



**The Acts
of the
Apostles**

ACTS OF THE APOSTLES

By Brian McIndoo

INTRODUCTION (1:1-11)

A. The name itself may be overlooked as a resource to understanding this book.

1. Sometime we just refer to it as "Acts"
 - a. What does that conjure up in your mind?
 - For me for about 20 years I pictured a long handled instrument with a head sharpened on one side, used for cutting down trees. "Ax"
 - Occasionally you hear , Ax of the Apostles - That's one way for an apostle to get your attention.
 - but that's not it - it's "Acts" - *accomplishments, actions, exploits, achievements, deeds*, of who? The Apostles
 - The earliest manuscripts that were found did bear the title "Acts" or "The Acts"
 - Thus calling it acts is totally appropriate but not self serving in explanation of what your reading.
 2. The book is Called "*the Acts of the Apostles*",
 - a. rather it is the acts of two of them; Peter (*chap. 1-12*), and Paul (*chap. 13-26*)
 - b. John is mentioned three times as a co-worked with of Peter, James because he is martyred.
 - No other acts of the other eight Apostles are mentioned.
 - It doesn't mean the others were dormant, it just is not a record of their doings.
 - Such as a record being compiled about the work in Mexico, read about, Clarence, Leon, Don, Jay, Doesn't mean Marvin, Buzz, Roland etc. weren't doing anything.
 3. Following the four gospels , which are four generally consistent versions written by different authors regarding the life of Christ.
 - a. comes the this book, which is a straight forward history of the development of the Church of Christ.
 - b. It deals with the slow growth of Christianity, and the challenges of those who would take it forth.
 - c. It began in Jerusalem following the crucifixion of Christ, then slowly widens finally reaching Rome itself.
 - d. Christianity shifts away from the Jewish and towards the Gentiles, which is largely the doings of Apostle Paul.

B. The Author

1. The writer of this book, although bears no name for the author as many books do, is generally thought to have been written by the same author of the 3rd gospel, which is? Luke
2. Acts begins with a introduction or a greeting to the same name with similar wording as the book of Luke,
3. makes mention of a former writing,

Acts 1:1 *The former treatise have I made, O Theophilus,...*

4. this former writing of Luke, included the most extensive records of the activities and teaching of Jesus, from birth until the crucifixion, which is how it is stated in this treatise.

Acts 1:1...*of all that Jesus began both to do and teach,*

Acts 1:2 *Until the day in which he was taken up,...*

5. Here the author speaks as if he were now to continue on with the story from where he left off.
6. If you recall, Luke was a Physician, which may account for his attributes thoroughly document and seek out facts which he was not present at, such as the birth of Christ, He also recorded seven miracles of Christ which Matthew did not.
 - Interesting point I would like to make, as for my self and many others, Luke is the mostly used of the gospels because it contains so much information which the other gospel fail to mention,
 - If Luke is the author of Acts, he is credited for writing more of the New Testament than an other.
 - Luke, a Physician, not an Apostle, I personally can not make any case for him even being a minister at all, but certainly a true servant who accomplished a great work for the spreading of the gospel from his day on.
 - It is not know if he is a Gentile or a Jew with a Gentile name,
 - the time and place of his conversion is unknown but as according to his words, he was not there,
 - rather he obtained the information from the best sources, eyewitness to the events.

Luke 1:1-3 *Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,*

7. It is not know exactly when or where the book was authored but it is believed to be between 64 A.D. and 100 A.D. , the last location given in the book in Rome, possibility exists it was written from there.

C. Luke writes , not as a rumor or story, but as absolute fact, of Jesus' resurrection from the dead, which time he spent with his Apostles.

Acts 1:2 *...after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:*

Acts 1:3 *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:*

1. During those 40 days, Jesus instructed the Apostles concerning the Kingdom of God, by teaching them from the written word of God.

Luke 24:44-48 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

2. The next verse we find Jesus gave them instruction to wait in Jerusalem, for ***“the promise of the Father”***

Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

- a. Luke rehearses that promise again in Acts, this time naming the Power as the Holy Ghost

Acts 1:4 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.

- b. Jesus had promised this gift to his Apostles many times while he was with them, this is not the first mention of the Power of the Holy Ghost which would come to them, after he left.
- c. He had explained to them, How the gift, would do for them what He had been doing while He was with them.

John 14:16-18 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16:7-9 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me;

- What is the work of the Holy Ghost which we just read?
 1. may abide with you for ever
 2. shall be in you.
 3. I will not leave you comfortless
 4. he shall teach you all things

5. bring all things to your remembrance
6. he shall testify of me
7. he will reprove the world of sin

- The promise even came in the old testament days,

Joel 2:28-29 *And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.*

Isa 32:13-15 *Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.*

- c. Jesus had breathed the Holy Spirit on them prior to his leaving,

John 20:20-22 *And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:*

- d. so it certainly appears to have existent prior to Christ's ascension into heaven, but not with the same power it was going to later. As stated;

Acts 1:8 *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.*

- Backing up

Acts 1:5 *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*

- "Not many days hence" can actual be calculate to be 10 days, as we will discuss when we get to the time when it is poured out upon them.

Acts 1:6 *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*

D. Christ ascends into heaven, with a celestial promise of his return.

1. The apostles, like most people, are anxious, expecting it real soon, they even ask him if he is going to come back at the same time the Power of the Holy Spirit is poured out on them.
2. remembers he specifically told them, It would not be many days till that took place.
3. Kind of a trap every generation seems to get itself into, maybe out of anticipation, but believing it is time, lets do it, the conditions seem right,
4. That is not all bad, we are told to be watchful, and we can discern the times by the

fulfillment of prophecies

Mark 13:28-29 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

5. But Jesus dashed their impatience, and because of their personal prejudices against the people who rejected Jesus, and crucified him, he would not even let them know the season of his return,

Acts 1:7 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.

6. rather it is in the faithful hand of the Heavenly Father.
7. And then he leaves, ascending into heaven.

Acts 1:9-11 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 same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

- received in a cloud, which is from where he will return to the earth at the last day

Rev 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

- The phrase, “*ye men of Galilee*” should not go overlooked, because it was significant of who was present watching this ascension of Jesus into heaven,
- Early Christianity was closely tied to the area of Galilee, there was a great prejudice against people from small towns, and most did not expect the Messiah to have come from a remote village which was not a theological or philosophical center.
- So the angel referring to these men as “*Men from Galilee*”, singled them out as true followers of Jesus, who taught in Galilee.
- The Apostles had been commanded to wait in Jerusalem, until the gift from God was poured out upon them.
- So they stood there, watching Jesus rise slowly up higher and higher into the sky, until a cloud appeared, maybe a cluster of angels coming to meet him, then he was gone.
- they stood there in amazement until the angels, questioned them about standing there looking up into the heavens, like they expected him to come back right away, or in disbelief.
- After having their attention redirected, they returned to Jerusalem, as instructed to wait.

Acts 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

1. The distance between the mount called Olivet to Jerusalem, was measured as a Sabbaths day journey.
 - a. That bit of information was quite descriptive to a Jew in that day, but I venture to say, there is one or two of us today who could not tell us how far that is, or what it means.
 - b. to find explanation we must journey back to the book of Exodus, during the time when Israel wandered in the desert, and were provided Manna from Heaven as food.

Exo 16:14-30 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

- c. As we see, God created a Sabbath, and provided for man, in order he would not have to work on that day. Some ignored the instruction and chose to go out and collect their manna on the 7th day. Even though they did not find any, it was commanded again, no man to go out of his place, on the Sabbath.
- d. This poses an interesting problem. If we followed such instruction, you would not be sitting in church, because you could not leave your house.
- e. The same problem arises for Israel. Even though the Rabbi's had interpreted the law to be very strict, they needed to accommodate the travel from the homes to the Temples for worship. Thus they fell back upon instruction given to Joshua,

Josh 3:3-4 And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

- f. which provided a specific distance which should be traveled on the Sabbath day.
- g. A Sabbaths day journey is therefore, 2000 cubits, or 5 furlongs, 3000 feet, (18" X 2000=3000), or about ½ mile.
1. The Jews could walk that far, but no more on a Sabbath

PART 2

CHOOSING A REPLACEMENT (1:12-26)

A. The council meets together as they wait in Jerusalem

1. Those in Attendance - V 13 ***“Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.”***
 - a. This text provides the names of the surviving 11 Apostles
 - b. The significance of this list of names, is further proof to Luke being the author.
 - c. Luke is their only one who recorded the names precisely as listed here, in his Book
 - d. different then Mark and Matthew, this book and the Gospel according to Luke state, Judas the Brother of James, and Simon as Simon the Zelotes.

B. Others present VRS 14,15

1. The text mentions others there meeting and praying with the Apostles
2. According to v14, 15 those also there are
 - a. 120 believes,
 - 1.) probably those who had followed Jesus,
 - 2.) among them the 70 elders which he had sent out

Luke 10:1-2 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

- b. Also present was Jesus Mother, Mary, and his brothers
 - 1.) Matthew's last recorded of Mary and her sons was they tried to see Jesus, ***Matt 12:48-49***
 - 2.) He used them as an illustration believers being a family.
 - 3.) John's last record of Mary was at the crucifixion ***John 19:26,27***
 - 4.) This is the last mention of Mary in the New Testament
- c. What about Jesus' brothers?

Mark 6:3-6 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching.

- 1.) The had doubts About Jesus being the Messiah
- 2.) Any doubts he may have had, must have been put away
- 3.) James, as in the author of the book of James is his brother
- 4.) He too at some point becomes an Apostle ***Galatians 1:18,19***

C. How they went about choosing a replacement. Vs 15-26

1. Peter arranges to have a individual selected as a replacement to take the place of Judas Iscariot.
2. The reason per **Vs 17, 25** To bring the number back to 12, which was the original number designated y Jesus, which now has a vacancy

D. Peter carried this out by

1. Standing up and addressing the council
 - a. He did not sit down which was the custom of a law giver
 - b. did not act like he had supremacy over the others
 - c. Rather he stood as if he was making a motion - addressing a need
 - d. deferring to the decision of the others gathered there

E. His speech outlines the need, as well as the fulfillment of prophecy in Judas

1. He address several points
 - a. **Vrs. 16,19,20** Prophecy given by David in the *Psalms 41:9, 69:25*, had been fulfilled (**Matt 27:3-8**)
 - b. **v.17** There had been 12 chosen by Jesus, and Judas had been one of them
 - c. **v.18** Judas died , creating a opening in the council which needed to be filled
 - d. **v.20** His calling (Bishoprick-overseer of the church) will not die with him, rather the work of the ministry will go on and another will have to take it up.

F. **Acts 1:21-22 "Wherefore"**, Peter suggested the qualifications they intended to use in the consideration of a candidate

Acts 1:21-22 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

- a. **"these Men"**, probably referring to one of the 70, called out by Jesus and were present with them there
 - b. "One who had companied with us."
 - c. One who had attended with them, **"all the time that the Lord Jesus went in and out among them"** which was leading them, teaching and preaching, doing miracles for 3 ½ years.
 - d. One who had been there from the very beginning, **"John's Baptism"**, which was the beginning of His ministry, and his gospel commenced.
 - e. One who was still there until the day, **"He was taken up"**
- Many people today believe these same qualifications must e applied, therefore there can be no modern day apostles. The make no explanation for Paul's calling.

G. The names of two men meeting these qualifications, were presented before the body.

Acts 1:23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

1. Now that they have two to choose from to fill one vacancy, what procedure do they take in selection of the one which will fill the vacancy?

Acts 1:24 And they prayed, and said, *Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,* **Acts 1:25** *That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.* **Acts 1:26** *And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.*

- a. 1st - prayed to God to judge the hearts of these men, not relying on their own visual or emotional reasoning
 - b. 2nd - cast lots to make determination
 - c. 3rd - accepted God's decision without question or debate
2. Was the Casting of Lots, a reasonable course to take,
 - a. **Leviticus 16:8; 1st** . God had originally appointed Levite priests or Holy Prophets of the Old Testament by the casting of lots. See
 - b. (**1 Samuel 14:24-45; Jonah 1:7**) Used to reveal sinners among p or congregation,
 - c. **Proverbs 16:3; Ps 16:5,6; Ps 47:4** It was used to receive God's truth and it was God's choice of what the outcome would be. was not a form of gambling, or a matter of luck or chance.
 - d. They belied by casting lots the Lord was able to make the decision, removing any human input of emotion, desire, passion, or prejudice.
 - e. Casting Lots was not a vote
 - 1st - put names on the back of a broken piece of pottery or flat stones
 - 2nd - offer up a prayer to the Lord, commending the outcome to the Lord's will
 - 3rd - The lots would be cast into the lap of one chosen (**Proverbs 16:33, Leviticus 16:8;**), The lap could be a frontal pocket on the garment or the material folded over to create a pocket
 - 4th - the lots were shaken until one fell out, the term, "the lot fell"
 - 5th - the lot could not be disputed, the way it fell was the way it was, for it was God's choice in the matter.
 - f. The "Lot" selection process was used, at the prophecy of John the Baptist being born, for it was used to regulate and select the priests office
 - In Zechariah's day there were 18,00 to choose from to occupy on this one day, when the prophecy of John the Baptist came, the lot fell on Zechariah (**Luke 1:9**)
 3. Reason it is not used today
 - a. This selection of a replacement is the last time, the use of lots is mentioned in the Bible or the Book of Mormon.
 - b. Although only a few days away from Pentecost, this was Old Testament times.
 - c. At Pentecost, the Church received the Gift of the Holy Spirit which performs the function of revealing Gods desires and choice to man, When a calling came after the day of Pentecost, it was by the Holy Spirit **Acts 13:1-3**

THE CASTING OF LOTS

What was it? Why did they do it? Why don't we do it? How was it done?

At first glance, the casting of lots recorded in Acts 1:15-26 appears, to stand-alone. The scripture seems to record an event that was unique in history. However, a more thorough search will reveal the "lot" having been practiced for thousands of years. The House of Israel was well acquainted with this custom and it was an integral part of Bible history and Mosaic Law. The priests of the old covenant during the life of Christ were still using the "lot." The casting of lots was replaced by a higher method of arriving at the truth. The incident in Acts was not a beginning of the lot, but a final touch of Old Testament life before the fulfillment of the great promise made in Jeremiah 31:31-34. "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." This prophecy refers to the gift of the Holy Ghost or the new covenant relationship between God and man through Jesus Christ.

The "lot" is rooted in our modern day life. The expression, "my lot fell" that such and such happened to me, comes from this ancient Biblical ordinance. In Alma 12:219, the author uses this type of expression, "it was their lot to have fallen." The words "Temple Lot" are also based on this ancient practice of casting lots. We can not escape the influence of lot casting in our culture.

I must begin by making a few statements:

1. The first Apostles were justified and probably commanded by the Lord to cast lots.
2. It was never repeated again in scripture by the servants of the Lord in ether the Bible or Book of Mormon after the Day of Pentecost and the reception of the Holy Ghost.
3. It was not gambling or chance when done according to the commandment of God.
4. It was not voting (democracy).
5. We can not practice it as a means of selecting ministry today. If we return to this practice we will be rejecting the gift of God and be returning to a lesser means of divining God's truth. God will not honor this method for selecting ministry today.

What was the casting of lots? Why did they do it?

The apostles knew who among them could be chosen to fill the position because Jesus told them (Acts 1:8; Luke 24:33, 44-53). They were to be special witnesses of Christ. He had opened their understanding of the scriptures including the Psalms (Luke 24:44). They knew exactly how to apply that scripture because Jesus told them in person what it meant. They knew that their callings were as special witnesses "of these things" (Luke 24:48) and the one chosen to replace Judas had to be witness also of Jesus' death and resurrection. They were told to "tarry" until they received the promise (Jeremiah 31:31-33) or the gift of the Spirit. They were in the process of tarrying in the Old Testament or Old Covenant when the selection of Matthias was made. The full promise of heaven had not been given to them at that moment. God had originally appointed the Levite priests or holy prophets to cast the lots (Leviticus 16:8; 1 Samuel 10:17). These apostles had authority from Christ and represented the new or changed priesthood of the Son of God (Hebrews 7:12). It is highly likely that they were acting on the commandment of Christ to select one by "lot" to take Judas' place. Matthias needed to be ready and in place when the promise of the Father came (Luke 24:49) or else he could not truly be a witness of this

new covenant relationship. It was a complete church with twelve apostles that received this power from on high (Acts 2:1-4).

Casting Lots, as done by those of old, was not gambling. It was neither luck nor chance, but a means used by the priests of the Lord to arrive at the truth. It was God's choice. Proverbs 16:33 "The lot is cast into the lap; but the whole disposing thereof is of the Lord." In this one short verse we read the summation of the perspective of the Israelites toward the casting of lots (see also Psalms 16:5,6 and 47:4). They believed that the Lord would determine the outcome of casting lots. Casting lots removed all human elements. Desire, passion, whim and emotion could not determine the outcome of the lot. The Lord promised the disciples (John 14:13) "whatsoever ye shall ask in my name, that will I do." The prayer "thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen" shows that the apostles had faith in this as a means for the Lord to reveal the truth. In Acts 1:3 & 4 we read that the Lord was seen by them for forty days and instructed them concerning the kingdom. He told them to "tarry" until the promise should come. No doubt Jesus also told them what to do while tarrying and instructed them in the use of the "lot" to select one from among them to take Judas place. However, the casting of lots was used for gambling by men of the world. The best example is when the Roman soldiers used it to divide the garments of Jesus (Mark 15:24; Luke 23:24; John 19:23-24). This was probably done in the same way as in other instances in scripture, but a world apart as to the outcome.

This was a common custom in Israel. Gambling is done over and over usually until you loose what you have gained. The present "lottery" yields little or no resemblance to the "lot" as recorded in scripture. Money is not exchanged nor could you repeat the lot, when not satisfied with the results. The casting of the "lot" was done once. There were no second chances. You could not argue the outcome. It was final. It was yes or no and not two out of three. It would be the equivalent of determining the outcome of a sports event with the opening toss of the coin. In Old Testament times it was a commandment of God that the priests use this "means" to determine many things. The apostles in Acts were men who had seen the power of God on many occasions and were now witnesses of the resurrection of Christ. They were men of great faith. The important thing to know is, they believed the Lord himself would answer casting lots (Matthew 18:19-20 and John 15:7). In their minds none but God could determine the outcome of the lot.

Casting lots does not set well with Americans. Casting lots is not democracy in action. It is simply Un-American. How could God use such a thing to reveal His truth? Maybe more importantly how could He reveal it with out asking our approval first? Many American bibles have written in the margins "lots = votes." This only reflects our present times and modern way of thinking. Early Israelites would have known with no doubts what was being done. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." We can not explain how the power of God gave the outcome of the lot, but neither can we explain other ways and means used by the Lord (i.e. the liahona, the urim and the thummim, the Ark of the Covenant, Aaron's rod, etc.). Explaining the power of the ancient "lot" is impossible. It was part of the Old Testament covenant, commandments and way of life.

In Old Testament times casting lots was used in several ways: 1) Lots were cast to expose a single sinner among the congregation (1 Samuel 14:24-45 and Joshua 7:10-26). 2) In the Mosaic Law it determined the Scapegoat set free on the mountains of Israel (Leviticus 16:7-10). 3) King Saul was revealed to Israel by the casting of lots even though he was previously shown to Samuel by revelation (1 Samuel chapters eight through ten, 10:17-21). 4) The Promised Land was divided among the twelve tribes of Israel by lot. Five chapters of Joshua are dedicated to casting lots as the means given by the Lord for dividing the land. Hence the term a "lot" of land exists to this day (i.e. temple lot) (Numbers 26:52-56; 33:54; Joshua 14:1-19:51 and Judges 1:3). 5) Disputes were settled by lot (1 Nephi 1:68-69; Proverbs 18:18; Psalms 22:18). 6) The lot was used to regulate the Offices and Duties of the Levitical Priesthood. Again we find several chapters (1 Chronicles 24:1 to 27:34) given completely to the practice of casting lots. 7) There is no place that can be found that shows that the casting of lots for these things was incorrect. It was not against the law of God to cast lots during Old Testament times. When we read of the various sins, the "lot" is not mentioned in the list (Deuteronomy 18:10-12).

The use of the "lot" to select and regulate the priests office was still going on when John the Baptist's birth was prophesied (Luke 1:5-10). Jewish historians say, in Zechariah's day there were 18,000 priests. The name of any priest was placed in the "lot" process just once in his lifetime (Exodus 30:7-8). Many never would have the opportunity to have a lot cast for them. The father of John the Baptist, Zechariah, was chosen to occupy on this one day and only this once did he enter in the temple in the priest's capacity. How was the father of John the Baptist chosen to be the priest to offer in the temple if not by the power of God? The lot fell on Zechariah (Luke 1:9). "The whole disposing thereof is of the Lord." A sign was given for all of Jerusalem because the Lord determined the outcome of the "lot."

At one time the casting of lots saved the house of Israel. The book of Ester records the casting of lots done by the enemies of Israel (Ester 3:7 and 9:23-28). The enemies of Israel decided to destroy Israel on a day to be determined by the lot. The lot was cast in the first month of the year and the lot fell on a day in the last month of the year. This delay, nearly a year, gave Mordecai time to prepare his people. They were all warned in ample time to prepare for battle. They won the battle. They won because "the whole disposing thereof is of the Lord." Today there is a Jewish holiday called the Feast of Purim or Mordecai's day. Purim or Pur means, "lot." The influence of lots still exists today and is a symbol of God's dealings with Israel.

Casting lots was done "before the Lord." Just any one did not cast lots. In Joshua 18:6, 8, 10; 19:51; Judges 20:9 and Isaiah 34:16-17 it is done repeatedly before the Lord God and done by some authorized agent of His. [Josh 18:10] "And Joshua cast lots for them in Shiloh before the Lord." [Josh 19:51] "These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation." The examples here show that the Israelites were very serious about the ordinance of casting lots. They show an authorized individual casting the lot for Israel. The practice is mirrored in Acts when the prayer was offered which said, "[1:24] And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." The authorized agents for the new covenant were also the ones that cast the lots.

Why don't we do it?

The question would naturally occur in our minds "Why don't we cast lots today to determine who will occupy in what office, etc.?" There is a simple answer. The servants of the Lord never repeated it after the day of Pentecost. A great change took place after that day, when the Holy Ghost was given to the apostles and to the whole church. The functions previously given to the casting of the "lot" were replaced by the work of the Holy Ghost.

We read that Jesus was seen of the disciples for forty days after His resurrection (Acts 1:3). On the day of Pentecost or about fifty days after the crucifixion of the Lord the Holy Ghost fell on them and they spoke with tongues of all the nations from which the Jews had come. The lots were cast sometime between the forty and fifty day periods. After that we see this simple fact, the lot is never mentioned again as being practiced by the Church. It is not mentioned in the Book of Mormon as a means of determining anything of importance. We must conclude that it was not used again. We are commissioned as Christ's Church to follow the example set forth by the scriptures and Christ Himself, (3 Nephi 12:34-35) "For that which ye have seen me do, even that shall ye do." Further there is no commandment listed in the New Covenant made by Christ remotely suggesting following this practice.

In the Book of Acts we see the Spirit performing the following special functions of the "lot" which were formally done by lot in Pre-New Covenant times. 1) When a calling came after the day of Pentecost it was by the Holy Ghost. Acts 13:1-3 "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." 2) We find the Spirit guiding these new ministers with their duties. [Acts 13:9] "Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him." [Acts 4:8] "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel." [Acts 8:29] "Then the Spirit said unto Philip, Go near, and join thyself to this chariot." 3) The Spirit through Christ divided the inheritances of the Lord given to the saints. Paul was sent to the Gentiles to preach an inheritance through Christ. Acts 26:18 "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." [Romans 8:14] "For as many as are led by the Spirit of God, they are the sons of God." Jesus himself said "Blessed are the meek: for they shall inherit the earth." 4) The Spirit discovered the secret sins of liars. Acts 5:3 "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" Acts 5:9 "Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?" 5) There was indeed a great change made in the preaching of the word and the gifts of God were then poured out upon all men through the Spirit. Acts 2:17 "I will pour out of my Spirit upon all flesh."

How was it done?

First, flat stones or broken pottery shards were used for the purpose of casting lots. The name of a tribe or a person was written on one side of the stone or shard. In one of Harper's Bible Dictionaries I found a picture of eleven pottery shards with names written on them. The caption beneath the shards reads like this: "Lots found at Masada, a mountaintop fortress on the western shore of the Dead Sea and final holdout of Jews in the rebellion against Rome, AD 66-

73. Each is inscribed with a name and may have been used to determine who would slay the others in order to avoid capture by the Romans.”

Second, prayer was offered before the Lord, commending the outcome to the Lord's will. 1 Samuel 14:41 and Acts 1:24 are examples of this practice. Again it must be stressed Mosaic law provided for this practice and Israel believed God would answer by revealing His will in the “lot.”

Third, the lots were cast into the lap (Proverbs 16:33). The lap was of the priest or prophet chosen by the Lord from among them (Leviticus 16:8, 1 Samuel 10:17). Some historians believe that the holy ephod (garment worn by the high priest) was used which further restricted the use of the lot. Many believe that the lap was a pocket in the front of the garments of people in those times (2 Kings 4:39) used to carry any number of things as they journeyed or worked. The present day use of pockets is our modern equivalent to the lap. In ancient times they needed to be loose fitting facilitating a shaking action. The use of handbags is also a modern day illustration of the lap (Proverbs 1:14). Most often the lap was just the front portion of a robe or garment pulled up to make a cradle or pocket where the lots could rest until one was chosen.

Fourth, the lots were then shaken until one fell out, thus the expression, “my lot fell.” Drawing one out from among the rest could simply have chosen the lot. However, “shaking” is more likely because it fits the expressions found in scripture of falling or “fell” (Alma 12:219, Leviticus 16:9-10, Joshua 16:1, 1 Chronicles 26:14, Jonah 1:7, Acts 1:26).

Fifth, the lot could not be disputed. The way it fell was the way it fell. It was a way for the Lord to show signs and wonders in ancient times. It was a means to settle disputes among brethren. There is no reason to dispute the function of the lot of ancient times. The Lord honored the lot then through the Law, which He gave to Moses. That “Law” is fulfilled.

Conclusion

We shall all be judged by every work, which we do. Through the manifold grace of God, Jesus Christ shall save us. We have a responsibility to attract our Lord Jesus by having on the wedding garments of righteousness. Those garments are obtained through the indwelling of the Spirit. We have the Holy Ghost given to us through the laying on of hands of the elders. We are accountable to God because of that Spirit. If we return to a lesser law or ordinance (casting of lots) we negate our responsibility to be led by the Holy Ghost. Things would be easier. Laboring in prayer and fasting would be simpler. We would not have to hunger and thirst after righteousness to be filled (or have a full quorum). It would no longer be our responsibility to wait on the working of the Spirit. It would be like falling off a log or a “lot” falling from the lap.

