



24 Hours Through the Bible*

*Primarily sourced from '*Learn the Bible in 24 Hours*', by Dr. Chuck Missler, and *The Analyzed Bible*, by G. Campbell Morgan

Hour 15: Luke 1 and Luke 2 (Acts)

Luke: Jesus Christ The Man

Morgan:

- Luke was a Greek and a physician.
- He wrote moreover to a Greek, his friend Theophilus.
- These facts enable us to appreciate his viewpoint, and to give intelligence to our approach to Luke.
- Luke sets Jesus before us in all the perfection of His human nature
- Showing how the Son of Man transcends all, by virtue of the work He accomplished
- Anything which the highest conceptions of Greek culture had ever conceived.

His presentation of Jesus falls into three distinct parts, in which he shows Him as:

Perfect (1-3)

Perfected (4-9:36)

Perfecting Work (9:37-24)

Perfect (1-3)

- The opening paragraph constitutes a prologue
- Luke carefully stated the method of his writing
- Giving the sources of his information, and that he had “traced the course of all things accurately.”
- That is the method of the artist who from a mass of material produces an orderly statement.

Following that method, he first presented the Person of Jesus in three movements:

His being and birth (1:5-2:39)

His childhood and confirmation (2:40-52)

His development and anointing (ch. 3)

His being and birth (1:5-2:39)

As to the first, he gave the accounts of the angelic annunciations **(1:5-38)**

- Which was immediately followed by that of the songs of the Mothers, and of the birth of Jesus. **(1:39-56)**
- Thus he dealt first with the physical side, showing that this Child came into human nature **(1:57-2:39)**
- BUT not as the result of human will or act.

His childhood and confirmation (2:40-52)

The next picture presents the Child at about twelve years of age **(2:40-52)**

- When according to Hebrew custom, He was presented for confirmation, and became a son of the law.
- The outstanding impression is that of the mental when in perfect naturalness, in questions and answers,
- He revealed an intellectual capacity which astonished the rulers of His people.

His development and anointing (ch. 3)

- With the last of these three movements, Luke gave an account of the ministry of John, **(3:1-20)**
- The final movement** tells of the baptism, anointing, and the Heavenly affirmation of Jesus. **(3:21-23a)**
- Affirmed by His Father from Heaven: **“You are My beloved Son; in You I am well pleased.” (3:22)**
- He then set His face toward His life work.

His Genealogy 3:23b–38

- Then follows His genealogy which traced the descent of Jesus from Mary back to Adam
- While Matthew emphasized ‘The begotten’ by His Jewish only Genealogy
- Luke Emphasized that He is the Son of Man(kind) linking Him back to the first Adam
- Starting with Mary’s father, Heli and not Joseph’s whose father Jacob in Matthew 1.

Perfected (4–9:36)

- Having thus shown what may be termed the natural perfection of Jesus to date
- Luke proceeded to tell how He remained perfect and was perfected thru trial

Of these there were three:

1-Perfected thru temptation (4:1-14): He dealt with ‘the evil’, the person of its prince, the devil

2-Perfected in teaching (4:15-9:27): where He dealt with the world of sinful men about Him

3-Perfected Culminating in transfiguration (9:28-36): Perfected and thus pleasing to His Father

1-Perfected thru temptation (4:1-14)

- The first** of these was a process in which, led by the Spirit, He challenged evil
- Sustained by the Spirit, He met all its onslaughts, and gained full and final victory.
- The whole temptation was in the realm of the manhood of Jesus.
- He rebutted the attacks of Satan with quotations from the Divine law for the government of human life.
- He deliberately abode in the will of God as revealed in that law
- And so overcame the enemy at every point.
- The issue Luke declared in the words, **“When the devil had completed every temptation, he departed from Him for a season,”**
- And “Jesus returned in the power of the Spirit into Galilee ... and taught.”**
- This statement reveals the exhaustive nature of hell’s onslaught.

2-Perfected in teaching (4:15-9:27)

- The second** process and issue reveals the perfecting of Jesus in relation to men.
- In the synagogue at Nazareth with which He was perfectly familiar from youthful association
- He claimed to be the fulfilment of prophecy
- He was immediately rejected as the men of Nazareth attempted to kill Him.

In Capernaum Luke next gave a series of pictures revealing different aspects of His work

- Teaching, mastery over demons and disease, and healing of all who came to Him.
- Jesus then called the twelve unto a mountain
- Appointing them to apostolic office and service

- From the mountain** He came with them into the midst of the multitudes
- Repeating portions of the great manifesto which Matthew records at an earlier point in His ministry.
- Jesus then passed over the international barrier and brought blessing to the house of a Roman centurion.
- Next is the meeting a widow and her dead son, in the gateway at Nain: between death and the Lord of life
- Transforming the procession of death and sorrow, into the triumphant march of life and joy.

