4:19 ; 8:21 ; 10:31
Son of God	8:37 ; 9:20
way of God	18:26 ;
will of God	13:36
works of God	2:11
Word of God	4:31 ; 6:2 ; 6:7 ; 8:14 ; 10:36 ; 11:1 ; 12:24 ; 13:5 ; 13:7 ; 13:44 ; 13:46 ; 17:13 ; 18:11 ; 19:20
God had / hath	
God hath cleansed	10:15 ; 11:9 ;
God exalted Jesus	5:31
God hath given Holy Ghost	5:32
God hath made	2:36
raised up Jesus	2:24 ; 2:30 ; 2:32 ; 3:14-15 ; 3:22 ; 3:26 ; 4:8-10 ; 5:30 ; 7:37 ; 10:40 ; 13:23 ; 13:30 ; 13:33 ; 13:37 ;
raised up David	13:22

God had shewed	3:18 ; 10:28
God hath spoken	3:21 ; 7:6 ; 7:7
God knows everything	15:18 ;
God made Everything	17:24
Man-God	
by man (miracles, signs, etc)	2:22-24 ; 7:24-25 ; 19:11
shall call	2:39
saith God	2:17
praising God	2:47 ; 3:8 ; 3:9 ; 4:21 ; 4:24-35 ;
God of our fathers	3:13 ; 7:31-32
God hath sworn to man	2:30 ; 7:17-18
harken unto God or man	4:19 ;
lied unto God	5:4
ought to obey God	5:29
fight against God	5:39 ; 23:9 ;
blaspheme against God	6:11 ;
God was with Joseph	7:9-19
God sent Moses	7:35
make false gods	7:38-40
strange gods	17:18
TO THE UNKNOWN GOD	17:23
goddess Diana	19:27 ; 19:35 ; 19:37
idols are not gods	19:26
God gave up men to idol worship	7:42 ; 7:43
God drove out Gentiles	7:45
David found favor of God	7:46
man call upon God	7:59
God work with man	7:25 ; 21:19 ;
pray to God	8:22 ; 10:2 ; 10:4 ; 12:5 ;
fear God	10:2 ; 10:22 ; 13:16 ; 13:26 ;
warned from God	10:22 ;
present before God	10:33
man perceives from God	10:34
anointed by God	10:38 ;
God with man	10:38 ;
men magnified God	10:46
man can not withstand God	11:17 ;

men glorified God	11:18 ;
men did not give God glory	11:23 ;
men said voice of man was voice of a god	12:22 ;
men said that gods were in likeness of men	14:11 ;
men thought Paul was a god	28:6 ;
God gave men's desire	13:21 ; 27:24 ;
turn from these vanities unto the living God	14:15 ;
men testify of God working with them	14:27 ; 15:4 ; 15:12 ; 15:14 ;
God chose among men	15:7 ;
God knoweth the hearts of men	15:8 ;
men tempt God	15:10 ;
men turned to God	15:19 ; 16:34 ;
men worshipped God	16:14 ; 16:25 ; 18:7 18:13 ; 23:14 ;
men serve God	16:17 ; 26:7 ; 26:18 ; 26:20 ;
man is offspring of God	17:29
how to not think about God	17:29
ignorant of God	17:30
if God will	18:2
repentance towards God	20:21 ;
commend men to God	20:32 ;
zealous towards God	22:3 ;
good conscience towards God	23:1 ; 23:16 ;
men curse men before God	23:3 ;
God's high priest?	23:4 ;
hope towards God	23:15 ; 26:6 ; 26:29 ;
God resurrect the dead	26:8 ;
believe God	27:24 ; 27:25 ;

Miracles.

1. Please also see the [Prophecy Fulfilled](#) Section, which includes some miracles.
2. A miracle is when something happens, in this physical reality, which is outside of the laws of nature. Angels and devils are spiritual beings which do not have a natural physical body. That is one reason why devils can possess people. However, the main point is that, since they do not have a natural physical body, their appearance in this physical reality is outside of the laws of nature. We find reports of angels appearing, in this physical reality, (and in the New Testament outside of the Gospels) in: [Acts 2:10-11](#); [Acts 5:19](#); [Acts 6:15](#); [Acts 7:30](#); [Acts 7:35](#); [Acts 7:38](#); [Acts 7:53](#); [Acts 8:26](#); [Acts 10:3](#); [Acts 10:7](#); [Acts 10:22](#); [Acts 11:13](#); [Acts 12:7](#); [Acts 12:8](#); [Acts 12:9](#); [Acts 12:10](#); [Acts 12:11](#); [Acts 12:15](#); [Acts 12:23](#); [Acts 22:6](#); [Acts 22:9](#); [Acts 23:8](#); [Acts 23:12-13](#); [Acts 23:9](#); [Acts 27:23](#)
3. A "vision" is a direct communication from God or a communication directly from God but given through an "angel". Both are outside of the laws of the physical reality. Please see the note for [Luke 1:22](#) for links to every place in the New Testament where a "vision" is reported.
4. Please note that the miracles, which are recorded within the gospels, are listed in the [Table Of Miracles in the Gospels](#) document. That document also has the links to those events within the appropriate book studies and the notes within the Book Studies provide the details and related links for each miracle.
5. "Tongues" were used in the early church to verify true salvation. This was before the New Testament was written. "Tongues" were human languages and the claims about '*angel tongues*' are lies from devils. "Tongues" are no longer used by God for that purpose since He used men to write His word. We read about "Tongues" in: [Acts 2:4-11](#); [Acts 10:45-47](#); [Acts 19:4-6](#).
6. Ascension: [Acts 1:1-11](#).
7. Giving of Holy Ghost: [Acts 2:1-4](#).
8. The actions on Pentecost ([Acts 2:2-43](#)) could have been produced only by the supernatural power of God. Please see the Detailed Notes for more of an explanation.
 - a. [Acts 2:2](#) tells us that "suddenly there came a sound from heaven as of a rushing mighty wind". Not that there was a wind but only the "sound". And, "it filled all the house where they (the church) were sitting" so that "devout men, out of every nation under heaven" came to see what was happening and stayed for the preaching. God caused a giant preaching service with no advance notice
 - b. [Acts 2:4](#) tells us that "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance". This was definitely a supernatural act by God. we see tongues used as a sign of salvation in: [Acts 2:4-11](#); [10:45-47](#); [19:4-6](#); [1Corinthians 12:7-11](#); [14:1-40](#); [Revelation 10:11](#).
 - c. [Acts 2:6](#) tells us that "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language". Even when we have a true spiritual gift of "tongues", different people in the same audience don't hear "in his own language".
 - d. [Acts 2:5](#) tells us that "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven". This is a very rare occurrence. Yes, cities can have many immigrants, but rarely are there "devout men, out of every nation under heaven". This is one of the times when the Bible reports God sending His Gospel to all nations on the Earth.
 - e. [Acts 2:16-21](#) tells us that prophecies which were partially fulfilled then and part will be fulfilled in the future and part will be for both times. Specifically, the prophecy tells about "signs" which are the result of miracles by God. Please see the note in the Book Study for more explanation of this truth.
9. Promise of "wonders in Heaven above, and signs in the earth beneath": [Acts 2:19](#); [Joel 2:30-31](#).
10. [Acts 3:1-10](#) tells us about the lame man being healed by Peter and John. Since he was "lame from his mother's womb", and he was "carried daily (and laid) at the gate of the

temple”, everybody who regularly went to the temple knew about his condition. Thus, this miracle caused the people to gather to hear the Gospel.

11. [Acts 4:8-10](#) tells us the Peter told the Jewish rulers that the miracle, reported in the prior chapter, was done “by the name of Jesus Christ of Nazareth”. He is the One who enables true Godly miracles during the 'Church Age'.
12. House shaken in response to prayer: [Acts 4:31](#).
13. In [Acts 4:16](#), the ruling council of the Jews acknowledged that “indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.”.
14. [Acts 4:22](#) tells us that the man was above forty years old, on whom this miracle of healing was shewed.
15. [Acts 5:1-10](#) tell us about God's “Holy Spirit” causing Ananias, and Sapphira his wife, to each drop dead because they “lied to the Holy Ghost”.
16. [Acts 5:12-16](#) tell us about the apostles doing many miracles of healing and casting out devils so that people came to the city and laid people in the street so that they would be healed if just the shadow of the apostles touched them.
17. [Acts 5:17-26](#) tell us about the Jewish religious leaders arresting the apostles and putting them in their hold over night. “But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life”.
18. Peter let out of prison: [Acts 5:18-23](#); [12:7-11](#).
19. [Acts 6:8](#) tell us “And Stephen, full of faith and power, did great wonders and miracles among the people”. That is why he was arrested and then preached to the Jewish Council. And, when they were convicted of their own sin, they murdered Stephen rather than truly Biblically “repenting”.
20. [Acts 7:30-31](#) is part of the message from Stephen to the Jewish Council. Much of his message is from Exodus. In these sentences, Stephen relates how God's “angel” spoke from the burning bush to Moses.
21. [Acts 7:35](#) tells us God's “angel” sent Moses “to be a ruler and a deliverer” the the Jews.
22. [Acts 7:36](#) tells us that Stephen reported miracles which were done through Moses in the old Testament. Please see the [Table Of Miracles in the Old Testament](#) for more about those miracles.
23. [Acts 7:38-40](#) tells us that Stephen reminded the Jewish Council that God's “angel” spoke to Moses but the Jews rebelled against God and Moses.
24. Vision of Stephen: [Acts 7:54-60](#).
25. [Acts 8:6-7](#) says: “And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed”. This Philip was the deacon and evangelist.
26. Philip carried away by the Spirit: [Acts 8:39](#).
27. [Acts 9:1-9](#) tell us that Paul meets the Lord and struck blind. And, [Acts 9:3-7](#) says: “And the men which journeyed with him stood speechless, hearing a voice, but seeing no man”. there is more in the account but that is the main quote for the miracle. Please see the note for [Luke 3:21-22](#) for links to the many places where we read about “a voice from Heaven”.
28. [Acts 9:8](#) tells us that Saul was blinded even though his being knocked from his horse would not have caused that result. In addition, [Acts 9:18](#) says: “And immediately there fell from his eyes as it had been scales: and he received sight forthwith”. These “scales” were what blinded him. (That was another miracle as nothing touched his eyes to make the “scales” fall off.) Our “Lord Jesus Christ” put them on his eyes when He knocked Saul from his horse. Even though our “Lord Jesus Christ” did not appear physically nor do anything physically, from heaven He made those “scales” to cover Saul's eyes.
29. [Acts 9:11-12](#) promises a miracle to Saul. Some people would count receiving a “vision” from God as a miracle and others would not. However, the promise to Saul that he would “receive his sight” is very definitely a promise of a miracle.
30. [Acts 9:32-35](#) tell us about Peter doing a miracle of healing in Lydda and many people getting saved as a result.

31. [Acts 9:36-43](#) tell us about Peter raising a dead church member in Joppa and many people getting saved as a result.
32. Peter raises Dorcas from dead: [Acts 9:39-42](#).
33. Vision of Cornelius : [Acts 10:1-5](#), [30-32](#).
34. God spoke in an audible voice from Heaven: [Acts 9:4-12](#); [Acts 11:9](#); [2Peter 1:18](#); [Revelation 10:4](#); [Revelation 10:8](#); [Revelation 11:12](#); [Revelation 14:2](#); [Revelation 14:13](#); [Revelation 16:17](#); [Revelation 18:4](#).
35. Vision of Peter: [Acts 10:9-22](#). Peter reports the vision to the church elders in [Acts 11:4-6](#).
36. [Acts 10:34-35](#) tell us about Peter receiving a revelation from God that "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him". That is when God saved the first Gentile and the saved Jews had been insisting that someone had to be a Jew in order to be saved. This was in spite of the command of the '*Great Commission*' and in spite of all the Old Testament verses which said that God was God to all men.
37. In: [Acts 2:10-11](#) we read that an "angel" told the first church members to return to the upper room after the accession of "Jesus Christ".
38. In: [Acts 5:19](#) we read a that an "angel" freed Peter and John from prison.
39. In: [Acts 7:30](#), [Acts 7:35](#), [Acts 7:38](#) we read a reminder that an "angel" appeared to Moses in the wilderness of mount Sina.
40. In: [Acts 7:53](#) we read that an "angels" delivered the Mosaic law to God's people.
41. In: [Acts 8:26](#) we read that an "angel" told Philip to go to where he would meet the Etheopian eunuch.
42. In [Acts 9:3-6](#); [Acts 18:9-10](#); [Acts 22:7-10](#); [Acts 22:17-21](#) and [Acts 23:11](#); [Acts 26:14-18](#), we are told that our "Lord Jesus Christ" gave Paul a very clear and specific message.
43. In [Acts 9:1-8](#) and [Acts 22:4-11](#) and [Acts 26:12-18](#), Paul is reported to give his testimony of salvation.
44. In [Acts 9:12-16](#), we are told that our "Lord Jesus Christ" gave Ananias a very clear and specific message about Paul.
45. In: [Acts 10:3](#) tells us that God sent an "angel" to Cornelius to tell him what to do in order to be saved.
46. In: [Acts 10:7](#) we read that Corneilus obeyed the "angel" immediately because of the promise of salvation.
47. In [Acts 10:13-15](#) and [Acts 11:7-9](#), we are told that our "Lord Jesus Christ" gave Peter a very clear and specific message about salvation of the Gentiles.
48. In: [Acts 10:22](#) we read that an "angel" told Corneilus what to do in order to be saved.
49. In [Acts 11:13](#), we see an "angel" sent to a lost man. God deals with all men who seek Him and not just the religious.
50. In [Acts 12:7](#), we see an "angel" sent to free Peter from prison because he supported doctrinal truth and because church members, who also supported doctrinal truth, prayed all night for Peter to be freed. In the account we see several other miracles such as the angel providing a light and the four soldiers not noticing and the chains falling off the arms of Peter.
51. In [Acts 12:8](#), the "angel" told Peter what to do. [Acts 12:9](#) tells us that Peter thought that he was dreaming and failed to realize that what was happening was real. Then, [Acts 12:10](#) tells us that the "angel" left Peter and that was when he realized that what had happened was real.
52. In [Acts 12:11](#) tells us that Peter realized that the "angel" was from "the Lord".
53. In [Acts 12:15](#) tells us that the church members thought that Peter was dead and that Rhoda had seen a ghost ("his angel").
54. In [Acts 12:22-23](#), we see an "angel" sent to kill the king who supported doctrinal error and let people proclaim him to be a "god".
55. Paul makes Barjesus blind: [Acts 13:7-12](#).
56. In [Acts 13:9-11](#), we see Paul curse a "false
57. Paul healed a crippled man at Lystra: [Acts 14:8-18](#).

prophet" and make him "blind for a season". As a result, the local government official was saved.

58. God wrought special miracles by the hands of Paul: [Acts 14:3](#); [Acts 19:11-12](#).
 59. Paul raised up from apparent death: [Acts 14:20](#).
 60. Macedonian vision of Paul: [Acts 16:9-10](#).
 61. Paul casts out devil in [Acts 16:16-18](#).
 62. In [Acts 16:26](#) we read that: "suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed".
 63. In [Acts 16:27](#) we read that: "And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled". Think about that. Many of the prisoners faces harsh punishment and even possible death. All were free, their bands off, the prison doors open, and yet God kept them there.
 64. Paul raises Eutychus to life. Some will argue that he was just knocked out. This is not something to argue about. However, our prior sentence tells us that he "was taken up dead." and our sentence tells us that Paul "embraced him", and that is what we see many places where someone other than "Jesus" raises someone from the dead.: [Acts 20:9-12](#).
 65. Jesus Christ appears to Paul: [Acts 9:1-9](#); [22:6-11](#); [23:11](#); [27:23-24](#); [1Corinthians 9:1](#); [15:8](#); [Galatians 1:15-18](#).
 66. In [Acts 22:9](#) The people traveling with Paul saw a light and heard a noise but did not hear "the voice". God can deliver a message to one person within a group and keep the others from understanding and even from realizing that a message was delivered.
 67. [Acts 23:12-13](#) tells us that God used Ananias to restore sight to Paul.
 68. Paul not hurt by bite from viper: [Acts 28:1-6](#)
 69. Paul heals many: [Acts 28:8-10](#).
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Promises:

Please also look at the section on Prophecies since they are promises for the future.

1. In [Acts 7:5](#) we are reminded that God promised the '*Promised Land*' to the "seed" of Abraham.
 2. In [Acts 7:17-18](#) we are told that God led the Jews out of the slavery of Egypt when "the time of the promise drew nigh".
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Prophecies.