No, brothers and sisters, we do have a great responsibility to be guided by God's Spirit. It is part of worshipping God in Spirit and truth. All of the present ordinances of the Gospel of Christ show the flesh becoming subject to the Spirit. Each one of them reflects the new and everlasting covenant of living under the guidance of the Holy Ghost. Baptism, Laying on of Hands for the reception of the Holy Ghost, Laying on of Hands for healing by God's Spiritual

Gifts, Ordination to receive authority from God, and the sacrament are all evidences of the work of the Holy Spirit directly on the flesh or the soul of man. Today we have a new law of liberty, which is simpler and yet puts greater responsibility on us to be guided in all things by prayer, study and the Spirit. The casting of lots should not replace voting at conference or by referendum when we have the Holy Ghost as an abiding counselor. The selection of a man to serve as a special witness of Jesus Christ is the special work of the Holy Ghost. We must wait for that Spirit to speak and reveal the will of God. That work began in full on the day of Pentecost when the new covenant was made complete with the church through the coming of the Holy Ghost or power from on High. The Restoration of the Gospel brought forth by the Lord in 1830 did not restore the Old Covenant Law but the New Covenant Law in Christ. [Galatians 5:18] "But if ye be led of the Spirit, ye are not under the law." Let us live in that freedom forever.

Your Brother in Christ,
Alvin Moser

celebration of the Mass (transubstantiation) and then offered to God as a new sacrifice of Christ. In Roman Catholic theology, the sacrament of Holy Eucharist is an offering that accomplishes something—it is a means of grace. In Protestant theology, the body of Christ was offered to God once on the cross—a historic, never-to-be-repeated sacrifice. The Lord's Supper is therefore not a sacrifice but a symbolic celebration, a reminder, of the fact that on the cross Christ has already accomplished redemption for mankind.

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LO-RUHAMA [lō'ruō hā'mā] (Heb. *lō'ruhāmā* "not pitied"). A symbolic name that the prophet Hosea was commanded to give to his and Gomer's daughter (Hos. 1:6; RSV "Not pitied"; cf. 2:1, 23 [MT 3, 25]).

LOT [lōt] (Heb. *lōt*; Gk. *Lōt*). The son of Haran and nephew of Abraham (Gen. 11:27, 31).

Lot was born in Ur and taken to Haran by his grandfather Terah (v. 31) and then to Canaan by Abraham (Abram) (12:4-5). In Canaan Abraham and Lot were the chiefs of two allied pastoral clans. When the two groups became too large to live and travel together, Abraham proposed a separation and magnanimously gave to Lot the choice of direction (13:5-9). Lot took his flocks into the Jordan valley, apparently into part of the Arabah subsequently covered by the southern portion of the Dead Sea. The narrative makes an intentional contrast: Lot chose the green, well-watered valley, eventually making his way as far as the proverbially evil Sodom, the fate of which was well known (vv. 10-13; cf. Deut. 29:23 [MT 22]; 32:32; Isa. 1:9-10; 3:9), while Abraham moved into the highlands that were to be the land of promise (Gen. 13:14-17).

Lot was taken captive by the coalition headed by Chedorlaomer against cities in the Dead Sea-Arabah region, but was freed by Abraham (14:1-16). Later, Lot was spared by God from the destruction of Sodom (19:16; cf. v. 29); he and his two daughters fled to Zoar, but his wife looked back and was turned into a pillar of salt.

Lot went with his daughters to live in a cave in the hills above Zoar, apparently afraid to return to town life because of what had happened to Sodom and Gomorrah (v. 30). Being thus cut off from human society, his daughters feared the extinction of their family, and so arranged between themselves to have offspring by their father (vv. 31-36). The two sons thus produced were the eponymous ancestors of two Transjordanian peoples, the Moabites (v. 37; cf. Deut. 2:9) and Ammonites (19:38; cf. Deut. 2:19), future enemies of Israel (cf. Ps. 83:6-8 [MT 7-9]).

In later literature Lot is most remembered for the flight from Sodom and the attendant events. The destruction "in the days of Lot" was proverbial for judgment that is sudden and complete (Luke 17:28-30). Lot's neighbors became examples of sinners not spared (Sir. 16:8; cf. Wis. 10:7-8), Lot's wife of indecision (Luke 17:31-32) and unbelief (Wis. 10:7), and Lot

himself of a righteous person delivered through judgment (2 Pet. 2:7; Wis. 10:6).

LOTAN [lō'tān] (Heb. *lōtān*). A son of Seir (Gen. 36:20, 22; 1 Chr. 1:38-39), and a chief of Horite peoples who lived in Seir (Edom) before the entry of the Edomites (Gen. 36:29).

LOTS (Heb. *gōrāl*; Gk. *klēros*). Objects cast or thrown to call upon God or gods (cf. Jonah 1:7) to render a decision either beyond human understanding or otherwise demanding impartiality—as in the division of land or goods. Used throughout the ancient world, Israel viewed lots in the context of faith in God's governance. Thus humans may cast the lot, but the Lord gives the decision (Prov. 16:33).

Lots were employed primarily for consultation (e.g., Lev. 16:8; 1 Sam. 10:20-21; Esth. 3:7; *pūr*; Ezek. 21:22 [MT 27]; Heb. *qesem*; cf. Josh. 7:16-18; Acts 1:26) and apportionment (Num. 33:54; Josh. 14:2; 1 Chr. 24:5ff.; Ps. 22:18 [MT 19]; cf. Luke 1:9). Some interpreters view the Urim and Thummim as a form of lots used for prediction, but the meaning and use of these two stones on the breastplate of the high priest remains uncertain (see URIM AND THUMMIM).

Lots were customarily stones or pebbles (cf. Arab. *ḡarwal* "gravel, small stone") but could also be little sticks or even arrows (cf. Ezek. 21:21 [MT 26]; Hos. 4:12). The verbs used with lots (Heb. *nāpal* "fall"; e.g., Ezek. 24:6; cf. RSV mg.; *yāsā* "come out"; e.g., Josh. 19:1) imply that they were kept in a container. The reference to casting lots in the lap (Prov. 16:33) alludes to the shaking of lots in the upper part of the outer garment, perhaps from a pocket (cf. Exod. 28:30).

The lot came to denote the land itself that had been divided by this means (e.g., Josh. 15:1; cf. Ps. 125:3). Figuratively, it represented the destiny appointed by God (16:5-6; Isa. 17:14; cf. Dan. 12:13). In the New Testament, Gk. *klēros* is used of one's share or place in the gospel and its ministry (Acts 1:17; cf. 26:18; Col. 1:12; 1 Pet. 5:3).

See PURIM.

LOTUS (Heb. *se'lim*). A plant mentioned only at Job 40:21-22 (KJV "shady trees"). The usual identification is with *Zizyphus lotus* (L.) Lam., the thorny lotus, a member of the buckthorn family (*Rhamnaceae*). This shrub, which grows in dry places around the Mediterranean, has small greenish flowers and thorns at the base of its small leaves and reaches a height of about 1.5 m. (5 ft.). Whether this is indeed the plant named in Job is in doubt and depends partly on the identification of BEHEMOTH. The swampy setting of these verses makes the thorny lotus unlikely. The Egyptian lotus or water lily (*Nymphaea lotus* L.) fits the context but would not be a plant under which a large animal would find shade.

LOVE (Heb. *'āhāv*, *hesed*; Gk. *agapōō* [verb], *agapē* [noun], *philōs*). The basic aspect of relationships between humans and between God and humans, encompassing affection, loyalty, and responsibility. In biblical usage the emphasis is on the quality of the relationship.

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LOT. A son of Haran and nephew of ABRAHAM, with whom he migrated from the Sumerian city of Ur to Haran in upper Mesopotamia and then to Canaan. Lot's story in Genesis 11:27-14:16 and 19:1-38 associates him with the magnanimous Abraham, the perverse citizens of Sodom, and his two nameless daughters.

Lot and Abraham. Lot accompanied Abraham as he initially entered Canaan (Gen. 12:5) and made camp at Shechem. According to Genesis 13:1, Lot joined Abraham and Sarah in their journey to Egypt (Gen. 12:10-20). Later they settled in Benjaminite hill country, but its pastures proved inadequate for their increased livestock (13:6-7). When Abraham offered Lot the fertile Jordan basin, Lot accepted without qualm. Then Lot settled in Sodom (13:12). Subsequently, Lot was captured by an alliance of four eastern kings, headed by Chedorlaomer, who subdued five rebellious Canaanite kings from the Sodom-Gomorrah vicinity (14:12). But Abraham with 318 retainers pursued the alliance and rescued Lot (14:16).

Lot, Sodom, and his daughters. In Genesis 19 Lot is visited by two angels who announce Sodom's imminent destruction and urge his family to flee. Lot and his daughters reach the city of Zoar. For having glanced back toward their lost property, Lot's wife is changed to a pillar of salt (conspicuous salt masses in the region account for this legend). Genesis 19 concludes with an ethnic etymology explaining in unflattering terms the origins of the Moabites and Ammonites. Now dwelling in the Moab plateau (v. 30), Lot's daughters orchestrate incestuous relations with their father, leading to the births of Moab and Ben-Ammi. J.K.K.

LOTS, CASTING OF. A method of DIVINATION of appeal to God (or the gods) used to decide matters or choose someone for a job or position. In the time of both the OT and the NT, the casting of lots (that is, drawing out a ball or pottery shard or slip of paper placed in a container) enjoyed wide respect as a means of learning God's will. Apparently, the Jews never considered casting lots as magical, so it escaped the condemnation of the occult made so forcefully in Deuteronomy 18:10-12. According to the Wisdom writer (in Prov. 16:33), "the lot is cast into the lap, but the decision is wholly from the Lord." Lots were resorted to in many important religious matters. The

early disciples used them to elect a replacement for Judas (Acts 1:23-26), and the high priests seemed to have consulted God's will by way of lots with some regularity. The high priest drew the lots (probably smooth stones, perhaps of different colors or marked with symbols) out of his ephod or priestly apron. Such an event was done in the context of prayer, with the decision left to God's will. Thus, lots were cast "before the Lord." J.C.

LOTUS POSTURE. In HINDUISM and BUDDHISM, the *padmasana*, as it is called in Sanskrit, is the most popular pose for meditation. The back is straight, and the knees are bent with the feet placed on the thigh of the opposite leg. The Buddha and the Hindu god Shiva are often portrayed in this posture. R.E.

LOTUS SUTRA. A major scripture of MAHAYANA BUDDHISM. The oldest of the twenty-seven chapters of this work were probably composed in Sanskrit in the first century of the Christian Era; a version of it was translated into Chinese as early as the third century. The book has been immensely influential in China and Japan, where it was the textual basis for important Buddhist movements.

The Saddharma-Pundarika Sutra, to give it its Sanskrit title, stakes out the spiritual terrain of Mahayana Buddhism in visions of awesome cosmic grandeur combined with vivid parables reminiscent of the NT. It presents itself as the teaching of the Buddha in his ultimate nature as the infinite, eternal being of the universe itself, a reality beyond all words and concepts, from out of which he calls into visibility innumerable worlds, each with its own Buddha. His grace falls like rain on all beings in all realms. But out of compassion for human finitude he comes over and over again in conditioned form, as in the historical Buddha, to reach and, as an example, to appear to become enlightened and enter NIRVANA.

Thus the Theravada teaching that one can seek no higher goal than becoming an arhat, or the idea of becoming a *pratyeka-buddha* ("private buddha," one who becomes a Buddha for one's own sake without regard for others), are shown to be only accommodations for the benefit of those not ready for the fullness of truth. In reality there is but one path, that to Buddhahood; all beings are potentially Buddhas. The theory of accommodation is presented in a parable of a father who, coming home to the house containing his children and seeing it on fire, calls out that he has toy carts for them to play with; rushing delightedly from the house they are saved from the flames. Once out, we can realize our eternal Buddha nature; it is like a jewel sewn into the coat of a desperate man unaware of it. This enlightenment does not depend on following an ascetic path but is simply letting go of egocentricity by whatever means avail. Justifying the growing practice of devotionism in Mahayana, the Sutra tells that a child presenting a handful of flowers

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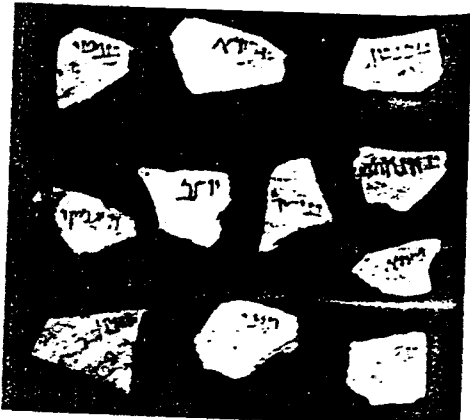
J.W.R.

lot, lots, objects the casting or drawing of which was a common method for determining the divine will in ancient Israel and in NT times. A range of questions, usually posed or subdivided so that a yes or no would suffice, were dealt with in this manner. The Hebrew word *goral*, the standard term for "lot," has the additional meaning of "destiny" in certain biblical texts (Isa. 17:14; Jer. 13:25; Dan. 12:13) and in the Dead Sea Scrolls comes to mean "fate." In addition, the noun *pur*, related to the Akkadian *puru*, is found in the book of Esther; hence the name of the festival, Purim. The word *pur* denotes the instrument Haman used to fix the day for the pogrom. In Esther 3:7, *pur* is specifically identified with *goral*.

Various notable events recorded in the Bible were determined by the choosing or casting of lots. Saul, Israel's first king, was selected in this manner (1 Sam. 10:16-26), the conquered land was apportioned among the tribes by lot (Num. 26:55; Josh. 14:2), the identity of Achan as the thief of the spoil from Jericho was discovered by lot (Josh. 7:14), and by this means Jonathan was found to be the (unwitting) violator of his father's oath (1 Sam. 14:42). The ranks of Temple personnel were also determined by lot (1 Chron. 24:5; 25:8; 26:13; cf. Luke 1:9). The soldiers who crucified Jesus divided up his possessions by lot (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24 mentions Jesus' seamless robe as the object of a special casting of lots), and Matthias was chosen in this way to replace Judas among the twelve apostles (Acts 1:26).

References to the use of lots abound, and the legitimacy of this means of determining the divine will was never questioned. Yet no detailed

Lots found at Masada, a mountaintop fortress on the western shore of the Dead Sea and final holdout of Jews in the rebellion against Rome, A.D. 66-73. Each is inscribed with a name and may have been used to determine who would slay the others in order to avoid capture by the Romans.



description of the actual procedures involved or of the precise nature of the instrument(s) used is offered in the Bible. See also Purim, The Feast of; Saul; Urim and Thummim. W.L.H.

Lotan (loh'tan), a son of Seir the Horite and chieftain of the Horites who inhabited the hill country of Seir (Edom) in patriarchal times (Gen. 36:20, 29). See also Horites; Seir.

love, in the Bible a relationship of self-giving. Love in the Old Testament: In the OT the verb "to love" (Heb. *ahab*) and its cognates cover the full range of meanings the English word "love" has, including love for God (Exod. 20:6; Ps. 40:17) and the love God has for his people (Hos. 3:1; Deut. 7:13). This latter sense of love, God's love for his people in the covenant context, is often expressed by the term "steadfast love" (Heb. *hesed*). God's steadfast love is a sign of his fidelity.

A review of some texts will indicate the wide range of meaning "love" has. It can be used to describe physical love between the sexes, as well as sexual concupiscence (Gen. 34:3; Judg. 16:4, 15; 2 Sam. 13:4, 15; see also Song of Sol.). The description of love between the sexes transcending the purely physical is also common (Gen. 24:67; 29:20: "So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her"). The Hebrew word can refer to love within a family (Gen. 22:2; 25:28; Ruth 4:15); among friends (Ps. 38:12; Jer. 20:4-6); and between superior and inferior or slave and master (Deut. 15:16). Especially significant is the command that Israel love the foreigner or stranger, and the rationale for such action (Lev. 19:34: "The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt; I am the Lord your God"; also Deut. 10:19). Additionally, Israel is instructed to love the neighbor, namely, the fellow Israelite (Lev. 19:18).

With the prophecy of Hosea (mid-eighth century B.C.), a profound theological conception of love is introduced into the literature of Israel. Hosea was speaking prior to the fall of Samaria to the Assyrians in 721 B.C., and he used the imagery of love and marriage to describe the faithlessness of Israel to its God. The problem is described in Hos. 6:4-6: "What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes early away. . . . For I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings" (see also 9:15; 11:1-7). The depth of God's compassionate love is manifested in his directive to Hosea to buy back again his adulterous wife, a directive that broke with legal custom and revealed the freedom by which only the Holy One of Israel can act: "Go again, love a woman who is beloved of a paramour and is an adulteress. . . ."

(3:1). Similarly God will restore Israel, expressed throughout this OT book, as ample, in 11:8-9: "How can I give you Ephraim! How can I hand you over. . . . How can I make you like Admah! How can I treat you like Zeboiim! My heart recoils before me, my compassion grows warm and tender, I will not execute my fierce anger, I will not destroy Ephraim; for I am God and not a man, the Holy One in your midst, and I will not destroy." As God initiated the covenant with Israel: "When Israel was a child, I loved him, out of Egypt I called my son") so now, because of the Holy One, he invites Israel once again to respond to the depth of his love for it. Significance is found occasionally in Jerem. 3:2) and in Deutero-Isaiah (i.e., Isa. 40:1-55:3). God proclaims his love for Israel by using nine language and imagery: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Though these may forget, yet I will not forget. The metaphor is similar to Hosea's where the roles are reversed.

In Deuteronomy the concept of love is thematically included, but its tone is notably less passionate than that found in Hosea. The essential function of love is to maintain the freedom of God as observed in the covenant, as for example, in Deut. 10:12-13: "Keep his commandments (5:10; 7:9); I am the Lord your God" (10:12; 11:1, 11, 13) and "hear" (Deut. 6:4-5). To love is to hear, because you hearken to these commandments and do them, the Lord your God with you the covenant and the statutes which he swore to your fathers to keep. Love you, bless you, and multiply (note also 4:37; 7:8; 10:15). To love is to hear his commandments (5:10; 7:9); I am the Lord your God" (10:12; 11:1, 11, 13) and "hear" (Deut. 6:4-5). To love is to hear, because you hearken to these commandments and do them, the Lord your God with you the covenant and the statutes which he swore to your fathers to keep. Love you, bless you, and multiply (note also 4:37; 7:8; 10:15). 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1. 3. John (Rev. 1: 9) mentions the place he was at the time he received the revelation on the Isle of Patmos, and declares the cause of his being on that island. In this sentence he speaks of the day when he had the vision. It is also noticed that he does not speak of the day of the Lord, which is the constant designation of the day of the Second Advent (II Peter 3: 12); but uses the adjective *kyriakē*, a distinctive that was observed ever afterward between the day of the Second Advent and the first day of the week when Christ rose from the dead. Special honor, however, was reserved by the apostles for Sunday or resurrection day. On the resurrection day itself our Lord appeared to his disciples (Luke 24: 13-49; John 20: 1-26). For 8 days, which in ordinary usage meant a week, Jesus a 2d time honored the first day of the week.

The day of Pentecost occurred 50 days after the day of unleavened bread (Lev. 23: 11, 15; WEEKS, FEAST OF), it probably fell on the first day of the week in the year of Christ's crucifixion; and so the effusion of the Holy Spirit took place on the first day of the week (John 20: 1). The Christians at Troas in Paul's time seem to have regarded that day as the one on which they were to assemble to eat bread (ch. 20: 7). On the same day of the week the Christians were to set aside and give the money that they designed to give (I Cor. 16: 2). These passages, aided by general principles, have led the majority of Christians to consider the Lord's day a day set apart by the example of our Lord and his apostles for sacred purposes. The observance of Sunday points back of us to Jewish-Christian soil, but we cannot when the custom began. The use of Sunday as one distinctive day for worship was a matter of gradual development. At first Jewish Christians observed both the Sabbath and the Lord's Day, but the Gentile Christians were not bound to observe the Jewish Sabbath. Even when the Sabbath was not observed by the Gentile Christians, they were not ignorant of its deeper meaning, and gradually the essential principles of the Sabbath passed into the Christian sacred day of rest and worship. See SABBATH.

It may be added that some members of the early church made no distinction between Jewish festivals and Sabbaths, possibly the 1st day, rightly or wrongly, being observed every day alike. They were not rashly judged; they were acting out of the love of God (Rom. 14: 5). Some of the Jewish Christians continued to keep the 7th day and Jewish festivals. It was a matter of liberty (I Cor. 2: 16), so long as the convert did not neglect the observance as necessary to salvation (I Cor. 4: 10).

Lord's Prayer. The prayer that Christ taught his disciples. It is so called because it comes from our Lord. The form in Matthew (ch. 6: 9-13) has been more influential in the later history of the Lord's Prayer, but Luke (ch. 11: 1-4) seems to give it a more historical setting. The doxology that concludes the prayer (Matt. 6: 13b, AV) is omitted in RSV, because it does not appear in the oldest and best MSS.; it seems not to have been an original part of the prayer, but represents a liturgical addition.

Lord's Supper. The name given by Paul to the commemorative sacred meal instituted by our Lord on the evening preceding his crucifixion (I Cor. 11: 20). Paul's account is the earliest record of the institution of the supper by at least 2 or 3 years. It was written A.D. 56 or early 57, just 27 years after the supper was instituted. The apostle had introduced it 5 years earlier, when he organized the Corinthian church and "delivered" to them the ordinance (v. 23). He pledges his own truthfulness and authority for the correctness of his account by saying, "I received" and "I delivered"; and he refers to the source of his information: he had not been an eyewitness of the event, he had not been present at the institution of the supper, but he had received from the Lord what he had delivered to them. These words are capable of 2 interpretations: either Paul had been granted a special communication direct from the risen Lord or else he had received the account from the Lord through the Lord's apostles, participants in the first supper. Matthew, an eyewitness, and Mark, the companion of Peter who was present at the institution of the supper, also record the circumstances; and so does Paul's companion, Luke. Wishing to fulfill all righteousness and to honor the ceremonial law while it continued, Jesus made arrangements to eat the Passover with his disciples (Matt. 26: 17-19). Since the paschal lamb was killed in the evening, and its flesh eaten the same evening, the paschal feast necessarily took place in the evening (Matt. 26: 20). Wine mixed with water had come into use on such occasions: the Greeks and Romans drank their wine diluted with water (cf. II Macc. 15: 39). When, therefore, our Lord was about to follow up the supper by the communion, there was wine mixed with water on the table. So also was there unleavened bread. He and his disciples were sitting (Matt. 26: 20), by which is meant that, after the custom of that time, they half sat, half reclined on couches (Mark 14: 18, RV marg.; RSV simply renders: "And as they were at table"). When the paschal feast was finished, Jesus took bread and blessed it, at the same time rendering thanks for it, and, giving it to the disciples, said: "This is my body which is given for you: this do in remembrance of me.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22: 19-20, AV); "which is shed for many for the remission of sins" (Matt. 26: 28, AV). The older MSS., however, have a shorter text, and accordingly RSV reads (Luke 22: 19): "This is my body." The rest of the verse and all of v. 20 are placed in the margin. In Matt. 26: 28, RSV, which has "covenant" for "testament" and puts "new" in margin, renders: "which is poured out for many for the forgiveness of sins." The object for which the Lord's Supper was instituted was to keep him in remembrance and to show forth "the Lord's death till he come" (Luke 22: 19; I Cor. 11: 25-26). The feast was not confined to the apostles or to the Jewish Christians, but was celebrated in the churches of the Gentiles also, for instance at Corinth (I Cor. 10: 15-21). It was understood to be the privilege of the church for all time. The table on which the bread was placed was known as the Lord's table (ch. 10: 21); the cup of wine retained the old name that it bore at the Jewish Passover, cup of blessing (v. 16), and was also called the cup of the Lord (chs. 10: 21; 11: 27).

The term "Lord's Supper" (I Cor. 11: 20) at first was applied in the church to the love feast commemorating the last supper of Jesus with his disciples and originally included the Eucharist. It seems, however, that the two phases, the Agape (love feast) and the Eucharist, were distinguished, if not separated, from each other by the middle of the 2d century A.D. The Agape was a fellowship meal, and the Eucharist had a sacramental character. It is not definitely known what caused the differentiation to be made. There were serious limitations of space to accommodate a large number of believers at a meal. Furthermore it may have been necessary to avoid abuses of feasting (I Cor. 11: 20-22) in order to preserve the sacred character of the Eucharist. With the elimination of the meal the bread and wine were offered and blessed together in a single prayer of thanksgiving, and participation of both elements followed immediately. The term "communion" is based on I Cor. 10: 16, AV, where the RSV uses the word "participation." See LOVE FEASTS.

Lo'-ru-ha'mah (lō'rōō-hā'mā) [she has not been compassionated]. The symbolic name of the prophet Hosea's daughter by his wife Gomer (Hos. 1: 6, 8, AV).

Lot, 1 (lōt). The use of the lot to determine doubtful questions was much in vogue among the nations of antiquity (Esth. 3: 7; Jonah 1: 7; Matt. 27: 35). Stones or inscribed tablets or the like were put into a vessel and, having been shaken, were drawn out or cast forth. The act

was commonly preceded by prayer, and was an appeal to God to decide the matter (Acts 1: 23-26; Homer *Iliad* iii. 316-325; vii. 174-181). In the early history of Israel, God was pleased to use the lot as a method of making known his will, so that the weighty statement was made in Prov. 16: 33,

"The lot is cast into the lap,
but the decision is wholly from the LORD."

The land of Canaan was divided among the twelve tribes by lot (Josh. 14: 2; 18: 6); for the method, see CANAAN. On one occasion Saul and Jonathan stood on one side and Jonathan cast lots against the people. The king and his son being thus singled out, they cast lots with each other, Jonathan being finally pointed out by this method of inquiry (I Sam. 14: 40-45). The courses of the priests, etc., were settled by lot (I Chron. 24: 5 ff.). By casting lots after prayer the question was decided whether Joseph Barsabbas or Matthias should be Judas Iscariot's successor in the apostleship (Acts 1: 15-26). This method of selection was not repeated by the apostles after the descent of the Holy Spirit. See URIM and THUMMIM.