Following is John's inquiry with Christ's answer and His address to the multitudes about John

- Then the story of the scene in the house of Simon
- Then His journeying with the twelve through cities and villages, teaching both by parables and miracles.

Finally, the twelve were sent forth alone on a mission from which they returned flushed with victory.

- He then led them apart, ultimately to Caesarea Philippi.
- There the confession of Peter illustrated his perfection as The Teacher
- Peter and all of them declared the essential truth concerning Him.
- Jesus immediately commenced the second stage in the training of His own disciples:
- The supreme work of the Cross**, He began to prepare them for it by first announcing it to them.

3-Perfected Culminating in transfiguration (9:28-36)

- The story of the transfiguration is that of the coming to final perfection of the human nature of Jesus.
- Up to this point His life had been probationary.
- A perfect instrument had nevertheless been subjected to the testing of temptation, and of responsibility.
- In both He had been victorious, mastering all attacks made upon Him by the under-world of evil
- By living so absolutely at the disposal of God,
- So as to have been the Instrument through which light had shined upon others.
- Thus through innocence and holiness He came to that transfiguration, or metamorphosis
- by which without death He, in His humanity, He was prepared to pass from earth to heaven sans death.
- The contrast between this Man and all other men who must pass to death because of sin
- At this point in the narrative of Luke the utmost reach of the Greek ideal was realized.
- This is the absolutely perfect and perfected human Being.
- But this not the end: the rest of the story has to do with sacrificial work on behalf of others.

Perfecting Work (9:37-24)

Prelude 9:37-50

- The Greek teachers recognized the necessity for sacrifice in order to realize personal perfection
- But that a perfect One should suffer for the imperfect was new
- This is the story of the last division of the gospel.
- Luke places the story of the exorcism and healing of the boy following the account of the transfiguration.
- The only begotten Son of God met an only begotten son of a man, a father.
- Having turned His back upon His right of entry to the larger life, descending into the valley
- He came into contact with one, devil-possessed
- Immediately He cast the devil forth, healed the boy and gave him back to his father.
- It was a symbolic miracle, suggesting that work to which He was now passing
- His face was now toward the Cross; and became the occasion of a conversation with His disciples
- In that shadow He corrected their false views of greatness and of dignity.

Following the prelude, this last division is centered in the Cross, and falls into three parts.

1-Purpose and Preparation (9:51-18:30)

2-Approach and Accomplishment (18:31-24:12)

3-Administration (24:13-53)

1-Purpose and Preparation (9:51-18:30)

-Purpose is declared in the words:

-“When the days were come that He should be received up, He steadfastly set His face to go to Jerusalem.”

-That is the key to all that follows in this section.

-The Prophet Priest is seen pressing on resolutely and yet quietly toward The City and the Cross.

-On the way He was occupied in correcting all kinds of mistakes made by all kinds of people

-In turn He dealt with His disciples concerning various matters

-Addressed the multitudes, and manifested His power on their behalf

-Rebuked the rulers as being responsible

-Answered the criticism of His enemies

-It was a ministry of prophecy, revealing superlatively the darkness in which the people were living

-Thus supremely and overwhelmingly revealing the necessity for His work

-The accomplishment of which was the reason of His first coming

-And moreover the purpose of His recent descent from the mount of transfiguration.

-He is now seen doing the preparatory work in order to the perfecting of those who need His help.

2-Approach and Accomplishment (18:31-24:12)

The key to all that follows: (18:31-34)

The next section commences with the words of **18:31-34:**

31 Then He took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished.

32 For He will be delivered to the Gentiles and will be mocked and insulted and spit upon.

33 They will scourge Him and kill Him. And the third day He will rise again.”

34 But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

-Thus we have first the account of the immediate approach (**18:35-19:44**)

-He and His disciples took their way through Jericho to Jerusalem.

-On the journey He healed Bartimaeus, and entering into the house of Zacchaeus

-He excited to astonishment and opposition those who observed Him.

-He was near the city, He uttered the parable which predicted His own rejection of it.

-And indicating the responsibility which would rest upon His representatives after He was gone.

-At last He entered the city itself, in the midst of acclamations

-His own attitude is revealed in a wonderful merging of tenderness and terror

-As He wept over the city, and uttered the prediction of its coming doom.