1. [Acts 1:9-11](#) says: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven?" This was when "Lord Jesus Christ" returned to "Heaven" and two angels prophesied His return.
 2. [Acts 3:18](#) tells us that "Christ" had to "suffer". Please see the [Gospel Significant Events](#) Study for links to the many places where the "word of God" tells us about "Christ suffering".
 3. [Acts 3:19-21](#) tells us that "Jesus Christ" will come to all saved who are "converted". It also prophesies the 1,000 years rule of "Christ".
 4. [Acts 3:22](#) reminds us that Moses prophesied that "Christ" would be a prophet like him.
 5. In [Acts 3:23](#) we have a continuation of the prior reminder but this sentence promises destruction (going to Hell) for everyone who refuses to hear "Jesus".
 6. [Acts 3:25](#) reminds us that God promised Abraham that "in thy seed shall all the kindreds of the earth be blessed". Since the Jews refused to take the Gospel message to the world, and considered themselves better than all other people because God chose them to be His messengers, then God had "Jesus Christ" start the church to take over that job.
 7. In [Acts 19:6](#), newly saved Jews prophesied as a sign of their true salvation after believing only in "John's baptism".
 8. In [Acts 20:25](#), Paul prophesies that he will not see the people in the church of Ephesus again.
 9. In [Acts 20:29-30](#), Paul prophesies that "after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them".
 10. In [Acts 21:11](#), Agabus prophesied that Paul would be bound and suffer if he went to Jerusalem.
 11. In [Acts 22:14-15](#), Ananias prophesied, about Paul, that, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth". Please see the [Minor Titles of the Son of God](#), in the Significant Gospel Events Study, about the title of: "Just One". In this prophecy, we read that God would use Paul to "know his will" ('[take the Gospel to the Gentiles](#)'), "see that Just One" ('[see that our Lord Jesus Christ treats everyone the same and does not discriminate between Jews and Gentiles](#)'), and to "hear the voice of his mouth" ('[Paul would receive personal commands from our Lord Jesus Christ](#)'). Please see elsewhere in this Study for those Bible references.)
 12. In [Acts 27:9-10](#), Paul prophesied the destruction of the sailing ship and all of the load if they continued. That prophecy was fulfilled in [Acts 27:39-44](#).
 13. In [Acts 27:30-31](#), Paul prophesied the death of others if the cowardly seamen were allowed to flee the ship and leave everyone else with no one who knew what to do.
 14. In [Acts 28:25-27](#), Paul prophesied the final judgment, and destruction, of the Jerusalem Church, and of all Jews in general, because they refused to let their "Lord" correct their doctrine.
 15. In [Acts 28:28](#), Paul prophesied that the Gentiles would receive the Gospel.
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Prophecy Fulfilled.

Note: most fulfilled prophecies, in the New Testament, are attached to, or are the direct result of a miracle. One example is [Acts 28:3-6](#). I did not list each of those miracles in this section, but the reader can look at any given miracle, listed above, and verify for themselves if it fulfills this prophecy.

1. [Acts 1:9-11](#) says: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven?" This was when "Lord Jesus Christ" returned to "Heaven". "Jesus" prophesied this in [John 7:33](#); [John 13:33](#); [John 14:3](#); [John 14:12](#); [John 14:19](#); [John 14:28](#); [John 16:5](#); [John 16:7](#); [John 16:10](#); [John 16:16](#); [John 20:17](#). And, this was also prophesied in the Old Testament in: [Psalms 22:27](#); [Psalms 98:3](#); [Isaiah 32:15](#); [Isaiah 42:10](#); [Isaiah 44:3-4](#); [Isaiah 49:6](#); [Isaiah 52:10](#); [Isaiah 59:20-21](#); [Isaiah 66:19](#); [Jeremiah 16:19](#); [Joel 2:28-32](#); [Micah 3:8](#); [Zechariah 4:6](#).
2. In [Acts 2:14-21](#), at Pentecost, Peter says that the prophecies of the coming of the Holy Ghost were fulfilled. Those prophecies were given in [John 14:26](#) and [John 15:26-27](#) and [John 16:7](#). "Jesus" had to return to Heaven before this could happen.
3. In [Acts 2:16-21](#), Peter quoted from [Joel 2:28-32](#), which included the phrase: "your young men shall see visions". We see this fulfilled in: [Acts 9:10](#); [Acts 9:11-12](#); [Acts 9:9-19](#) (Peter reported this vision to the church in [Acts 11:4-6](#)); [Acts 16:9-10](#); [Acts 18:9-10](#); [Acts 26:19-20](#); [2Corinthians 12:1](#) and [Revelation 19:17](#).
4. [Acts 5:30-32](#) tell us that Peter preached to the Jewish religious leaders about the "resurrection" of "Jesus" and how the apostles were witnesses of that event and that God's "Holy Ghost" was also a witness by doing miracles to verify their preaching.
5. [Acts 2:25-27](#) tells us about Peter quoting [Psalms 16:8-11](#) and saying that it was fulfilled when "Jesus" returned to Heaven. In addition, while the following points also are other places in the New Testament which provide similar doctrines, the links provided are for prophecies which we are told were fulfilled at this time.
6. [Acts 2:25](#) references [Psalms 73:23](#); [Psalms 109:31](#); [Psalms 110:5](#); [Isaiah 41:13](#) and [Isaiah 50:7-9](#) when it says "for he is on my right hand, that I should not be moved". This is part of the current ministry of "Jesus Christ" for His church.
7. [Acts 2:26](#) also references [Psalms 16:9](#); [Psalms 22:22-24](#); [Psalms 30:11](#); [Psalms 63:5](#); [Psalms 71:23](#) when it says "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope".
8. [Acts 2:27](#) also references [Psalms 49:15](#); [Psalms 86:13](#); [Psalms 116:3](#) when it says "Because thou wilt not leave my soul in hell".
9. [Acts 2:27](#) also references [Psalms 89:19](#) and [Job 19:25-27](#) when it says "neither wilt thou suffer thine Holy One to see corruption."
10. [Acts 2:34-35](#) Peter says that the prophecies that "Lord Jesus Christ" would "sit on the right hand" of God the Father (the place of power just below God the Father) was fulfilled. We see this prophecy referenced in [Matthew 22:44](#); [Mark 12:36](#); [Luke 20:42-43](#); [Hebrews 1:13](#). We also see the same doctrine in [Psalms 110:1](#); [Mark 12:11](#); [1Corinthians 15:25](#); [Ephesians 1:22](#) and [Hebrews 10:12](#).
11. [Acts 4:26-28](#) tells us about the church praising God after Peter and John were threatened and then let go by the Jewish religious leaders. In these sentences, the church quoted [Psalms 2](#), which is actually a prophecy of the return of "Christ" to rule this world for 1,000 years. However, our current chapter explains how the church used this future prophecy for an application of their day. Thus, we see prophecies can have more than one application.
12. [Acts 7](#) reports the message that Stephen preached to the Jewish Council. In it, he rehearsed a summary of Jewish history including prophecies given and prophecies fulfilled. Please see the Detailed Notes for that chapter in order to find those Bible references.
13. In: [Acts 10:43](#) we read that Peter preached that all the Old Testament prophecies about "Christ" were fulfilled by "Jesus".

14. In: [Acts 25:22](#) we read that king Agrippa said: "I would also hear the man myself". This fulfills the prophecy by our "Lord Jesus Christ", in [Acts 9:15](#), that Paul would testify of Him before kings.
 15. [Acts 27:39-44](#) reports the fulfillment of a prophecy by Paul, in [Acts 27:9-10](#), that the sailing ship and all of the load would be destroyed if they continued.
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Doctrinal Studies and Messages

There are several Doctrinal Studies and Messages, at ljc1611kiv.com, which access verses within the Book of Acts, but those references are not a critical factor in the particular Study or Message. Therefore, they are not copied here but the reader can access them on the web site. One example is that the [Gospel Time Sequences](#) references Acts twelve times for when our “Lord Jesus Christ” appeared after His resurrection, but those references are minor when compared to all that each Gospel account tells us. Therefore, please realize that there is more related to the Book of Acts on the web site which is not included in this book.

In addition to those documents, please also realize that this book only has the summary level of the Study on this Bible book. The detailed Study, with sentence outlines, related Word Studies, references to other places in the Bible, and much more is also on the web site. Because of the volume of data provided, what is there is broken into eighteen web pages so that each can load within a reasonable time on different devices.

The book called [SbS-Non-Preacher-Missionaries](#) deals with people, such as Luke, who were not preachers but did missionary work. Many are mentioned in the Book of Acts. The first half of the book called [SbS-Preacher-Missionaries](#) tells us how God used Peter to show us how He trains a pastor, including a missionary pastor. The second half tells us how God used Paul to show us how He uses a pastor, including a missionary pastor, in the ministry. There are so many references to the book of Acts that students thought I was teaching Acts, even though it was a missions class.

The Message called [Basic doctrine of Baptism](#) references the Book of Acts 82 times. One of the most important references is when Paul met people who were baptized with John’s baptism of repentance and were trying to serve the “Lord Jesus”, but were not saved because they had not accepted a personal relationship with “Christ”, which is maintained through God’s Holy Ghost”. The doctrinal point is that it takes more than repentance and obedience to religious rules in order to be saved.

Basic doctrine of Baptism

We have this controversy over baptism because people don't study the Bible for themselves and believe some self-appointed religious authority instead of personally finding the truth. People know of the Pharisees and others '*Bible authorities*' who taught error. They know that the Bible warns them that Satan's "ministers" are liars who claim to be "ministers of righteousness" ([2Corinthians 11:12-14](#)). In addition, Peter getting fooled into preaching doctrinal error, even though he was a '*good godly Bible believing preacher*', has already been mentioned. Therefore, we are to verify what we are taught by looking into the Bible itself and taking what the Bible literally says. We need to look at what the Bible truly teaches about baptism in order to say how the Bible is using the true definition to teach us how to overcome sin in this chapter.

"Baptism" is in [Matthew 3:7, 20:22, 23; 21:25, Mark 1:4; 10:38, 39; 11:30, Luke 3:3; 7:29, 12:50, 20:4; Acts 1:22; 10:37, 13:24, 18:25, 19:3, 4; Romans 6:4, Ephesians 4:5; Colossians 2:12; 1Peter 3:21](#).

"Baptisms" is in [Hebrews 6:2](#).

"Baptized" is in [Matthew 3:6, 13-14, 16; 20:22-23, Mark 1:5, 8-9, 10:38-39, 16:16, Luke 3:7, 12, 21; 7:29-30, 12:50, John 3:22-23; 4:1-2, 10:40, Acts 1:5; 2:38, 41; 8:12-13, 16, 36, 38; 9:18, 10:47-48, 11:16; 16:15, 33; 18:8, 19:3-5, 22:16; this sentence; 1Corinthians 1:13-16; 10:2, 12:13, 15:29, Galatians 3:27](#).

"Baptize" is in [Matthew 3:11, Mark 1:4, 8; Luke 3:16; John 1:26, 33; 1Corinthians 1:17](#).

"Baptist" and "Baptist's" are in [Matthew 3:1, 11:11-12, 14:2, 8; 16:14, 17:13, Mark 6:14, 24-25, 8:28; Luke 7:20, 28, 33; 9:19](#).

There are lots of false doctrines about baptism and I will not try to dispute them here. The Biblical definition of the word "baptize" is: '*identified with*'. Please see the verses below for divisions, by application, of the verses which use some form of the word "baptize".

1. John the Baptist
 - [Matthew 3:1; 11:11, 12; 14:2, John 8; 16:14; 17:13; Mark 6:14, 24, 25; John 8:28; Luke 7:20, 28, 33; 9:19](#)
2. The baptism of John the Baptist = '*identification with repentance*' ([Mark 1:4; Luke 3:3; Acts 13:24](#))
 - [Matthew 3:6, 7, 11, 13, 16; 21:25; Mark 1:4, 5, John 8, 9; 11:30; Luke 3:3, 7, 12, 16, 21; 7:29, 30; 20:4; John 1:25, 26, 28, 31, 33; 3:23; 10:40; Acts 1:5, 22; 10:37; 11:16; 13:24; 18:25; 19:3, 4; Acts 8:16](#)
3. The baptism of the disciples of "Jesus" before His death = '*identification with repentance*'
 - [John 4:1, John 4:2;](#)
4. The baptism of "Jesus Christ" = '*identification with "Jesus Christ" (dead to sin, alive to God's life) through the Holy Ghost*' ([Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 10:47; 11:16](#))
 - [Matthew 3:11, 14; 28:19; Mark 1:8; 16:16; Luke 3:16, 21; John 1:33; 3:22, 26; Acts 1:5; 2:38, 41; John 8:12, 13, 36, 38; 9:18; 10:47; 11:16; 16:15, 33; 18:8; 19:5; 22:16; Romans 6:3, 4; 1Corinthians 1:16, 17; 12:13; Galatians 3:27; Ephesians 4:5; Colossians 2:12; Hebrews 6:2; 1Peter 3:21](#)
5. The baptism of Moses = '*identification with the Mosaic Law*'
 - [1Corinthians 10:2](#)
6. The baptism of fire = '*identification with persecution and death*'
 - [Matthew 20:22, 23; Mark 10:38, 39; Luke 12:50;](#)
7. The baptism in Paul's (preachers) name = '*identification with false doctrine*'
 - [1Corinthians 1:13, 14, 15](#)

8. The baptism unto the dead = 'identification with those who have died and need to be replaced in the ranks of living witnesses'
- [1Corinthians 15:29](#)

There are several verses in each of the four gospels that talk about [John the Baptist](#). The main note, with the address of all other verses, is under [Luke 1:5](#). The main thing that he is known for is preaching **repent**. Yes, he did '*dunk*' people but refused to '*dunk*' those who did not have evidence that they truly had repented. That is, the outward act only identified an inward change. Repent is another Biblical concept that religions teaches doctrinal error about. The true Biblical definition of repent can be found in [Matthew 22:37](#) and [Mark 12:30](#) and [Luke 10:27](#) where Jesus said "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". John's baptism identified people with turning from religious '*self righteousness*' to the God of the Bible and obedience to Him that gives true Biblical righteousness that can be seen by the world in our physical life. [Acts 19:3-5](#) Tells us that the baptism of John did not save. It is not enough to repent from sin but we must also receive the Lord Jesus. We must agree to obey Jesus as our Lord in what we do in this life. '*What Did Jesus Do*'.

[Hebrews 6:1-2](#) is a single sentence (see the note associated with it in the Lord Jesus Christ Study.) It says that baptisms (plural) and repentance from dead works are only a couple of the principles of the doctrine of Christ which are the basic spiritual principals involved in learning spiritual maturity and being identified with (acting like) Christ is what [Hebrews 6:1-2](#) means by baptisms.

[1Corinthians 10:2](#) speaks of the Jews "all baptized unto Moses". They were identified with the Mosaic Law.

[Matthew 20:22](#) and [Mark 10:39](#) and [Luke 12:50](#) all speak of the baptism of Jesus. In Matthew and Mark, just before this verse, Jesus told the disciples He was going to Jerusalem to die. Then in Matthew and Mark, Jesus linked His baptism to the cup that I shall drink of which was His death in [Matthew 26:39-42](#), [Mark 14:36](#), [Luke 22:42](#) and [John 18:11](#). In Matthew and Luke, before these verses, Jesus was telling parables to teach His disciples to work in God's vineyard by faith and the teaching in Mark, before these verses, also was about working and trusting God for our reward. So, the baptism of Jesus was His death in obedience to God "for the joy that was set before him" ([Hebrews 12:2](#)). His baptism identified Him with obedience and service to the God of the Bible, even unto death.

The other references to baptism in the gospels, and in Acts (with the exception of those listed in the next points), refer to [John the Baptist's](#) baptism, which we already saw is associated with repent and refused to those who refused to change their way of living. John's baptism identified people with the God of the Bible and with obedience to the God of the Bible.

[Mark 16:16](#) says He that believeth and is baptized shall be saved; but he that believeth not shall be damned. In this verse, baptized is added (and) onto He that believeth. This is not saying that being physically '*dunked*' is required to be saved because the thief on the cross was not physically '*dunked*'. However, it is saying that we must be '*identified with*' our Lord and Saviour in a way that the lost world understands. If the lost world doesn't understand that we are '*identified with*' our Lord and Saviour (by the life we live) then our claim that we believeth is an empty claim of a lie. The God of the Bible believes in '*put up or shut up*'.