Lot, II (lōt). Son of Haran, Abraham's brother, and consequently nephew to the patriarch himself, whom he accompanied from Mesopotamia to Canaan (Gen. 11: 31; 12: 5), and to and from Egypt (ch. 13: 1). Like his uncle, he acquired many cattle; and his herdsmen and those of Abraham quarreled over the pasturage. Abraham proposed that he and Lot separate, and generously invited Lot to choose first. Lot, seeing that the hills were less fertile than the Valley of the Jordan, chose the latter, and became a resident in Sodom. He did not take into account the character of the people among whom he was going to settle and the probable effect of their evil example on his family, though he maintained his own integrity among them and was distressed from day to day by the sight and the story of lawless deeds (II Peter 2: 8). During the invasion of Chedorlaomer and his confederate kings, Lot was made prisoner, and owed his release to the courage and skill of Abraham (Gen. 13: 2 to 14: 16). When two angels were sent to Sodom to warn him of its approaching destruction, the conduct of the mob toward these strangers showed how ripe the city was for destruction. Lot was saved from its overthrow; but his wife, looking back, perished, becoming "a pillar of salt" (Gen. 19: 26; Wisd. of Sol. 10: 7; Jos. *Antiq.* i. 11, 4). The story probably arose as an explanation of the peculiar formation of the cliffs near the Dead Sea, at whose s.w. extremity is the Jebel Usdūm (mountain of Sodom), a great mass of rock salt about 4 miles long and $\frac{3}{4}$ of a mile wide with a thickness varying from about 65 ft. to about 165 ft. In looking

back with regretful longings for the possessions left behind, she proved herself unworthy of the salvation offered her (cf. Luke 17: 32). His prospective sons-in-law (Gen. 19: 14) remained behind and perished (ch. 19: 1-29; Wisd. of Sol. 10: 6-9). Soon afterward, under the influence of wine, Lot unconsciously became guilty of incest. The Moabites and Ammonites were his descendants (Gen. 19: 30-38). The traditional tomb of Lot is in the courtyard of a small mosque at Beni Na'im, about 3 $\frac{1}{2}$ miles e. of Hebron.

Lo'tan (lō'tān). A tribe of Horites, dwelling in Mt. Seir (Gen. 36: 20) and governed by a chieftain (v. 29).

Love. The O.T. refers to the love of God for his people (Deut. 10: 15; Hos. 11: 1). The Greek word *agapē* represents preeminently God's love for sinful men (John 3: 16; I John 4: 10). This love of God is declared through the death of his Son for sinners (Rom. 5: 8). This divine love sets the standard for all relations within the Christian community (I Cor., ch. 13; I John 4: 11). See CHARITY.

Love Feasts. The rendering of Gr. *agapai* (cf. II Peter 2: 13, RSV, marg.); the translation, "deceivings," of AV is based upon a different Greek reading (*apatai*). In Jude 12 "feasts of charity" of AV is "love feasts" in RSV. They were social meals held in churches in connection with the Lord's Supper (cf. Acts 2: 46; 6: 1; 20: 7, 11). It seems that originally the sacrament of the Lord's Supper, or Eucharist, took place at the end of the *agapē*, or love feast (cf. Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 14-20; I Cor. 11: 25). Apparently there were cases at Corinth where the meal was desecrated: instead of being an expression of brotherhood, it became an ordinary meal and an occasion for display and gluttony (I Cor. 11: 17-34). Chrysostom states that after the early community of goods had ceased, the wealthier members brought contributions of food and drink to the church, of which, at the conclusion of the services and after the celebration of the Lord's Supper, all partook, the poorest not excepted, by this means helping to promote the principle of love among Christians. In putting the Lord's Supper first, Chrysostom may reflect the custom of his own time.

The Council of Laodicea (date uncertain; A.D. 320 or somewhere between 343 and 381), and that of Carthage, A.D. 397, forbade them to be held in churches; so did the Council of Orleans, A.D. 541, that of Trullo, A.D. 692, and that of Aix-la-Chapelle, A.D. 816; but all these councils together did not quite succeed in extinguishing the love feasts' excessive tenacity of life in the Western Church, while in the Greek Church they still continue to exist. Of

more modern religious denominations feasts were revived by the Moravia Dunkers (or, the Church of the Bre

Loving-kind'ness. It is difficult by 1 word Heb. *hesed*, which has a of faithfulness to the covenant; it si alty, reciprocal obligation, mutual re solidarity, and a constantly manif union or association. In AV the w dered "mercy" 80 times in The F "loving-kindness" 23 times in Th twice in Isaiah, 4 times in Jeremiah in Hosea. As a rendering of *hesed* Adam Smith suggested "leal love," a Scottish tinge: in RSV it is transla fast love." Man is a sinner and i sufficient; he needs the loving-kind mercy of God. Because God is fair covenant, he is merciful and exerci kindness toward the sinner. In this justified the interpretation of AV.

Low'er Pool. See POOL; SHELAH.

Low'land or She-phe'lah; various in AV by the vale, the valley, the lc the plain. The region of low hills b Plain of Philistia and the high ces of Palestine. It is described by Eusel *Onomasticon* under *Sephela*) " country about Eleutheropol. a n. and s. toward the n. and w.;" b times the term comprehended the country lying to the e. and s. as wel rise to a height of from 500 to 800 a few higher summits. On their slop flourishes. The district is separate central Judean range by a series of run n. and s. from Ajjalon to near) and it is itself cut by several wide, leys that lead from the Judean ridge It was assigned, as part of their inh the tribe of Judah; and when they they had too much territory, a small it in the n. was allotted to Dan (J. ff.; 19: 40 ff.). It included such not as Adullam, Beth-shemesh, Gez Lachish, and part of the Valleys Sorek, and Elah (ch. 19: 33 ff.; I Sa II Chron. 28: 18).

Lu'bim (lū'bīm). The Libyans, f Shishak, king of Egypt, drew part c for the invasion of Palestine (II Ch 16: 8; cf. Dan. 11: 43; Nahum 3: 9 all these cases reads "Libyans."

Lu'cas (lū'kās). See LUKE.

Lu'ci-fer (lū'si-fēr) [Lat., light-be lation of Gr. *heōsphoros* (dawn-be ing Star), for Heb. *Hēlēl* (the l Morning Star)]. The name *Hēlēl* Ugaritic literature, where, like Ar

LOT

(I Cor. 11:27-34).
 the variations within the individ-
 is, and the different emphases the
 it impelled to stress, the meaning of
 ment is widely agreed on. Celebra-
 the Lord's Supper leads the faithful
 member: his personal redemption* by
 of Jesus; (2) to remain grateful
 stic") for his salvation; (3) and to
 for the ultimate coming of univer-
 sation.
 wide observance of the service of
 Communion, which developed



with James and Thomas at his left.

Lord's Supper, brings all men into
 of inclusion in the living Christ.
 of the living Lord being the mysti-
 of the Church, where "we, being
 one bread, and one body: for we are
 kers of that one bread" (I Cor.
 the Communion service is the cor-
 of the ecumenical Church.
 tion to "the Lord's Supper," "the
 ," "the breaking of bread," "Thanks-
 and "the Holy Communion," the
 names are given to this sacrament
 us bodies of Christian believers:
 ne liturgy" (by the Greek and Rus-
 odox churches), "the Mass" (by
 an Catholic Church); "the present"
 oblation" (by the Armenian and
 urches); "the consecration" (by the
 n or Ethiopian Church). Each of
 ns stresses an aspect of this solemn
 t of Christendom. (See SACRAMENTS).
 of Haran (Gen. 11:27), nephew of
 arch Abraham, with whom he
 from Ur of the Chaldees to Haran
 ately to Canaan (11:31, 12:5). Lot

LOT

accompanied Abraham to Egypt (13:1), and
 after they returned both he and Abraham
 became so prosperous in flocks and herds
 that their herdsmen quarreled (13:2, 5-7).
 Abraham offered him a choice of territory,
 and Lot, eyeing the fertile plain of the Jor-
 dan*—apparently before the cataclysm of
 nature which caused the great waste around
 the N. end of the Dead Sea (13:10)—selected
 what he thought was the better area, well
 watered, a "garden of the Lord" (v. 10). This
 choice left Canaan for Abraham, and paved
 the way for the destiny God had in mind for
 him as founder of a people in the little strip
 between the Mediterranean and the Jordan.
 Lot later benefited again from Abraham's
 patriarchal goodwill: when he was carried off
 by Chedorlaomer* and his confederates in the
 struggle of the four-kings-versus-five-kings
 in the region of Sodom where Lot had set-
 tled, Abraham went as far N. as Dan (Gen.
 14) to rescue him. Lot was freed after a
 struggle at Hobah, W. of Damascus.

The next chapter in Lot's career is told in
 Gen. 19—his entertainment of two men an-
 gels at Sodom; their warning to him to flee
 with his family from the imminent destruc-
 tion God had prepared for the evil city;
 his flight with his daughters; his loss of his
 wife because when she looked back toward
 their lost estate she was turned into one of the
 weird pillars (Gen. 19:26) such as are today
 seen in the Dead Sea wasteland of mirages.
 By his own two daughters Lot helped to
 repopulate the devastated world; one bore a
 son, Moab, "father of the Moabites" (v. 37),
 and the other Ben-ammi, "father of the chil-
 dren of Ammon" (v. 37 f.)—an uncomplimen-
 tary effort of the writer to account for the
 origin of the Moabites and Ammonites, prob-
 lem-neighbors of later Israel. Moses could not
 acquire Moab, because God had given it to
 the descendants of Lot (Deut. 2:9). Wander-
 ing Israel passed across Ammon's border
 (Deut. 2:19), under instructions from Yah-
 weh not to engage the people in any way.

The fire-and-brimstone tragedy of Lot's
 land near the Dead Sea was long remembered
 by Hebrews. Jesus referred to it (Luke 17:28
 f.); also the author of II Pet. 2:6-8. The
 Arab name for the Dead Sea today is Bahr
 Lût ("The Sea of Lot").

lot, lots, In modern understanding a lot in
 its primary meaning is an object used in de-
 ciding a matter by chance, a number of these
 being placed in a container and then drawn
 or cast out at random. In the Biblical world
 this method of deciding portentous questions
 had a wide use and great prestige. It was a
 sort of divination, a method of appeal to one's
 god, free from all influence of passion or bias,
 a method of ascertaining the divine will.
 Among the Hebrews the use of lots, with a
 religious intention, direct or indirect, per-
 sisted into N.T. times, and was never con-
 sidered a practice bordering on magic, and
 therefore condemned, as were certain prac-
 tices of Israel's neighbors (Deut. 18:10-12).
 The true O.T. estimate of the use of lots is
 set forth in Prov. 16:33: "The lot is cast into
 the lap, but the decision is wholly from the
 Lord." Casting lots was a serious matter:

LOVE

Joshua, for example, states that he will cast
 lots for the tribes of Israel "before the Lord."

The character and shape of the lot used in
 the Bible are not known, nor is the method
 by which they were cast. Possibly smooth
 stones distinguishable by color or by symbols
 marked upon them were deposited in a con-
 tainer, which was then shaken until one lot
 jumped out. The ceremony was commonly
 preceded by prayer, making the act an appeal
 to God to decide the matter. The disciples
 refer to their Risen Lord the question of the
 successor to Judas (Acts 1:23-26). See
 MAGIC AND DIVINATION.

love, the chief quality or attribute of ideal
 character. Its highest O.T. expression is the
 command to love God with all one's being,
 part of the so-called Shema (Deut. 6:4 f.),
 and one's neighbor as oneself (Lev. 19:18),
 both of which are quoted by Jesus (Matt.
 22:37 ff.). Love was emphasized by
 Jesus in his pronouncement of the greatest
 law, and his teaching of the "new command-
 ment" at the inauguration of the Lord's
 Supper (John 13:34). Love in the sense of
 mutual love between God and people is
 unique in the religion of Jew and Christian
 as compared to other faiths.

(1) In the O.T. one Heb. word is used for
 various types of love: (a) parental affection,
 as "Rebekah loved Jacob" (Gen. 25:28);
 (b) strong physical desire ("I love Tamar,"
 II Sam. 13:4); (c) the Lord's love of Israel
 (Deut. 4:37; Mal. 1:2) and Jerusalem (Ps.
 87:2); (d) Israel's love of Yahweh, of which
 there are many expressions throughout Scrip-
 ture (Ex. 20:6; Ps. 31:23). The first O.T.
 writer to present God as pre-eminently a God
 of love, devoted to the well-being of His
 chosen people, is Hosea*. Out of this prophet's
 personal suffering came such tender passages
 as that of the loving Father (Hos. 11:1-4).
 To Hosea God's love was both tender and firm,
 a combination of qualities unfamiliar to his
 people. To Jeremiah also God was a God of
 love, devoted to His people with an eternal
 love (31:3), just, truthful, and righteous. The
 Third Isaiah thought of God's love in terms
 of lovingkindness and pity (63:7-10).

The O.T. frankly depicts Israel's love to
 God as frequently wayward, in spite of the
 covenant made with the Lord in their early
 group experiences (Ps. 78:17, 32, 56; Isa. 1:2
 f.). God's love could be full of the wrath of
 offended love (Deut. 7:7-11), and could
 flame up in jealousy at the spectacle of
 idolatry (Jer. 44:3 f.). His capacity for uni-
 versal love extending to all peoples and
 throughout eternity is expressed in Ps. 145:9-
 13 (cf. Luke 2:29-32; Tit. 3:4).

(2) In the N.T. The rich Gk. language in
 which the N.T. is written has several words
 for love: *erōs*, for sexual love; *storgē*, for
 family affection; *philia*, for friendship be-
 tween man and man or woman and woman;
philanthropia, for humanitarianism; *agape**,
 a late word, found in the Septuagint* and
 adopted by the N.T. writers to express the
 distinctive character of Christian love. Love
 in the N.T. includes (a) God's love to man
 (John 3:16), for whom He has prepared un-
 believable blessings (I Cor. 2:9), because

were assigned by the same means (I Chr. 24:5; 25:8; 26:13). In times of emergency certain tasks, such as the provision of wood for the temple and the resettling of Jerusalem, were also accomplished by the casting of the lot (Neh. 10:34—H 10:35; 11:1). According to Prov. 18:18, the lot was used in settling disputes between powerful contenders.

The use of the lot was not considered a practice bordering on magic (cf. Josh. 18:6, 8, where the lot is cast "before the LORD our God"). Deut. 18:10-12, which condemns all forms of witchcraft, does not mention the lot; and Prov. 16:33 contends that though the lot is thrown, "the decision is wholly from the LORD."

The term "lot," as first used in Joshua as a method to apportion land, acquired later the meaning of hereditary land property (cf. Josh. 17:14; Ps. 16:5-6; etc.), and finally, in a metaphorical sense, that of "destiny" (cf. Isa. 17:14; Jer. 13:25; Dan. 12:13). The character and form of the lot in ancient Israel are not known.

See also URIM AND THUMMIM. I. MENDELSON

2. In the NT. Casting lots (βάλλειν κλήρον) was a method of ascertaining the divine will, widely employed in pagan, Jewish, and to some extent in Christian antiquity. In our literature the practice rests upon the belief that a man's lot, his κλήρος, is his inheritance, his κληρονομία, and that what he has been assigned to him by God. To know God's will for oneself is, therefore, to know what God has assigned to one, to know what one's appointed "lot" is. This might be a tangible possession, such as a field; it might be a function, task, or office; it might be even a share in the final salvation. In any case, the emphasis is on the idea that it is something given by God, not earned or obtained. In order to magnify God's initiative, the NT will either minimize man's part in decision or overlook it entirely.

The method of casting lots—i.e., of putting stones, perhaps of various colors or with symbols marked upon them, into a vessel to be shaken until one jumped out—seemed to remove the human element, so that God might make the choice. This is the intent of Acts 1:26. Luke does not mean to say that the Eleven voted Matthias in, but that the Lord Jesus chose Matthias, as he had previously chosen the Twelve. As Judas had "turned aside" from his inheritance, so the Lord Jesus appointed a successor to this "lot." And Acts says, suggestively, that this was done in the casting of "lots." The number of the Twelve, the New Israel, could be made full only by the Lord Jesus himself.

That Acts does not hereafter note the practice again, may be due to the fact that after Pentecost, Luke regularly sets forth the divine activity in terms of the Holy Spirit or the Spirit of Jesus.

That the soldiers cast lots for the garments of Jesus (Mark 15:24=Matt. 27:35=Luke 23:34=John 19:24), will indicate the utter humiliation of Jesus before man. Here man dares to usurp God's prerogative, by seeking to dispose by "lot" of him who alone determines "lots."

Bibliography. F. J. Foakes-Jackson and K. Lake, *The Beginnings of Christianity*, pt. I, vol. IV (1933), p. 15; L. S. Thornton, "The Choice of Matthias," *JTS* (1945), pp. 51-59.

F. D. GEALY

LOTS, FEAST OF. See PURIM.

LOTUS [לוֹטוֹס, *se'lim*] (Job 40:21-22); KJV SHADY TREES. A name which has been used as a popular name for many plants. In this case the identification is with the *Zizyphus lotus* (L.) Lam., a thorny shrub or low tree with small, oval leaves. It is found in dry places. This identification fails to fit the watery context of Job 40, in which the mythical



Courtesy of the Trustees of the British Museum

38. An ivory from Nimrud (eighth century B.C.), with man holding a lotus and saluting

beast Behemoth is described. The sacred water *Lily of Egypt*, *Nymphaea lotus* L., would fit the biblical context better, but not the linguistic evidence.

Figs. LOT 38; PER 29.

Bibliography. I. Löw, *Die Flora der Juden*, III (1924), 134-36; H. N. and A. L. Moldenke, *Plants of the Bible* (1952), p. 247. J. C. TREVER

LOVE IN THE OT. Love in the OT is the basic character of the relationship between persons, a relationship with the qualities of devotion, loyalty, intimate knowledge, and responsibility. It is not simply an emotion but is the total quality of relationship. In its personal character, love is closely related to the sexual realm, even when the subject is God's love. And the "person" may be collective, as is the case in God's love for Israel as a whole. In all cases, love is the force which both initiates and maintains relationships, be it among persons or between God and man. The OT idea of the love of God is decisive for the NT ideas of love and GRACE. It includes the relationships of friendship, sex, covenant, loyalty, kindness, and sometimes mercy or pity.

1. The vocabulary of love
2. Human love
 - a. Sexual love
 - b. Familial love
 - c. Friendship and human society

3. Divine love
 - a. The love of election
 - b. The love of covenant
 - c. Love and eschatology
 4. Man's love of God
 - a. Love and covenant
 - b. Love and worship
 - c. Love and ethics
- Bibliography

1. The vocabulary of love words are used to express the most important of these which denotes both human times with a sexual connotation (3:1). The verb is pointed by its primary connection with sex but not proved, by the nominal "carnal love" (Hos. 8:9; but cf. *dhabbh*, used of "idolrous love." The noun meaning to the range of meaning: II Sam. 13:15; Song of S. 2:31:3). *dhabbh* can also denote where the object of love is food (Gen. 27:4), sleep (Prov. word which is most often used has the principal connotation love which characterizes cov. I Sam. 20:8). The RSV also as "steadfast love," sometimes "loyalty," while the KJV and "mercy" or "lovingkindness" (*misericordia*). The verb *dhabbh* in II Sam. 22:26=Ps. 18:26. (In all the main meanings of "human love: Gen. 34:8; Deut. Deut. 7:7; Isa. 38:17; of marriage 14), which may be derived from bind or press together."

Other words are narrower means "to be friendly" (cf. derivative, *dhabbh*, is often "friendly lover" in the sexual sense 3:1, 20). *dhabbh* is to be found in (1:9, 15; 2:2; etc.; but cf. *dhabbh* where it refers to the bride (1 nominal meaning). The term in the Song of Solomon etc.), which is also used for etc.) and for sexual love in Gen. 16:8; etc.). The probable context usually refers to Yahweh's love 33:12; Isa. 5:1; Ps. 60:5—cf. to Ps. 45, where a secular love as does *dhabbh* (Jer. 12:7; but *dhabbh* expresses sensual love: extreme of desire (Jer. 4:30 its nominal derivatives *dhabbh* (Ezek. 23:11) refer to the normally "mercy" or "pity," Yahweh (Ps. 18:1). The hap 33:3) may be an Aramaic loan (Job 31:33)), which, as the N's intense love for "the p" the RSV emends to "his pe

Lots Found at Masada from A.D. 66-73

Lot (laht), the son of Abraham's brother Haran. Lot is first mentioned in Gen. 11:31 as migrating with his uncle Abraham and grandfather Terah from Ur of the Chaldeans toward Canaan. After Terah's death in the Syrian locale of Haran, Lot accompanied Abraham on his journey into Canaan (12:1-9) and to and from Egypt (12:10-20; 13:1). Upon their return, a quarrel between Lot's and Abraham's herdsmen (13:7) prompted Abraham to propose an amicable separation, offering Lot his choice of where to settle. Lot preferred the well-watered Jordan plain and its prosperous towns. Abraham settled in Hebron.

Lot appears in Genesis 14 as a captive in a battle between five kings of the Jordan plain and four invading Mesopotamian kings. Abraham, with only 318 men, defeated and pursued the invaders beyond Damascus, recovering Lot and his possessions. Abraham indirectly aided Lot a second time (18:23-33) when he pleaded with God to spare Sodom and Gomorrah from destruction because of the few righteous among its inhabitants. God nevertheless destroyed the cities but first sent divine emissaries to rescue Lot and his family (19:1-29). The emissaries appeared as wayfarers and reluctantly accepted Lot's hospitality. When rowdy townsmen sought to harm the newcomers, Lot pleaded with them, offering his daughters instead. But the emissaries blinded the mob, and, with some difficulty, persuaded Lot and his wife and daughter to leave. Lot pleaded for a refuge in the nearby town of Zoar (Heb., "trifle"), which the emissaries, pressed for time, granted. On departing, Lot's wife, looking back at the destruction, turned into a pillar of salt. Lot's daughters, believing themselves the world's sole survivors, plied Lot with liquor and cohabited with him, conceiving Moab (Heb., "of the same father") and Ben-ammi (Heb., "son of paternal kin"), ancestors of Israel's Transjordanian neighbors, the Moabites and Ammonites (Gen. 19:30-38). See also Abraham; Ammonites; Moab; Sodom. J.W.R.

lot, lots, objects the casting or drawing of which was a common method for determining the divine will in ancient Israel and in NT times. A range of questions, usually posed or subdivided so that a yes or no would suffice, were dealt with in this manner. The Hebrew word *goral*, the standard term for "lot," has the additional meaning of "destiny" in certain biblical texts (Isa. 17:14; Jer. 13:25; Dan. 12:13) and in the Dead Sea Scrolls comes to mean "fate." In addition, the noun *pur*, related to the Akkadian *puru*, is found in the book of Esther; hence the name of the festival, Purim. The word *pur* denotes the instrument Haman used to fix the day for the pogrom. In Esther 3:7, *pur* is specifically identified with *goral*.

Various notable events recorded in the Bible were determined by the choosing or casting of



Lots found at Masada, a mountain-top fortress on the western shore of the Dead Sea and final holdout of Jews in the rebellion against Rome, A.D. 66-73. Each is inscribed with a name and may have been used to determine who would slay the others in order to avoid capture by the Romans.

lots. Saul, Israel's first king, was selected in this manner (1 Sam. 10:16-26), the conquered land was apportioned among the tribes by lot (Num. 26:55; Josh. 14:2), the identity of Achen as the thief of the spoil from Jericho was discovered by lot (Josh. 7:14), and by this means Jonathan was found to be the (unwilling) violator of his father's oath (1 Sam. 14:42). The ranks of Temple personnel were also determined by lot (1 Chron. 24:5; 25:8; 26:13; cf. Luke 1:9). The soldiers who crucified Jesus divided up his possessions by lot (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24 mentions Jesus' seamless robe as the object of a special casting of lots), and Matthias was chosen in this way to replace Judas among the twelve apostles (Acts 1:26).

References to the use of lots abound, and the legitimacy of this means of determining the divine will was never questioned. Yet no detailed description of the actual procedures involved or of the precise nature of the instrument(s) used is offered in the Bible. See also Purim, The Feast of; Saul; Urim and Thummim. W.L.H.

Lotan (loh'tan), a son of Seir the Horite and chieftain of the Horites who inhabited the hill country of Seir (Edom) in patriarchal times (Gen. 36:20, 29). See also Horites; Seir.

love, in the Bible a relationship of self-giving. **Love in the Old Testament:** In the OT the verb "to love" (Heb. 'ahab) and its cognates cover the full range of meanings the English word "love" has, including love for God (Exod. 20:6; Ps. 40:17) and the love God has for his people (Hos. 3:1; Deut. 7:13). This latter sense of love, God's love for his people in the covenant context, is

Part 3

Pentecost (Acts 2:1-13)

A. Vrs.1 Pentecost, "**When the day of Pentecost was fully come**"

1. Seems to be a reference to the manner of expression used in the institution of this feast

Lev 23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

2. The Feast of Pentecost is 50 days from the day of offering the barley sheafs @ the festival of the unleavened bread, which incidentally is the day after Passover, the 16th day of the month of Abib, the Day Christ rose from the dead.

Lev 23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.

- a. Christ's resurrection, which in turn took place the day after the Passover feast,
 - b. Christ was with them for 40 days before the ascension,
 - c. thus Pentecost took place 10 days after he told them to wait in Jerusalem, "for not many days".
- the festival - **Lev. 23:15-22**
3. Significance of Pentecost, for the Holy Spirit to come
 - a. The 12 Apostles were still complete Jewish in background, belief, and practice, thus they were present at the temple for this important Festival
 - b. The Priests urged all the people to remember the needy and observe this Sabbath at the temple, providing for a large audience of witnesses when this event took place. o

B. The Arrival of the Holy Spirit vrs 2

1. Sudden Wind

- a. "*and Suddenly*", it burst upon them at once., it did not gradually like common winds do.
- b. They were probably waiting for the Spirit to come, yet it is not probable they expected it to come in this manner.
- c. Since it is so significant to the manner in which the church would now work, and be led, it seems reasonable to see the importance of arrival of the Holy spirit should come in some striking manner,
- d. to the convincing them in their own mind, the Gift had arrived, and was on them.
- e. and to impress others with the great importance of this event.

2. "A sound from Heaven"

- a. tempests and winds come horizontally, this one came downward from the sky, as the Spirit is poured out upon them.
- b. Spirit of God often referred to as a "*wind*" or *Breath*

Gen 2:7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

John 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

English word: BREATHED Strong's number: 5397 Hebrew: nshamah Pronunciation: nesh-aw-maw'
5395; a puff, i.e. wind, angry or vital breath, divine inspiration, intellect. or (concretely) an animal: --blast, (that)
breath(-eth), inspiration, soul, spirit.