Then follows the account of HOW He was “**delivered to the Gentiles.**” (**19:45-ch. 23**)

-His first act was to cleanse the Temple. (**19:45-48**)

-This was followed by the criticism and questioning of the authorities (**chs. 20-21**)

-His answers were accompanied by parables of denunciation.

-Then came the beginning of the end. The priests and the devil are seen in coalition. (**22:1-38**)

-Their one central work was to get rid of Jesus.

-They were afraid of the people, but at last they gained their vote and crucified Him.

- He gathered His apostles about Him, and the shadow of the ancient Passover ritual
- Was merged in the substance of the New Feast of Communion.
- He gave them fresh instructions

Luke now brings us into the land of shadows. (22:39-23:25)

- In Gethsemane we see Jesus keenly alive to the terrible nature of His passion baptism
- But resolutely abandoned still to His Father's will.
- Immediately all the storm of the malice of devils and the sin of man broke upon His presence:
 - 1-Judas the betrayer kissed Him to death.
 - 2-Peter the boaster, blundered with a sword, followed afar, and finally polluted the night air with curses.
 - 3-The servants that held Jesus mocked and beat Him.
 - 4-The council formally and definitely rejected Him.

Nevertheless The Christ is still commanding and arresting.

- He passed through this hour with the firm step of a Conqueror.
- To Judas He spoke strong and awful words, which opened perdition before him.
- To Peter He looked him back to a place of penitence and tears.
- In the hands of brutality He opened not His mouth.
- To the council He formally declared His high priestly office, and coming glory and royal dignity.

Pilate and Herod saw Jesus for the first time

- The one sold his conscience to save his position.
- Herod with no conscience, sought to satisfy his sensual curiosity with a new miracle thrill from Jesus
- The only thrill he gained was the tragic, chilling silence of the Son of God.

The story of the Cross itself is told by Luke with sublime simplicity. **(23:26-24:12)**

- We stand on the edge of the sea of unutterable anguish
- And remember that His submerging was instead of us and for our rescue.
- What mingled feelings of despair and love must have filled the heart of Joseph
- As he laid the body of Jesus in his garden grave.
- It proved to be the anteroom to the righteous half of hades.
- Thank God forever, for this heart that provided a resting-place for His sacred incorruptible body

We then reach "the third day." No human eye saw the resurrection, only the Resurrected One.

- The failure of the disciples to believe Him concerning resurrection prevented their watching for it.
- Such is the missing out of unbelief
- The guard keepers were not permitted to behold: He left the tomb before the stone was rolled away.
- While no human eye saw the daybreak, men everywhere were soon to walk in full resurrection light.

3-Administration (24:13-53)

The last page of Luke's gospel

- Gives us glimpses into the personal administration of the High Priestly work of Jesus. **(24:13-32)**
- All the appearances were to His own, and all He did was on their behalf.
- The story of the walk to Emmaus is full of great depth, which we are not privy to in detail.
- Two men in unbelief, and yet in love declared, **"We hoped that it was He which should redeem Israel."**
- He gave them new interpretation of the Scriptures they were familiar with: Moses thru the Prophets.
- His words, His voice created a burning of heart
- Which consisted in the kindling of a new passion for Him and a desire to share this with others.
- Then with startling abruptness He revealed to them the new comradeship existing between them
- Which created their confidence for all the coming days.

Coming into their midst through closed doors, He invited them to see His hands and His feet **(33-43)**
-And know that it was He Himself, and moreover, He ate a piece of broiled fish in resurrected body

He then gave them a commission

- Which indicated the relation of all the past and the future in the economy of God to Himself **(44-48)**
- The ancient writings: the law of Moses, and the Prophets, and the Psalms concerned Him.
- Their ultimate message was of His suffering substitution and His resurrection
- To all the nations preaching repentance and remission of sins
- His disciples were first to enter into the experience of resurrection power, and so to become witnesses.

The last vision of Him is that of hands outstretched in priestly benediction as He left them **(49-53)**

- In consequence of which they returned to the Temple to worship
- Thus, through His priesthood, they would fulfill their own minstry.

Focusing

Missler:

Luke

- Most complete narrative.
 - Over 20 miracles (6 unique).
 - 23 parables, (18 unique).
- Authenticated historian, writer.
- A Gentile; a Physician.
- Luke I & II (“Gospel” + “Acts”).
- Sponsored by Theophilus.
- Support for Paul’s appeal to Caesar? In Luke & Acts: Pro-Roman viewpoints;
- Centurions always good-guys.
- Insurrections always instigated by the local Jewish leadership, etc.
- He includes Judean details for geographically remote readers (names places without comment after reaching Sicily and Italy).
- Regulations involving an appeal to Caesar required all background to precede the appellant in writing..