[Acts 2:38, 41; 8:12-13, 16, 36, 38; 9:18, 10:47-48, 16:15, 33; 18:8, 19:5, 22:16](#) all talk about people being baptized to join the church. Many of these people were endangering their lives and many were declared dead when they were baptized. They were identified with the God they believed in ways that most of today's so-called '*Christians*' are too wimpy to do. Baptism is to be identified with Jesus Christ even if we lose everything in this world and our own family declare us dead and refuse to recognize us ever again.

[Acts 1:5](#) and [11:16](#) promises ye shall be baptized with the Holy Ghost not many days hence. When it happened they spoke in tongues and were identified with the Holy Spirit (God of the Bible). They then went out and 'turned the world upside down' ([Acts 17:6-7](#)) to the point that they suffered persecution and death but kept doing what God commanded.

This sentence (and the rest of the chapter) uses baptism to identify people with Jesus Christ and a changed life that shows true Biblical repentance and identification with the God of the Bible.

[Galatians 3:27](#) says, For as many of you as have been baptized into Christ have put on Christ and the context is talking about identification with the God of the Bible by a changed life that shows true Biblical repentance. Please see that chapter and associated notes.

[Ephesians 4:5](#) uses "baptism" in the middle of a list of things which bring spiritual unity in the church and equates it to one Spirit, even as ye are called in one hope of your calling; One Lord, one faith...One God and Father of all, who is above all, and through all, and in you all. This is obviously not talking about being physically dunked but being identified with the God of the Bible.

[Colossians 2:12](#) is part of a sentence that goes from [2:10 through 2:12](#) and in it baptism is equated to In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Here baptism equated with true Biblical repentance. It is separation (circumcised) from the temptations of this world and being identified with the God of the Bible.

[1Peter 3:21](#) is where a lot of wrong doctrine comes from because people ignore Peter's definition of baptism contained within the verse which is (not the putting away of the filth of the flesh, but the answer of a good conscience toward God). It is not being 'dunked' (not the putting away of the filth of the flesh). It is equated with true Biblical repentance ("but the answer of a good conscience toward God") and being identified with the God of the Bible.

[1Corinthians 1:17](#) says For Christ sent me not to baptize, but to preach the [gospel](#). Baptism doesn't save but preaching the gospel does. All other references in 1Corinthians also downplay the importance of baptism while lifting up preaching the [gospel](#).

In [Matthew 28:18-20](#), we have the '*Great Commission*'. Within it we are told to be "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:". We are to get them to be identified with the God of the entire Bible including all of the Old Testament except the religious part of the Mosaic Law which was replaced by the New Testament. We are to identify them with the Son of God who gave us the New Testament and shows us how to act like God, which is a true "son of God" ([John 1:12-13](#)). Further, we are to identify them with the Holy Ghost who keeps us saved and in touch with God in spite of our sin and interprets the Bible for us. 'The Spirit of God uses the word of God to show the child of God what is the Will of God'. Finally, we are to identify them with the Trinity. Otherwise, they will become Muslims or join some other cult.

1. There are several verses in each of the four gospels that talk about [John the Baptist](#). The main note, with the address of all other verses, is under [Luke 1:5](#). The main thing that he is known for is preaching *repent*. Yes, he did "dunk" people but refused to "dunk" those who did not have evidence that they truly had "repented". That is, the outward act only identified an inward change. "Repent" is another Biblical concept that religions teach doctrinal error about. The true Biblical definition of "repent" can be found in [Matthew 22:37](#) and [Mark 12:30](#) and [Luke 10:27](#) where "Jesus" said "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". John's "baptism" identified people with turning from religious '*self righteousness*' to the God of the Bible and obedience to Him that gives true Biblical "righteousness" that can be seen by the world in our physical life.
2. [Matthew 20:22](#) and [Mark 10:39](#) and [Luke 12:50](#) all speak of the "baptism" of Jesus. In Matthew and Mark, just before this verse, Jesus told the disciples He was going to Jerusalem to die. Then in Matthew and Mark, Jesus linked His "baptism" to "the cup that I shall drink of" which was His death in [Matthew 26:39-42](#); [Mark 14:36](#); [Luke 22:42](#) and [John 18:11](#). In Matthew and Luke, before these verses, Jesus was telling parables to teach His disciples to work in God's vineyard by faith and the teaching in Mark, before these verses, also was about working and trusting God for our reward. So the "baptism" of Jesus was His death in obedience to God "for the joy that was set before

- him” ([Hebrews 12:2](#)). *His ”baptism” identified Him with obedience and service to the God of the Bible, even unto death.*
3. The other references to ”baptism” in the gospels, and in Acts (with the exception of those listed in the next points), refer to [John the Baptist's](#) ”baptism”, which we already saw is associated with ”repent” and refused to those who refused to change their way of living. John's ”baptism” identified people with the God of the Bible in obedience to Him. However, [19:1-6](#) shows us that John's is not enough for today and not enough for salvation. *John's ”baptism” shows that repentance from sin and turning to self-righteous good works is not enough for salvation. We must also accept the Lordship of ”Jesus”.*
 4. [Mark 16:16](#) says ”He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” In this verse, ”baptized” is added (“and”) onto ”He that believeth”. That is: the person must ”believeth”. before they can add on the being ”baptized”. If you think about it, they are two separate events. Our verse is not saying that being physically '*dunked*' is required to be ”saved” because the thief on the cross was not physically '*dunked*'. However, it is saying that we must be '*identified with*' our ”Lord” and ”Saviour” in a way that the lost world understands. If the lost world doesn't understand that we are '*identified with*' our ”Lord” and ”Saviour” (by the life we live) then our claim that we ”believeth” is an empty claim of a lie. The God of the Bible believes in '*put up or shut up*'. This verse does not say what happens to the people who claim to ”believeth”. but refuse to be ”baptized”. They are dealt with elsewhere like where Revelation calls them ”lukewarm” and peter calls them ”unjust”. *Our verse shows that we must have physical action in our life to match the belief that we claim.*
 5. [Acts 2:38, 41](#); [8:12-13, 16, 36, 38](#); [9:18](#); [10:47-48](#); [16:15, 33](#); [18:8](#); [19:5](#); [22:16](#) all talk about people being ”baptized” to join the church. Many of these people were endangering their lives and many were declared ”dead”, by their family and friends, when they were baptized. They were identified with the God they believed in ways that most of today's so-called '*Christians*' will not do. The so-called '*Christians*' of today do not have the power of first century ”Christians”, who met the Bible definition, and when people of today see that they make excuses instead of following the example of people who had God's power on their life. *Our sections of the Bible show us that we must have a to match the belief that we claim if we want the power of God on our life.*
 6. [Acts 1:5](#) and [11:16](#) promises ”ye shall be baptized with the Holy Ghost not many days hence”. When it happened, they spoke in tongues and were identified with the Holy Spirit (God of the Bible). They then went out and ”turned the world upside down” ([Acts 17:6-7](#)) to the point that they suffered persecution and death but kept doing what God commanded. *Baptism is symbolic of starting a new life which displays the power of God that comes through having received the Holy Ghost. Baptism is to be identified with Jesus Christ even if we lose everything in this world and our own family declare us dead and refuse to recognize us ever again.*
 7. [1Corinthians 1:17](#) says ”For Christ sent me not to baptize, but to preach the” [gospel](#). ”Baptism” doesn't save but preaching ”the gospel” does. *All references in 1Corinthians downplay the importance of ”baptism” while lifting up preaching the [gospel](#) when it comes to getting lost people to become saved.*
 8. [1Corinthians 10:2](#) tells us that the Jews were ”all baptized unto Moses”. Among other things, this verse lets us know that ”baptism does not save”. Judas was ”baptized unto Moses” but definitely went to Hell. The fact is that the Jews were '*identified with*' Moses and the Mosaic Law. *The main use of baptism, within the Bible, is to identify one person with the with the power, authority and message of another person.*
 9. This chapter uses ”baptism” to identify people with ”Jesus Christ” and a changed life that shows true Biblical repentance from sin and identification with a life which displays the changes brought by a personal relationship the God of the Bible. This chapter has the word ”now” in it 4 times and three of those times Paul is telling us what to do based upon the doctrinal truths that he just explained before using the word ”now”. The first ”now” is in [Romans 6:8](#) and all of the chapter up to that verse is giving a single doctrinal truth which is the basis for what is said in [Romans 6:8](#). Our current sentence is part of this initial group and must be understood in context of all of the sentences within this group. *The conclusion of this section of doctrine is given in the next sentence, which starts with ”Therefore”, and tells us: ”even so we also should walk in newness of life”.*
 10. [Galatians 3:27](#) says ”For as many of you as have been baptized into Christ have put on Christ”. *The context is talking about identification with the God of the Bible by a changed life after our initial*

profession which shows true Biblical repentance from sin and a turning toward God in an ongoing personal relationship.' please see that chapter and associated notes for more details.

11. [Ephesians 4:5](#) uses "baptism" in the middle of a list of things which bring spiritual unity in the church and equates it to "one Spirit, even as ye are called in one hope of your calling; One Lord, one faith...One God and Father of all, who is above all, and through all, and in you all". This is obviously not talking about being physically dunked but being identified with the God of the Bible. *The church will not have unity unless all of the church follow "One Lord". Someone who will not obey in baptism will not obey in other matters and should not be considered to be part of the church.'*
12. [Colossians 2:12](#) is part of a sentence that goes from [2:10 through 2:12](#) and in it "baptism" is equated to "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ". So we again see "baptism" equated with true Biblical repentance and being identified with the God of the Bible. *It is separation (circumcised) from the temptations of this world and being identified with the God of the Bible.'*
13. [Hebrews 6:1-2](#) is a single sentence (see the note associated with it in the Lord Jesus Christ Study.) It says that "baptisms (plural) and repentance from dead works" are only a couple of the principles of "the doctrine of Christ" which are the basic spiritual principles involved in learning spiritual maturity and being identified with (acting like) "Christ" is what [Hebrews 6:1-2](#) means by "baptisms". *This verse teaches us that there is much more to receive after our baptism and that baptism is not the end.'*
14. [1Peter 3:21](#) is where a lot of wrong doctrine comes from because people ignore Peter's definition of "baptism" contained within the verse which is "(not the putting away of the filth of the flesh, but the answer of a good conscience toward God.)". It is not being '*dunked*' ("not the putting away of the filth of the flesh"). *This section teaches that "baptism" is equated with true Biblical repentance ("but the answer of a good conscience toward God") and being identified with the God of the Bible.'*
15. [Matthew 28:19](#) is part of the 'Great Commission' and gives us the personal command to "baptize" along with God exact command on how we are to do it. Our current section in Romans teaches us the doctrine in a very literal way while all other references in the Bible teach results and other related things. Thus, our current section, with the basic doctrine literally stated, and the command within the 'Great Commission' are probably the two most important sections of scripture that deal with the doctrine of "baptism". Since we have dealt with all of the doctrine and supporting verses within the Bible, we are not ready to look at the command and, hopefully, not get the objections that people receive when they preach a command without first presenting God's reasons for that command (present doctrine first).

So every reference of baptism is identification with the God of the Bible by a changed life that shows true Biblical repentance. Yes, every case (where possible) the people were physically '*dunked*' but that was done as an outward declaration of an inward change that they planned upon continuing to live for the rest of their lives.

All of this brings us back to [Romans 6](#). In our chapter, the phrase "so many of us as were baptized into Jesus Christ were baptized into his death" is identifying so many of us with the death of Jesus Christ and, by implication, His resurrection. It is identifying so many of us with a changed life that shows true Biblical repentance and identification with the God of the Bible. In addition, that is followed with a sentence which starts with the word "Therefore" and tells us: "even so we also should walk in newness of life". The verb walk can not be properly interpreted as a one-time religious action but is an ongoing repeated steps. Since that verse says "even so", our current action verb of: "baptized" means that it is not a one-time event but is the start of an ongoing life-long activity. Our "walk in newness of life" means we are to keep doing these ongoing repeated steps for the rest of our life. Therefore, our being identified with "Jesus Christ" through "baptism" must also require ongoing repeated acts of identification. Please see the [Romans 6:2](#) which has links to sentences within Romans which deal with "death".

The Great Commission

[Matthew 28:17-20](#)

[Mark 16:14-20](#)

[Acts 1:4-8](#)

God's basic plan for saving the world ([1Timothy 2:3-4](#)) is the 'Great Commission'. While some people claim that the 'Great Commission' can be found in Luke and John, we will stick with the three main references that are best known. However, we will also include the parts which most people leave out. Further, we will only consider the basic meaning of these verses and deal with a more detailed application at a later time.

Please note that each of the three references tell us a different part of God's Plan. Usually people preach or teach from only one of them but all three need to be considered together in order to get all of God's Plan. In Mark we have the plan for winning the lost. In Matthew we have the plan for teaching the saved. In Acts we have the order in which saved are to learn, by doing, how to become missionaries themselves.

In addition, please note that the 'Great Commission' is to go to "all the world". It has been noted that there are a lot of people and people-groups which have never had a gospel witness. Most missionaries go to people and countries which already have some gospel witness. However, [2Corinthians 10:16](#) says "To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.". Yes, there is a need for more missionaries and churches in countries which are familiar, but there is a greater need for people to **go where no man has gone before**'.

[Mark 16:14-20](#) says: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

1. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen". They had refused to believe the message from God and were seeking physical comfort instead. We see that our Lord "upbraided them". He will also do the same to any saved person who seeks the comfort of this physical life instead of believing the message from God and obeying the command of God. [John 20:1-10](#) tells us that Peter and John went to the sepulcher when they heard that Jesus was risen, and they investigated, but, according to [John 21:1-3](#), Peter led others to "go fishing" after they knew the truth. Thus we see their "hardness of heart" and that they "believed not them which had seen him after he was risen". If they had truly "believed" and considered, they would have understood the promise of resurrection and have done the work of God with a "belief" in God's reward. Bottom line, people who do not do the 'Great Commission' do not believe the true message from the Bible regardless of what they claim.
2. Our main, direct, command is "Go ye into all the world":
 - Our direct command starts with the word "go". We also see this action verb used in Matthew. This simple word can not be misunderstood and yet few of the people who claim to be Christian obey this command as easily proven by the small percentage of church membership which is involved in soul-winning in most churches. I have no access to the numbers, but I imagine that the percentage of people involved in sending missionaries is just as small, even though that is also part of the 'Great Commission'. As we will see in the

next point, this command is made personal, which means that our judgment by God will also be personal. Therefore, we should personally obey this command regardless of what others do or don't do.

- “Go ye”: The word “ye” means *'each and every one of you personally'*. Every saved person will each be judged at the judgment seat of Christ for their level of personal obedience to this command. ([2Corinthians 5:10-11](#) says: “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.”)
 - “into all the world”: Obviously, it is impossible for someone to personally go by himself. Therefore, each of us is commanded to personally partner with others who will go to parts of the world that we can't go to. In order to partner with them, we must have an ongoing relationship which includes prayer, care, communication and financial support of our partner.
 - Saved people who are not involved in the *'Great Commission'* while living here will receive “the terror of the Lord” for at least 1,000 years. This is the time before the “great white throne judgment” and it is only after that that “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away”.
3. “and preach the gospel to every creature”:
- Here we see the command to bring God's plan of salvation to everyone. The fact is that there are times when others see and hear us but we do not realize it. By “preaching the gospel to every creature” we will “preach the gospel” even to people who are listening when we do not realize it. In addition, the word “and” means that it is not enough to “go” but that we personally must “preach the gospel to every creature”. Moochanaries are people who claim to be missionaries but whom, in fact, receive support while they pay others to do their job or lie about doing the job. This is one reason why we need to closely read the missionary reports and even send someone to verify the truth of what is reported.
 - We are to “preach the gospel” so that people received true Biblical salvation. The Word Study on Gospel shows us that there are several different “gospel” in the Bible but all, except the “other gospel”, are different applications of the same basic message from God. The truth is that different groups of people think differently and different groups of people have different life experiences and knowledge. A “gospel” that quotes Bible verses will not work the best in a culture which is taught that “Jesus Christ” is only one of several equal teachers and that the Bible is no better than any other *'holy book'*. However, the [“Gospel of God”](#) does work in that culture. Therefore, the missionary must be ready to adapt his presentation to the local culture and audience even while keeping the same basic message from God. That message is how anyone can have true Biblical salvation from God.
 - True Biblical salvation is God's life in us. [John 14:6](#) says: “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me”. The word “am” is *'a current and ongoing verb of existence'*.
 - During conception there is no thought about obedience after birth but a baby is taught to obey after birth. The Biblical salvation is spiritual conception: the start of an ongoing spiritual life. Like the physical example, a person does not have to do anything other than accept “Jesus Christ” as their personal “Lord”. That is not a “work” which we do, However, after our spiritual birth we must “work” to overcome our “flesh” to give God permission to “work” in and through our lives. Our “work” is things like read the Bible, pray, study the Bible, respond when God wants to use is to witness to others.
4. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” This phrase is talking about the consequence to people who obey God and to those who refuse to obey God. All throughout the Bible God says that he will bless obedience and curse disobedience. We see this in this command.
- There is a lot of doctrinal error taught about this sentence. It does not say that “He that believeth (but is not) baptized shall be damned”. The thief on the cross was not “baptized”,

not even symbolically. There is a lot of detail and Bible support for the truth which I will not present here.