John 3:8 *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

Ezek 37:8-10 *And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.*

3. Vrs. 3, The Spirit as if fire

1. Often the spirit and power of God is referred to as or resembling a fire, as in this instance when these ***"Cloven tongues appeared as fire"***

Luke 3:16 *John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:*

Acts 7:30-32 *And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.*

Heb 12:29 *For our God is a consuming fire.*

Rev 3:17-18 *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*

4. ***"Cloven tongues"*** V. 3

- a. Tongues- defined as Utterance of incoherent sounds under the influence of religious ecstasy often used in religious frenzies
- b. We understand the word cloven to mean split or divided like a cloven hoof, this word means similarly but not , that they were speaking with the proverbial *forked tongue*.
- c. rather it comes from the Greek word, *diamenizo*

English word: CLOVEN Strong's number: 1266 Greek: diamerizo Pronunciation: dee-am-er-id'-zo
from 1223 and 3307; to partition thoroughly (literally in **distribution**, figuratively in **dissension**): --
cloven, **divide**, part.

d. What does the following text tell us about the use of these tongues? (*Vrs Acts 2:3-11*)

- 1.) The gift of tongues sat upon, or was distributed, to each one of them, so as when they spoke in their own language it was understood in the hearers native tongue.
- 2.) it was divided into various languages to accommodate the group gathered who spoke several different languages
- 3.) it was a miracle suited to God's purposes, and impossible for man
- 4.) It amazed the people who witnessed it
- 5.) it separated out the scoffers

e. These tongues came at the time the Gift was poured out upon the Apostles, as it is one of the Gift of the spirit,

- My belief, it was only the Apostles who we read about speaking in tongues, as they were known as the Galilaeans, but the Spirit itself did fall upon all the believers and followers of Christ that day

• Reference ***Ephesians 4:8,11***

- v8, giving time frame and *when Christ ascends on high*, which is completed and referenced here in vs33

- v11 - at that time his spirit will place in the church different offices, *Some Apostles, some Prophets, some Evangelists, some Pastors, some Teachers* etc.

- Thus the spirit fell upon the Church, the believers, the followers and committed to Christ at that day and continues until the present. *See 3 NE 13:59*

- *See - 3 Ne 14:1-3, 4 NE 1:1-2 (BELIEVERS do Receive The Holy Ghost)*

f. the other ***Gifts of the Spirit*** which the Apostle, and the believers, received that day, see ***1 Corthians 12:4-11***

4] Now there are diversities of gifts, but the same Spirit. 5] And there are differences of administrations, but the same Lord. 6] And there are diversities of operations, but it is the same God which worketh all in all. 7] But the manifestation of the Spirit is given to every man to profit withal. 8] For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9] To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10] To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11] But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

- 1.) (v 8) word of wisdom
- 2.) (v 8) word of knowledge
- 3.) (v 9) faith
- 4.) (v 9) gifts of healing
- 5.) (v 10) working of miracles
- 6.) (v 10) prophecy
- 7.) (v 10) discerning of spirits
- 8.) (v 10) divers kinds of tongues
- 9.) (v 10) the interpretation of tongues

g. What does **Vrs 4, 5, and 11** tell us about the working and Gifts of the Spirit in the Church?

- 1.) **(v4)** there are different gifts,
- 2.) **(v4)** all come from the same source
- 3.) **(v5)** there are different administrations **Administrations** -Strong's number: 1248 Greek: diakonia Pronunciation: dee-ak-on-ee'-ah from 1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or techn. of the diaconate): --(ad-)minister(-ing, -tration, -try), office, relief, service(-ing). **Different offices, or ordinances wherein they will be discharged and utilized**
- 4.) **(v6)** there are different operations, Strong's number: 1755 Greek: energema Pronunciation: en-erg'-ay-mah from 1754; an effect: --operation, working.
- 5.) **(v6)** It is all the same God which cause them to work
- 6.) **(v7)** the manifestation of the Spirit is given to profit withal. how different they may be, every man which receives any of the gifts it is for a single purpose, always in agreement with the Spirit and the work which it is to do accomplish with man, WITHAL Strong's number: 260 Greek: hama Pronunciation: ham'-ah a primary particle; properly, at the same time, but freely used as a preposition or adverb denoting close association: -also, and, together, with(-al).
- 7.) **(v11)** it is divided among the Church as seen fit by God

C. Acts 2:14-40 Peter explain Pentecost in a sermon

1. His rebuke **vv.15-16**

a. These men are not drunk, only 9:00 AM

- 1.) 3rd hour, of the day, the day begins at 6:00 AM.
- 2.) The Jews would go to the synagogue to make their morning prayer remaining there until the 6 ½ hour (12:30PM) then they would offer their prayer of the Mincha before returning home to eat.
- 3.) some would leave at the 4th hour, to go home and take refreshments, but that was not practiced by all. One Jewish writer says, you can tell the difference between thieves and honest men, because the thieves are home eating and drinking a the 4th hour.
- 4.) thus the implication was, they had left before even the thieves to eat and drink, and are now drunk as they spoke in tongues.

2. Peters Explanation

a. This is fulfillment of what the Prophet Joel spoke of

- 1.) Peter quotes **Joel 2:28-32**, in **vv. 17-21**

Joel 2:28-32 *And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.*

b. Thus the explanation for their actions is, This is the Holy Spirit upon us.

3. Peter's Sermon to the congregation

- a. **vrs. 22-36** - Point made, Jesus is risen, exalted as Lord and Christ / as foretold by David (**Ps 16:8-11**)

Psa 16:8-11 I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

- b. **vv. 37-40** -Point made - Repent and be baptized

4. **vv. 41-47** The results of the working of the Holy Spirit

- a. 3000 souls were saved and were baptized **v. 41**
b. truly converted, stood fast in the doctrine **v. 42**
c. Many wonders, signs, miracles took place **v. 43** - *Fear came upon every soul*
d. Unity among the believers **vv.45-46**
e. The church grew **v.47**

Part 4

The Progress of the Church (Acts 3:1- 8:4)

A. Peter Heals the Lame man Acts 3:1-11

1. **v.1** We see Peter and John going up into the temple, as was common for them to do.
 - a. It was told, after Christ's accession the Apostles returned to Jerusalem as Christ instructed
 - b. As it reads it was almost a daily activity **Luke 24:51-53**

LUKE 24:51-53 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.

- c. The time is given as the 9th hour. The day begins at 6:00 A.M thus if we add nine hours to that, it would be 3:00 P.M. , which is the hour of evening prayer, Morning Pray took place at 9:00 A.M. or the 3rd hour.

v.2, 10 refers to "the gate called beautiful"

- a. There have been two separate opinions too exactly where this gate is located.
- b. Of course it is understood the Temple built by Solomon.
- c. As for the gate, there is one gate that leads from the court of the Gentiles to the court of the women, called, *Nicanor*.
- d. The other is to the gate at the eastern entrance of the temple, commonly called *Susan* or the *Corinthian Gate*
 - 1) it is not easy to determine which of the two gates they are referring to, however per **v.11**, we do know it occurred near Solomon's porch.
- e. from the description of location and its beauty, it is most often believed the gate called *Susan* Or the *Corinthian Gate*, is the one referred to here.
 - 1) This gate was large and splendid, made from Corinthian brass ,thus the name, and had a magnificent appearance, as described by the historian Josephus.

See, Josephus Jewish wars, book 5, chap. 5. pp. 3 (page 707), 1Kings 7:8; 15-22

3. It was common for this man to be at the temple, looking for charity, to those going to worship.
 - a. There is no indication given in **v. 3** that he knew who Peter and John were from anyone else as they entered into the Temple.
 - b. However, the temple goers would have recognized him as one who has been there, seeing alms for many years, and would be able to recognize a miracle if he were to stand and walk now. Per **Acts 4:22**, he was more than 40 years old.
4. Peter "*fastening his eyes*", Which means, look intently, or with fixed attention.
 - a. it is one of the peculiar words which Luke uses, used 12 times in the New Testament, 2 times by Paul, all the others by Luke.
 - b. He tells the man, "*Look on Us*", not that they were the source, rather to fix his attention on what they were about to do.
 - c. The man is asking for money, however they are offering him something better, a blessing a healing, a miracle derive from the master, Jesus Christ.
 - d. They did specify, this is Jesus Christ of Nazareth,

1) this was the name, which he was commonly known by, and it was by this authority which the blessing came.

2) And was a direct fulfillment of Prophecy

Isa. 35:4-6 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

B. Peter's second sermon **Acts 3:12-26**

1. **V. 12** makes mention Peter saw the people watching in amazement at what happened, to which he "*Answered them*"
 - a. What was the question? In the English language, to answer someone, implies a question has been asked.
 - b. The word is used in a differently sense in the Bible.
 - it is often used when no question at all was asked, however an opportunity arose for remarks or a statement to be made
 - This event afforded Peter opportunity to tell again, about the Holy Spirit, and the truth of Christ being the Messiah
2. Peter pointed out their denial of Jesus, and how they preferred a murder to be released, thus "*Killing the Prince of Life*", (consciousness of guilt)

John 1:4 In him was life; and the life was the light of men.

- a. this was in contrast with Barabbas, the murder, was one who took life.
3. **V.16**, it tells us the miracle was accomplished through faith in his name.
 - a. Whose faith? There is no indication this lame man was a believer, and no record of them converting him before the healing.
 - b. Give the understanding, the miracle was because of the faith of Peter and John in the name of Christ which wrought this miracle.
 - c. So we see fulfillment of what Christ had promised them earlier

Mat 17:20 And Jesus said unto them, ... for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

4. **V.17** - Peter acknowledges, their rejection of Christ was out of ignorance,
 - a. this was a fact stated by Christ himself
Luke 23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.
 - b. **V.18** In this ignorance they fulfilled the words of the prophets.
 - c. So where do they stand?
 - 1) The need to repent - for putting Him to death
 - 2) be converted - yielding to a authority which they were presently resisting
 - d. what would that accomplish for them?
 - 1) v19 "a time of refreshing"
 - forgiveness from God, peace and joy could be an introduction, rather than guilt and sorrow for rejecting Him.
 - see ***Mormon 4:57-65 (pp.709-710)***

v.21 A time of restoration

- meaning , bring back to the former things
 - as the prophets spoke about restoring Israel back to their land
 - restoring them back to the presence of God
- 3) v.26 blessed and turned away from iniquities

C. the First Persecutions Acts 4:1-22

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. John 15:20-21

1. vv. 1-4, Peter and John Imprisoned

By who? the religious leaders of the area,

- a. Their crime ? teaching a doctrine of Resurrection from the dead
- b. But first we see the conversion of 5,000 men (maybe as many as 10,000 people if they really mean they just counted the men.)

English word: MEN Strong's number: 435 Greek: aner Pronunciation: an'-ayr a primary word [compare 444]; a man [properly as an individual male]: -fellow, husband, man, sir.

c. What caused the conversion? Hearing the word

- 1) What scripture tell us about this "word"?
- 2) **V4** "heard the word believed"
- 3) 5000 converted - not because of sermon -rather because of the word
- 4) Word is truth

EPH. 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

HEB. 4:1 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

ROM. 10:17 So then faith cometh by hearing, and hearing by the word of God.

2 NE 2:17-20 But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; And not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; And that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together,

2. vv. 5-13 Peter and John before the judges in the ecclesiastical court

- a. They were brought before the court /Bar, as stated in **verse 7**, those that sat on the court were the religious leaders, *elders, rulers and scribes*
 - 1) Some mentioned by name, Annas - the president of the Sanhedrim, and Caiaphas the high priest. John was supposed to be the son of Annas, and Alexander is another relative of Annas.
 - 2) scribes were men of learning who came to dispute with the Apostles

- 3) the rulers and elders were men of power, who thought if they could not answer their questions they could silence them.
 - 4) These of course are the same instruments of the world used by Satan today to challenge God, Power and Knowledge.
 - 5) If it wasn't for the fact, it was the Word of God, Truth, it would surely have won out by know.
 - 6) The challenge was, how did they perform the miracle of healing the Lame man providing further opportunity to preach Christ, as Peter was moved by the Holy Spirit
- b. v. 11 A peculiar statement made in his presentation about Christ,
- 1) Peter is quoting one of David's Psalms scripture,

PSA 118:22 *The stone which the builders refused is become the head stone of the corner.*

- 2) this statement - and passage means a great deal to Peter as we see by his own writings;

1 PET 2:6-8 *Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

Jesus reference the Psalm in Luke 20:17-18

- 3) Legend has it, while building Solomon's temple, they quarried rocks from a distant place. There was one large rock in the middle of the sight among other cut stones. Always seemed to be in the way, no one knew what it was for, they finally pushed it over the cliff out of the way. The chief foremen then came looking for the Corner stone, you guessed it, down in the gully.
- 4) Archaeological finds affirms sites in bible Nov 5th 1998, The Arizona Republic "The discovery that the rock under the Church of the Holy Sepulcher is a rejected quarry stone, seemingly fulfilling and giving double meaning to the biblical passage in 1 Peter 2:7"
- 5) Christ is known is the Rock? Or this stone

MAT 16:18 *And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*

3 NE 8:40-44 *And this shall ye always do unto those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you. And I give unto you a commandment that ye shall do these things. And if ye shall always do these things, blessed are ye, for ye are built upon my rock. But whoso among you shall do more or less than these, are not built upon my rock, but are built upon a sandy foundation; And when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are already open to receive them:*

3. V12 - Peter explains ; Christ is the gate, salvation only in Christ
 - a. This is scriptural correct doctrine

PSA 118:20 *This gate of the Lord, into which the righteous shall enter.*

2 NE 6:81-82 *Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel: and he employeth no servant there: And there is none other way, save it be by the gate, for he can not be deceived; for the Lord God is his name.*

3 NE 13:11 *And it came to pass that when Jesus had ended these sayings, he saith unto his disciples, Enter ye in at the strait gate; for strait is the gate and narrow is the way that leads to life, and few there be that find it, but wide is the gate, and broad the way which leads to death, and many there be that travel therein, until the night cometh, wherein no man can work.*

D. Sanhedrim Command Peter Not to Preach Acts 4:13-22

1. **V13** Makes reference to them being unlearned and ignorant men
 - a. They spoke with boldness, even in the presence of Power
 - b. These Rulers, leaders, and Elders were perplexed but what have we learned about what Jesus promised them that would answer how these ignorant men (Unlearned) could speak so eloquently? SEE JOHN 14:26

JOHN 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

- c. Holy Spirit teaches them what to say

2. **V20** Peter and John were not discouraged or in fear, rather excited about being a witness, said they must and will continue to preach things they know to be true.
 - a. they found they had to speak of it - the prevailing thoughts in their minds
 - b. Peters writings tells about his thoughts on the subject;

2 PET 1:13-18 *Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.*

E. Apostles Prayer for Boldness Acts 4:23- 31

1. They joined their company, being the other Apostles and Christians
 - a. no doubt they reported what had just happened to them
 - b. and that they had been ordered by the authorities not to preach
 - c. they had to decide, to preach or remain silent, stay in Jerusalem or leave and preach elsewhere
2. Thus they looked to God for direction
 - a. **v. 24** - lifted up voice in one accord (unity)
 - b. **v. 24**. Called upon the "Lord"

- this Greek word for Lord is “**Despota**”, the word commonly translated Lord in the Greek is **Kurios**.
- the word used here denotes “one who rules over others, and is applied to the highest magistrate or officer”
- Denotes power, authority, and absolute ruling
- used also in *Luke 2:29, Rev 6:10*, (applied to a husband in **1Peter 3:6**)

- c. v. **24** acknowledged God’s greatness and credited for every thing that is
- d. v. **25,26** they acknowledged this very thing is according to God’s purpose, as it fulfilled prophecy,

PSA 2:1-2 *Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed,*

- e. v. **25,26**. They speak of the inspiration of David, and how God does speak to men
- f. v. **25-30** In this they acknowledge that Jesus was the Messiah, the anointed mentioned by David, and he was sent here to establish God’s kingdom, and ask for his aid and protection on them in this great work of spreading the word.

- 3. v. 31. The Holy Spirit once again fell upon the Christians
 - a. that they may speak with Boldness
 - b. boldly is not arrogant, insulting, overbearing , or belittling means - energetically - exuberantly
 - c. also may mean - without shyness, fear, hesitation
 - d. Paul rights about conditions of boldness,

EPHESIANS 6:10-20 *Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.*

F. Early Church Voluntarily Shares (all things common as in **Acts 2:4-47**) **Acts 4:32-37**

- 1. Do these verse
 - a. describe an idealist behavior in the Church, later abandoned and lost today?
 - b. Is this a form of primitive communism ?
 - c. Is this why the Jerusalem church became poor?
 - d. is there any relevance for today’s in this practice?

2. In trying to understand let us examine the context in which this **"ALL THINGS COMMON"** took place in these two texts.
 - a. Both **ACTS 2** and **ACTS 4** occur at a time when the church is being filled with the Holy Spirit
 - b. **ACTS 2** includes Pentecost and the beginning of the New Testament Church
 - c. It provides a general description of life in a spirit filled church with three distinct elements present
 - 1) signs and wonders are present
 - 2) evangelistic outreach is occurring
 - 3) there is all things common
 - d. **ACTS 4** the believers respond to persecutions with boldness, and again the church is filled with the spirit
 - e. which time we see three elements present within there group
 - 1) signs and wonders are present
 - 2) evangelistic outreach is occurring
 - 3) there is all things common
 - f. this phase, **"all things common"** is used to describe sharing (teachings, food, possessions, and prayers)
 - g. for the author of **ACTS**, sharing is the key to a spirit filled church, and is this type of activity is often translated as **"fellowship"**
 - h. This is not a primitive form of communism, where in everyone turned over all their possession to the community upon conversion
 - 1) the description of selling one's goods in **ACTS 2:45** is expanded upon in **ACTS 4:34**
 - 2) In both cases the verb tense indicates an ongoing process, that is the verb is in the imperfect tense, indicating a habitual or repeated action, rather than a indicating a one-time action.
 - 3) thus, whenever a need came to light, those having the ability to help did so, even at the expense of selling their goods and bringing the money to provide for the need at hand
 - 4) we see they shared everything they had because they were of one spirit, and one mind, a family, in fellowship
 - i. Are we to have any less of a fellowship today in the body of Christ
 - 1) I think we all agree today's church believes in sharing prayers, teachings, and yes financial support when the need arises
 - 2) in the case of **ACTS**, it came in a time of great persecution, it was voluntary, and occurred only in the church in Jerusalem
 - 3) Why, because that was where it became needful, for survival of the body of Christ
3. Ananias and Sapphira Lie **ACTS 5:1-11**
 - a. at the onset of this story, we see Barnabas, who moved by the Holy Spirit, sold his property and gave the money to the church
 - b. The church approved of his generosity
 - c. Ananias and Sapphira wanted the same approval did not have the same spirit of generosity.
 - 1) **ACTS 5:4** states they chose to sell their property, but only gave part of the money
 - 2) **Acts 5:3** makes clear the problem was not how much they gave, rather it was they lied.
 - 3) they allowed Satan to direct them into deception, or as Peter puts it, **"Testing the spirit"**
 - 4) this is not as we are instructed to try/ prove the Spirit rather as James puts it,

JAMES 1:13-16 *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren.*

- 5) Israel's experience in the wilderness when they had ample evidence of the presence and reality of God, after he had divided the Red Sea, provided food and water,
 - He led them into a hard place to see if they would trust or distrust Him.
 - In **EXODUS 17**, they came to a place called Massah (*interprets as "Testing"*),
 - again there was no water, again the people responded with mistrust: and asked, "Is the LORD among us or not?" **EX 17:7**
 - This mistrust and demand that God act or they will not believe that he is among them is termed, "Testing God"
 - Later God says Israel tested him 10 times. **NUMBERS 14:22**
 - thus God commands man not to test him see **DEUT 6:16**, also repeated in **Ps. 78:18, 41,56; 95:9; 106:14**
- d. Although the punishment of Ananias and Sapphira seems to be harsh, there is an important lesson to be found for modern Christianity **DEUT 6:17-18**
- e. our lives and conversion, can not be a show or anything less than sincere before God, or we must face of the punishment of death, as promised to man at the fall

G. Apostles' Mighty Miracles Acts 5: 12-16

1. People of all types flocked to get the apostles to heal them
 - a. point of interest -
 - **beds** - mean soft and valuable, which the rich lay upon
 - **Couches**- are hard course and hard frames which to poor laid
 - b. They laid them in position that even Peter's shadow would pass over them
 - c. It does not tell us if this actually healed the people or not, but their faith seems to be sufficient
 - d. what we are told, many were converted and joined the church, men and women

H. Apostles Persecutions Acts 5:17-42

1. the high priest, probably Caiaphas see **John 11:47-49**

John 11:47-49 *Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,*

- a. it would seem from this reading, he was apart of the Sadducees
 - b. nothing else he is in opposition to the teaching of Jesus Christ
2. The common prison
 - a. this would sound like a distinction from the prison they were put in last time, wherein they were brought forth and interrogated
 - b. Common prison is the prison where all criminals and notorious offenders were placed
 3. we see a miraculous escape, for there were locked doors and guards on duty
 - a. a great exhibition of power of their God
 - b. yet they are once again told not to preach Christ

- c. they refused, said they must obey God, not men.
- 4. This act of defiance caused them to want to kill the Apostles
 - a. Gamaliel - spoke great words of wisdom, if he knew it or not
 - b. He told of others who came up-and had a following which did not last
 - c. Said if this was of man, it too could not last
 - d. now we sit some 2,000 years later with the doctrine the Apostle taught still believed
 - e. As he said, "If it be of God, you can not overthrow it" **v.39**
 - f. They agreed, beat them and let them go - they continued to preach

H. Financial overseers (Bishops) Appointed **Acts 6:1-8**

1. The message here, is the Apostles should be free from the responsibility of handling the financial matters of the church
 - a. Rather, they should be out preaching the gospel and leave the temporal things to some one else
 - b. there is no mention of these men being Ministry, rather the qualifications are given
 - 1) Honest
 - 2) full of the Holy Spirit
 - 3) wisdom
 - d. the choice is made by, "**Look ye out (seek out) 7 men**" with these qualifications and appoint them"
2. **Acts 8:5:40** there is reference to at least Philip and probably Stephen as being a ministry,
 - a. From this reference one would suspect Philips office was that of a priest
 - b. He preaches and he baptizes, however the Holy Ghost came to the people after the Apostles arrived and laid hands on them **vv. 15-18**
 - c. It is not absolutely clear he did the baptism on the 1st story, however it is quite clear he did baptize the eunuch, **v38**
 - What about **v 39**, the Lord "**caught away Philip**", and the eunuch saw him no more"
 - Some commentaries try to suggest this was a miracle, and Philip was carried by an angel to another place, where by the text he seemed to be immediately preaching in another city
 - This word "**caught up**" does not mean a miracle or transportation from one place or another,
 - Rather, it means, to tear away, vividly suggest, strongly admonish
 - Thus we see the Spirit moved upon Philip, as it did to go and join himself to the chariot, but this time was to go and preach in the cities
 - d. We see among the seven they Choose Stephen, who would have the distinction of becoming the first Christian martyr, because of his teaching/preaching

I. **Stephen Is Martyred Acts 6:9 -7:60**

1. **Vv. 7-10** Stephen spoke great wisdom , words that made sense, thus making the causing disputes against a synagogue of the Libertines, Cyrenians, Alexandrians and of Cilicia, and Asia.
 - a. The Jews were scattered in all parts of the world, and in every place they would have synagogues.
 - b. There would be some of the foreign Jews who would come to live in Jerusalem, and worship in synagogue there. At the time of the great feast, many from out of towns would come and join them.
 - c. It is estimated there to be 480 synagogues in Jerusalem

- Libertines, -Latin it means freedman, they could be past slaves that were now free,, but there is also a place called Libertia in Africa,
 - as well as a place called Cyrene, which would hail the Cyrenians.
 - Cilicia was a province in Asia Minor.
2. vv. 11-14 Brought forth false witnesses -
 - a. v11 - then they suborned men
 - b. To suborn in law means to procure a person to take such a false oath as constitutes perjury. (*Webster's dictionary*)
 3. when confronted with the allegations, and asked if it were so - he uses history to address the unbelief of Israel **Acts 6:15; 7:1-53**
 4. They stoned him **Vv. 7:54-60, 8:1-2**
 - a. ***“witness laid down their cloths at a young mans feet named Saul”***
 - b. this was custom to lay down your outer garments when you run or work
 - c. this day they were going to work at stoning Stephen, and Saul was consenting to his death, therefore would watch their clothing.

Part 5

I. "witness laid down their cloths at a young mans feet named Saul"

- A. This is the first mention of Saul, later to become Paul, this information about who was watching the clothing is given because we are not to overlook what he is doing prior to his conversion. He was a great persecutor of the Christians before becoming a Apostle for Christ

II. What about this Character, Saul?

A. Saul's Persecution of the Church **Acts 8:1,3, 9:1,2**

1. It is reasonable to say Saul was an enemy of Christianity, one who was taking lead in doing anything possible to stop the spread of Christianity and destroy believers of this new gospel.
2. We are told Saul headed to the Synagogues in the city of Damascus,
 - a. Distance between Damascus and Jerusalem is 130 miles; it takes a caravan 6 days to travel between the two cities.
 - b. Damascus is believed to be the oldest city in the world. According to Josephus, Damascus flourished before the days of Abraham. Isaiah refers to it in his writings (**Isa. 7:8**) as "the head of Syria" At the time of the acts of the Apostles, it was the highest populated and one of the most beautiful cities in the world
 - c. One of the reasons for Damascus' prosperity was the abundant water from the streams flowing from the sides of Mt. Lebanon to the city.

B. Saul member of the Benjamite tribe, very well may have been named after the most famous Benjamite in history, (1st Sam/ 9 – 2 Sam 22) King Saul, that is until this Saul came along.

1. He had great pride in his heritage, , as we can see from his own writings **Philippians 3:5**
2. He has a heritage as Benjamite and as a Jew
3. **Hebrew of the Hebrews** means; not only a Jew but a Jew by birth, the son of a Jew
4. Saul was not of the Hebrew group we read about in writing of early Christianity, because he was not a native of Judea or Galilee (as we discussed earlier early Christianity was sometimes called Gallilean religion – the people were called men of Galilee)

C. Saul tells us where he is born - (**Acts 21:39- But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.**) in Asia Minor, a city called Tarsus, therefore he too, like Stephen and Philip was a Grecian

- English word: MEAN Strong's number: 767 Greek: asemos Pronunciation: as'-ay-mos
- without mark, undistinguished, obscure, it was applied as a negative comment

1. Tarsus was a free city under the control of Rome and was the largest city in Cilicia (See overhead map -)

- a. about 850 BC Tarsus was captured by the expanding Assyrian Empire
- b. after Assyria's fall it continued under the rule of Persian Kings
- c. in 171 BC it was granted independence by Antioches IV, and became a cultural center with philosophers, universities,
- d. after the assassination of Julius Caesar , his former Lieutenant Mark Anthony, was granted rule over the east portion of Caesar's area, which time Mark Anthony took up residency in Tarsus

- e. Since Tarsus was an important trade center, it attracted a colony of Jews, which grew and prospered in the city.
- f. About 10 AD Saul, of Tarsus, was born there.
- g. His parents must have been of considerable account, either rich enough to purchase citizenship in Rome, or awarded citizenship by doing some noble act for Rome. As Saul said, He got his citizenship by birth, therefore his parents had already obtained it.
- h. With Roman Citizenship, came benefits, which Saul exercised in times of need.

Acts 22:25- 29 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

- 1) When he was at the point of being whipped he took advantage of his Roman citizenship to gain immunity to corporal punishment without a trial.
- 2) He states his immunity to the Roman soldier with the whip

Acts 22:26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

- 1) The Centurion repeats this to his chief captain after being questioned by his prisoner Paul

Acts 22:27-28 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

- 1) The chief captain proudly announces he too is a Roman, how did he obtain it? He paid through the nose for this liberty and honor.
- 2) Here is where Paul announces he obtained the status, not by purchase but by birth.

Acts 22:29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

- 1) Paul was spared the whipping

III. Schooling in Jerusalem

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

- A. The prosperity of Saul's family may also be indicated by the fact they could afford to send him to Judea, Jerusalem itself, for thorough religious training.
- B. When Saul came to Jerusalem to school, he attached himself to Gamaliel, the leading Pharisee of the time. According to **Acts 5:34** Gamaliel was one of the leading advocates for toleration of Christians, as we saw an example of with Stephen.
- C. as a result of his schooling in Jerusalem, Saul gained a good knowledge of Aramaic language, unlike most Grecians

(as previously read: **Acts 21:39** But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.) **Acts 21:40** And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

1. This not only afforded him a better understanding of Aramaic commentaries on the scripture, plus he could preach in the language, much to the surprise of the listeners.
2. According to **Acts 22:2** (*And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,*)
 - a. Hebrew is an Aramaic language as told in

D. Saul himself became a Pharisee in consequence and belief.

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

1. During his career, Saul tried to gain the support of the Pharisees
Acts 23:6 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.
2. He did this by declaring himself as being one of them in philosophy, as opposed to the Sadducees fractions.

IV. Other Employment

Acts 18:2,3 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

1. Perhaps Saul's family's wealth was not sufficient for continual support after finishing his school. We see he choose an occupation/craft for his self-support. Which was a tent maker
2. This proved beneficial, for he was able to find others of like craft that would take him in and provide shelter while traveling in various areas.
3. This trade made him self supportive, not beholdng to any, thus he could speak truth without the worry of offending and losing his livelihood.

Acts 20:33-34 I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

V. Saul's persecution against Christianity

1. He considered himself an Orthodox Jew. He was zealously committed to eradicating apostasy. He went further than his peer and became a Pharisee in doctrine and belief.
2. We see Saul led the force, which instituted a persecution against the Christians. Saul's tells of his activities;

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

Phil 3:5,6 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

3. The reason is not clear why he took it upon himself to persecute the Christians, but it would seem he had a particular dislike for the Christians of Damascus.

Gal 1:17, 22-23 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. And was unknown by face unto the churches of Judea, which were in Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

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

Acts 9:1,2; 22-25 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

Acts 22:4,5 And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

Acts 26:9-12 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests,

- a. The Christians in Damascus knew him because he had been persecuting them, however those in Jerusalem and Judea did not know him
- b. He seems relatively disinterested in the Christians of Jerusalem and Judea.
- c. In Damascus, although Jews, they seem to have discontinued using the Torah Observances, as a matter of principle with them, rather than casual neglect.
- d. The Jews (Christians) did not subject Gentile converts to Torah and circumcision, which was considered "the traditions of the forefathers" which Saul so zealously enforced as law.

- e. Saul describes in his own writings of his adherence to the law as dictated by the Torah.

Phil 3:5-6 *Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.*

Gal 1:13,14 *For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.*

Acts 26:4,5 *My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.*

- f. In retrospect to the Law of the Torah, Saul stood Blameless, or in other words, he kept to the letter of the law. As would a Pharisee.

VI. Saul's Name

- A. Like many others in the bible we see a name change of an individual during the course of a story
1. Unlike other stories, Saul's name was not changed by The Lord,
 - a. Let us look at the time when the Lord addressed him, ***Acts 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?***
 - b. Here the Lord called him Saul.
 2. Until chapter 13 of Acts he is always referred to as Saul, which is sometime after his conversion, then we see the transition,

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

- a. Saul – Jewish name
- b. Paul – Greco –Roman
- c. This is not a name change, rather a different version of the same name, thus also called

VII. Saul's Conversion

- A. According to his own testimony, the greatest change in Paul's (Saul's) way of thinking was brought about as a consequence of his vision of Christ on the Road to Damascus.
1. Paul writes about this change,

Gal 1:1, 11,12 *Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

1 Cor 9:1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

- B. Paul's commission to preach the gospel to a group which the other Apostles would have a hard time reaching

Acts 9:15 But the Lord said unto him, 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:

1. this group is the Gentiles
2. Paul immediately dedicates himself to the work,

1 Cor 9:1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

Rom 1:5-7 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

- C. Saul's conversion was not without consequence, it **cost him his theological beliefs and way of thinking**,

1. Become a Christian did not mean, bringing with you your previous ideas, customs and practices.
 - a. Saul's commitment to the Pharisees and adherence to the Torah Laws came to an abrupt halt.
 - b. He switched from Pharisee to Christian
 - c. Side note – Judaism and Christianity was not separate religions at this time. In reality Saul changed from Pharisaic to Christian Judaism.
2. Saul, called to preach the gospel to the Gentiles, he would have to join himself to the missionary enterprises of Damascus. **Acts 9:19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.**
 - a. Here he would also receive instruction on Christianity, consequently, this is the same group he was en-route to persecute,
 - b. These **certain days**, we will find out was a extensive missionary trip
 - c. thus we see he had to overcome any pride, prejudices or dislike for these people
3. The next question Saul must answer, **What way would new converts from Paganism become partakers of the covenant**
 - a. His previous belief, was they would have to become circumcised as an observance of the Mosaic Torah
 - b. This of course was what those in Damascus had abandoned and caused Saul to take exception with them, believing them to be in apostasy
 - c. We find Saul found the answer in Damascus
 - 1) Luke's account **Acts 9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.**
 - 2) Saul's account of the event **Acts 22:13-16 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For**

thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

d. Saul writes to the Galatians the process of partaking of the covenant
Gal 3:27-29 For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

e. from these writing we can say, Baptism was the process of joining the church, and partaking of the covenant,

4. He had to change his **thoughts about righteousness**, a fundamental concept which the Pharisees were zealous about protecting
- previous concept what strict adherence to the law – righteousness by mans works – having hope of eternal salvation based entirely on the individual's sufficient Torah observance.
 - He describes his new thought on the subject of righteousness in two writings

Gal 2:15-19 We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God.

Phil 3:7-9 But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

- He now teaches righteousness comes by faith not works
- converting from such a strict and stringent idea of righteousness by works, may account for his strong teaching otherwise, which does not negate the need to keep commandments as James said;

James 2:17-26 Even so faith, if it hath not works, is dead, being alone Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent

them out another way? For as the body without the spirit is dead, so faith without works is dead also.

5. Another thing Saul had to consider, in his conversion, **what impact did Christ's gospel have on the law**, to which he has been so zealous,
- a. The Law summarized the prohibitions and prescriptions of the scriptures, often disregarding Love as the common denominator as prescribed in;

Lev 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

- b. We can see his new thought by referring to **1 Corinthians 7:19-22, 9:19-21**
1 Cor 7:19-21 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. [1 Cor 7:20] Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

1 Cor 9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

- c. Saul called his new concept "the Law of Christ"

6. Since Gentiles by definition (Heathen), **do not partake of the Mosaic Covenant, then there must be a special act of God to extend salvation** to them.

- Let us look at what concept Saul learned and accepted, contrary to his prior beliefs

- **Genesis 15:5-6 And he believed in the Lord; and he counted it to him for righteousness.**

- **Galatians 3:6-18**

(The church which is Christ's body, formed through baptism and the anointing of the Holy Spirit, eliminates the earthly distinction of Jew and Gentile)

Begin

- **Romans 4:1-25**

- a. Christ provided the way for the Gentile Christians to become partakers, not of the Mosaic covenant, but of the of the prior promise God made with Abraham

- b. As believers in Christ, they become, "Sons of Abraham"

Summary of Saul: A educated and zealous man, intent on serving God in the way he believed was right.

- Truth came and he had to rethink all of his past beliefs and take upon him a New Law, the law of Christ.
- He became a new Man, many believe Saul is the example of becoming a New Man, and conversion from the world to Christ.
- After all this, do you suppose his conversion and work was made easy? Don't be surprised if it is not. Soon we will read where the Lord said, For I will shew him how great things he must suffer for my name's sake.

D. Saul's conversion to Christianity

1. Acts 9:1,2

- a. Saul headed off From Jerusalem form Damascus, 130 mile trip / 6 day journey
- b. His purpose was to persecute the Christian Jews who lived there, bringing them all, men and women bound and shackled, back to Jerusalem to be thrown in prison.
- c. Because they believers and followers of this man Jesus, and fallen away (apostasy) from the following the law.

2. We take up our story again in

- Acts 9:3-8 Luke's account of Saul's conversion
- Acts 22:5-12 Paul's version told to a angry mob
- Acts 26:9-19 Paul's version told to King Agrippa

- a. It was with light the Lord manifested himself to Saul as he neared Damascus
- b. And the Lord speaks to man who has never seen nor walked with him in New Testament times.

3. A few points may need special mentioning

- a. seems to contradiction between Luke's account and Paul's
Acts 9:7 *And the men which journeyed with him stood speechless, **hearing a voice**, but seeing no man.*
אָז וַיִּשְׁמְעוּ
- Acts 22:9 *And they that were with me saw indeed the light, and were afraid; **but they heard not the voice of him that spake to me.***

1) Voice is from Strong's number: 5456 Greek: phone Pronunciation: fo-nay' meaning - noise, sound, voice

2) but hearing a sound and seeing a light does not mean they heard the message

3) This is what Paul is saying, only I (Saul) heard the message, Saul Saul, w/ persecutest thou me?

- b. Next comes Jesus' statement. 9:4 ...Saul, Saul, why persecutest thou me? Acts 9:5 And he said, Who art thou, Lord? And the Lord said I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

1) It is doubtful that Saul had ever laid eyes on Jesus before this, how did he persecute him? How did he kick against the pricks?

2) This off course shows the Lord identifying himself with his people,

- c. What does "kick against the pricks" mean?

1) This may conjure many things up in your mind,

2) Some of your bibles interpret it "goad", does that help?

Prick – Kantanusso Primarily to strick or prick violently, to stun, is used with strong emotion, Acts 2:37 *Now when they heard this, they were **pricked** in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?*

This word is slightly different, better word may be goad, in

Goad - Greek: kentron Pronunciation: ken'-tron

from kenteo (to prick); a point (centre), i.e. a sting (figuratively, poison) or goad (figuratively, divine impulse): -- prick, sting.

Rev 9:10 *And they had tails like unto scorpions, and there were **stings** (kentron) in their tails: and their power was to hurt men five months.*

Ecc. 12:11

4. Acts 9:8-9

- a. Saul, blinded for three days (saw no man when he opened his eyes) In the center of Damascus is a 3 mile long street named Straight, which still exists today.
- b. Saul was led by the hand to the street named Straight to the house of a man named Judas, while the Lord worked a miracle to bring Saul into the light of Christ

• Acts 9: 10-18

- c. The Lord spoke to Ananias, giving instruction on healing Saul
- d. Ananias understandably was reluctant, knowing the reputation of Saul, but did follow the instruction from the lord
- e. V 17, Ananias put his hands on him” administration as we know it.
- f. The Scales, the temporary blindness was lifted , and he was baptized
- g. Paul’s account of this event , **Acts 22:11-16**

5. Acts 9:19- Saul spent certain days with the disciples at Damascus

- a. To believe what I am going to suggest next, you have to understand and agree the term, “*the disciples at Damascus*”, does not mean they were at Damascus, rather the Damascus disciples, he spent certain days with.
- b. How many days did he spend? I suggest 1095 days
- c. Paul’s writing tells and event occurring at this time, between going to Damascus and going to Jerusalem, which is where we are in this story

Galatians 1:17

- d. After his experience with Christ, Saul joined himself to a venture already begun by the Damascus church.
- e. They made a trip to the kingdom of Nabataea, called “Provincia Arabia” with a group of disciples
- f. Spent time on the trip learning the doctrines of Christ, developing friendships with certain disciples (not Apostles they were in Jerusalem) before he went to Jerusalem

Galatians 1:18-19

- h. He spent three years (1095 days) on this trip, then returned to Damascus then off to Jerusalem

6. Acts 9:20-25

- a. Paul returned to Damascus after three years of learning and began preaching Jesus Christ
- b. His reputation still proceeded him among those at Damascus
- c. Even though he was now doing what God called him to do, things weren’t all ease
- d. He was forced to go into hiding since the Jews of Damascus had set out to kill him.
- e. The Christians he befriended during his trip to Arabia aided his escape out of the city of Damascus
- f. Paul’s description of this event;

2 Cor 11:32,33 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands.

7. Saul flees to Jerusalem

- a. Luke writes in acts as if Paul had come into Jerusalem, preached Christ, moved in and out freely.

Acts 9:26-28

- b. If we pay strict attention to Paul's writings to the Galatians we see he was much less visible during his stay in Jerusalem.

Galatians 1:18-24

- c. Paul tells us he saw Peter for 15 days, and he saw none of the other apostles except James the brother of Jesus (**Gal 1:19**),
 - 1) which may imply the others were avoiding him
 - 2) Perhaps they did not care for him or hesitated to trust him because of his history.
- d. According to **Acts 9:27**, Paul had to have a sponsor to even speak with the Apostles, Barnabas a believer who sold his property to support the Church in **Acts 4**

8. More troubles for Saul

Acts 9:29,30

- a. Saul fled Damascus because the Jews wanted to kill him
- b. He arrived in Jerusalem where he was not well received
- c. Then the Grecians (Grecian Jews, Hellenists) set out to kill him
- d. Thus Saul fled Jerusalem and went to Tarsus, his birthplace.
- e. The results of his departure from Jerusalem

Acts 9:31

- f. Then there was rest in the church.

9. Thus we see the early days of Saul's conversion were not easy ones, many trials beset him, many opportunities for discouragement, to fall back to his old beliefs. But he did not.

- a. He went to Tarsus, we do not know for exactly how long he was there, but the thought is 8 to 10 years. **Gal 2:1** says he returned to Jerusalem 14 years later.

- b. Little is known about this length of time he spent in Tarsus except what he states in, **Gal 1:23,24** *But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me.*

- c. What was he doing? Preaching the Gospel

E. Paul ordained an Apostle for Christ

1. Paul does not hesitate to declare his position, and how he came to be such

Rom 1:1 *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*

2 Cor 1:1 *Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:*

Titus 1:1 *Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;*

1 Tim 1:1 *Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;*

Gal 1:1 *Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)*

2. Apostle means –

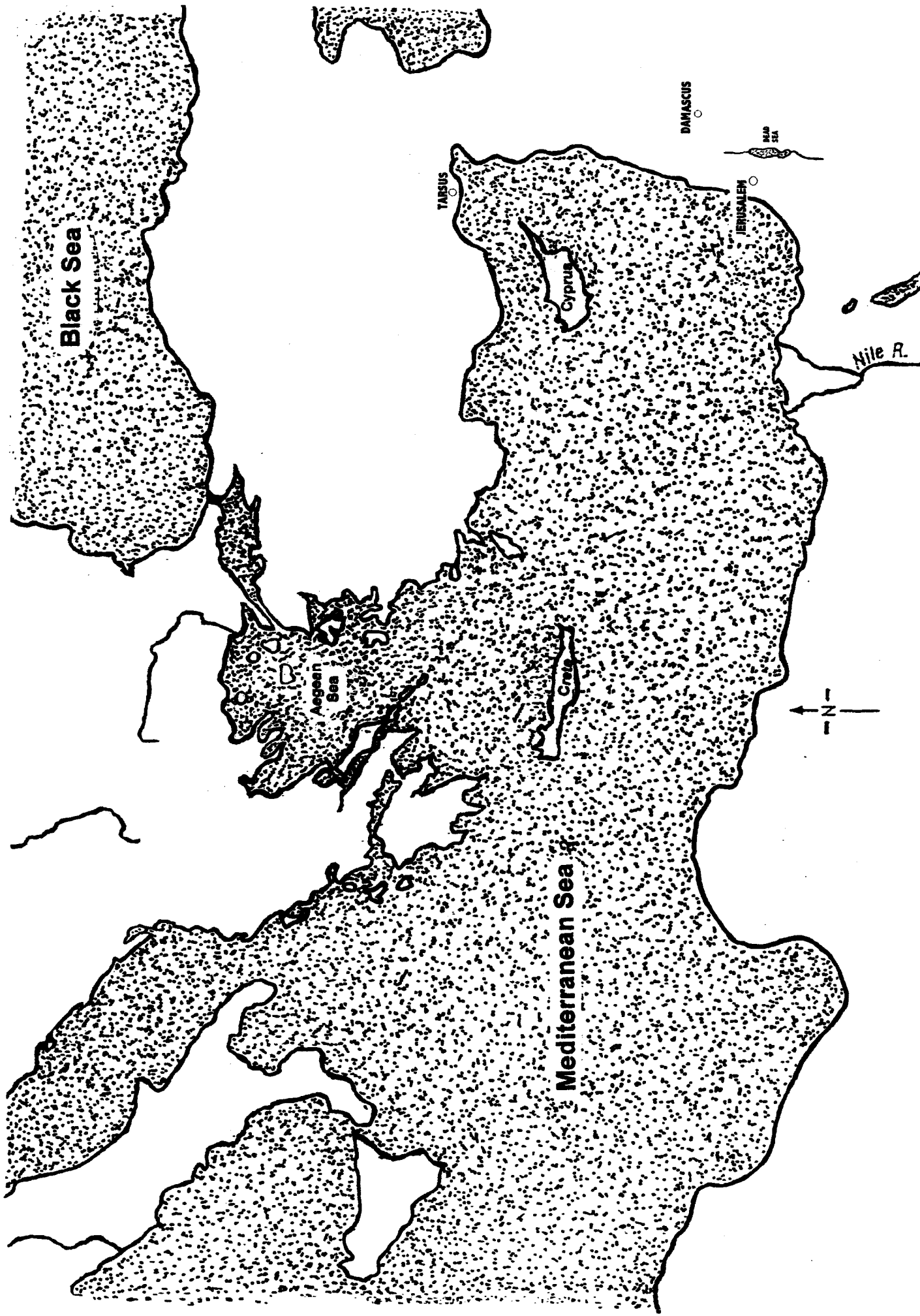
English word: APOSTLE - Strong's number: 652

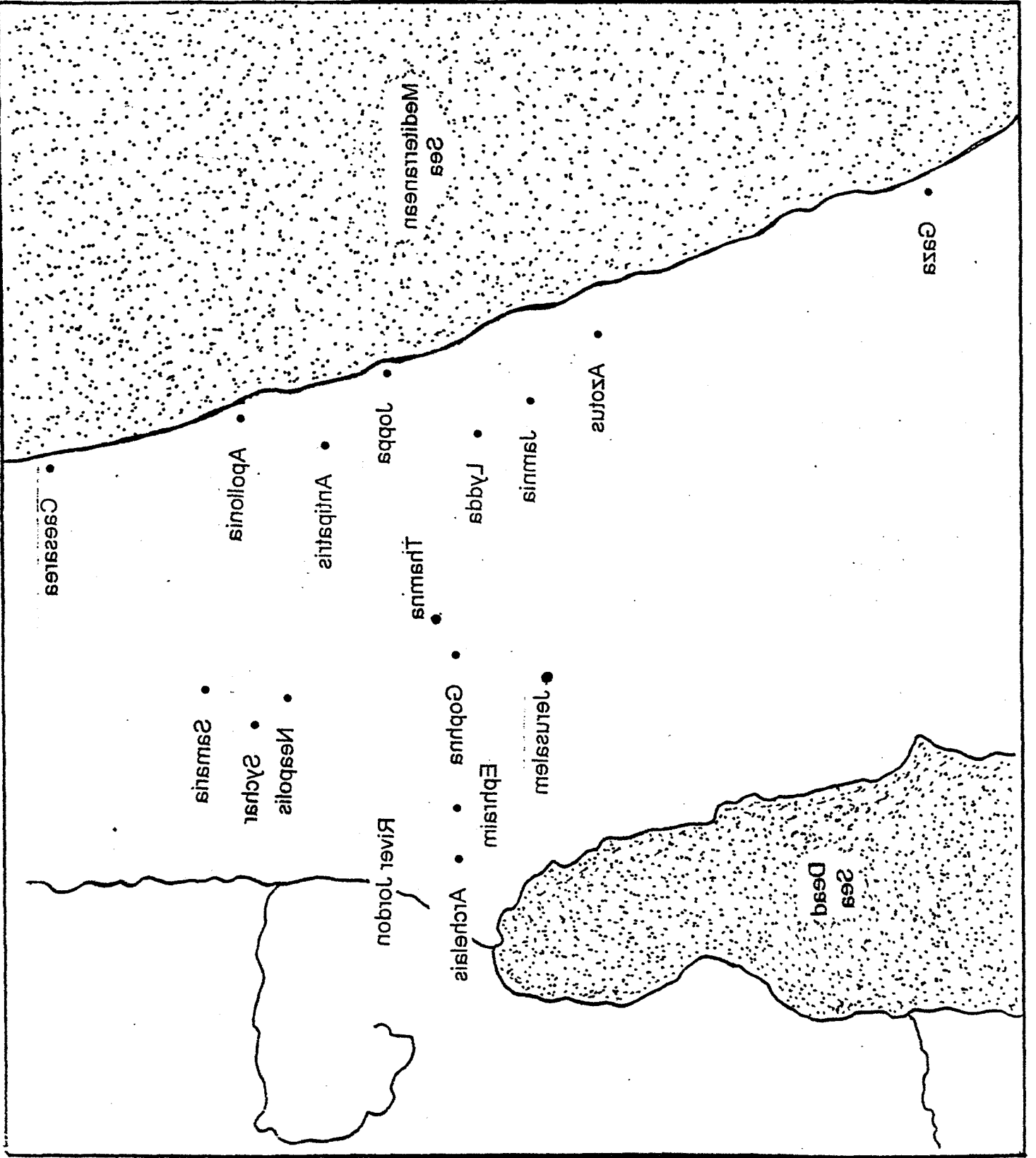
Greek: apostolos - Pronunciation: ap-os'-tol-os

from 649; a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ [apostle] (with miraculous powers): --apostle, messenger, he that is sent.

3. When Did Paul actual become an Apostle?

- a. Conversion took place on road to Damascus **Acts 9:1-9**
- b. Went on missionary trip to Arabia **Acts 9:19 / Galatians 1:18,19** was there for 3 years
- c. Returned to Damascus but had to flee to Jerusalem **Acts 9:20-25/ 2 Corth. 11:32,33**
- d. Spent at least 15 days in Jerusalem before having to flee to Tarsus **Gal. 1:19 / Acts 9:29,30**
- e. Saul spent a year in Antioch with Barnabas **Acts 11:26**
Acts 11:22-30 *Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch*
- f. He returns to Jerusalem **Acts 11;29,30** *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. Paul's returned to Jerusalem according to his account was 14 years after he left **Gal. 2:1** *Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.**
- g. After returning to Jerusalem, he again goes to Antioch where the Spirit Called him to be an Apostle **Acts 12:25 –13:3**
Acts 12:25 *And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.*
Acts 13:1-3 *Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.*
- h. If we add the minimum of 3 years in Arabia and 14 years before returning to Jerusalem, we have at least 17 years in the church before he was ordained an Apostle.





Part 6

Missionary work of the Apostles

- I. **Peter's Missionary trip**
 - A. To Lydda **Acts 9:32-35**
 1. Last place we found Peter was in Jerusalem **Gal. 1:19** *Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.*
 - a. From there he traveled to Lydda (See Map)
 - 1) This town is situated about 10 to 12 miles south-east from Joppa
 - 2) It belonged to the tribe of Ephraim
 - 3) It was called "*Diospolis*", by the Greeks, or "*the city of Jupiter*", probably because at some period there was a temple erected to Jupiter in that city.
 2. There Peter met Eneas who was sick of the Palsy
 - a. Eneas is a Greek name so he was probably a Gentile
 - b. There are many infirmities referred to with the general name as the Palsy in the Bible.
 - 1) **Paralytic shock** - effecting the whole body
 - 2) **Hemiplegy** – effecting only one side of the body
 - 3) **The Paraplegia** – affecting all muscles below the neck
 - 4) **The catalepsy** – which is caused by a contraction of muscles in the whole or part of the body. The effects are violent and fatal.
 3. Peter administered to Eneas and made him well, giving credit to Jesus as so should it be.
 - a. This converted those in Lydda and in Saron
 - 1) Saron AKA (also known as) Sharon in the Old Testament was not another city; rather it was the open country surrounding Lydia.
 - 2) It was an extraordinarily fertile and beautiful area, sitting south of Mount Carmel, along the coast of the Mediterranean, extending to Joppa.
 - B. Peter to Joppa **Acts 9:36- 43**
 1. Peter leaves Lydda and goes to Joppa (See map)
 - a. Joppa was a seaport town situated on the coast of the Mediterranean Sea and about 30 miles south of Cesarea, and 45 miles north-west of Jerusalem.
 - b. It was the principle seaport for Palestine.
 - c. It had been occupied by Solomon to receive the Timber brought from Tyre for the Building of the Temple.
 - d. The present name for this city is Jaffa.
 2. Peter was summoned to Joppa because a woman Dorcas (Tabitha) had died.
 - a. Dorcas is the Greek name for Tabitha. It literally means Gazelle. Beautiful animal's names were given to beautiful girls.
 - b. A woman full of good works means she did many good things, almsdeeds are acts of kindness to the poor.
 - c. She had been washed according to custom to wash the dead before burial, as was the custom to weep, which was in progress.
 - d. A miracle was performed that day when Tabitha was raised from the dead
 - C. Joppa and Lydda were both Gentile town, and Peter is the first to introduce the Gospel there,
 1. Why did Peter preach to the Gentiles? We find the answer when Peter's was asked such a question. **Acts 11:1-3**

- a. Peter had an answer **Acts 11:4**
- b. He had learned a lesson during a vision **Acts 10:1-48**
 - 1) He doubted the lesson, which really was not about just food, rather people, Gentile and Jew alike.
 - 2) Peter learned the meaning of his vision as stated in **Vrs 34**
 - 3) Now he rehearses this truth to those who have not yet learned the true nature of Christ's gospel and whom he made the sacrifice for. **Acts 11: 5-19**

II. Church in Antioch

A. The Church grows in Antioch **Acts 11:20-26**

1. The apostles sent Barnabas to Antioch, Barnabas took it upon himself to employ Saul in assisting him in the work there.
2. They ministered in Antioch for a whole year
3. In v. 26 the origination of the name "**Christians**", took place in Antioch.