- Basically, "baptized" is 'identified with the Lord Jesus Christ'. In this reference, we are not told what happens to "He that believeth" but refuses to be 'identified with the Lord Jesus Christ'. However, other places let us know that many of such people are 'double damned' and many are saved but will suffer 1,000 yearss of tears after they get to Heaven. Again, that truth is beyond this note. What is important is that we need to follow up with everyone who makes a profession and try to get them Biblically baptized and then into church as part of the "family of God".
 - Many people do not truly understand the phrase: "He that believeth and is baptized shall be saved". In particular, part of the misunderstanding is due to people using a wrong definition for the word "believeth". This word means 'keeps on keeping on believing'. This is a lifestyle belief which results in obedience, which is what the phrase "and is baptized" means.
 - Those who "believeth not shall be damned". This is everyone who does not believe God from their heart. People who make a profession but never let God change them through their obedience deceive themselves and only have a head "belief". They "shall be damned". Please see the note for [John 8:30](#) about the difference between saving "belief" and a non-saving "belief".
5. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."
 - This does not say "And these signs shall follow (each and every one of them personally) that believe". It does not even promise that one of these signs will follow all who are truly saved. However, these are symbolically indicative that most truly saved will have some God-given evidence of salvation which the lost can see. The exceptions are the saved who will suffer 1,000 yearss of tears after they get to Heaven.
 - Our reference also says that "signs shall follow them that believe". Then there are examples of the "sighs", not exact "signs" that every true believer will have. The true meaning is that lost people must see a God caused change in your life if you are truly Biblically saved. I have had many miracles and lost people testify that I have many "undeniable miracles". Your evidence may seem smaller to others but you must have it.
 6. "So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God." Here we see an indicator of what is said in Hebrews and elsewhere which tells us that our Lord Jesus Christ is representing the saved people to the Father, and is especially concerned for those who are truly trying to do the job given to them.
 7. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Here we see our Biblical example which we are to follow. When we do as commanded we can expect that the "Lord (will be) working with us, and confirming the word with signs following". If we do not have this after a time of ministering then there is a problem with our way of doing. We might be trying the right way but not doing the right way. When we are missing our verification from God we need to go back and verify our attitudes and actions against what the Bible truly says.
 8. "Amen": The Bible includes this word as a 'second witness' which makes what preceded it something that all saved are to believe and obey as something which will be used when we face the "judgment seat of Christ".

[Matthew 28:17-20](#) says: "And Jesus came and spake unto them, saying, All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

1. This Passage from Matthew is usually preached as a unit but the first verse ([Matthew 28:17](#)) is usually left out. However, it is important because it shows that they were not ready, nor willing, to do the job that God had given them. Our "doubt" will keep us from doing the job that God has given us. One of the most effective tactics of the Devil is to keep God's people as spiritual children who are full of fears and doubts. The only thing which gets children over their fears and doubts is to mature. Likewise, God expects us to spiritually mature so that we can do the job that He gave us. The first step of God's plan is for us to spiritually mature and, as we see in our next reference, God will "upbraided" those people who fail to spiritually mature and get prepared to do the job God gave to them.
2. Next we see that "All power is given unto me in Heaven and in earth". We can not get the "power" to do the job unless we maintain our own ongoing personal relationship to the Son of God and allows His "power" to work in and through us. When we start doing things on our own we will fail.
3. The word "go" was dealt with earlier in this Study.
4. The word "ye" means 'each and every one of you personally'. This is a personal command which will result in a personal judgment for our level of obedience. However, we can not personally "Go (to) all nations". Therefore, we must be personally involved in helping to send others to where we can not go. Most people have heard this before. However, most have been told to "give" to missions. This is wrong because once we "give" we are done with our responsibility. However, this command includes the ongoing action command of "Teaching them to observe". This can only be done through an ongoing support relationship with the sent person. There is more that can be said about this topic but a basic part of this command includes maintaining an ongoing communication and support such as we see in the example given by God the Father and God the Son.
5. After the "Go ye" we see the word "therefore". This means that our obedience is to be a direct result of God making His "power" available to us through Jesus Christ.
6. Next we see "teach all nations" followed by "Teaching them to observe". A whole lot of preachers need to add teaching to their preaching. Yes, Mark does tell us to "preach the gospel to every creature". However, that is another part of the 'Great Commission' and does not remove the requirement found here. We are to "preach the gospel to every creature" so that they get saved but then we are to be "Teaching them (the baptized) to observe all things whatsoever I have commanded you". Thus we see that there are two different groups of people and we have a different command for how we are to deal with each group.
7. The word "teach" is used twice in this command. Some people claim 'All teaching is preaching and all preaching is teaching', but that error led to many of the problems that we have today. "Preaching" is used to encourage people to obey God's word. Each message that is "preached" is independent of other messages. However, "teaching" builds one lesson upon another lesson. In addition, "teaching" is how God gives "knowledge" and "understanding" ([Psalms 94:10](#); [Psalms 119:66](#); [Isaiah 28:9](#); [Daniel 1:4](#)). Many churches are spiritual nurseries because preachers 'keep the pulpit hot' with preaching but neglect to teach. A high percentage of mission works do not teach doctrine beyond the basics, usually because they have never been taught beyond the basics. As a direct result, cults flourish as they promise to teach newly saved people more than the basics. In addition, to these things I could write much more but the most basic point here is that our "Lord Jesus Christ" commanded the church to "Teach them to observe all things whatsoever I have commanded you", and this is possibly the most neglected command in churches today.
8. The word "observe" is defined as: 'To see or behold with attention so that the exact details are noted and can be repeated; To keep or adhere to in practice; to comply with; to obey'. One of the biggest problems found in churches of today is a lack of obedience, especially when it comes to the 'Great Commission'. Further, even those people who do try to do the 'Great Commission' often try to use methods other than the detail instructions found within the Bible. [Ephesians 4:4-6](#) says: "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." Yet, the great doctrinal differences between groups who claim to be 'Christian Churches' proves that this part of the Bible is ignored by many.
9. We are to teach what "I (the Lord Jesus Christ) have commanded you". This is probably the most disobeyed portion of this command. Many preachers preach their 'convictions' or the religious traditions of their group instead of what the Bible actually says. Many lessons of the Bible are neglected because they upset people. Most preachers like to preach the last chapters of epistles, with the "do" and "don't do" commands but neglect the first chapters which give God's people the reasons

to obey. I could go on for a long time but will stop here with the observation that the people are just as much to blame. God expects His people to verify what is preached and to know their Bible well enough that they can correct a preacher who preaches doctrinal error ([Acts 18:26](#)). The fact is that all of God's people have a responsibility to be sure that this part of the command is obeyed.

10. Next we see that we are to be "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost".
 - One of the reasons that so many people leave so-called Christian churches for the Muslim error is because they do not understand the doctrine of the Trinity. The main reason that so many people leave so-called Christian churches for the various heresies is that they do not understand the character of God. They are led into error which they would avoid if they knew the character of God and saw how the various heresies go against the character of God. The word "baptize" means: 'to be identified with'. The first job after someone gets truly Biblically saved is to teach them the character of "the Father, and of the Son, and of the Holy Ghost" so that they can not be led into following another spirit and so that they learn the character which they are to receive.
 - A lot of people want to argue about '*sprinkling*' versus '*dunking*'. People are to be immersed, during the '*Church Age*', as a symbolic representation of the basic gospel which they accepted (the death, burial and resurrection of "Jesus Christ"). While God brings severe punishment upon His people who mess up His symbols, that is actually the application and not the single definition, nor the doctrinal meaning, of the word "baptize". The single definition, and the doctrinal meaning, have to be true in every place where the word is used within the Bible. [1Corinthians 10:2](#) says: "And were all baptized unto Moses in the cloud and in the sea". So, were the Jews '*sprinkled*' or '*dunked*' as they walked across the Red Sea on dry land? The Jews were 'identified with' Moses and the Mosaic Law. This is the only meaning which fits with every place where this word is found. This is the single interpretation (definition) of the word while the differences give us different applications.
 - The prior point was made so that the reader could understand this point. Our reference says: "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". The doctrinal meaning of this phrase is 'identifying them with the holiness and righteousness of God the Father, identifying them with the sacrifice and service of God the Son and identifying them with the ongoing personal relationship which is provided by the Holy Ghost'. This is the kind of life that they are agreeing to start living when they are truly Biblically baptized and this truth is part of what the church is to "teach".
11. The last phrase that we will consider, at this time is: "and, lo, I am with you always, even unto the end of the world". The word "and" means that it is added to the prior parts of this command. Those people who do not obey do not receive this promise. The other thing to hold onto is the phrase "even unto the end of the world". Jesus would not include it unless we needed it. Our personal death is "the end of the world" for us personally. This life ends for everyone. However, many of God's people are going through this life without the help of God because they refuse to obey this command to be personally involved in all aspects of the 'Great Commission'. If we want Jesus Christ to be with us throughout all of our life and to personally be with us at death then we need to commit our entire life to obeying this command.

[Acts 1:4-8](#) says: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

1. "It is not for you to know the times or the seasons, which the Father hath put in his own power"
2. "both"

- 3.
4. “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father”: Most people want to go to the mission field as soon as they make a commitment to go. However, we need to “wait for the promise of the Father”. That is: wait until we are positive that we are fully trained and have God working through us and protecting us. We don't want to be like mark who was not fully prepared and left the mission team. He caused problems by the team not having someone to do the work which he was supposed to do.
5. “which, saith he, ye have heard of me”: We need to be positive that our faith and practice is completely based upon the Bible and not upon our culture or religious traditions. Much damage has been caused by missionaries preaching their culture or their religious traditions as the word of God. Foreign cultures have different ways of doing things. Unless those ways go against what the Bible literally says, then the missionary is to adapt to the local culture in order to win them to God.
6. “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence”: It is not enough that we repented of our sins and cleaned up our life. We must have God's power or we are wasting out efforts.
7. “When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power”: Here we see them worrying about the wrong thing. Most interest in prophecy is thus. People want to know the future so that they can prepare their own solution to what happens instead of trusting God. Our command is to trust God to handle whatever happens in the future and know that God will take care of us so long as we are concentrating on building His kingdom.
8. “But ye shall receive power, after that the Holy Ghost is come upon you”: Again, our “power” is to come from the Lord Jesus Christ and through “the Holy Ghost”. Any other “power” is wrong to use.
9. “and ye shall be witnesses unto me”: Here is our primary message. It is not just what the Bible says but how Jesus Christ worked in our life and the lives of others. This is the true basis of people believing that Jesus Christ will also work in their life.
10. “both in Jerusalem, and””: The word “both” here means that there are two options: at home and when we are not at home. The next phrase is describing when we are not at home.
11. “in all Judaea, and in Samaria, and unto the uttermost part of the earth””: Here we see God ordered plan. We start at home where we have direct supervision. Then we move to “all Judaea” (our home country) where people have the same culture. We also see that such people can quickly contact their home if they need help. We all travel and vacation in our home country but most neglect the command to be “witnesses unto me” even while on vacation. Then we move to “Samaria”, which represents people with a similar, but different culture. Here people can get help from home but it is far more difficult with the need to cross national borders. This is our training for independent missions. Finally, we see the command to go “unto the uttermost part of the earth”. However, we are not to do this until we are fully trained.

Is Jesus your personal Lord? If no, today is the day of salvation. If yes, why don't you ask Him what He thinks of your level of obedience and ask Him to help you to do a better job of obeying the '*Great Commission*'?

Questions and Answers

Epistle Overview

1. What is the theme of this Bible book?
 - a. Book theme is: How God Started the Church.
2. What is the difference between the title of “The Acts of the Apostles” and the title of “The Acts of the Holy Ghost” and why is this difference important?
 - a. The title of “The Acts of the Holy Ghost” emphasized God’s spiritual perspective. The title of “The Acts of the Apostles” emphasizes the physical and religious perspective. “God is a Spirit” ([John 4:24](#)) and he wrote His word to reveal Himself to men. Therefore, the spiritual perspective reveals God’s intention. It also shows us principles that never change since God never changes. However, the physical perspective emphasizes the differences due to circumstances. People who emphasize these differences cause divisions in God’s people.
3. How often in this book do each of the major titles (“Lord”, “Jesus”, “Christ”, “Son”, “Saviour”) occur and why is this important?
 - a. “Lord”-(110), “Jesus”-(68), “Christ”-(31), “Son”-(18), “Saviour”-(2). “Lord” occurs more than all other titles combined. The “Lordship” of “Jesus Christ” is what was emphasized by the early church to turn the world upside down. Today, people emphasize “Saviour” with the result of a lot of lost people believing they are saved because they asked “Jesus” to pay for all of their sins, while they refuse to obey Him as their personal “Lord” and live an ongoing life of sin.
4. Who are the two main preachers in this book and what was the major difference in their ministries?
 - a. Peter and Paul.
 - b. Peter dealt mainly with Jews, especially in the Jerusalem Church and they kept insisting on a ‘works salvation’ (“must be circumcised to be saved”) and a ‘works sanctification’ (“must keep the Jewish religious traditions to be blessed by God”). Their emphasis was on religious traditions and condemned Peter for taking the Gospel to Gentiles in obedience to God.
 - c. Paul dealt mainly with Gentiles although he kept trying to reach the Jews. He obeyed the ‘Great Commission’ and took the Gospel to the world. He emphasized an ongoing personal relationship with “Jesus Christ” as your personal “Lord” for salvation and sanctification. The Jewish religious people, including the saved, kept persecuting Paul because of this doctrinal difference.
5. Who wrote the Book of Acts and how do we know that much of it was based upon personal experience?
 - a. Luke wrote the Gospel of Luke and the Book of Acts. Many places in Acts, such as when Paul went to Rome, we see Luke write “we”, which means he was also traveling with them and experiencing the events and reporting a first-person perspective.
6. How is true salvation the same throughout all time and how is it different during the ‘Church Age’?
 - a. True salvation always has been and always will be, an ongoing personal relationship with God. God does everything in our true salvation. The only thing that has changed is at the many applications level where we display the evidence of true salvation. Before the Mosaic Law, people displayed salvation by building altars and personally worshipping God. During the time of the Mosaic Law, people displayed salvation by obeying the Mosaic Law. During the ‘Church Age’, people displayed salvation by obeying the indwelling Holy Spirit.