B. Prophecy in Antioch **Acts 11:27-30**

1. The prophet warns of a "great dearth", which means famine.
 - a. History reports Rome suffering several harsh famines during the reign of Claudius (AD 41-54).
 - b. Josephus reports during this time a severe famine in Palestine (AD 44 –48), which was partially relieved by imported grain from Egypt.
 - c. The Christians in Antioch sent provisions to those in Jerusalem by the hands of Barnabas and Saul,
 - d. this was Saul's return to Jerusalem, as he said 14 years after he had left (**Gal 2:1**)

III Apostle Martyr

A. James Killed **Acts 12:1-2**

1. Herod the King, is Herod Agrippa, the Grandson of Herod the Great
 - a. One of the sons of Aristobulus, who Herod the great put to death,
 - b. The reign of King Herod was during the 5th or 6th year of the reign of Emperor Claudius Caesar
 - c. During his reign, "*He stretched forth his hand*", a figurative expression which means, to do evil, or laid hands on them to do evil.
2. James, the brother of John
 - a. This is one of the sons of Zebedee
***Matt 4:21,22** And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.*
 - b. He is commonly called James the Greater, in contradiction to from James, the son of Alphaeus, who was called James the Less,
***Mark 15:40** There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;*
***Matt 10:2, 3** Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;*

- Why was he called James the Less?
English word: LESS Strong's number: 3398 Greek: mikros Pronunciation: mik-ros' including the comparative mikroteros {mik-rot'-er-os}; apparently a primary word; small (in size, quantity, number or (figuratively) dignity): --least, less, little, small.

IV- Persecution/Imprisonment of Peter Acts 12:3-19

1. Peter is imprisoned because the martyr of James pleased the Jews
 - a. He saw it pleased them, "He" is King Herod
 - b. Time is "*days of unleavened bread*" –
 - 1) 1st and only use of the word Easter in the scripture –
 - 2) English word: EASTER Strong's number: 3957, Greek: pascha Pronunciation: pas'-khah of Aramaic origin [compare 6453]; the Passover (the meal, the day, the festival or the special sacrifices connected with it): --Easter, Passover.
 - c. Intention for Peter was to deliver him over to the people, the non Christ believing Jews
 - 1) the fate of that would be the fate of Stephen, James and Christ
2. The churches solution to such troubles
 - a. the weapons of Christian warfare – Prayer – not arms and violence
 - b. The prayer was made without ceasing
 - c. Done in the home of Mary
 - 1) the mother of Mark
 - 2) the Sister of Barnabus
 - d. The prayers were answered and Peter was delivered from bondage by an angel
3. We see their prayers were answered even though they had some doubt
 - a. Peter knocked and announced his arrival
 - b. They claimed he was a mad man – Peter is in jail

V. The death of Herod (Agrippa 44 AD) Acts 12:20-23

1. Cause of death – blaspheme – making himself as a god.
2. Thus smote by an angel

VI – Paul and Barnabus return to their labors Acts 13:1-5

1. Saul and Barnabus return to Antioch from Jerusalem, ordained Apostles
 - a. The call came by the Holy Spirit
2. After being Ordained, Paul set forth on his 1st missionary trip
 - a. It began in Seleucia, a western suburb of Antioch (**see map**)
 - b. From there they set sail to Cyprus to preach (**See Map**)
 - c. took with them John (Surname Mark ; see Acts 12:25) as a helper
 - d. They traveled the full width of Cyprus until coming to Paphos **13:6**
 - 1) Paphos was best known in ancient times as the site of religious fertility rites
 - 2) This worship was in connection with the goddess from Greeks known as Aphrodite's
3. They encountered the opposition of Satan **Acts 13:6-13**
 - a. They encountered a Sorcerer, a false prophet, a Jew, whose name was Bar-jesus or Elymas per **v 8**
 - b. Segius Paulus must have heard of this religion and was curious to meet these men, who were preaching a new idea of Judaism.

- c. The Sorcerer tried to interfere with their efforts
 - d. Thus by the Power of God, Paul denounced Bar-jesus and had him miraculously blinded
4. They departed Cyprus and went to Perga in Pamphylia (**see map**)
- a. Mark returned to Jerusalem (v13)
5. Paul and Barnabus then departed Perga and went to Antioch
- a. This is a different place altogether then the Antioch were they were called and ordained Apostles (**See map**)
 - b. Here in Antioch Paul preached Christ, explaining how they fulfilled prophecy,

Acts 13:14- 41

- 1) **V. 15 – Ye men and brethren, if ye have any word of exhortation for the people,** invitation for them to speak. Customary for the Jewish rulers of the temple to read the scripture or designate individuals to read the law: and call upon those who they pleased to address the body. Paul and Barnabus were Jews, although strangers in the group, where asked, “*Ye men and brethren do you have any words of exhortation for the people*” and they did.
 - a) I can’t help but recall Paul’s instruction to a young Timothy, [**2 Tim 4:2**] ***Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.***
- 2) **V. 16 – Men who believe in God,** Give ear, or listen up. Then by expounding the history of their people and the event that took place, he showed them that if they belied the scriptures, there had been a promise of a messiah, and that Messiah had already come.
- 3) **V.18 – And about the time of forty years suffered he their manners in the wilderness.** He speaks of the time they wandered in the wilderness after being delivered from Egypt. And how God had tolerated their doings and conduct at the same time nourishing them and providing everything they needed
- 4) **V.19 “He destroyed seven nations”,** Speaking of a time when these seven nations were subdued, not destroyed, but broken up and overcome, They were the Hittites, The Gigashites, The Amorites, the Canaanites, The Perizzites, The Hivites, and the Jebuzites. The whole area would be called by the principle nation, which were the Canaanites, thus called the land of Canaan.
- 5) **V 20 He gave them Judges”** Men who were raised up in an extraordinary manner to administer the affairs of the nation to defend it from enemies. This lasted 450 years.
- 6) **V. 21, 22 Later they desired a King, and that to was given;** 1st king Saul, then King David
- 7) **V 23 Of this man’s seed hath God according to his promise raised unto Israel a Saviour, Jesus:** – Of this man’s seed (David) hath God raised unto Israel a Savior Jesus but clearly states it was according to a promise.
 - a. These people always believed the Promise made was speaking of God raising up Solomon,
 - b. however New Testament writers clarify he was speaking of Jesus Christ see **Matt 12:23.21:9, Mark 11:10; John 7:42**
[John 7:42] Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?
[Mat 12:23] And all the people were amazed, and said, Is not this the son of David?

[Mat 21:9] And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

[Mark 11:10] Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

- 8) **V 25 – John had first preached** - Had prepared the way for the Messiah to come.
- 9) **V 27 - Jews new him not** – this was not to condemn the Jews in Jerusalem, rather to make clear, Jesus had come and died, then raised again. When Paul says, **“they knew him not”** he means they did not know him as the Messiah. When they put him to death, they had fulfilled prophecy about the Messiah
- 10) **V 40 In the Prophets** – there was a part of the Scriptures called, **“the Prophets”**. The Jews divided the *Old Testament* into three parts, of which the Book of the Prophets was one of the parts.
- 11) **V 41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.** It is suggested he is referring to the prophet Habakkuk’s statement
[Hab 1:5] Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days which ye will not believe, though it be told you.

B. The Effect of Paul’s Sermon

1. **Acts 13:42 – 43** seems to create an interesting problem for the scholar, theologian, writers of commentaries
 - a. This verse make it sound as if the Gentiles (*Non-Jews*) were more anxious and ready to accept their message than the Jews were. And want to hear it again on the next Sabbath, maybe so they could bring others to hear.
 - b. **The problem:** What would the Gentiles be doing in the synagogue to hear the message in the first place? **“The Gentiles besought that these words might be spoken”**
 - c. Some suggest using Ancient versions which read different than the King James Version
 - 1.) Griesbach and Knapp read it; **“And when they had gone out , they besought them that these words might be spoken,”**
 - 2.) The Syriac reads, **“When they departed from them, they sought from that these words might be spoken to them on another Sabbath.”**
 - 3.) The Arabic, **“Some of the Synagogue of the Jews asked them that they would exhort the Gentiles with them.”**
 - 4.) The Jerusalem Bible **“As they (Paul and Barnabas) left they were asked to preach on the same theme the following Sabbath.”**
 - d. The commentaries give little suggestion to an answer to such a problem, other than the translation is incorrect.
 - 1) The text in *vrs. 43* implies it was many of the Jews and Proselytes that followed Paul after the sermon.
 - 2) In this we may find the key to the problem
 - English word: PROSELYTES Strong's number: 4339 Greek: proselutos; Pronunciation: pros-ay'-loo-tos from the alternate of 4334; an arriver from a foreign region, i.e. (specifically) an acceder (convert) to Judaism (proselyte): --proselyte.

- 3.) Seem there may have been many of the Jews, but even more of the Converts (Former Gentiles) which were persuaded and embraced the truth of Jesus Christ, while many of the Jews rejected it.
- 4.) It is believed that there were a great number of Greek women from notable families who converted to Judaism, becoming these proselytes.

2. The next Sabbath **Acts 13:44-50**

- a. The Next Sabbath, was the official and usual day of worship, thus most of the city showed up.
- b. The message, although truth was preached again to no avail, because they were determined not to hear it.
- c. The Jews were filled with **envy**, wrath or indignation because the multitude was exposed to such a doctrine.
- d. They stirred up the proselyte women (notable women of the community)
- e. **Contradiction** against the words of the Apostles; and **Blasphemies** against the truth of Jesus Christ

Barn

3. Paul's / Barnabas response v. 46 Waxed bold.

- a. Spoke more truth to them, not fearing the opposition
- b. Speech – It was Necessary that the word first came to you,
 - 1) Who is you? The Jews
 - 2) Why? V 47 Because they were to be the light unto the Gentiles
 - 3) What did they do with the truth? Rejected it. Deemed themselves unworthy of everlasting life.
 - 4) For that reason, what was Paul content on doing? Deliver the truth to the Gentiles
 - 5) V. 48 reflects the Gentiles heard the truth with gladness. And received Eternal life, because they excepted Christ.
- c. Paul continued to preach the truth throughout the region. This caused? –
 - 1) Jews to stir up the People against them
 - 2) Expel them from the area

4. Paul / Barnabas move onward **Acts 13:51-52**

1. As they leave the city – **“They shook the dust off their feet against them”**

- a. This is a dramatic gesture that forbids further association. As protest against those who rejected them, the sandal was taken off and the dust shaken out as if symbolic token that the very soil of their dwelling was defiling.
- b. This is in accordance with the instruction of Jesus when he first sent his Apostles out

Matt 10:11-14 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

2. They went to **Iconium**, which is almost a hundred miles east of Antioch. (see Map)
 - a. Here they would find a mixed population of Jews, Greeks and Romans

C. Paul / Barnabas in Iconium **Acts 14:1-5**

2. Their success was recorded, ***“A great multitude, both of the Jews and also the Greek, believed.”***
3. As expected, the opposition was there and excited about these men teaching the Gospel of Jesus Christ, however it was not strong enough to run them off right away,
 - a. We are told, v 3 ***“a long time, therefore, abode they speaking boldly in the Lord...”***
 - b. However, after time, the mob became more angry and threatened to stone them.

D. They moved on **Acts 14:6-18**

1. Their next stop was 40-50 miles east of Iconium at the small towns Lystra and Derbe in the region of Lycaonia, which is north of the region called Pamphylia. **(See Map)**
2. There they found a man crippled from birth and healed him
3. The area so Pagan in belief, they perceive Paul and Barnabas were two of their favorite gods, Jupiter and Mercurius
 - a. They ran to the temple summoned the priest – the gods are here in the form of men
 - b. The priest grabbed some sacrifice materials and headed out to do their idolatrous worship before them
4. Paul and Barnabas were horrified and tore their clothing, sign of grieving
5. Some spiteful Jews showed up from Antioch and Iconium **Acts 14:19-20**
 - a. The mob took sides with these non-believers and stoned Paul.
 - 1) they took him outside the city – many there to probably bury him when he died, but he did not accommodate them
 - 2) One commentary suggests that a 15-year-old Timothy may have been in the company of Eunice may have been present to witness this stoning and recovery. In Acts 16: 1, 2 we find this Paul meeting Timothy in Derbe and the people in Lystra and Iconium and speaking well of him
 - b. Paul and Barnabas headed a few miles (40) down the road to Derbe,
 - 1) Derbe is near the Pass to the Cilician Gates.(a narrow pass to Syria)
6. Return trip **Acts 14:21-26**
 - a. They reversed direction – going back through each the cities which they were stoned, chased off, threatened, The trip – Start Derbe, to Lystra, to Iconium, to Antioch, (Pamphylia region), including Perga then to Attalia (just west of Perga) from there they sailed back to Antioch.
 - b. The quickest way to return to Antioch in Syria would have been by the Cilician Gates or by the pass over Mt. Taurus. (we know Paul is aware of this route because he comes that way on the next trip)
 - c. Why did they return through hazardous location? Because there were believers there. See v. 22 *and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*
 - d. What did they do in these cities? V. 22 *Confirming the souls of the disciples, v. 23 Ordained Elders in every local*

7. Missionary Report to the Church - **Acts 14:27-28**

E. Council In Jerusalem **Acts 15: 1-35**

1. V. 1 The doctrine of circumcision resurfaces of course, this was the very contention Paul had with the Damascus Church before his conversion, circumcision required to be saved, and the Gentiles are being converted and not circumcised.

2. **V. 3-5** Paul and Barnabus report their converting and teaching the Gentiles, however there were those still holding to the Law (Pharisees) that complained about the conduct of converting Gentiles without circumcision.
3. **V. 6.** Meeting called of the Apostles and elders to discuss and settle this matter.
4. **V. 7-11** Peter speaks, declares his experience (Vision of the sheet- God is no respecter of persons) and declares the Gentiles should not have such a yoke (requirement) put on them
5. **V. 12** Barnabus and Paul give there witness
 - a. This satisfies the instruction given of the Lord **Matthew 18:19**
6. **V. 13-29** James, the pastor of the Jerusalem Church then reports the conclusion and decision of the apostles and Elders meeting.
7. **V 30-35** Letters of the conclusion were drafted sent the church in Antioch
 - a. **V 25, 27** those sent were Paul, Barnabus, Silas and Judas
See Moroni 8:8-9

VI. Second Missionary trip

A. Falling out of Paul and Barnabus **Acts 15:36-41**

1. **V 36** the suggestion was made to revisit the churches in Asia Minor, where they had previously been and made converts.
2. Barnabus, agreeable but wanted to take John (surname – Mark)

***Acts 12:12** And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.*

 - a. this Mark had traveled with them before. ***Acts 12:25** And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.*
 - b. Mark had a special place in Barnabus heart, his nephew, the son of his sister ***Col 4:10** Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)*
3. We see Paul was not in favor – strongly disfavored of taking Mark
 - a. Reason – he abandoned them in *Pamphylia Acts 13:13* *Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.*
 - b. For what ever reason he did so, Paul did not think it appropriate or satisfactory reason
 - c. This would disqualify him from going back to this area and ministering to this people
4. **v. 39** This disagreement caused a contention between them
 - a. many commentaries try to make one believe this contention was a good contention – a meeting and agreement of the minds- could split up make something good out of it
 - b. the word “contention” comes from a Greek word which means excitement of the mind, and is used in a good sense but interpreted provoke in ***Heb10:24** And let us consider one another to provoke unto love and to good works:*
 - c. Let us not over look the word sharp between them. Next verse, they were so sharp they parted asunder. Parted and asunder are the same word **APOCHORIZO**. We used them both in English to get the point across
ASUNDER STRONG'S NUMBER: 673 GREEK: APOCHORIZO TO REND APART; REFLEXIVELY, TO SEPARATE: --DEPART (ASUNDER).
 - d. This is obviously a strong disagreement. Troubling? Why? Think people were different back then now, never disagreed? Of course they did. Did it stop the work? No, Did it drive them out of the Church? No.
5. Barnabus took Mark, whereas Paul took Silas and went on his Second Missionary trip

- a. Say they went to Syria –this is were Antioch with the Church was, to Cilicia another region
- b. This provides us with enough information to determine the path Paul took
- c. Cilicia is the area or region of Tarsus, there next stop is Debre (see **Acts 16:1**) – you remember this was the far point of his last trip, before he reversed directions
- d. The quickest and most direct way from Cilicia to Debre would be the Cilician Gates a pass over Mt. Taurus. **See Map**

B. Paul's first stop – Derbe and Lystra Acts 16: 1-5 (Chart on Map)

1. Here he met a young man named Timothy

- a. Obviously took a liking to him because unlike Mark, he let Timothy travel with him (v.3)

- 1) He was a young man at this time, but Paul encourages him not to let that fact stand in his way.

1 Tim 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

- 1) Paul shows his affection in his writing's

1 Tim 1:1,2 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

b. 1st he Circumcised him

- 1) Is not that what we just read about a meeting of the Ministry in Jerusalem, were Paul opposed the need to circumcise the gentiles to come into the covenant?
- 2) Is this not contrary to the very decrees they are going to deliver to the churches (v4) that came out of the meeting between the Apostles and Elders in Jerusalem.
- 3) Is not that was what Paul had to overcome in his beliefs, the reason he was going to Damascus before his conversion, because they were converting Greeks to Judaism without circumcision which was the Law.
- 4) Did we not read, they learned, it was Baptism not circumcision, God was no respecter of persons.
- 5) Then why did Paul Circumcise Timothy, who had not been because his father was Greek?
- 6) Answer in v3, Because of the Jews who were in those quarters
 - a) His mother was a Jew while his father was a Greek. The Jews prohibited this type of intermarriage. ***Deu 7:1-3 When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.***
 - b) Because his father was a Greek he was not circumcised. This would have been a stumbling stone to the Jews, would not have heard Timothy if he had not.
 - c) Thus Timothy consented unto circumcision in order to be able to sell his beliefs make his ministry passable and acceptable.
 - d) Thus to a Jew, Timothy became a Jew, that he might gain the Jew, as Paul says, ***1 Cor 9:20-22 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them***

that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

e) One might think that uncomfortable – thus I have little sympathy on the minister who says they won't were a tie because it is uncomfortable – if it might be a stumbling stone, do it.

c. About Timothy

- 1) – He was the son of a certain Christian woman (she believed) woman. Her name was Eunice. See **2 Tim 1:1-5** *Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.*
- 2) He was recognized as a good person by other Christians as it says, in Lystra and Iconium, (v.2)
- 3) Paul laid hands on Timothy, for the conferring the Holy Ghost upon him **2 Tim 1:69** *Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*

C. Their Journey continues Acts 16:6-12

- Gen Review*
1. Departure Point Lystra See **Acts 16:1**
 - a. (v 6) traveled through Phrygia - which is not a city but a region
 - b. (v6) then through the region of Galatia
 - c. (v7) at Mysia they, Paul , Silas and Timothy decided themselves to head toward Bithynia
 - 1) Mysia is another region as is Bithynia
 - 2) Mysia is southwest of Bithynia (not on the map), but the city Troas is located in that region
 - 3) The Spirit forbids them to go to Bithynia – Why? Text does not yet say, but they followed the leading of the spirit and stopped at Troas
 2. At Troas, Paul has a vision – a man of Macedonia
 - a. This was probably event he was from Macedonia because of his dress and language
 - b. This vision is reported as coming at night, so there is some discussion about if that means a dream or if he was awake and had was is called an open vision- the text does not tell.
 - c. We find the Lord has reveled himself both ways to man.
 - d. Macedonia is also a region which was extensive country of Greece
 - e. The kingdom rose into notability for the most part under the reign of Philip and his son, Alexander the Great.
 3. The personage in the vision, **“prayed him”** To come there and **“help us”**
Prayed Strong's number: 3870 Greek: parakaleo Pronunciation: par-ak-al-eh'-o to call near, i.e. invite, invoke --beseech, call fordesire, (give) exhort(-ation), intreat, pray.
Help us – come preach the gospel to them

4. (v 11) leave Troas to Samothracia for the night then the next day to Neapolis
5. (v 12) from Neapolis to Philippi (chief city in that part of Macedonia).
 - a. The previous name for this city was, Dathos
 - b. Alexander the Great's father Philip restored the city thus it bears his name.
 - c. It was the place of several battles in a civil war among the Romans and a battle between Brutus and Anthony.
 - d. States it is a colony, meaning a Roman colony occupied by Roman citizens
 - e. this is the People which Paul address in **Philippians 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:**
6. The Church in Philippi **Acts 16:13**
 - a. It was custom – any city where there were 10 Jewish believing men they would have a synagogue
 - b. We find the women worshipping by the riverside on the Sabbath day – there was no Synagogue
 - c. They used the riverside to represent God's power flowing to them, and accommodate the washings before and during their services
 - d. Called a place where prayer was wont to be. The Jews dedicated area around cities which were used for prayer, or where prayer was common place, particularly where there were not enough families to erect a synagogue
 - e. Here Paul made contact with a group of women, from which sprang a great missionary Church. see **Philippians 1:1-7**
7. Casting out evil spirits **Acts 16:16-24**
 - a. This lady was earning money for her masters by the art of Divination
 - 1) Strong's number: 4436 Greek: Puthon Pronunciation: poo'-thone
 - 2) from Putho (the name of the region where Delphi, the seat of the famous oracle, was located); a Python, i.e. (by analogy, with the supposed diviner there) inspiration (soothsaying): -- divination.
 - 3) A forbidden practice **Deut. 18:10] There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.**
 - b. The author does not tell us why she was following them, not likely she was really wanting to know the way of salvation, possibly she thought they would reward her for professing them to be men of God.
 - 1) Obviously she got on their nerves and was too being receptive to truth, thus the evil spirit was cast out of her.
 - c. The people did not rejoice for the lady being freed from the evil spirit, rather disturbed because this cost them financially brought them before the magistrates with false accusations.
 - d. Paul and Silas were punished, rent cloths – tore their cloths off usually to point of being naked, so they could whip them, which it says, Many stripes were laid upon them, then thrown into inner prison (most secured area), placed feet in stocks so they could not move about.
 - e. A bitter situation, Paul and Silas' response to their mistreatment **Acts 16:25** – They prayed and sang to God.
8. A miracle takes place **Acts 16:26-40**
 - a. the miracle? A soul was saved from the fall
 - b. Of course this came by means of acts of God, an earthquake opening the doors of the prison. The saints trusting in God enough not to flee but take opportunity to witness.

- c. Told by what means the guard could receive salvation, which v.31 is Believe on the Lord Jesus Christ.
- d. It states, And thy house also. Does not mean if this guard believes on Jesus Christ his house automatically saved. No it means the same condition for salvation is afforded to them, they too need to Believe on Jesus Christ.
- e. Paul and Silas refuse to leave, claim Roman citizenship, false imprisoned as Romans, their must be a trial before imprisonment, yet they were incarcerated. Know they ask them to leave **privily**
 - a. This word means privately. They were opposed because they were false imprisoned publicly so they wanted to be released publicly.

D. Journey continues from Phillippi **ACTS 17:1**

- 1. they leave Phillippi journey through Amphipolis and Apollonia on their way to Thessalonica
 - a. Amphipolis was the capital of the eastern province of Macedonia, it was originally a colony of the Athenians, but under the Romans it was made a capital city of the part of Macedonia
 - 1) Phillippi to Amphipolis is measured at 33 miles
 - 2) Amphipolis to Apollonia measured 30 miles
 - 3) Apollonia to Thessalonica is 37 miles
 - b. Thessalonica was a seaport of Macedonia, situated at the head of the Bay Thermaicus.
 - 1) It was made the capital of the second division of Macedonia by AEmilius Paulus, when he divided the country into four divisions.
 - 2) It was formally called Therma, but after the division it received the name Thessalonica. Either named after the wife of Cassander whose name was Thessalonica, who happened to be the daughter of Philip.
 - 3) Or the name could have come in honor of the victories Philip had over the armies of Thessaly.
- 2. He laid over at Thessalonica **Acts 17:2,3**
 - a. The fact Paul did not stop and spend time at Amphipolis and Apollonia may suggest they did not have a synagogue.
 - b. **His manner was v.2** To attend worship in the synagogues and while there preach the gospel of Jesus Christ to his fellow countrymen. As it says, **while in the Synagogue he reasoned with them, trying to prove that Jesus was the Messiah.**
- 3. **Acts 17:3 – 4** Some believed and Consorted with Paul
 - a. **Consorted** – means they united themselves with Paul and Silas and became disciples.
 - b. This Group was the beginning of the church in Thessalonica to which Paul wrote two of his epistles. **1 Thessalonians 1:5-7 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia.**
- 4. **Acts 17:5-9** The Non-believers rioted in the streets of Thessalonica
 - a. Jason mentioned her, was one that was converted to Christ, a follower of Paul's teachings See **Romans 16:21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.**

5. **Acts 17:10-15 Journey continues**

- a. From Thessalonica to Berea
- b. Paul leaves from Berea To Athens

E. Paul in Athens, as he awaits Silas and Timothy **Acts 17:16 – Acts 18:1**

Lets set the stage

1. Athens had been capture in 86 B.C. thus had lost it's political importance
 - a. However, it was a hot bed - for speaking about **poetry, politics, religion, and everything else**
 - b. a meeting place for **philosophizing, debating, and trading opinions** on the **questions of life**
 - c. reason being - it contained "the Academy of Plato", "Lyceum Aristotle", and the "Porch of Epicures"
 2. Paul, waiting the arrival of Silas and Timothy
 - a. finds this city "**given over to Idolatry**" **V.16**
- According to Strong's, Idolatry means – Image worship, therefore that would be, worshipping a false God
- The 1st commandment - "**thou shalt have no other Gods before me**"
- 1) but Jesus certainly **sustained** the statement
 - 2) He did not do away with old testament -He expounded on it

Mat 6:24 *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

3. It was impossible for PAUL to look in any direction without seeing a **shrine, statue, temple** or **religious edifice**
 - a. It is said Athens had more images then all the rest of the, world put together
 - b. One record suggests 30,000 **public** statues, and countless **private** statues
 - c. every gateway and porch had a protecting god standing by
 - d. they lined the streets like light poles
 - e. a common joke of the day was - "*it was easier to find a god in Athens than a man*"
4. Paul had identified himself in the city -
 - a. trying to reason with the Jews - make them understand the importance of the resurrection of Jesus
 - b. the Philosophers of the Epicureans and Stoics - according to **vrs . 21** wanted nothing more then to match wits and debate some new idea
 - c. They lived for such an opportunity
 - d. now they had Paul the Jew from Tarsus in town
 - e. they had no respect for his ideas, **vrs 18** they are quoted as saying "**what will this babbler say**"

BABBLER Greek: sper-mol-og'-os
a seed-picker (as the crow gathering seeds dropped by chance on the floor of the market place), i.e. (figuratively) a sponger, loafer (trifler in talk):
a Phrase of ridicule - and contemptuous - (today say moron)

5. Speaks of two different groups - **Epicureans** and **Stoics** / if they were together it was only to debate - because had completely different ideas -Keeping true to **Vrs 21** - they would side together just to hear and debate some new Idea

A little background information:

- a. **Epicureans** - considered to be "**Practical Atheism**" to mean they **do not** deny the existence gods, but regard them as unconcerned about the life of man here on earth. They claim - "**the basic element of things are invisible atoms moving in a void, which produces phenomenal objects by combining together.**" (which is essentially true) They go on "**the human soul is made of particularly small, mobile atomic bodies; there is nothing immortal about it.**" Because of this - and because God has no interest what we do here on earth - people should disregard any punishment after death
- b. unfortunately it is not just a few atheistic scientist which believe such ideas today
- c. more often than not I hear people who believe God does not take personal interest in mans life certainly their action exhibit - they do not believe a God is present in their life's affairs if you ever though or spoke the idea, God is not interested in you? If you did , you had a Epicurean Philosophy May churches today teach - God just wants you to be happy, (*which he does on his terms- because true happiness is God*)
 - a) but they teach- follow your heart - desires - ambitions - feelings,
 - b) As is with the Epicureans - "**Seeking Pleasure and avoiding pain are the supreme good and principle goal of life**"
 - c) Living for Physical pleasure is the chief goal to be gained in life
 - d) they use the argument - **we are made with physical sensations, we can enjoy certain tastes, feelings, thus they must be good**, therefore we should seek them out while there is time before we die
 - e) Were we get the phrase *Epicurean delight* - because it tastes good
 - f) further more - they profess -the more complex the life, the more problems and cares one would have thus they avoid areas of commitment and responsibility remaining carefree to pursue the sinful lusts of the flesh Prophecy of modern religions - Expressing this Epicurean Philosophy **2 Nephi 12:1-12** (pg. 152) How easy it is to Fall into such a snare - seeking out physical pleasures above all else in our actions denying their is a True and Living God - who watches and is concerned with our every move and aspect of life

begin

➤ **The Stoics** (*almost the opposite of the Epicureans*)

1. Virtue is through lack of feeling, of love, pain, joy, pleasure,
2. Stoicism came from the teachings of *Zeno in 360-260 BC*
 - a) Zeno taught each that **each human being shares Reason that orders the cosmos**
 - b) humans become good by **cultivating a reasonable outlook and not giving way to emotion**
 - c) the idea is not to get wrapped up emotionally in anything - because it stifles your ability to reason
 - d) he taught self-mastery - Hardness with an austerity that **ministered to pride**
 - e) with suicide as a solution in cases of failure
3. No personal dealing with God was possible with the Stoics
4. **no allowance of a free will - thus no real existence of evil- all apparent evils were only part of a large good. 2 Ne 12:26-28 And thus the devil cheateth their souls, and leadeth them away carefully down to hell. behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil, for there is none: And thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.**
5. Stoicism was based upon **Pride of absolute control over emotions**
 - a. Satan's best tools to deceive man - is Pride in himself

- b. he creates it by **flattery / building them up** in their minds/ **elevating their egos /** which is just a deceptive tool
- 6. Is this depravity of emotion an appropriate Part of life?
 - a. I like what Jay said in a sermon Sept 24th, 1995 - **"God created these things, being emotions, and pronounce them Good - If we loose them then we loose apart of God"**
- 7. But do we not see those today - take pride in their worship, as the Stoics, through depriving themselves of certain emotions or sensations
 - a) example - do not marry
 - b) example - give up drinking - smoking – for a time. **for lent**
 - c) not because they are striving to keep commandments
- 8. **Epicureanism** was based on man's sensual nature - Stoicism is based on self-righteousness and pride of intellect

D. These Men were Philosophers which brings us to the Worship of Pagan Gods

- 1. The Goddess **Sophia** - God of Wisdom, **Knowledge and Learning**
 - a. **Philo** - from Greek word Phileo meaning - Love

John 21:16 He saith to him again the second time, Simon son of Jonas lovest <agapao> thou me? He saith unto him, Yea Lord thou knowest that I love <phileo> thee.

- b. **Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.**
 - 1) spoil you... **Spoil** – take or steal way that which you have by conquering you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. **VAIN** empty **DECEIT** ; delusion: --deceit, deceivableness.

E. There is a God A god who deserves our worship

- 1. Paul the man who penned the words **"Redeeming the time"** meaning **"Make the most of every opportunity"**
- 2. was a master at taking advantage of surroundings to witness about God **Acts 17:22 –23**
- 3. **Mars Hill** – lies just west of the Acropolis and still stands today
- 4. The opportunity came - because these people so worried about possibly forgetting to cove a base - **created a special statue**
- 5. Paul looks around the area, **there it is! the opportunity –**
- 6. a Statue bearing the inscription **The Unknown God "AGNOSTO THEO"**
- 7. word we get **"Agnostic"** in Latin it means **Ignoramus**
- 8. Paul identifies they are **"too superstitious"** in the aspect of worshipping a great deal of false gods but this could mean **"Very religious"** because they have a religion - it is just a false one
 - a. that is very common - there are staunch worshippers - of vain or false religions
 - b. saw an example of that from San Diego - **Heaven's Gate Cult**
- 9. Paul says **"Let me tell you about this God which you are ignorant about"** **AGNOSTO THEO, the UNKNOWN GOD**
 - a. He proceeds to tell them about a true and living God –
 - b. A God who has power to perform miracles - such as the resurrection of Jesus Christ and Brian McIndoo and ...
- 10. They rejected his words - He left Athens and went to **Corinth Acts 18:1** and there is no mention of anyone ever returning to Athens with the word of God

E. Paul in Corinth –

1. Corinth was destroyed by the Romans 146 years before Christ
 - a. It was restored by Julius Caesar, who planted a Roman colony in it.
 - b. Corinth was the capital of Achaia, called ancient Ephra
 - c. The city itself stood on a little island; it had two ports, Lechaem on the west and Cenchrea on the east.
 - d. It was one of most populated and wealthy cities of Greece, It was described as
 - 1) **luxurious**, - Fond of or given to luxury. 2. Marked by or contributing to luxury. 3. Of a sumptuous, costly, or rich variety.
 - 2) **effeminate** . 1. Having qualities or characteristics more often associated with women than men. (associated with homosexuality)
 - 3) **ostentatious**- Characterized by or given to ostentation; pretentious., showy in a tasteless way
 - e. Lasciviousness was not only practiced here and allowed but was consecrated by the worship of the Goddess Venus.
 - f. The church which will develop here, was addressed in Paul's epistles to the Corinthians.
 - 1) See **1 Corinthians. 1:1-3**
 - 2) Given the background – Paul's instruction messages to this group seems very appropriate – see. **1 Corth. 5: 9-13, 1Corth. 6: 9-11, 2 Corth. 6:14-18,**
2. **Acts 18: 2-3** At Corinth, Paul met a Jew named Aquila and wife Priscilla
 - a. Aquila and wife Priscilla is elsewhere mentioned as if Paul had a great deal of respect for them and were his friend
Rom. 16:3 Greet Priscilla and Aquila my helpers in Christ Jesus:

2Tim. 4:19,20 Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

1Cor. 16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
 - b. Because of Claudius, they were in Corinth.
 - 1) Claudius was the Roman emperor beginning in .A.D 41 until he was poisoned to death in 54.A.D.
 - 2) This command was not recorded by the historian Josephus, but from this text, apparently he had expelled the Jews from Rome during his reign.
 - c. Part of Paul's bond with them, They were all of the same occupation, had something in common as tentmakers.
3. **Acts 18:4-8.** As customary, Paul went to the Synagogue to teach Jesus Christ Resurrected to the Jews first.
 - a. Some believed, but many did not – to which he shook off the guilt of their condemnation,
 - b. the shaking of his clothing was acknowledging from this point on, he would have nothing to do with them.

4. Paul's Vision **Acts 18:9,11**

- a. In a night vision came an encouraging word from the Lord, leads one to believe Paul may have been somewhat intimidated or fearful by the people in the are, when he was told not to be afraid, and not to hold back speaking
- b. Paul furthermore learned of many converts to be had I the city of Corinth
- c. Results – he spent 1½ years there, teaching the Gospel.

5. Brought before Gallio **Acts 18:12-17**

- a. Some Bibles put a header on these verses saying, *Gallio's indifference*, which sounds like he dismissed the matter out of concern and could care less and just did not want to be bothered. What do we know about Gallio?
 - 1) Gallio the deputy – after the Romans had conquered Greece they made the area two provinces called Macedonia and Achaia. which were each governed by a deputy or (proconsul).
 - 2) Gallio was the brother of the well known philosopher Seneca and was made Deputy of Achaia in .A.D 53
 - 3) Gallio's proper name was Marcus Annaeus Novatus, but having been adapted into the family of Gallio, a famous rhetorician **(1. An expert in or teacher of rhetoric. 2. An eloquent speaker or writer. 3. A person given to verbal extravagance.)**, he took his name.
 - 4) Gallio demeanor, according is mentioned by ancient writers is being a remarkably mild and amiable of disposition.. His brother Seneca described him as being the most lovely temper : *"No mortal was ever so mild to anyone as he was to all; and in him there were such a natural power of goodness, that there was no semblance of art or dissimulation."*
- b. The problem originated with the Jews, and they brought Paul before the tribunal of Gallio, accusing Him of violating the law.
 - 1) What Law? The law in Greece was the Jews could worship God according to there own views.
 - 2) Thus they allegation was he was not worshipping they way the Jews worshipped and was not worshipping according to the ways of the Romans, thus he was disturbing the peace of all.
 - 3) When Paul began to speak in self defiance, Gallio stopped him, stated this was not a matter of wrong, or wicked Lewdness, but was about words and names
 - a) dispute over words about your religious beliefs
 - b) about names – even as the argument was about if Jesus was to be called the Messiah or not
 - 4) Gallio said "I will not judge such matters", not because he did not want to be disturbed, rather because it was a issue to be handled by his office, thus he refused to hear and decide the matter, and drove them off.
 - 5) The Greeks who had witnessed the persecutions of Paul and the contention of the Jews who brought him before the tribunal, took Sosthenes (leader in the synagogue) and beat him before Gallio.
 - 6) Again, Gallio did not take sides in the matter.
 - 7) Sosthenes came to believe **1 Corth. 1:1**
- c. **1Corth 10:13-14, 2 Corth 10:1-5; Last message, 2 Corth. 13**

F. Paul heads to Syria, Ephesus **Acts 18:18**

1. Gets a hair cut

- a) why – because he concluded a vow he made in Cenchræa, must have been a personal vow between Paul and God only because we are never told about it, the only reference is in **Romans 16:1**
- b) – Nazarite custom – one abstains from meat, strong drink, and does not cut ones hair. until the vow is complete. **Numbers 6:1-9**
- c) What other story do we see this concept of hair in a vow? The story of Samson strong and powerful slays a thousand plus of the Philistines **Judges 13:24, 16: 15-19**
- d) So we see the power was not in his hair, but in the vow he had with God, when the hair was cut, the vow ended, and the power was no more, until granted again by God, in another vow **Judges 16: 28-30**

G. Paul continues his journey Acts 18:19-21

1. Like usually he went to the synagogue in Ephesus to speak with the Jews
 - a. they wanted him to stay but he would not because he wanted to return for “The Feast” in Jerusalem
 - b. Probably speaking about the Passover
 - c. Now he could make contact with a great number of Jews that had gathered in the area at the time of Passover
 - d. He said he would try to return, which he does in the next chapter
2. He leaves Ephesus sails to Cesarea,
3. From Cesarea to Jerusalem (which it does not state such, we know because he said that was his destination)
4. This ended Paul’s 2nd Missionary trip

VI – Paul’s 3rd Missionary trip Acts 18:22,23

- A. Paul begins his 3rd missionary trip departing Antioch, it is unknown when he left Jerusalem after the Feast and went to Antioch other than the mention in
 1. From Antioch he went through the regions of Galatia and Pygia
 - a. reason was to strengthen the converts there
 - b. thus we can understand he went to the churches in the area – Tarsus, Debe, Lystrom, Iconium, Antioch
 - c. He then arrived back at Ephesus **Acts 19:1**

B. Apollos Acts 18: 24-28

1. Born in Alexandria, a city in Egypt founded by Alexander the Great. Alexandria is famous for its schools, and it is probable that Apollos was well educated as well as his natural qualities
 - a. Eloquent
 - b. Mighty in scripture
2. He only knew about John the Baptist – probably preaching repentance as John had
3. Aquila and Pricilla heard him and taught him regarding Jesus
4. He went out and taught Jesus was the Christ
5. While Paul was in Ephesus, Apollos went to Corinth **Acts 19:1**
 - a. Apollos effectively taught them, but seems the people were immature in the gospel and converted to Apollos instead of the gospel
 - b. Paul address this problem **1 Corth 3:1-10**

C. Paul’s Ministry in Ephesus and Asia Acts 19:1-20

- a. Taught Christ, Bestowed the Holy Ghost for 2 years
- b. Many miracles were done through Paul
 - 1) healed sick sending blessed cloth to those who could not come to him

- 2) casting out evil spirits –
 - a) a Vagabond exorcists or one traveling from place to place, pretending to cast out evil spirits by the name of God.
 - b) The vagabond attempted to cast out a real spirit – It new Jesus; it new Paul's ability to cast out – but asked , Who are You? Then attacked them, the seven sons of Sceva the wandering exorcists.
 - c) This convert others who used chants, magic and curious arts to repent and burn there books of incantations which had been common in the area. Paul warned them not to give themselves back over to this way – **Eph. 4:14**

- c. A strong church, the Body of Christ was developed in Ephesus, as Paul's prison epistle says to them, **Ephesians, 1:1,2, 2:19-22, 4:1-3**

- D. After the work was firmly established in Ephesus Paul desired to go into Macedonia and Achaia, and eventual to Rome. While he stayed in Ephesus he sent others into Macedonia **Acts 19:21, 22**
 1. Timotheus (Timothy) and Erastus see **Romans 16:23** The chamberlain of Corinth (treasure of the city)
 2. Here they could visit the gentile churches, Philippi, Thessalonica, Bera, and Corinth
 3. Purpose for them may have been to take up a collection for the poor in Jerusalem and take it to them
 4. Paul would later join them and take the collection back to them in Jerusalem

- E. A stir arose while Paul was ion Ephesus **Acts 19:23-41**
 1. The silversmith anger stemmed from Paul's *teachings* "God's made with men's hands were of no value", contrasted his business of making silver shrines, temples statues of the temple of the goddess Diana, which provided them much money.
 2. Demetrius stirred up other silversmiths against Paul and his teachings because this was affecting their business and fortunes.
 3. Not unlike the entertainment, liquor, tobacco industry would do if the Christian were powerful enough to effectively teach and persuade the majority of the evils of their ways
 4. **v. 29 Gaius** lived in Derbe **Acts 20:4** but was also in Corinth **1Corth 1:14** - **Aristarchus** was a prisoner with Paul **Col. 4:10**
 5. **Alexander of v 33** may have been Alexander the coppersmith who had opposed Paul. **2Tim 4:14, 1 Tim 1:20**

- F. Paul travels through Macedonia and goes to Greece **Acts 20:1,2**
 1. In this leg of the trip he would minister to the locals in Phillippi, Thessalonica, Berea and possibly Corinth,
 - a. It is believed during this time he wrote the two epistle top the Corinthians and the epistle to the Romans **Romans 15:25,26**
 2. After ministering in Macedonia and Greece, Paul learns of a plot by the Jewish leaders and instead of taking sail as intended, he returns overland through Macedonia **Acts 20:3**
 3. Sailed from Philippi to Troas **Acts 20:6**
 4. Had services there **Acts 20: 7-12**
 - a. met on the 1st day of the week – the Christian Sabbath
 - b. Paul had a killer sermon, man fell asleep, fell out of loft, Paul either perceived he was still alive, or brought him back to life.

- G. Journey continues **Acts 20:13-16**

1. Journey continued from Troas to Assos, from Assos sailed to Mitylene, sailed from Mitylene by Chios, to Samos; sailed from Samos to Miletus bypassing Ephesus to save time so he could get back to Jerusalem by Pentecost.
 - a. Called the Elders from Ephesus to come to him in Mitylene and exhorts them
Acts 20:17-38
2. Journey continued **Acts 21:1-3** Departed Mitylene and sailed to Coos, from Coos to Rhodes, from Rhodes to Patara, from Patara to Tyre bypassing to the right of Cyprus (Cyprus on the left hand side of the boat).
3. **Acts 21:4-8** Spent 7 days in Tyre went to Ptolemais, and spent the day the day with members there. Went from Ptolemais to Cesarea.
 - a. While at the home of Philip they encountered Agabus **Acts 21:8-14**
 - b. The prophet warns Paul by the power of the Holy ghost of the impending danger of being taken prisoner at Jerusalem
4. **Acts 21:17** – Journey continues, Paul back at Jerusalem ending his 3rd Missionary trip

VI Paul in Jerusalem

A. **Acts 21: 17-26** At Jerusalem Paul takes a Jewish vow

1. He met with James and other elders
2. They informed him how the Jews had heard that he, Paul, had been teaching against keeping the laws of Moses, while they still held to it, keeping the festivals, circumcision,
 - a. Paul's point was that keeping strict to "The Law" would not bring salvation
 - b. Imposing this law on gentiles, requiring, circumcision, to come into the faith was not necessary
3. Paul joined with four men who had taken a Nazarite vow and were ready to shave their heads, because the vow was concluding
4. Paul joined himself with them in observing the forms of purification prescribed by the law of Moses.
 - a. this included abstain from strong drink, not come near a dead body, not to shave the head **Numbers 6:3-7**
 - b. "**and be at charge with them**" v. 24 means to share in the expenses of the offerings required for when the vow is complete. These offerings are, a burnt offering, sin offering, a thank-offering, and a basket of unleavened cakes, (**Numbers 6:13-21**)

B. Paul seized **Acts 21:27-30**

1. Almost at the end of this ritual the Jews saw Paul at the Temple and seized him

C. Paul's rescue came by means of Roman soldiers **Acts 21:31-36**

D. Paul defends his conversion before the mob getting permission to speak to them **Acts 21:37-40**

1. Paul asked if he was the trouble making Egyptian v. 38
 - a. some bibles refer you to **Acts 5:36**,
 - b. Josephus has given an account of an Egyptian which is more consistent with Luke's account here in **Acts 21**. Per Josephus **Antiquities**, . b. XX. ch. VIII, 6 , and **Wars**, b. ii. Ch.xiii,5, Josephus tells of a Egyptian which he does not refer to by name, as coming from Egypt to Jerusalem. This Egyptian said he was a prophet and told the common people to go with him to Mount of Olives. He further said he would tell them how the walls of Jerusalem would fall down; and he promised them that he would

procure for them and entrance though those walls when they were fallen down. Josephus adds that he got together thirty thousand men that were deluded by hi; *“these he led round about from wilderness to the mount of Olives, and was ready to break into Jerusalem by force from that place. But Felix, who was apprised of his movements, marched against him with Roman soldiers, and discomfited him and slew four hundred of them and took two hundred alive. But the Egyptian escaped out of the fight, but did not appear anymore,”*

2. Paul addresses the mob **Acts 22: 1-21**
3. Paul's defense interrupt **Acts 22:22-29**
 - a. we see here how he used his Roman citizenship to keep from being interrogated by scourging acts
 - b. **Acts 22:30** they summoned a meeting of the Sanhedrin, which was the great council of the Jews. The chief captain could not scourge him to find out what he had done, thus he would take him before the Jews, let them interrogate him. The Sanhedrin could accuse him, then the chief captain could learn what Paul since he could not torture him to get a confession. Commonly occurring in the home of the High Priest.
4. **Acts 23:1- 5** Paul addresses them
 - a. His argument was unsuccessful. History bears out that at this time this occurred there was a vacancy in the office of high priest, there was not a high priest. Ananias was in Jerusalem and was born in the lineage of the High priest but had and would not be so appointed. But it would be logical that he would act as such during the time of the vacancy.
 - b. They chastise him for speaking this way to the High-Priest with some disputes over Paul's response in **v. 5**, most believe he was being sarcastic that this man is not worthy to be a High Priest, quoting scripture to hammer the point, he knows it would be inappropriate to speak to God's high-priest as such, but since he did, he is reaffirming, Ananias was not the High-priest
5. Paul appeals to the members of the Pharisees in the group **Acts 23:6-9**
6. The Lord is with Paul, **Acts 23:10-11**
 - a. This is a prophetic statement, goes with the last words spoken **Acts 22:21** – Paul will be sent to testify to the Gentiles.
 - b. His fourth and final Missionary trip begins here in Jerusalem

VI –Paul's Fourth and Final Missionary Trip

A. Conspiracy to kill Paul **Acts 23: 12-22**

1. Certain Jews banded together to conspire to kill Paul, making a oath or a compact not to eat or drink until they did it.
 - a. This solemn oat in the Greek is anathemized, invoking a curse upon themselves giving themselves over to self-destruction if they failed to carry out their scheme to kill Paul.
 - b. Sounds very serious, however the Rabbis could absolve this vow if they were unable to carry it out.
 - c. They would have to pay some penitence for failure but easily could be freed from the oath of self-destruction.
 - d. For this reason it was common for people to take such strong oaths,
2. **Per v. 14, 15** These Jews came to the elders, also known as the Sanhedrin. **Acts 4:5, 6:12; 22:5**
 - a. This council of Jewish leaders would call Paul back, at which time they could carry out their plan.
3. Plan overheard by Paul's nephew who informed Paul and the chief captain, since Paul was still in custody.

- B. Paul goes from Jerusalem to Caesarea to stand before Felix, the Governor **Acts 23:23-35**
1. First days travel they take 470 soldiers and traveled to Antipatris
 - a. Antipatris is 40 miles from Jerusalem
 - b. The next day, far from danger, the horsemen returned to Jerusalem and Paul was taken to Caesarea.
 - c. The chief captain drafted a letter outlining the events, and presented it to Felix
 - d. Felix agreed to hear the matter, after the accusers came to make their case.
 2. The Jews come to present their case **Acts 24:1**
 - a. they brought an orator named Tertullus, not a witness, or offended party, rather a man gifted in speaking
 3. The prosecution presents it's case (Tertullus accuses Paul before Felix) **Acts 24:2-9**
 - a. Opening statement vv. 2- 4 - exhibiting his orator qualities of discharging flattering words to the bench
 - b. The charges – vv. 5,6
 - 1) **“pestilent fellow”**; (normally used as a pestilence or plague, this case means he is corrupting the morals of others)
 - 2) **“mover of sedition among the Jews and throughout the world”**, (sedition means 1. Conduct or language inciting rebellion against the authority of a state. 2. Insurrection; rebellion.) He did this by preaching different then the law of Moses
 - 3) **“a ringleader of the sect of the Nazarenes”** Declaring him a leader in this sect referred to a Nazarenes which was a name given to Christian, why, because Jesus was of Nazareth.
 - 4) **“gone about to profane the temple”** This was a charge that Paul had allowed Greeks into their Temple which was forbidden in the Jewish religion. This was a serious but unfounded accusation. Paul responds in v. 18 that this is a false charge and it should be dismissed.
 - c. Closing argument, vv. 6-9 The Jews would have dealt with this matter, themselves if the Roman captain had not taken Paul away and brought him here
 4. Defense presents its case (Paul defends his action before Felix) **Acts 24:10-21**
 - a. Opening statement – v. 10 I am glad to tell this matter to Felix who could look at the evidence rather than the Jews who were offended by him
 - b. Points of defense, his evidence
 - 1) v. 11,12 He has been in Jerusalem to worship for twelve days, and has not disputed anyone in the synagogues or in the city.
 - 2) v.13 – they have no evidence to prove the accusations they made
 - 3) v. 14,15 –he confesses some truths. He was accused of being a ringleader, of the Nazarenes.
 - a) He has not contended against the name Nazarene, which was a name, used in contempt, but he has not contended with them about their choice of words, but he admits to worshipping in the way of the Christians, which they are calling heresy. He has never denied that.
 - b) He engaged in worship in the temple
 - c) He believes in the God of their fathers, and believes in the written law and prophets, and in the hope of the resurrection of the dead
 - 4) v. 16 he worships according to his conscience and a way that will not cause one to stumble or fall away from God's truth. This sometime is offensive to those who remain strict in the law, but he will have to face God.
 - 5) V. 17-19 – he came to Jerusalem to bring charitable offering to the poor here. They accused him of bringing Greeks into the temple, this was an unfounded charge. Paul gives testimony, They found me engaged in sacred worship in the temple, of completing the observance of a vow. He was not with a multitude as

charged, but was there in a quite and peaceable manner. They should have been there and brought proper and credible witnesses if they wanted to make such accusations.

- 6) **V. 20** - I was peaceable even when I stood accused before them
 - 7) **V.21** – If they wanted to bring a witnesses that said he had been preaching the Resurrection of the dead, then they would have a case, for he had been.
5. Felix defers the matter until the chief captain Lysias come. **Acts 24:23** *22-23*
 - a. Lysias if the one who had sent the letter to Felix outlining the events, ,
 - b. Told of taking Paul before the Sanhedrin so he could hear the accusation and learn what was happening, and said Paul had done nothing worthy of death,
 - c. Telling of the conspiracy the Jews had to kill Paul.
 6. Felix and wife Drusilla meet with Paul **Acts 24:24-26**
 - a. Felix called for Paul, maybe to appease his wife, who was a Jew
 - b. Felix trembled upon hearing Paul's discourse on temperance and judgement, possibly because of his guilty conscience involving his wife Drusilla
 - c. Drusilla was the daughter of Herod Agrippa, the elder, and had been engaged to be married to Epiphanes, the son of King Antiochus, on the condition he would convert to the Jewish religion. Epiphanes refused to convert and the contract was broke off. She was then given in marriage to Azizus, king of Emesa, after he consented to be circumcised, a Jewish custom according to the law. When Felix was governor of Judea, he saw Drusilla and fell in love with her. He sent Simon, a Jew by birth that pretended to be a magician, to try and persuade Drusilla to leave her husband and marry Felix. According to **Josephus Antiq., b xx. Ch.vii, 1&2**. Drusilla "transgressed the laws of her forefathers, to marry Felix". They were thus living in adultery. This may be why Paul spoke on the subject of temperance and judgement, stimulating the fear into Felix.
 - d. It states that Felix had a motive, of desire that Paul would offer money in exchange for his release.
 7. Two years in Caesarea **Acts 24:27**
 - a. Paul had not given any money for release thus he remained unjustly detained in Caesarea for two years. *Something in the Law Paul could pay fine be released*
 - b. "**Porcius Festus came into his room**" came as governor, sent as successor to Felix by Nero. Felix wanting to gain favor with the Jews, left Paul bound over and turned the charge over to his successor, Festus, even at the expense of justice.