7. Where are the major preachings reported in this book?
 - a. Pentecost, by Peter in Acts 2.
 - b. Spiritual healing offered to Jews through Jesus Christ in Acts 3.
 - c. Jewish history by Stephen in Acts 7.
 - d. Peter preached to the household of Cornelius in [Acts 10:36-48](#).
 - e. Paul's message to the Jews in a synagogue in [Acts 13:16-42](#).
 - f. Paul's testimony to the Jews in Jerusalem in Acts 22.
 - g. Paul preaching to king Agrippa in Acts 26.
 - h. Paul's final message to Jews where he said: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear" in Acts 28.
 8. Why is it wrong to call what is reported in the Gospels and in Acts stories?
 - a. Stories are considered to have some untruth in them. An account, such as what the bank claims happened to your money, is required to be 100% accurate. What is reported in the Gospels and in the book of Acts are actual accurate accounts.
 9. What is required in order to make sense of some of the things reported in this book?
 - a. Some can only be properly explained from the spiritual perspective and the fact that God and devils were using men, as proxies, in their ongoing spiritual war.
 10. What is the main message seen in the last several chapters starting from when Paul reported to the leaders of the Jerusalem Church?
 - a. Devils were using men, especially lost Jews, and using nature, to try and kill Paul. God was letting them try and then continuing to protect Paul in order to prove that our Lord Jesus Christ is more powerful than all devils and all devil-motivated men combined.
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Chapter 1

1. What is the theme of this chapter?
 - a. The Ascension
 2. Luke wrote that "Jesus" "showed himself alive after his passion by many infallible proofs, being seen of them forty days". Where are there the places, on ljc1611kjv.com, where we find the references to what "Jesus" did during those days?
 - a. Please see the Section called [Appearances of Jesus Christ After the Resurrection](#), in Doctrinal Study called [Gospel Time Sequences](#), and the Section called [Prophecies, Return of Jesus Christ to Heaven](#) in the [Significant Gospel Events Study](#), and the Section called [Prophecies Fulfilled](#) in the [Significant New Testament Events Study](#) about this event.
 3. What did "Jesus" command the church to do just before He returned to Heaven?
 - a. "being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father". Later in this chapter, we read that Peter led the church into action before they received the Holy Ghost and, as a result, we have had doctrinal disputes about Paul ever since.
 4. What was the last command that our "Lord Jesus Christ" gave before returning to Heaven and what is the importance of it being the last command?
 - a. He gave the church the 'Great Commission'. As the last command, He wanted the church to understand that it is the most important thing that the church is commanded to do.
 5. Where do we find the 'Great Commission'?
 - a. [Matthew 28:17-20](#); [Mark 16:14-20](#) and [Acts 1:4-8](#). It is explained in the Message called [Great Commission](#) (see above)
 6. When Jesus said: "It is not for you to know the times or the seasons, which the Father hath put in his own power", what did He mean by it?
 - a. We are to not waste our time trying to figure out future non-fulfilled prophecies because "the Father hath put (them) in his own power" and deliberately hid part of the fulfillment of them. We are to concentrate on fulfilled prophecies because they give us the assurance that God will keep all of His promises and prophecies.
 7. What prophecy did the angels give to the church just after the Ascension?
 - a. "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven".
 8. Where do we find the remaining eleven apostles named?
 - a. Acts 1:13.
 9. What was the right thing which the church did while waiting?
 - a. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren".
 10. Why does that verse use the phrase "his brethren"?
 - a. None of the physical family of "Jesus" was saved before His resurrection except for His mother Mary. However, "Jesus" made sure that they were all saved before His Ascension.
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Chapter 2

1. What is the theme of this chapter?
 - a. Pentecost
 2. Why is Pentecost not the start of the church?
 - a. Pentecost is the birth of the church ('when a form of life is brought out to live in the world'). Life starts at conception and the church is spiritually alive. Jesus started the spiritual life of the church (founded it) during His earthly ministry, which is reported in the Gospel accounts.
 3. What prophecy did Peter claim was being fulfilled at Pentecost?
 - a. [Joel 2:16-21](#). In particular, Peter emphasized the coming of the indwelling Holy Ghost.
 4. What prophecy did Peter claim to show that resurrection is a promise from God the Father to His Christ ([Acts 2:25-28](#))?
 - a. [Psalms 116:3-4, 16](#), and other scripture.
 5. What prophecy from king David did Peter preach and what is the importance of it?
 - a. He preached [Acts 2:31](#). Most Jews did not understand it until Peter explained that it spoke of the "resurrection of Christ from the dead". That prophecy, of course, also first required the death and burial of "Christ".
 6. What is the doctrinal importance of [Acts 2:36](#) where Peter plainly tells them: "God hath made that same Jesus, whom ye have crucified, both Lord and Christ".?
 - a. After His conception and before the resurrection, "Jesus" did not have either role.
 - b. "Christ" is equated to the role of "husband" in [Ephesians](#). He had to pay the dowry, which included His death, before He could legally take on that role.
 - c. "Lord" is the role which has all of the power of God. He could not die for our sins as God but had to set aside all of His power and authority as "Lord" before His conception. He lived and died as a literal physical man. He only took back His power as "Lord" after the devils took Him into Satan's domain where He defeated, and bound, Satan and all of the devils. Please see the Doctrinal Study called: [Jesus Used the Power of the Holy Ghost](#) for Bible references to this truth.
 7. Where does Peter tell them how to be saved?
 - a. [Acts 2:38-40](#).
 8. Why does Peter tell them "Repent, and be baptized" and why does this not make baptism a requirement to be saved?
 - a. The thief on the cross was saved but not baptized. However, he had a changed life as reported in the Gospel accounts. The Jews were familiar with John's baptism, which did not save, but did show an agreement to have a changed life. Therefore, the Jews understood that the true requirement was to receive a God-caused changed life.
 9. What was the result of Peter preaching?
 - a. Many (not all) trusted and obeyed and were saved ([Acts 2:41](#)).
 10. What was the end result then, which we rarely see today?
 - a. "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people".
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Chapter 3

1. What is the theme of this chapter?
 - a. Peter and John preach in the Temple
2. What was the miracle that Peter did?
 - a. Peter healed a man who was "lame from his mother's womb".
3. Miracles are always physical examples of the doctrine that they are in context with. What was the related doctrine and what was God trying to show the Jews with this miracle?
 - a. The Jews were spiritually lame (They could not walk spiritually and serve God. Could not take the Gospel to the world.) from their "mother's womb" (The basic religious Jewish teachings and traditions). But, if they would accept the message from Peter, by faith, like this man believed, by faith, Peter's command to "rise up and walk", then they could be truly saved and become servants of God taking His Gospel to the world.
4. How did the man react and why is this important?
 - a. "And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God". Lots of people want miracles from God but they are not willing to 'become a fool' for God like this man did. He didn't preach but he did what he could and drew a crown so that Peter could preach.
5. What major difference did Peter proclaim that lots of preachers today do not claim??
 - a. Peter said: "why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" Peter did not lift up himself but, instead, humbled himself and told them that "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers" did the miracle to "glorify his Son Jesus". He then went on and said: "God before had shewed by the mouth of all his prophets". He did not tell them to trust Him, not what he said but to put their trust in God and God's scripture.
6. What did Peter tell them to do in order to be saved and how, and why, is this different from what he preached at Pentecost?
 - a. The main thing that Peter commanded was: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord". At Pentecost, Peter emphasized their need to believe and trust scripture. He mentioned the changed life, but did not emphasize it. Here he mentions their need to believe and trust scripture, but emphasizes their need to accept a changed life ("their need to believe and trust scripture"). At Pentecost, Peter was dealing with a mixed crowd who were on the street. Here, Peter is preaching to a religious crowd who were in the Temple for religious reasons. They needed to turn from trusting their religious traditions and their religious deeds and trust "Jesus Christ, which before was preached unto you". As Peter said earlier, they denied Him before. Now they needed to truly repent and trust "Jesus Christ".
7. What did Peter tell them, from scripture, that would happen to everyone who refused to hear "Jesus"?
 - a. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people".
8. What scripture did Peter reference?
 - a. [Deuteronomy 18:15-19](#).
9. What time is Peter speaking about with the phrase; "Whom the heaven must receive until the times of restitution of all things"?
 - a. The 1,000 year reign of Christ.

10. What did Peter tell them was the reason why God raised “Jesus” from the dead?
 - a. “Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities”. Peter, again, is emphasizing the changed life.
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Chapter 4

1. What is the theme of this chapter?
 - a. The Reaction to the Gospel Being Given
 2. Who were the main people that were reported as reacting and how did they react?
 - a. The religious leaders reacted very poorly. They threw Peter and John into their "hold" overnight. Then they commanded them to no longer preach in the name of "Jesus" and threatened them if they did.
 3. Who else reacted and how did they react differently?
 - a. "Howbeit many of them which heard the word believed; and the number of the men was about five thousand". Notice that the women and children are not reported even though they were surely there. That is not an error on the part of Luke but the way that people were counted in that culture.
 4. Why could they not do anything more at that time?
 - a. "for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it".
 5. Who was with Peter and John when they faced the religious leaders?
 - a. The man who had been healed. He was about 40 and had been begging at the Temple gate all of his life. Therefore, he was too well known to deny his changed life and he was standing before him, so that they could not deny the miracle.
 6. How did Peter respond when they asked "By what power, or by what name, have ye done this"?
 - a. "by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved". Notice that Peter references their history for the building of Solomon's Temple and gives them the spiritual application of that reference.
 7. What was their reaction to the response from Peter?
 - a. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus". Since "they were unlearned and ignorant men", they could not have been taught the historical reference, nor the application, by religious men. However, since their answer was like the answers from "Jesus", which was more than their religion taught and which they could not dispute, their only possible answer was that "they had been with Jesus".
 8. How did Peter and John respond when they were threatened if they spoke in the name of "Jesus" again?

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard".
 9. What happened when Peter and John returned to the church?
 - a. They had a worship and prophecy service. Then they witnessed more and received more grace from God.
 10. What is the final attitude reported in our chapter?
 - a. All of the saved church members were more concerned with helping each other and serving God than they were with having the things of this world.
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Chapter 5

1. What is the theme of this chapter?
 - a. God's test.
 2. What was the spiritual perspective of the test?
 - a. Compromise. "Ananias, with Sapphira his wife" wanted to be well thought of in the church. But they did not want to commit to completely serving and trusting God.
 3. What did they do physically?
 - a. They sold land, gave an offering to the church and claimed that they gave all when they only gave part.
 4. Why did God kill them physically?
 - a. God was showing that compromise will kill the spiritual life of a person and of a church.
 5. Why did Peter say that they lied to the Holy Ghost?
 - a. They made a profession to the church, who were God's representatives in this physical world. Therefore, they truly lied to God. God's Holy Ghost is the part of the Trinity which deals with this physical world. Therefore, Peter named God's Holy Ghost for God.
 6. What was the first result, reported in this chapter, of these deaths?
 - a. "Great fear came upon all the church, and upon as many as heard these things". Today, people have no true fear of God and they're sure that all will be forgiven at the "judgment seat of Christ", even if they are truly lost.
 7. What was the second result, reported in this chapter, of these deaths?
 - a. "And by the hands of the apostles were many signs and wonders wrought among the people" and many brought the sick to be healed and hear the Gospel. God worked wonders through His church when they truly feared to sin against Him.
 8. What was the third result, reported in this chapter, of these deaths?

"Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, And laid their hands on the apostles, and put them in the common prison". The religious lost tried to persecute the church and get them to stop serving God.
 9. What else for the Jewish religious council do to the apostles?
 - a. "they called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go".
 10. What was the response of the apostles to being beaten?
 - a. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ".
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Chapter 6

1. What is the theme of this chapter?
 - a. Creation of the office of deacon
2. Who truly caused the problem in the church and what did he use to do so?
 - a. Satan caused the problem by magnifying the already existing Jewish attitude of prejudice. They were raised with race pride and taught that all Gentiles were less than them and going to Hell because they were not born Jews. They hated the Samaritans who were half-Jews and proved that the Jews were not a separate better type of people but were still human like the Gentiles. Then the Grecians would speak with an accent or poorly. So, they also were regarded as lesser Jews. Basically, when we compare ourselves to anyone other than "Jesus Christ", we "are not wise" and are leaving a way for a devil to turn our heart against God.
3. What is meant by what the apostles said in [Acts 6:2](#)?
 - a. The preachers are supposed to concentrate on studying the word of God and spiritual matters while others take care of the physical needs.
4. What is the primary job of apostles / pastors?
 - a. "Give themselves continually to prayer, and to the ministry of the word".
5. What were the primary requirements for deacons and why is it important?
 - a. "Men of honest report, full of the Holy Ghost and wisdom". Such men would not try to tell the apostles / pastors how to do their job. Deacons who do that now do not fulfill the primary requirement for being a deacon.
6. After the church appointed deacons to take care of the problem our chapter reports a problem caused by men disputing with Stephen, one of the deacons. Where were they from and why is that important?
 - a. All of the people disputing with Stephen were from outside of Judaea. Prejudice causes a response in prejudice. Since the Jews of Judaea looked down on even other Jews who were not from Judaea, they ganged up on a Jew from Judaea when they could. They joined together to tell lies against Stephen and since the Jewish religious leaders were fighting against the doctrine of the church, they were able to turn the Jewish religious leaders against Stephen, even though he was from Judaea. We are commanded to love all of the brethren the same and to extend God's love to all men. When we allow prejudice into our heart, our church or our family, devils will use it to cause us problems with serving God.
7. Besides the problem of prejudice, why else did they hate Stephen?
 - a. [Acts 6:10](#) says: "And they were not able to resist the wisdom and the spirit by which he spake". When someone considers themselves to be an expert on a given subject, and you prove them wrong, they can decide to become your enemy, especially if you do it more than once. These lost Jews would have been full of pride and not realize that they were fighting against the wisdom of God because they ignored the fact that Stephen was "full of faith and power, did great wonders and miracles among the people". They chose to ignore their God-given signs that Stephen was speaking for God. And, before people speak against them, there are lots of religious people with the same attitudes today and they are from all races and all cultures.
8. How did they set up Stephen to be martyred?
 - a. "They suborned men, which said, We have heard him speak blasphemous words against Moses, and against God". If your god tells you to lie or hate or do anything similar, he is not the God of the Bible. We are commanded to learn the character of our God and reject any doctrine, command or teaching which goes against the true character of God.
9. What else did they do?

- a. “They stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law”. The religious man is concerned about physical places like “this holy place”. Stephen was a Jew who still worshipped God in the Temple. Therefore, he would not have said anything against it. In addition, our next chapter tells us what Stephen did preach. He did not preach against the Temple but told them that God had a better place to live in Heaven. In addition, he did not speak against the Law but told the religious people that they did not keep the law. Therefore, he spoke against their religious errors and they perverted his words to stir up lost Jews against Stephen.
10. What evidence did God give to the Jewish religious leaders?
- a. “And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel”. God made them see evidence that he was a messenger from God. But, like the Jews telling lies against Stephen, they ignored the evidence from God.
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Chapter 7

1. What is the theme of this chapter?
 - a. Stephen's Message
 2. How did Stephen make his message match his audience?
 - a. Stephen was being judged by the Jewish religious leaders because he was accused of speaking against the Temple and against the Mosaic Law. His audience were the Jewish religious leaders. Stephen used the Jewish history, which they knew, to show them the major error in their doctrine and to prove that God, and spirits, exist and gave them their Law, but that they "have not kept it". Therefore, he showed them their own sin instead of trying to defend himself.
 3. How did they react?
 - a. "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. And they stoned Stephen".
 4. Whom did Stephen start his history lesson with and what event?
 - a. He started with God telling Abraham "Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee". Thus, he started with Abraham obeying God, "Who is a Spirit". And God prophesied the future generations of Abraham.
 5. Why did Abraham obey and serve God?
 - a. God gave promises that Abraham would not receive but his descendants would receive. He served God for the benefit of others.
 6. When Joseph revealed himself to his brethren, who did he said benefited from his treatment by his brothers?
 - a. Others.
 7. When Moses knew that he was to lead God's people, he acted wrong and killed a man. Why?
 - a. He acted in his flesh instead of following God's Spirit.
 8. Moses prophesied a future prophet that would be like him. What did the Jews call Him and what do we call Him?
 - a. "that prophet" ([John 1:21](#); [John 1:25](#); [John 6:14](#); [Acts 3:23](#)), "Christ".
 9. While Moses was on the mount receiving the law from an angel of God, what were the Jews doing?
 - a. They had Aaron make them a golden calf to worship and planned to turn back to Egypt. Likewise, even today, most of God's people will turn to the way of the world, and to error, without a leader who is truly listening to God's Holy Spirit.
 10. Who is the "Jesus" identified in [Acts 7:51](#)?
 - a. Joshua. The true doctrinal meaning of the name of "Jesus" is "the name of a literal physical man". "Jesus" shows us how to live in our flesh and please God.
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Chapter 8

1. What is the theme of this chapter?
 - a. God scatters the church
 2. Why did God cause the saved Jews to be scattered?
 - a. They took the Gospel to Jerusalem and to part of Judaea, but refused to go to Samaria and “unto the uttermost parts of the Earth” ([Acts 1:8](#)). When God’s children continue to disobey, God will use devils and devil-motivated men to punish them for their disobedience.
 3. Why else did God cause the persecution?
 - a. Because it scattered the people (not the apostles) ([Acts 8:1](#)). And, “Therefore they that were scattered abroad went every where preaching the word” ([Acts 8:4](#)).
 4. Philip went to Samaria and preached the Gospel but people were not saved until Peter and John went and laid hands on them. Why?
 - a. “Jesus” gave the apostles the power of being ambassadors for Heaven ([Matthew 16:19](#); [Matthew 18:18](#)). God honors His authority structure and, therefore, only an apostle could open the door of salvation to Samaritans or to Gentiles.
 5. Why did Peter curse Simon?
 - a. Because he thought that spiritual power could be bought with physical money. Even today, the Roman Catholic church sells ‘indulgences’ and Baptist preachers, along with people in other religions, compromise their doctrine to please the rich.
 6. What did Peter say was the cause of Simon’s error?
 - a. “For I perceive that thou art in the gall of bitterness, and in the bond of iniquity”. God gave Peter spiritual insight (“perceive”). This man had his thinking completely warped by sin (“gall of bitterness”) and he was held prisoner by lifestyle sin (“bond of iniquity”).
 7. When Philip preached to the Ethiopian eunuch, in the same chapter, he was truly saved. What was the difference?
 - a. Peter and John had already opened the door to half-Jews. Once the spiritual door was open, no one could close it and any saved person could lead another through it to true salvation.
 8. Where was the Ethiopian eunuch reading in the Bible?
 - a. [Isaiah 53:7-8](#).
 9. Why do we not have the exact same words in Acts and why does it not matter?
 - a. [Isaiah 53:7-8](#) was interpreted from Hebrew to English while [Acts 8:32-33](#) was interpreted from Hebrew to Greek to English. However, the message is the same and the only differences which people can complain about is things like the difference between the words sheep and lamb. There is no difference in the message but a trap for foolish people who want to ‘make a mountain out of a mole hill’.
 10. Why was it important for the Ethiopian eunuch to be baptized?
 - a. Baptism identified him with our “Lord Jesus Christ” and he was going back to his country as God’s representative and messenger of the Gospel.
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Chapter 9

1. What is the theme of this chapter?
 - a. Peace in the churches. The salvation of Paul is only the first part of the chapter and not all of it. The true theme is what is the main subject of the entire chapter.
 2. How does our chapter start and how does it end?
 - a. It starts with Saul getting letters from the Jewish religious leaders allowing him to "slaughter" the saved and ends with Peter raising Dorcas from the dead. It does not matter what this world threatens, God is in control of all that happens to His children.
 3. Why did "Jesus" say: "Saul, Saul, why persecutest thou me"?
 - a. When we act against a child of God, God considers that an act against Him.
 4. What did "Jesus" say when His prophet objected to fixing Paul's sight?
 - a. "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight".
 5. What was the doctrine that this miracle is a physical example of?
 - a. Before his salvation, Saul thought he understood doctrine but only learned the doctrinal errors taught by spiritually blind religious leaders. After his salvation, Paul understood true doctrine better than anyone else in the New Testament besides "Jesus". In the Bible, sight is almost always used, symbolically, for spiritual understanding.
 6. What did "Jesus" say was required of Paul for him to be used so mightily by God?
 - a. "For I will shew him how great things he must suffer for my name's sake". Lots of people want to be used mightily by God but they are not willing to suffer. Paul not only suffered but he knew that he would suffer at the start of his salvation and he still chose to submit to our "Lord".
 7. What is meant by the "scales" which fell from Saul's eyes when his sight was restored?
 - a. Symbolically, it shows that religion does not directly affect your eyes but covers them with lies and error so that you can not see spiritually and understand the truth of what is happening spiritually around you.
 8. What is the symbolic meaning of Peter healing Aeneas and making him able to walk?
 - a. The main job of a pastor is to cause God's people to get up, serve God, and go out into the world and take the Gospel to others. Aeneas represented the saved church member who could not serve God because of spiritual inability.
 9. Why was Dorcas raised from the dead?
 - a. God wants His people to understand that He will give special blessings to His children who go out of their way to be a blessing and an encouragement to other of God's children.
 10. What was the result of her being raised from the dead?
 - a. "And it was known throughout all Joppa; and many believed in the Lord". When we get a special blessing from God that is so that we testify to others, especially the lost, and encourage them to turn to God with their needs.
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Chapter 10

1. What is the theme of this chapter?
 - a. The Salvation of Gentiles.
2. Our first sentence says: "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway". Yet, he was still lost. What is the spiritual meaning of this truth?
 - a. Those things do not make someone saved. We are only saved when our "Lord Jesus Christ" saves us and He only does that when we accept Him as our personal "Lord" in an ongoing personal relationship.
3. God sent an angel to him with a personal message, but he was still lost. What does that mean?
 - a. Having an angel visit, or receiving a message from God or even receiving a miracle does not mean that we are saved. As reported here, such things should cause the lost to seek true salvation, as the report of our incident says happened. These should also cause the truly saved to glorify God. However, all of these can be done by a devil. If such an experience does not cause one of the prior mentioned responses, then the experience was probably caused by a devil.
4. What was the spiritual message that God gave to Peter?
 - a. God told Peter: "What God hath cleansed, that call not thou common". That is, the Jews called some things 'unclean' which God never called "unclean". If God did not call something "unclean", or if "God hath cleansed" something, then we are to not disagree with God nor add to God's word by calling something 'unclean' which God never called "unclean".
5. How did Peter, and the Jerusalem Church fail to understand and implement this spiritual truth?
 - a. The church leaders had a fit when God used Peter to lead a Gentile to salvation, even though God made it clear that he had "cleansed" (spiritually saved) the Gentile. They also insisted that they had to be circumcised, until Paul brought them Gentiles who had obviously been saved (spiritually "cleansed"), and even then they continued to insist that Jews had to be circumcised, even after God had made it clear that "God is no respecter of persons" ([Acts 10:34-35](#)). And, they continued to insist that (first everyone then later only Jews) had to keep Jewish religious traditions in order to be blessed, even after Paul brought them testimonies of Gentiles who had obviously been blessed by God and became servants of God (further spiritually "cleansed").
6. Did Peter understand the vision which God gave to him?
 - a. No – "Now while Peter doubted in himself what this vision which he had seen should mean". In spite of that, and against Jewish law, Peter lodged the men from Cornelius and went with them the next day.
7. What Jewish religious law did Peter violate by going into the house of Cornelius?
 - a. "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation". The Jews had made their prejudice a religious law that went against the Spirit of God and revealed will of God ("God is no respecter of persons" [2Chronicles 19:7](#)). It should be obvious that we are to ignore any religious law which goes against the Spirit of God and revealed will of God.
8. While Cornelius waited for Peter to return with his men, what did he do?
 - a. He gathered all of his family, household, friends and everyone else that he could in order to hear the Gospel.
9. Where do we find the message that Peter preached to the household of Cornelius?
 - a. [Acts 10:36-48](#).
10. What did the Gentiles do as soon as they were saved?

a. They got baptized.

Chapter 11

1. What is the theme of this chapter?
 - a. The “[Lord](#)” working to save Gentiles
2. In Acts 11:20-3 we read “they that were of the circumcision”. What does that phrase mean?
 - a. These were the saved Jews who were “zealous for the law” ([Acts 22:3](#)). They insisted that circumcision was required for salvation and keeping Jewish religious rules were required to be “sanctified”. They were the group who kept insisting on these doctrinal errors, and refused correction from God, until they had spread their doctrine so far that God, eventually, destroyed the Jerusalem Church.
3. What was their accusation?
 - a. “Thou wentest in to men uncircumcised, and didst eat with them”. This accusation was based upon the same addition to God’s law that the Jews used to accuse “Jesus” of sin in [Matthew 15:1-11](#). The religious man is concerned with what is done physically while God’s spiritual perspective is on the heart and character of a man. Look at what they were concerned with while was concerned with opening the spiritual door of salvation to Gentiles and getting millions of souls saved.
4. In addition to telling them what happened, what other defenses did Peter give?
 - a. “Moreover these six brethren accompanied me, and we entered into the man’s house: And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved”. If they were going to complain against Peter, they had to include the other six men also and one of them might have offered a reason which they could not dispute. In addition, since Peter was told “he had seen an angel in his house, which stood and said unto him”. Therefore, they had to dispute against God and God’s angel. Finally, Peter asked them: “what was I, that I could withstand God?”.
5. What result did Peter report?
 - a. “Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ”. As our sentence says, it was God Who saved the Gentiles. Therefore, their religious dispute was with God and not with the preacher used by God.
6. [Acts 11:19](#) says that the scattered Jews went to several cities and were “preaching the word to none but unto the Jews only”. How did the church in Antioch end up with saved Gentiles in it?
 - a. Some of the Jews who lived there (“Grecians”), had Gentile friends and family who also listened to the Gospel and were saved and joined the new church.
7. When Barnabas arrived at the church of Antioch, he “preached”. When he brought Paul, he “taught”. What was the difference in results for each method of presenting God’s word?
 - a. Preaching resulted in: “much people was added unto the Lord”. Teaching resulted in: “the disciples were called Christians first in Antioch”. Preaching causes people to obey the preaching, even wrong doctrine. Teaching causes people to know what is taught and, sometimes, causes them to understand how different sets of knowledge fit together. It takes teaching the “word of God” to cause people to grow spiritually and live a life which truly displays “Christ”.
8. How long did Paul teach before the disciples were “called Christians”?
 - a. “A whole year they assembled themselves with the church, and taught much people”. People can respond to preaching in one session such as we saw in the report of the results of many messages in this book. However, it takes time to truly teach something and even more time for people to understand and act upon what they are taught.
9. Why does [Acts 11:26](#) say: “And the disciples were called Christians first in Antioch”?
 - a. Although there were, probably, at least 20,000 saved Jews in the Jerusalem Church, they were not acting like “Christ”. Therefore, they were not true Biblical “Christians”, even though they were saved.

10. In [Acts 11:28](#), we read: “And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar”. Since this “dearth” would be “throughout all the world”, why did the brethren feel that there would be a special need among the “brethren which dwelt in Judaea”?
- a. Because the Jerusalem Church had already turned to doctrinal error, as reported in the start of the chapter, God had removed His blessings from them and, possibly, had already started punishing them for the doctrinal error. We need to remember the spiritual consequences of accepting doctrinal error.
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Chapter 12

1. What is the theme of this chapter?
 - a. God supports right doctrine and punishes wrong doctrine
2. What happened in our first two sentences and what can we know about how it related to the theme of this chapter?
 - a. "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword". We can not say why James was killed because we are not told what doctrine he supported. Some in the church supported doctrinal error and some did not. Since we can not know for sure, it is dangerous to make assumptions. [2 Timothy 2:23](#) says: "But foolish and unlearned questions avoid, knowing that they do gender strifes." This question was added here to warn the reader against making assumptions which "gender strifes".
3. Where does our chapter warn us against wrong doctrine?
 - a. At the end of the chapter where the lost king accepted adulation from people calling him "a god" and "because he gave not God the glory". When God does something through us, it can be very dangerous to "give not God the glory".
4. Our next sentence starts with the word "but" and tells us: "But the word of God grew and multiplied". How does the word "but" affect the proper interpretation of this sentence?
 - a. The word "but" is 'used to introduce a phrase or clause contrasting with what has already been mentioned' In other words, you can not truly interpret this sentence without considering what it is contrasting. The prior sentence told us about God killing a king "because he gave not God the glory". Thus, our current sentence is telling us that "the word of God grew and multiplied" as people "gave God the glory" for what He truly did. When we see a result it is important to know what truly caused the result.
5. Our chapter tells us about Peter being arrested after James was killed "because he (Herod the king) saw it pleased the Jews". However, God sent his angel to set Peter free. How did Herod the king react?
 - a. "When Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death". Yes, that would cause the soldiers to make sure that they don't mess up but it would make it more difficult for the king to hire good soldiers and cost him more money in salaries and make soldiers less likely to take the initiative, even when it would help the king.
6. With Peter being arrested because the king killing James pleased the Jews, how worried was Peter about his future and his life?
 - a. "And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison". He not only was sleeping but he slept so soundly that he thought he was dreaming when the angel freed him from prison.
7. What did Peter say when he realized that he was free?
 - a. "And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews".
8. How did the people at the all night church prayer meeting react when they were told that Peter was at the door to the house?
 - a. A girl answered the door to Peter's knocking but did not let him in. Instead, she went and told the others that he was at the door. "And they said unto her, Thou art mad. Then said they, It is his angel. but, when they had opened the door, and saw him, they were astonished".
9. What did Peter do after that?
 - a. "he went down from Judaea to Caesarea, and there abode".

10. Why does our chapter tell us about Barnabas and Paul returning to Antioch?
 - a. To set up for the account in the next chapter.
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Chapter 13

1. What is the theme of this chapter?
 - a. The Start of the First Missionary Trip to Gentiles.
2. What led to the first missionaries being called?
 - a. The church leaders fasted and prayed and “ministered to the Lord”. That is, they taught God’s people to obey God and God’s word.
3. Who did God call to be missionaries?
 - a. Paul and Barnabas, the two main leaders and the most spiritually mature in the church. When they left, the second-string moved up to take their place.
4. Why is it wrong to send ‘leftovers’ to the mission field?
 - a. The mission field has many more, and different, temptations, problems, persecutions and other things which require stronger faith than staying in your home church. Our example is what happened to John Mark who went home early. And, reportedly, many foreign missionaries, of today, also do the same.
5. Barnabas was pastor and in charge at the home church but Paul was in charge on the mission field. Why is this necessary?
 - a. The missionary must learn to understand the culture where he is sent and, often, local customs require changes in how the missionary must minister. The Gospel does not change but how it is presented does. (Look at the different messages in this book and realize the differences.) For example, the missionary to Thailand had to use nature, and the “[Gospel of God](#)” to win souls instead of quoting scripture like is done in America and Philippines. Because of these differences at the application level (not changes in Gospel nor truth), the missionary pastor must be in charge in his field.
6. What is the first thing that our account tells us that Paul and Barnabas encountered on the mission field?
 - a. They encountered “a false prophet”. The missionary must be ready to counter the many false beliefs that will be found on a mission field. Notice that Paul said that he “perverted the right ways of the Lord”. The missionary must be ready for false religions which claim to be Christian but which actually send people to Hell because they “pervert the right ways of the Lord”.
7. Paul cursed the “false prophet”. Why and when did he do this and how does that guide us?
 - a. Paul did not do so until after the “false prophet” “withstood them, seeking to turn away the deputy from the faith”. He did not attack the “false prophet” until after he first attacked the Gospel. Missionaries need to avoid starting spiritual fights and only fight back after the other person attacks the truth. (Not necessarily when the missionary himself is attacked as we see later in this Bible book.)
8. In [Acts 13:16-42](#), Paul preaches to Jews in a synagogue. What was the main thing that he preached to them?
 - a. “Christ”. He started with their start as a nation, which included the forty years in the wilderness. He quickly moved to king David and the promise that “Christ” would be a descendent of his. He then identified “Jesus” as “Christ” and told them of the witness from John the Baptist. Then Paul told about the Jewish leaders crucifying “Jesus” and God raising Him from the dead. From there, Paul switches to prophecies which “Jesus” fulfilled and the promise of forgiveness to those who believe on “Jesus” and the scriptural warning to those who refuse to do so.
9. What was the result of Paul’s preaching?
 - a. Many believed but many did not. However, the Gentiles asked him to preach to them also.
10. What happened as a result of that request?

- a. The Jews were jealous because of how many came to hear Paul preach but refused to listen to the jews. They then “contradicted and blasphemed” and had Paul and Barnabas run out of their coasts. However, many Gentiles were saved before that happened.
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Chapter 14

1. What is the theme of this chapter?
 - a. Finishing the First Missionary Trip to Gentile.
2. What results did the missionaries have in Iconium and why?
 - a. “Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands”. Lots of people want to do great works and have evidence of God blessing, but that is for their ego. Paul and Barnabas, and the rest of the missionaries with them, were willing to suffer in order to give the Gospel. They used the “signs and wonders to be done by their hands” to point people to God and not for their own reputation.
3. Why did the missionaries have trouble in Iconium?
 - a. The unbelieving Jews were jealous of the success that God gave the believers. Religious people who don't have the success of those blessed by God will often tell lies about those who are blessed by God and get others to spread their lies. That is why we need to verify what we hear before passing it on to others.
4. Why did the missionaries flee to other cities?
 - a. The unbelieving Jews convinced other unbelievers to become violent in their attacks against the believers. The true God is love and never tells believers, of the New Testament, to become violent. God gave the Jews a land and they had to use violence to defend it. However, God did not give the church a land and they do not need to use violence to defend against doctrine.
5. In [Acts 14:8-13](#), Paul healed a man and the locals misunderstood and thought Paul and Barnabas were “gods”. Why was this?
 - a. The Gospel was not presented immediately with the miracle but only afterwards. The locals did not understand that God was working through the missionaries and thought the healing was done in their own power.
6. How was the Gospel presented in [Acts 14:14-18](#)?
 - a. It was presented as the [Gospel of God](#) where the evidences of nature are used to present the Gospel. This is necessary when people do not know about the “word of God” or think it is ‘just another holy book’.
7. What happened after they presented the Gospel?
 - a. “And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead”. The Jews of Asia, more than anyone else, were used by devils to fight the spread of the Gospel by using violence against anyone who gave the Gospel to lost people.
8. What happened after they left Paul for dead on the city dump?
 - a. “Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe”. In [2Corinthians 12:1-5](#), Paul tells about visiting “the third Heaven” (God's home). This may have been when it happened. The truth is that death is when the spirit abandons our physical body and takes our soul with it. Resurrection is when the soul and spirit return to the physical body. I speak from experience and believe that is what happened to Paul here.
9. After the experience of the prior question, the missionaries returned home. How did they return and what did they do on the way?
 - a. They returned along the way that they had previously gone and visited churches which they had started and encouraged the brethren to continue to serve God.
10. What did the missionaries do upon returning home?
 - a. They gave a report of their trip to their sending church. Missionaries have a responsibility to report on a regular basis to their supporting churches. That encourages the churches

to continue to support them financially and with prayer. In addition, they owe reports for past support.