C. Paul before Festus *Festus*

1. **Acts 25:1-9** The matter is before Festus. While in Caesarea
 - a. Apparently Festus felt it would be in his interest to help the Jews by making it possible for them to kill Paul, tried to get Paul to agree himself to go to Jerusalem, taking the responsibility of Festus for what would happen
2. Paul appeals to Caesar **Acts 25:10-12**
 - a. Paul states he has done nothing to the Jews worthy of death
 - b. He appealed to Caesar, his right as a Roman

D. Before King Agrippa **Acts 25:13,14**

1. King Agrippa is Herod Agrippa II,
 - a. Ruler over the Jews appointed by the Romans.
 - b. They came to pay their respects to the new governor
 - c. They are from Idumea, southwest Palestine
 - d. they came from the Edomites technically making them Jews.

- e. Agrippa would have been interested because he was a Jew, and as Festus said, he had a Jew in prison, left their by the former governor, Felix
- f. Accompanied by Bernice, his sister

2. Festus tells the facts about Paul's case **Acts 25: 15-21**

3. Agrippa desires to hear case himself **Acts 25:22,23**

4. Festus remarks to Agrippa before Paul defends himself **Acts 25:24-27**

begin

5. Paul defends himself before King Agrippa **Acts 26:1-23**

- a. v. 3 Paul acknowledges Agrippa is understanding of what is offence and law of the Jew

- b. He rehearses his conversion to Christ before Agrippa

6. Agrippa's thoughts **Acts 26:24-32**

- a. Festus called Paul mad, but Agrippa said he almost converted after hearing Paul's story

- b. Agrippa said he had done nothing wrong, would had freed him

- c. Had Paul not appealed to Caesar, now he must go before Caesar, which was the law.

- d. This of course is fulfillment of Prophecy, Paul would be sent to Rome, **Acts 23:11**

E. Paul sent to Rome, but first a shipwreck Acts 27:1-32

- If all scripture is given for our learning, what lesson can we learn from a shipwreck? **Acts 27**, speaks about, "**Why one encounters the storms of Life**" What actions bring us into "stormy lives"

1. Paul was a prisoner- brought into the boat

- a. The events that took place, he had no control over, he could not refuse to go

- b. In this story, God arranged the Voyage itself

- c. As I said, Paul was a prisoner

- d. However, earlier - God told him, he needed to go to Rome

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

2. So we see, the Lord prepared the way for Paul to make the journey to Rome

- a. Would we be that content today? Or would we start feeling sorry for ourselves, questioning God, how he could let such a thing happen

- b. Being modern man, we choose to take a car or airplane, our suffering comes from flying "coach"

- c. I see often in the Christian world today, were those who claim to be servants of God, use it to make a Profit,

- d. I can't help but wonder how many ministry the world would have if they strictly depended on God's way of getting them around

- Anyway, God wanted Paul in Rome and he prepared a way, **see 1 Ne.1:65**

- that brings us to the Journey

3. Vv. 1-4 A problem is already beginning to arise

- a. The winds were contrary, the were blowing at an alarming rate

- b. A sailboat depends upon the wind

- 1) making mention here means they were dangerously bad

- 2) thus they sailed on the leeward side of Cyprus, opposite to the direction where the winds were coming from (windward)

- 3) the island blocked the wind
- 4. Vv. 5-8 After much problems with the weather they found a safe place to pull in
 - a. Probably a very sheltered harbor thus the name, "Fair Haven"
 - b. Safe, protected, provided all necessities of life
- 5. V 9 It was late in the year
 - a. The Fast which was already past is speaking of "Jewish Day of Atonement" 10th day of the Seventh month
 - b. They were aware the weather conditions would not be suitable later on because the Mediterranean became "Dangerous"
 - c. They were driven by - "COMPULSION"
 - 1) Say "much time was past"
 - 2) They were loaded up ready to go
 - 3) Don't want to wait any longer
 - d. Impatience is a characteristic of man -(some more so than others)
 - 1) Impatience in doing God's service is not in the best interest of God's plan
 - 2) We are told to wait upon the Lord

Isa 40:31 But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

- e. It is difficult - to wait when we think were ready
 - 1) Convert the world, build a temple, and establish Zion, if it's **Compulsion** -
 - 2) If it is not divine direction it will produce nothing
- f. These people were driven by the same instinct of **impatience** or **compulsion**
 - 1) We have been here a long time / we've waited long enough, let's get going
- g. **COMPULSION** - brings us into the storms of life

Alma 5:38-39 And now my beloved brethren, I have said these things unto you, that I might awaken you to a sense of your duty to God, that ye may walk blameless before him; that ye may walk after the holy order of God, after which ye have been received. And now I would that ye should be humble, and be submissive, and gentle; easy to be entreated; full of patience and long suffering; being temperate in all things; being diligent in keeping the commandments of God at all times;

6. also V. 9 "Paul Admonished them", Tried to correct there way of thinking, because of a vision he had

- 7. Vv. 10-11 Tells them this is a bad idea, in every respect
 - a. They stand to loose everything, including the cargo, ship and their very lives
 - b. But Paul was a prisoner - he was going to go wherever they took him
 - c. **He told this to the centurion who chose to trust the owner & master of the ship**
 - d. Why would he have trusted them over Paul? They were expert mariners
 - e. We will call this - **CONFORMED** to the "world experts"
 - 1) Storms of life, often come from trusting our so called "world experts" rather than Word of God
 - 2) World experts - called "**AIDS**" a disease that affects everyone, as not to offend the Gay committee 1st came out called, "Gay related disease" and were

prepared to treat it as a plague that it is thus we have 1 million case of AIDS reported every month

- 3) World experts, say **abortion** is a freedom of choice. With it comes complications and expenses. Thus millions of extra dollars are applied to your insurance premiums
 - 4) World experts - say if there is trouble in the home, your not happy- **divorce**. Millions of children are growing up without a normal family unit to influence them
 - 5) World experts - say **censorship** is a violation of freedom of speech. Therefore every vial imagination that Satan wants man to have is piped into the living room. Violent behavior to include offense against or committed by small children, teenage pregnancies is ever increasing in numbers. Perverts stimulated by consumption of pornography are roaming the streets to prey upon your children and wives
- e. We can **conform** our thoughts to Experts of the world - or trust God's word
f. **Conformed** - brings us into the storms of life

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

8. v.12 The haven was not Comfortable

a. . There must be a better port for winter

- 1) A place more comfortable
- 2) Creature comforts are animal instincts
- 3) If man is willing to risk life and limb to obtain comfort
- 4) How are they going to concede to endure persecution
- 5) We are told, if we are his followers, we will be persecuted
- 6) Find a lot of society that lacks motivation if something is difficult or not fun, want no part in it
- 7) Children missing out on life - more comfortable to watch TV then climb a tree
- 8) Adults find it more comfortable to have every convenience at their fingertips, microwave instant, immediate, rush, all common words of today
- 9) The pursuit of **Comfort** - Brings us into the storms of Life

b. The greater part agreed to leave

- 1) They took a vote, the majority wanted to go,
- 2) They had a **CONSENSUS**
- 3) Going along with the crowd, certainly can lead to the Storms of Life
- 4) Unfortunately we live, work, go to school with many who really don't care about the God's word
- 5) Their decisions are not based upon - his commandments - or Christian lifestyle
- 6) But a majority can agree to do wrong and it is easier to go with the flow. Remember "*Any old dead fish can float down stream*" "*It takes a live fish to go against the flow*"
- 7) Going against the crowd will not make you popular, but it will keep you out of the storms of Life that are on the world **Ephesians 5:1-5**

9. v. 13 - "*South winds blew*" **Based their decisions on CIRCUMSTANCES**

a. Opportunities often arise in this world

- 1) Unless you ask, and hear, they may not be God's will - you can not assume

- 2) Satan can put opportunities in front of us/ justify them to ourselves because we want them
 - 3) We can even create the circumstances, then pronounce them as being from God
- b. **Circumstances** that seem good continually arise, decisions based solely upon them can bring you into the storms of Life

Proverbs 16:25 There is a way that seemeth right unto a man, but the end thereof are the ways of death.

- And thus compelled by the 5 C's - **Compulsion, Conformed, Comfort, Consensus, Circumstances**- they set sail into the storms of Life, dragging Paul along with them
 - Now let us take a look at how they responded to the storms;
10. v. 14 **"Tempsestuous"** Greek word; **"Tuphonic"**- our word Typhoon
- a. Ancient term for an eastern storm, where in the wind blows in all directions.
 - b. A whirlwind or hurricane
 - c. So we find, they entered into to this dangerous voyage that Paul tried to warn
 - 1) There they were, Bobbing in a deep black sea,
 - 2) Wind pitching the boat on it's side
 - 3) Waves washing over the decks, spray of salt hitting you in the face
 - 4) Fingers of lightning race across a black sky
 - 5) And the deafening clap of thunder is the only noise louder than the wind beating the sails
11. v. 15 **"Let her Drive", Means the dropped the sail, let her wander**
- a. No use of rudder or sail
 - b. Did not know which way to go
 - c. Confusion, or being without direction leads to doing nothing, and getting nowhere
 - d. We remember Lehi's dream, different people making their way to the tree of life
 - e. Some became lost, wandered, got no where

1 Nephi 2:67 And it came to pass that there arose a mist of darkness; yea, even an exceeding great mist of darkness, insomuch that they who had commenced in the path did lose their way, that they wandered off and were lost.

12. v. 16 **Secure the Boat**
- a. Bring the life boat or **"skiff"** aboard
 - b. Generally they pulled it along behind, then pulled it in when they needed it to launch to land
 - c. Because of the storm, they were have a great deal of trouble getting it up to the ship
 - d. But they felt they might need it, storm so bad they thought the ship would sink
- 13 v. 17 **Got the skiff on board, Under girded the ship**
- a. They carried cables to stretch under the ship
 - b. This would help strengthen the hull of the boat to keep it from braking apart
 - c. But know they were more afraid of running aground and swallowed up by the sea and sand, they lifted the sail to steer away
 - d. These people were loosing hope - they feared death

- e. We as Christians should have no fear of death, and should maintain hope
- f. They can kill you - stuff you into the ground/ but can not take your Life

Mat 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

14. Vv. 18-19 They Lightened the ship

- a. Through out their supplies, Tossed away there tackling, This is the tools used to control the ship
- b. Why is it when people get into storms - they abandon the very tools they need
 - 1) Like the western movie, cowboy runs out of water - tosses the canteen
 - 2) Next scene he finds a pond - nothing to carry water in now
- c. Many a Christian - has done this
- d. Times of trial - abandoned the very tools God has provided to carry them through - preserve them

Examples Prayer , studying the word of God, Fellowship with the body, attending services,

15. Vv 20-25 God promised Paul, You must Go to Rome so surly he will

- a. Paul believed what God had told him
- b. He repeats the same words - God told Abraham **"Fear Not" Gen. 15:1**
- c. Abraham believed the Lord even as Paul now believes
- d. Paul testifies of his Hope

16. Vv. 26-29 As Paul testifies of his Hope, these sailors resort to wishing

17. Vv. 30-31 They tried to withdrawal and abandon the Ship

- a. Tragically - many people abandon the Church, the gospel, sometimes even life itself
- b. We are instructed to endure to the end
- c. Paul said, those who **"abide in the ship"** you will be spared
- d. Even as he prophesied earlier, **v. 22**
- e. Those who endure this life, abide in faith, remain steadfast are promised eternal salvation

18. Vv. 32-34 – Paul partook of the blessing available and gave thanks for them

- a. Lesson for our lives, be thankful for what the lord has provided, and content with whatever lot in life you have been given. See **1 Thess. 5:18**

19. Vv. 39-44 The sip foundered but all were saved.

- a. Paul would testify in Rome for the Lord has spoken it.

20. On Land **Acts 28:1,2**

- a. They set foot back on firm ground at Melita
 - 1) This is an island now called Malta, which means honey
 - 2) It is 20 miles long east to west and 12 miles wide north to south.
- b. It refers to the residence there as Barbarous people,
 - 1) However, the Greeks referred to everyone that did not speak their language as barbarous
 - 2) Here the text tells they were a hospital people that took care of there needs against the rain and cold

21. **A miracle of the serpent: Vv. 3-6**

- a. Bit by a poisonous serpent
 - 1) Caused them to believe he was a murderer
 - 2) He escaped the sea now bit by a serpent, he must be evil.
 - 3) The old idea that trouble comes to the wicked
 - 4) Same idea story of Jonah, they thought the storm was caused by the sins of someone on board
 - 5) Story of Job, accused of being a sinner and being punished
 - 6) When he did not die, they thought he was a God.
- b. The miracle of healing **Vv. 7-10**

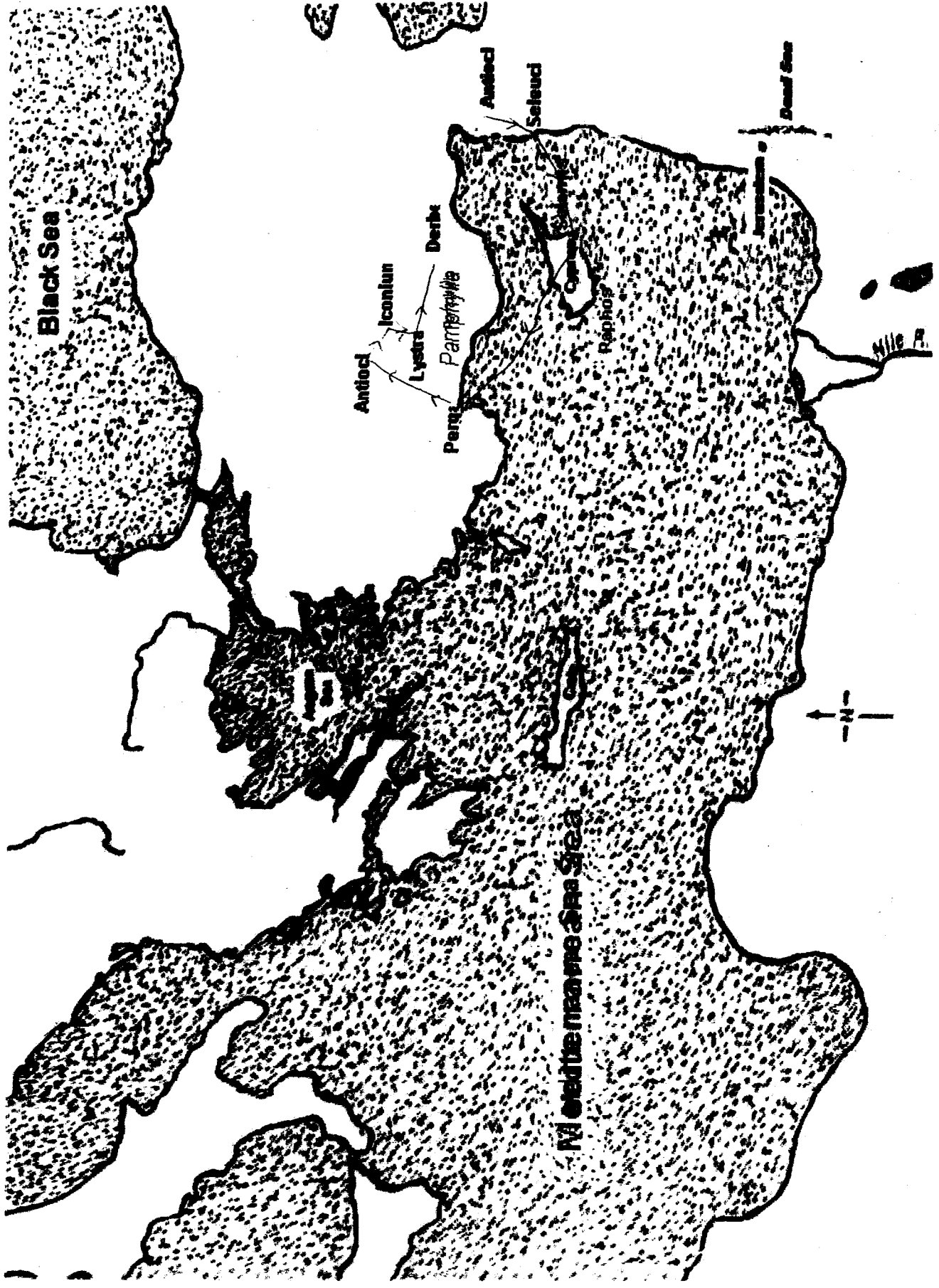
F. Onward to Rome Vv. 11-16

- a. after spending 3 months they continued towards Rome **v. 11**
- b. Ship Alexandria, whose sign was "*Castor and Pollux*" **v. 11**
 - 1) to semi-deities
 - 2) the ship had there images on the prow of the ship
 - 3) these two were to be twin brothers, and the son of Jupiter
- c. Paul took courage and thanked God v.15 when he saw certain land marks which indicated he was almost there
 - 1) "*Appii Forum*" –Was a city about 56 miles from Rome,
 - 2) and "*the Three Taverns*" , was a place about 8 to 10 miles form Rome

H. Paul testifies in Rome Rome. Vv. 17-29

- a. After spending 3 days with his guard, he called for the chief of the Jews
- b. Two fold reason
 - 1) to vindicate himself from the suspicion of crime and the charges brought against him were false
 - 2) two tell about the gospel of Jesus Christ to the Jews
- 30-31 c. Paul dwelt in Rome two years – Preaching the gospel of Christ Where our text leaves us
 - 1) why he was not prosecuted by the Jews before Nero is not known,
 - 2) fact was the Jews were rarely found to be in favor before the Roman emperor
 - 3) Paul was in Rome preaching the Gospel
- d. Some believe he was in custody but could receive visitors, while others believe he was free, but dwelt in Rome according to his will
- e. The year was 63 AD Paul was acquitted and released
 - 1) during this time he wrote the Epistles to the Ephesians, Phillipians, Colossians, and Philemon
- f. For the next few years Paul continued his missionary work and wrote 1 Timothy and Titus
- g. Paul was again arrested in 67 AD, taken back to Rome
 - 1) 2Timothy was written during his second imprisonment in Rome
 - 2) Paul's story ends with him being beheaded by the orders of Roman emperor Nero.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Philippians 3:13,14



Black Sea

Antioch

Iconium

Derik

Pamphylia

Perth

Antioch

Seleucid

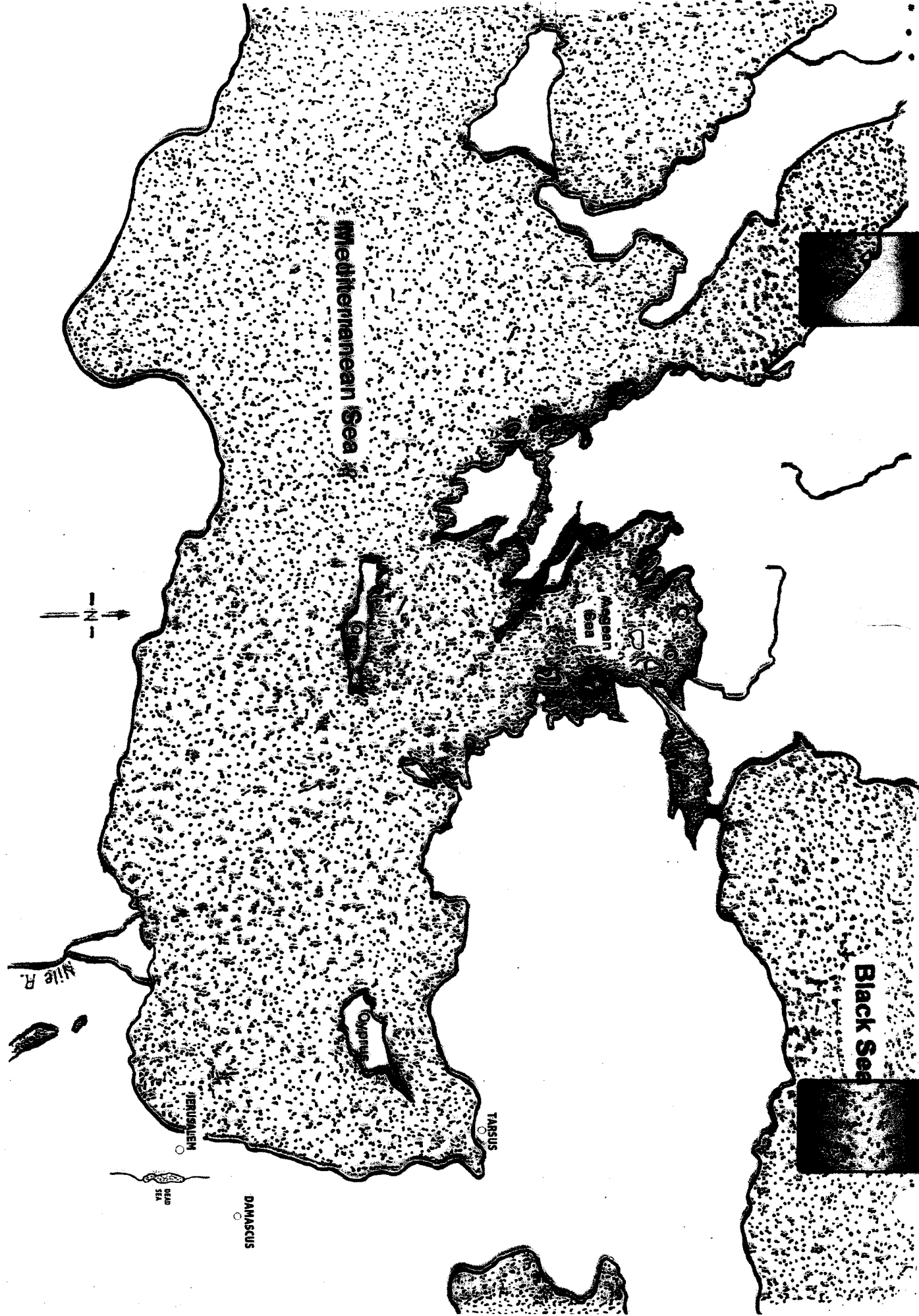
Paphos

Dead Sea

Nile R.

Mideast

N



Mediterranean Sea

Red Sea

Black Sea

Nile R.

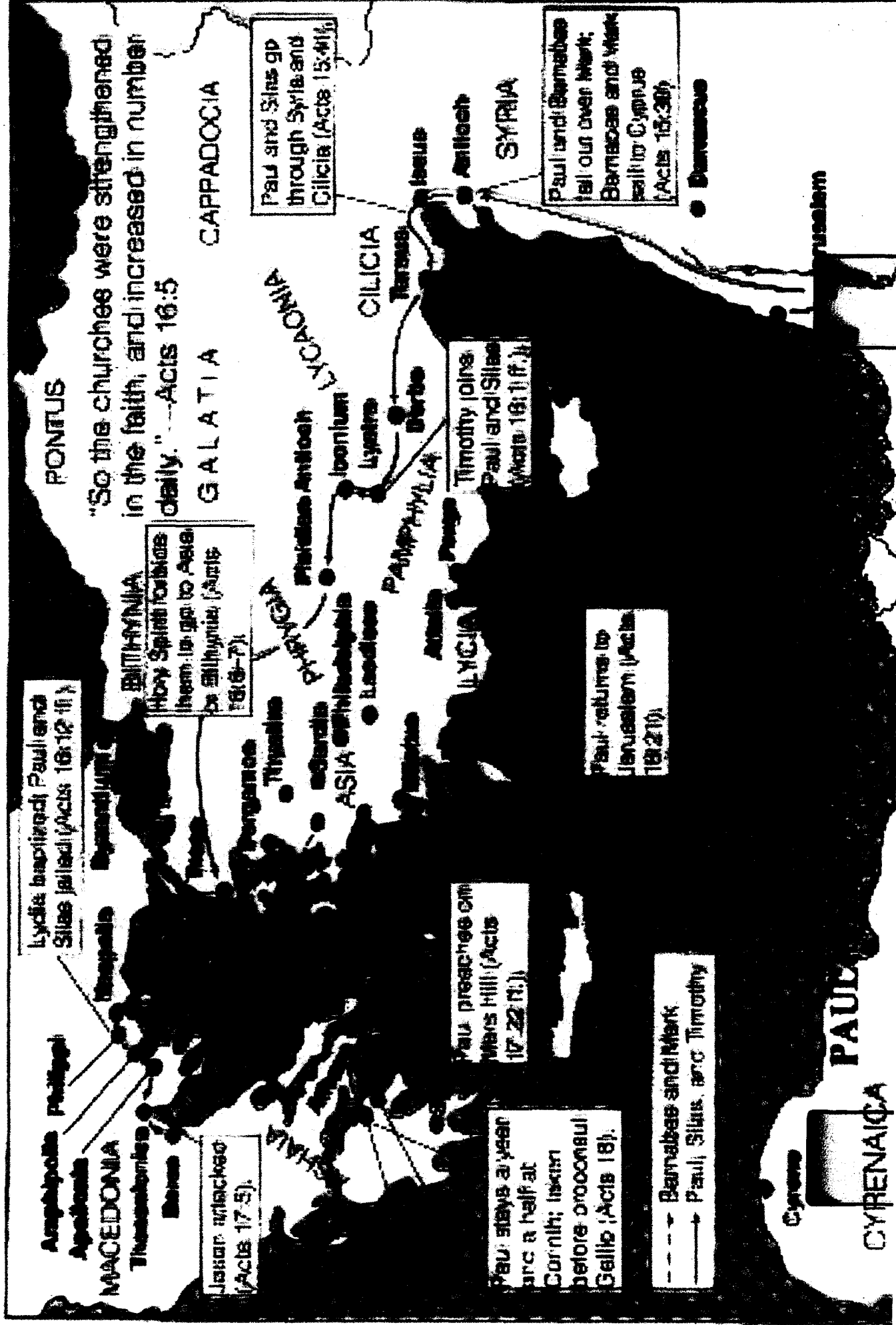


JERUSALEM

DAMASCUS

TARSUS

CYPRUS



"So the churches were strengthened in the faith, and increased in number daily." -- Acts 16:5

Lycia: reached Paul and Silas jailed (Acts 16:12 ff.)

Bithynia: Holy Spirit forbids them to go to Asia; Bithynia (Acts 16:6-7)

Paul and Silas go through Syria and Cilicia (Acts 15:41)

Paul and Barnabas tell our over Mark; Barnabas and Mark sail to Cyprus (Acts 15:38)

Timothy joins Paul and Silas (Acts 16:1 ff.)

Paul returns to Jerusalem (Acts 18:21)

Paul preaches on Mers Hill (Acts 17:22 ff.)

Paul stays a year and a half at Corinth; leaves before proceeding to Galile (Acts 18)

Barnabas and Mark; Paul, Silas, and Timothy

Cypreus

PAUL CYPRENAICA

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ne sought from
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the Jews asked them that
tiles with them."

arnabas) left they were asked to
e theme the following Sabbath."