Chapter 15

1. What is the theme of this chapter?
 - a. Devil Motivated Contention.
 2. What was the contention about?
 - a. [Acts 15:1](#) that people came from Judaea and preached a '*works salvation*' and a '*works sanctification*'.
 3. When they refused to stop teaching their doctrinal error, what was the solution they agreed to?
 - a. They agreed that "Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question". The problem was that, even with the decision from the church, those teaching the doctrinal error refused to stop spreading their error until God had to destroy the Jerusalem Church in order to stop it.
 4. On the way to Jerusalem, how did the saved react to news of the salvation of Gentiles?
 - a. It "caused great joy unto all the brethren".
 5. In the Jerusalem Church, what was the reaction of saved Jews who were led by "the Pharisees which believed"?
 - a. They said "That it was needful to circumcise them, and to command them to keep the law of Moses". Note that since the time of "Jesus", these people have been demanding that people keep their rules even though they do not have any of the signs of approval from God and the people they were trying to command did have signs of approval from God.
 6. Who ended the dispute?
 - a. Peter. He reminded them that God saved the Gentiles over the objections of the same group within the Jerusalem Church. And, God did it in spite of the Gentiles not fulfilling the requirements specified by these same Jews.
 7. How did Peter end his argument?
 - a. "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they". This is very clearly a statement that true salvation depends on God's grace alone.
 8. Who added to Peter's statement and what did they add?
 - a. "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them". [Galatians 2:1, 3](#) adds: "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also, But neither Titus, who was with me, being a Greek, was compelled to be circumcised". It was obvious that God did not require what these Pharisees claimed was "necessary".
 9. After they returned to Antioch, why did Paul and Barnabas decide to go back to the churches which they had started?
 - a. "Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do". They wanted to verify that the doctrinal error, which they had just defeated, was not being taught in those churches and they wanted to verify all other doctrine being taught.
 10. Why did Paul and Barnabas go separate ways?
 - a. Barnabas insisted on taking John Mark, who was his nephew. He was concerned about Mark's spiritual growth. Paul insisted that he not be taken because he might abandon them again. Paul was more concerned about his influence in the mission churches.
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Chapter 16

1. What is the theme of this chapter?
 - a. The Start of the Second Mission Trip
 2. When they returned to Derbe and Lystra, what did they find this time which they did not find before?

“a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium”.
 3. What did Paul do with Timothy and why?
 - a. “How would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek”. Even though “his father was a Greek”, the saved Jews “of the circumcision” would demand that he be circumcised because his mother was a Jew. Paul bowed to their demands, not because it was necessary, but to avoid a doctrinal fight which could be avoided.
 4. What did Paul do before going to new cities to spread the Gospel?
 - a. They went to the established churches and “delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem”. As a result, “the churches established in the faith, and increased in number daily”.
 5. Why did Paul receive his “Macedonian vision”?
 - a. He tried going several other places first and was forbidden by God’s Holy Ghost. When we are trying to serve God, He might not give us directions at first but that becomes a test of our persistence.
 6. How do we know that Luke was with the mission team at this time?
 - a. He started using the word “we” as in: “we went” or “we came”.
 7. Why did Paul cast the devil out of the girl in [Acts 16:18](#)?

She was following them and telling people “These men are the servants of the most high God, which shew unto us the way of salvation”. Paul didn’t want anyone thinking that the Gospel was associated with the error from devils.
 8. How did her masters react?
 - a. They attacked Paul and Barnabas and had the city officials beat them and cast them into prison.
 9. Why did God allow that?

It resulted in the Philippian jailer being saved with his household and becoming the basis for the church of Philippi.
 10. Why did Paul insist that the city officials come themselves to let them out of prison?
 - a. Paul wanted them to know that they had messed up badly by beating Roman citizens without legal due process. And, as a result, the city officials themselves could be beaten or even killed. Therefore, the city officials would be afraid to hurt the church that Paul left behind.
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Chapter 17

1. What is the theme of this chapter?
 - a. Continuing the Second Mission Trip.
 2. Paul preached at the synagogue of Thessalonica and, as always, some believed and some did not. Then “the Jews which believed not” got some others and attacked the house of their host. What motivation did they have?
 - a. They were “moved with envy”. This shows how stupid people can become. Even when they drove Paul and his team out of the city, that didn’t make anyone listen to them nor did it prove them right. It only proved that their god was a murderer and not the Grue God, Who is love.
 3. What happened to Paul and Silas?
 - a. “The brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews”.
 4. Why were the people in Berea “more noble than those in Thessalonica”?
 - a. Because “they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so”. The main failing of religious people is that they believe what they are told without verifying if what they believe is true or not.
 5. What happened there?
 - a. “When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people”. Here we see how much devils controlled these people because they went out of their way to go to another city and attack people who did nothing to provoke them. Yes, God used Paul and Silas to provoke the devils, but they did nothing to provoke the people. Thus, this is evidence that the true motivator for these incidents is the spiritual war between God and devils.
 6. When Paul went to Athens, what did he do first and what was his reception?
 - a. “While Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him”. Since he “disputed”, most people refused to believe the Gospel.
 7. When Paul went to Athens, how did they regard the Gospel?
 - a. The local philosophers called him a “babbling” and regarded the Gospel as just another philosophy. Many of today have the same attitude and an example is the belief in evolution.
 8. What did Paul preach to them?
 - a. He, again, preached the [Gospel of God](#). Since they regarded the Gospel as ‘just another philosophy’, they would also regard the “word of God” as ‘just another man-written book’, just like many people of today do.
 9. What caused many people to stop listening and mock Paul?

“When they heard of the resurrection of the dead”.
 10. What other reception did Paul receive?
 - a. “Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them”. As with every other preaching reported, some believed and some did not
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Chapter 18

1. What is the theme of this chapter?
 - a. Paul establishes the church in Corinth.
 2. In our first sentence we are told that Paul met Aquila and Priscilla. What are their importance?
 - a. They helped to support Paul, they corrected the doctrine of Apollos, they helped to start at least three churches and did more to help build the kingdom of God.
 3. Why did Paul tell the Jews: "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles"?
 - a. "Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. Then they opposed themselves, and blasphemed".
 4. What did "Jesus" tell Paul?

"Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city".
 5. The Jews tried telling lies about Paul, like they had done in other cities and got him beat by the authorities. What happened this time?
 - a. "Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat".
 6. What did they do as a result?
 - a. They beat up the saved ruler of the synagogue. Sometimes, when devil motivated people can't attack the person that they want to attack, they will attack another instead.
 7. Paul then left and took Aquila and Priscilla with him. Paul continued visiting several churches in different cities but left Aquila and Priscilla along the way. Where did he leave them?
 - a. At Ephesus.
 8. When a world traveling evangelist arrived at Ephesus, he preached but his doctrine was incomplete. What was it missing?
 - a. "This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John". He did not know about "Christ" and the ongoing personal relationship with Him, which is required for true salvation in the New Testament.
 9. How did Aquila and Priscilla react?
 - a. "when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly". They did not publicly correct him nor did they dispute but used wisdom to win him to the truth.
 10. How does our chapter end?
 - a. Apollos received help in his ministry once he corrected his doctrine.
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Chapter 19

1. What is the theme of this chapter?
 - a. Paul's ministry at Ephesus and in Asia
2. Our prior chapter told us that Paul left Ephesus, determined to go to Jerusalem for a feast. Now, this chapter starts with his return. And our report tells us that he found certain disciples who were not saved. Why were they not saved?
 - a. They had repented and were trying to serve the "Lord", but they had not accepted an ongoing personal relationship with God through "Christ". Therefore, they had not received the Holy Ghost and were not truly saved.
3. How did Paul correct their doctrine?
 - a. He started from what they knew and filled in what they were missing. Paul told them: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus".
4. [Acts 19:6](#) says: "Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied". Some religions claim that the right man has to lay hands on you to be saved and another says that you have to speak in tongues to be saved and both use this verse to justify their doctrines. What is wrong with their claims?
 - a. First, the thief on the cross was saved and neither of those things happened to him. Therefore, they can not be required for salvation. However, what is more important is what the context tells us that Paul told those lost disciples. He said: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus". Notice that Paul did not mention either of those claims and said that all which was required was that someone "should believe on... Christ Jesus".
5. [Acts 19:8](#) says: that Paul "spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God". What is the true meaning of "the kingdom of God" and how does it fit within our context?
 - a. The "the kingdom of God" is: 'God's character in you'. Receiving that requires the ongoing personal relationship with "Christ", which the disciples at the start of our chapter were missing even though they had what religion told them that they needed. Our next sentence describes the religious person who rejects this personal relationship. And, our entire chapter can be viewed as the difference between people who have this relationship and those who do not. Look at the people described and see the difference based upon if they have this relationship with God or not.
6. Why does [Acts 19:11-12](#) say: "And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them"?
 - a. Because the prior sentence said "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" and God was showing His approval of Paul leading people to true salvation.
7. Why were the vagabond Jews beat up by the devil but Paul was not?
 - a. Paul had the ongoing personal relationship with "Christ" but the vagabond Jews did not.
8. Why does [Acts 19:19](#) say: "Many of them also which used curious arts brought their books together, and burned them before all men"?
 - a. This was evidence of the God-caused change in the lives of people who were actually saved.
9. Why did Demetrius and the other silversmiths try to get Paul beat by the government?
 - a. Their only hope for reward was in this world and they saw that they were losing that hope. That is contrasted with Paul and other people who had their hope for reward in

eternity and could not lose it. Again, we see the difference between people who had an ongoing personal relationship with “Christ” and those who did not.

10. Why did the townclerk dismiss the crowd raised by Demetrius?

- a. Because their assemble was not legal they were in danger of having the Roman Army sent to stop the uproar.
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Chapter 20

1. What is the theme of this chapter?
 - a. The End of Paul's Mission Trips.
2. Our chapter starts out with the phrase "after the uproar was ceased". Where was this "uproar" and what was it about?
 - a. It was in Ephesus and was because lost men were worried about losing their income, in this world, as Paul encouraged people to turn from idols to worshipping the true God. They were worried about losing income from selling idols.
3. Paul left to go to Macedonia, and then to Greece and was going to sail to Syria, but changed his mind and returned through Macedonia. Why did his plans change?
 - a. The "Jews laid wait for him" and God had him go a different way to avoid trouble. There are times that God has us change our plans to avoid problems which He knows about but that we don't know about.
4. When they planned to sail on Monday, Paul preached from dinner time till midnight. A young man fell asleep and fell out of the third-floor window and broke his neck. Paul revived him saying "Trouble not yourselves; for his life is in him". What is the spiritual lesson of that miracle?
 - a. When you have a great spiritual leader, it is easy for the next generation to relax and let that leader carry the load. There is a danger of the work dying if the leaders of the next generation fall asleep instead of preparing themselves to take over the work.
5. [Acts 20:22-23](#) says: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Many people criticize Paul for going in spite of the warnings. What was truly happening spiritually?
 - a. God's Holy Ghost was using Paul as an example of the level of commitment that God truly demands. Paul was going to Jerusalem, in obedience to God, in spite of what was warned for him. The warnings weren't to tell Paul to not go but were a testimony of his level of obedience and an example to us of the level of obedience which God wants from each of us. God's Holy Ghost was telling others what would happen to Paul and they were the ones telling Paul to not go.
6. In [Acts 20:26-27](#), Paul says: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God". What does this tell us that we will be found guilty of, in the "judgment seat of Christ", if we fail to "declare unto others all the counsel of God"?
 - a. God will hold us responsible for their loss of spiritual life ("blood") if God tells us to warn them and we fail to do so. And, since Paul includes the phrase "all the counsel of God", if we fail to tell truth to God's children, which will increase their spiritual life, God will hold us responsible for their loss of spiritual growth.
7. What is the main attitude that church leaders are to always have when they consider the church?
 - a. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood".
 - i. Jesus Christ "purchased (the saved) with his own blood". They belong to Him and not the church leaders.
 - ii. They are a "flock". They are going to act like stupid animals at times so the leaders should not be upset with their errors.
 - iii. Their main job is to "feed the church of God". That means giving them spiritually alive messages from "the word of God" and not just religious messages which are popular.
8. What was the main warning that Paul gave to these church leaders?

- a. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them". This was a warning against preachers and others spreading false doctrines.
9. What did Paul say was the true source of our spiritual growth?
- a. "God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified".
10. What did Paul say before he said: "remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive"?
- a. He testified that He lived an example before them. The biggest challenge that any true leader (pastor, husband, father, etc) has is to live what he preaches. It is easy to become a hypocrite.
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Chapter 21

1. What is the theme of this chapter?
 - a. Paul arrives at Jerusalem
2. Why does [Acts 21:4](#) say “who said to Paul through the Spirit, that he should not go up to Jerusalem”?
 - a. As explained for the prior chapter, God’s Holy Ghost was using Paul as an example of the level of commitment that God truly demands. Paul was going to Jerusalem, in obedience to God, in spite of what waited for him. The warnings weren’t to tell Paul to not go but were a testimony of his level of obedience and an example to us of the level of obedience which God wants from each of us. God’s Holy Ghost was telling others what would happen to Paul and they were the ones telling Paul to not go. We read the same thing in [Acts 21:11-12](#). Notice that the end of the discussion was when everyone agreed to: “The will of the Lord be done”.
3. Who was Philip that they stayed with in Caesarea?
 - a. He was one of the seven original deacons. He also was who first preached in Samaria and preached to the Ethiopian eunuch.
4. Why does our Bible say that his seven daughters “did prophesy”?
 - a. There is a difference between doing a job for God and having an official position in the church doing that job. All saved are to preach but not all have the church position of preacher. In addition, the world tells us that ‘a prophet is someone who tells the future’. And, in before “the word of God” was completed, God had his prophets do that so that people could tell the difference between a true prophet of God and a false one. But, the main job of a prophet was to tell people the law of God (“thus sayeth the Lord”). And, much of the telling of the future was to tell us about the character of “Christ” ([John 5:39](#)). Therefore, these daughters were actually telling people the never-changing law of God and character of God.
5. [Acts 21:18](#) say “And the day following Paul went in with us unto James; and all the elders were present”. Why did they not report to the apostles?
 - a. In the Jerusalem Church, unlike the churches of today, the apostles were in charge of preaching and of spiritual matters. However, they were not in charge of the church. The half-brother of “Jesus” (“James”) was the chief administrator and he, along with “the elders”, actually ran the church. So, where a missionary of today would report to the pastor of the sending church, they reported to “James; and all the elders”.
6. What was the first thing that Paul reported and what was the reaction of the leaders of the Jerusalem Church?
 - a. Paul reported “what things God had wrought among the Gentiles by his ministry”. Our next sentence says: “And when they heard it, they glorified the Lord”. But, the same sentence immediately continues with: “and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law”. Therefore, their concern about those church members was so great that they only gave a surface response to the report of what God did. And, once they did what they believed was the minimum response to the report of what God did, they immediately turned to what they considered to be a greater problem.
7. Next, the Jerusalem Church leaders told Paul “And they are informed of thee, that thou teachest all the Jews which are among the Gentiles”. Since they had a problem with what was reported about the teaching of Paul, why did they not investigate that?
 - a. They told him: “the multitude must needs come together: for they will hear that thou art come”. Their main concern was not finding the truth but getting an agreement with church members who were “all zealous of the law”. At least three times God had made it clear that He replaced the religious part of the Mosaic Law (keeping religious rules) with personal obedience to God’s Holy Ghost. Therefore, the church leaders were actually

demanding that Paul compromise with doctrinal error held by zealous people who believed in a 'works salvation' and in a 'works sanctification'.

8. How did Paul respond to their demand and did their demand satisfy the church members who were fanatical for doctrinal error?
 - a. The church leaders demanded that Paul do a mult0-day religious ceremony instead of investigating what Paul actually taught. Paul did what the church leaders demanded, but it did not satisfy the fanatics. While Paul was quietly praying in the Temple, with other men, the fanatics started a riot outside of the Temple and demanded the death of Paul
 9. Who started the riot, when and how?
 - a. Acts 21:26-27 says: "And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place". Notice that they started "when the seven days were almost ended" and that "they saw him in the temple" and that they "laid hands on him". Therefore, Paul was doing, and almost completed, the religious ceremony that the church leaders demanded and it did nothing to satisfy the fanatics. In addition, it was "the Jews which were of Asia". These were the people who chased Paul from city to city causing riots, had him stoned to death and still were not satisfied. Many religious fanatics demand that everyone completely submit to their personal lies or die, and these were that type. Such are motivated by devils and doing what the fanatic demands now never satisfies the devil who is motivating them. In addition, they upset people with claims of: 'offence against people and a refusal to be prejudice and a supposed offence against a so-called holy place'. *How can a place be offended?) They are concentrating on the physical so-called religious and deliberately distracting from the spiritual and the type of character their motivating spirit has.
 10. Who saved Paul and why?
 - a. Paul was saved by the chief captain of the Roman Army because God made him aware of the riot and it was his job to stop any type of riot. God can, and does, use even lost people.
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Chapter 22

1. What is the theme of this chapter?
 - a. Paul gives his testimony of salvation to the Jews
 2. What caused the Jews to keep silent and why was that so?
 - a. "And when they heard that he spake in the Hebrew tongue to them, they kept the more silence". They didn't know that he was a Jew until he "spake in the Hebrew tongue". They were having a riot and trying to kill Paul without first verifying what "the Jews from Asia". Said about him. Lack of verifying a religious claim is why so many religious lies are believed.
 3. How did Paul start his speech?
 - a. He started out by identifying himself with them. People are more likely to listen to someone who agrees with them than they are to listen to a stranger.
 4. What did Paul tell them next?
 - a. He was being more fanatical than any of them, and going to other cities to persecute and kill church members, when he was literally knocked off his horse.
 5. What did he tell them that happened to change his mind?
 - a. He explained his personal experience which, obviously, required the power of God. Since they were being religious fanatics, they should have been interested in a personal message from God, especially when it was considered to be evidence that Paul was a prophet.
 6. What was the message that Paul told them that came from Ananias?
 - a. Paul would personally hear the "voice of the Just One", and see Him and know his will and be His messenger. The Jews understood that "the Just One" was a name for God. Paul was telling them that their God appointed Paul to be His prophet.
 7. What caused the Jews to stop listening to Paul and to threaten to restart their riot?
 - a. It was when he said that God told him "I will send thee far hence unto the Gentiles". The Jews believed that they were all going to heaven because they were born Jews and that all Gentiles were going to hell because they were not born Jews. God chose the Jews to be His priests and messengers to the world but the religious leaders perverted the message and what the people believed until they believed what they did in the days of Paul. His statement that God sent him to the Gentiles attacked that fundamental belief, which was why they restarted their riot.
 8. How did the chief captain decide to find the truth?
 - a. He ordered Paul bound and scourged to get him to tell the truth.
 9. What changed his mind about how to find the truth?
 - a. Paul sent him word that Paul was a Roman citizen. If he had Paul scourged before it was proven that Paul had violated a Roman law then the chief captain could be tortured to death.
 10. What did the chief captain do to find out the truth?
 - a. "On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them". This leads into our next chapter where we read how Paul spoke to the Jewish religious leaders in front of the chief captain.
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Chapter 23

1. What is the theme of this chapter?
 - a. Paul is judged by the Jewish Council for the last time
 2. Paul started by saying: "Men and brethren, I have lived in all good conscience before God until this day". The High priest immediately responded by having Paul struck in the mouth. What was the message of the action?
 - a. They would regard anything that Paul said as a lie and refused to consider anything that he said.
 3. When Paul reviled the man who ordered him struck, he did not know that it was the high priest. When he was told, how did Paul react?
 - a. He admitted not knowing and that God orders us to respect people in certain positions even when they act disrespectful.
 4. How did Paul proceed?
 - a. "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question". Since they would not listen to anything he said, giving a defense was wasted effort. Instead, he got them fighting between themselves over a very divisive doctrine and they forgot to be united against Paul and the truth of God. Here we see the result of prayer for God's guidance before dealing with an important problem.
 5. What happened when the Jews became violent in their fight among themselves?
 - a. "And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle".
 6. What did the "Lord" tell Paul after that and what difference did it make?
 - a. "And the night following the Lord stood by him, and said, **Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome**". This message stuck with Paul and motivated him to continue to pray with confidence all throughout what devils had men do to him until he arrived in Rome for His hearing before Caesar.
 7. What did the Jews try next in order to kill Paul?
 - a. "When it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul". They went to the Jewish religious council who agreed to try to get Paul to come to their place and away from the Roman soldiers. It should be obvious that all of these Jews, especially the Jewish religious council, were willingly being used by devils who wanted to kill Paul because he was very effective in the ministry of God.
 8. How did God defeat their plan?
 - a. He had the nephew of Paul overhear the plans. The nephew told Paul and Paul had him tell the chief Captain. He arranged for Paul to be protected and sent to the governor in Caesarea.
 9. What did the chief captain write to the governor?
 - a. He wrote that he could find no violation of Roman law and all of the dispute was about the local religion, which the Roman government did not get involved with.
 10. How did the governor respond?
 - a. When he heard that Paul was of the area which he governed he agreed to hear the case and demanded that the Jewish religious leaders go to Caesarea to present their case.
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Chapter 24

1. What is the theme of this chapter?
 - a. Paul's judgment by Felix
 2. How did the Jewish religious leaders respond to the demand of the governor?
 - a. "And after five days Ananias the high priest descended with the elders" and they brought a professional speaker with them. Today, people would hire a lawyer.
 3. What did the professional liar say?
 - a. First, they accused Paul of doing everything done by the people they supported. He claimed:
 - i. "enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence". The truth was that they were always trying to throw off Roman rule.
 - ii. "We accept it always, and in all places, most noble Felix, with all thankfulness". If they were truly thankful they would not be trying to throw off the rule.
 - iii. "we have found this man a pestilent fellow" means that Paul stirred up strife. However, he was quietly praying in the Temple, because of a request to appease these people, when others dragged him out of the Temple and started trying to beat him to death.
 - iv. "mover of sedition among all the Jews throughout the world". Paul was chased from several cities by the people these liars supported. Paul wrote for Christians to submit to government. The people these Jews supported started several riots.
 - v. "Who also hath gone about to profane the temple" The basis of that claim was another lie by the people supported by these Jews.
 - vi. The phrase: "whom we took, and would have judged according to our law" was a blatant lie because the Jews were rioting and trying to beat Paul to death without the benefit of a trial.
 4. What did he claim next?
 - a. "But the chief captain Lysias came upon us, and with great violence took him away out of our hands". However, "great violence" was not used but only threatened. And, the only reason that it was threatened was because of the attitude and actions of the Jews.
 5. All of the Jewish religious leaders supported his lies. What does that tell us about their spiritual father?
 - a. They were motivated by "the father of lies", who is Satan.
 6. When allowed, how did Paul defend himself?
 - a. He denied their lies without accusing them of anything including lying. He then explained that their true complaint was doctrinal and not part of the Roman civil law.
 7. How did Felix react to the arguments?
 - a. "he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter".
 8. What did Felix do with Paul?
 - a. "he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him".
 9. When did Paul present the gospel to Felix?
 - a. After his wife came and both listened together.
 10. How long was Paul left bound even after it was shown that he had not violated the law?
 - a. Two years, until a new governor came.
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Chapter 25

1. What is the theme of this chapter?
 - a. Paul stands at Caesar's judgment
 2. Why did Festus "ascend from Caesarea to Jerusalem" only "three days he was after come into the province"?
 - a. The Jewish religious leaders had proven that governing the region required getting their cooperation, or killing them all. And, that had problems. Remember that Babylon had to carry away to top social structure of the Jews three (or four) times and replace that common people with people from elsewhere.
 3. What was the first request that "the high priest and the chief of the Jews" made to the new governor and why?
 - a. He "desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him". Festus had enough information on the prior attempts to figure that he was lying. That's why "Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither".
 4. Festus said he would depart soon, but then he "tarried among them more than ten days". And, the day after he returned, they had to be in court and ready to present their case. Why did Festus do these things?
 - a. He was letting the Jewish religious leaders that, while they were politically important, he would not be ruled by them.
 5. Again, the Jews presented complaints, which they could not prove, and Paul, again, claimed innocence. What happened next and why did Paul appeal to Caesar?
 - a. Our account says: "But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?". Both Festus and Paul knew that the Jews would try to kill him. Festus was willing to let the Jews try. However, Paul was tired of being a pawn in local political maneuvers. By appealing to Caesar, which was his right, Paul took himself out of the local politics.
 6. Why did Paul appeal to Caesar?
 - a. After more than two years, the Jewish religious leaders made it clear that they were not going to stop trying to murder Paul and the new governor, Festus, indirectly indicated that he was willing to let them murder Paul if it made his job easier.
 7. Why did Festus tell king Agrippa about Paul?
 - a. He didn't want to write to Caesar that Paul had appealed because he was playing politics with a bunch of murderous religious fanatics and had offered to let them murder him for a political advantage.
 8. How did Festus get king Agrippa to request to see Paul and hear his case?
 - a. Festus claimed ignorance of Jewish customs and Jewish religion and appealed to king Agrippa as an expert on the matters.
 9. What did Festus claim, in his formal presentation of Paul to king Agrippa, that the problem was?
 - a. "Ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him".
 10. What did Festus claim, in his formal presentation of Paul to king Agrippa, for why he asked for an opinion?
 - a. "For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him".
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Chapter 26

1. What is the theme of this chapter?
 - a. Paul's Testimony to king Agrippa
2. In the first sentence, king Agrippa said: "Thou art permitted to speak for thyself". What did he expect to hear and what did he actually hear?
 - a. He expected Paul to defend himself against the accusations by the Jews. Instead, he heard the Gospel. Paul had enough spiritual sense to realize that defending him was the job of our "Lord Jesus Christ". His job was to present the Gospel.
3. What was the first thing that Paul said?
 - a. He said that he was being "judged for the hope of the promise made of God unto our fathers". That "hope" was true salvation and resurrection. He also said: "For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?". Thus, Paul clearly starts by saying that the true dispute was over the doctrine of resurrection.
4. What did Paul say next?
 - a. He used to be a fanatic for the religion of the Jews and arresting and killing any who disagreed and making them the blaspheme.
5. What did Paul say next?
 - a. He was literally knocked off his horse while riding to "Damascus with authority and commission from the chief priests". And, he testified of further evidence that he was having a supernatural experience which required the power of God. Only an idiot, or a fanatic (they are the same), would ignore the power of God applied to their personal life.
6. What did Paul say next?
 - a. "I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks". Our "Lord Jesus Christ" made it clear that people who hurt the children of God, especially for their serving God, are attacking God Himself.
7. What did Paul say next?
 - a. He testified what our "Lord Jesus Christ" told him to do, including taking the Gospel to Gentiles. That is another thing which the Jews wanted to kill him for. Their religion claimed that only Jews could be saved and that all Gentiles were going to Hell because of their birth. God used Paul to prove that salvation was not based upon birth but on God and having God save us requires us having an ongoing personal relationship with our "Lord Jesus Christ".
8. What did Paul say next?
 - a. He obeyed "the heavenly vision" and testified throughout Judaea and other places. As a result, "For these causes the Jews caught me in the temple, and went about to kill me".
9. What did Paul say next?
 - a. Everything that Paul preached was based upon scripture. He then asked: "King Agrippa, believest thou the prophets? I know that thou believest".
10. What were the conclusions?
 - a. King Agrippa said: "Almost thou persuadest me to be a Christian".
 - b. Agrippa had his answer. He could write to Caesar that the prior governor left a man in bonds whom he had to deal with. Apparently, he was arrested because there was a religious dispute between Paul and the Jewish religious leaders that he did not completely understand because he did not know their religion. And, while he was trying to determine the truth, Paul appealed to Caesar. Therefore, he was required to send

Paul to Caesar. And, with that, he admits no wrong while blaming everyone else and also explaining why Paul was sent to Rome.

- c. The Jewish religious leaders, and the Roman politicians, could no longer use Paul in their political games.
 - d. Paul would preach in Rome and to Caesar as prophesied by our "[Lord Jesus Christ](#)".
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Chapter 27

1. What is the theme of this chapter?
 - a. The attempt to go to Rome that ended at Melita
 2. How does this chapter fit within the context?
 - a. Since Paul had “[appealed to Caesar](#)”, he had to be sent to Rome. The prior chapter told us what happened while the governor was waiting for a ship going that way so that he could send Paul. This chapter tells us what happened on the way and why they failed to reach Italy. The next chapter tells us what happened after they reached Italy.
 3. What is the main spiritual message found in this chapter?
 - a. We see devils using weather and men and nature to try and kill Paul, or at least, keep him from getting to Rome. We also see our “[Lord Jesus Christ](#)” protecting Paul, and others, all the way. Therefore, we see evidence that our “[Lord Jesus Christ](#)” is more powerful than all of the devils combined. Yes, Paul went through it but he was kept safe all of the way because of his faith in our “[Lord Jesus Christ](#)”.
 4. How was Paul treated by the soldiers and others of the Roman government?
 - a. He was kept, technically, as a prisoner but allowed as much freedom as possible. For example, he was not put in prison but was allowed to visit Christians and minister so long as he took a soldier with him.
 5. Paul’s prophecy was not believed at first. Later, he was believed. What is the evidence of this change?
 - a. At the end of the chapter, they were ship wrecked but everyone alive, just as Paul had prophesied. The soldiers wanted to kill all of the prisoners, but the centurion prevented it because he wanted to save Paul. In addition, Paul had repeatedly said that everyone had to stay together if they wanted to live and had the centurion prevent the sailors from abandoning them.
 6. What did the devils do to the weather to trap the ship that Paul was on?
 - a. First, they kept the winds soft so that they did sail but took so long that, when they made a port, it was into the storm season. They also let the ship captain, and others, know of a port that was just a little further on but was a lot better to spend the winter in. Finally, they gave a few days of good weather to convince the ship captain to try for the better port. Then, when they were back out on the water, they brought on a storm so fierce that it was given a name.
 7. What did the sailors do first when caught in the storm?
 - a. They used helps to try to strengthen the ship and tried to ride it out
 8. When that didn’t work, what did they try next?
 - a. They put out sea anchors to control the direction that the ship went in and they tried lightening the ship by first throwing over the cargo, then the extra ship parts, then anything else that they could.
 9. When that didn’t work, what did they try next?
 - a. They tried abandoning the ship and soldiers by taking smaller boats but Paul warned the centurion and he had the small boats cut away so that everyone stayed together.
 10. ?
 - a.
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Chapter 28

1. What is the theme of this chapter?
 - a. The End of the Testimony of Paul
2. Why was Paul doing miracles of healing on the island where they landed?
 - a. So that the locals would hear the Gospel and believe.
3. After they landed in Italy, what happened on the way to Rome?
 - a. They met brethren and stayed with them seven days. Remember that the brethren provided to the soldiers and prisoners as well as the part of Paul. (Since Luke is using the word "we" in this account, at least he was with Paul.)
4. When they got to Rome, what happened to Paul and what happened to the other prisoners?
 - a. "And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him".
5. What did Paul do while waiting for trial by Caesar?
 - a. "And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans". And, Paul continued with a short testimony, ending with "For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain".
6. How did the local Jewish leaders react?
 - a. They said: "And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against".
7. How did the local Jewish leaders act?
 - a. "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening". All of the local Jews, who wanted to, were invited to hear the Gospel.
8. What was their reaction?
 - a. "And some believed the things which were spoken, and some believed not". This is the standard reaction to the preaching of the Gospel using the power of God's "Holy Ghost". God gave everyone a free will and will not take it away even to keep them from an eternity in the "lake of fire".
9. What is the conclusion of this Bible book?
 - a. "Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it".
10. What does our book tell us about Paul's life after he delivered the conclusion?
 - a. "And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him". Paul left the Jews to their arguing and went to people who would listen. God wants us to do the same.