Sir William Ramsay, a skeptical archaeologist went into Asia Minor to disprove Luke as an historian.

- After careful investigation he concluded that Luke had not made one historical inaccuracy.
- Sir William Ramsay became a believer.

- Luke used more medical terms than Hippocrates, the father of medicine.
- It is probable that he was a physician in Troas, and was there converted by Paul, to whom he attached himself.
- He and Paul were on a very high intellectual level. He wrote the best Greek of any of the New Testament writers.
- His writings are regarded as one of the finest pieces of historical writing in all of ancient literature.

- Luke gives us many features omitted by Matthew and Mark: an obstetrical account of the virgin birth;
- 20 miracles, of which six are in no other Gospel;
- 23 parables, 18 of which are nowhere else; and, the Emmaus Road and other details of the resurrection.

The Beloved Physician

- More mention of healing than Matthew and Mark together.
- Used more medical terms than Hippocrates, the Father of Medicine.
- Included obstetrical details of the nativity.
- Probably treated Paul’s ophthalmic malady.

Behold, the Man

- “The religion of Israel could produce only a Pharisee;
- The power of Rome could produce only a Caesar;
- The philosophy of Greece could only produce an Alexander, an infant at heart;
- It was to this Greek mind that Luke wrote: he presents Jesus Christ as the Perfect Man,
- the Universal Man, the very person the Greeks were looking for.” — H.A. Ironside

The Gospel of Luke: The Son of Man

- The Incarnation Ch. 1-3
 - Two annunciations;
 - Two elect mothers
 - Two anticipated births
- The Galilean Ministry Ch. 4-9
 - Teachings, miracles, 12 sent
- The Journey toward Jerusalem Ch. 10-19
- The Heir Executed Ch. 19-24
 - Presented riding a donkey
 - Passover, Gethsemane, Golgotha

Seven Crises of Christ

- His Birth.
 - His Baptism.
 - His Temptation.
 - His Transfiguration.
 - His Crucifixion.
 - His Resurrection.
 - His Ascension.
- G. Campbell Morgan

Missler: The Gospels

- Old Testament:
- | | |
|------------------------|-----------------------|
| Unexplained Ceremonies | (Sacrificial Rituals) |
| Unachieved Purposes | (Covenants) |
| Unappeased Longings | (Poetical books) |
| Unfulfilled Prophecies | (over 1,000...) |

The Key:

John 5:39
Search the Scriptures; for in them you think you have eternal life: and they are they which testify of me!

Emmaus Road

Luke 24:27

And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning himself.

Old Testament Prophecies Quoted in the Gospels

- He was to be of David’s family: 2 Sam 7:12-16; Ps 89:3- 4; 110:1; 132:11; Isa 9:6, 7; 11:1.
- He would be born of a virgin: Gen 3:15; Isa 7:14.
- He would be born in Bethlehem: Micah 5:2.
- He would sojourn in Egypt: Hos 11:1.
- He would live in Galilee: Isa 9:1, 2...in Nazareth: Isa 11:1.
- To be announced by an Elijah-like herald: Isa 40:3-5; Mal 3:1; 4:5.
- Would occasion massacre of Bethlehem’s children: Gen 35:19-20; Jer. 31:15.
- Would proclaim a Jubilee to the world: Isa 58:6; 61:1.
- His mission would include the Gentiles: Isa 42:1-4.
- Ministry would be one of healing: Isa 53:4.
- He would teach through parables: Isa 6:9-10; Ps 78:2.
- He would be disbelieved, rejected by rulers: Ps 69:4; 118:22; Isa 6:10; 29:13; 53:1.
- Would make a triumphal entry into Jerusalem: Zech. 9:9; Ps 118:26.
- Betrayed by friend for 30 pieces of silver: Zech. 11:1-13; Ps 41:9.
- Would be like a smitten shepherd: Zech. 13:7.
- Would be given vinegar and gall: Ps 69:21.
- They would cast lots for His garments: Ps 22:18.
- His side would be pierced: Zech. 12:10; Ps 22:16.
- Not a bone would be broken: Ex 12:46; Num. 9:12; Ps 34:20.
- Would die among malefactors: Isa 53:9, 12.
- His dying words foretold: Ps 22:1; 31:5.
- Would be buried by a rich man: Isa 53:9.
- Rise from dead on 3rd day: Gen 22:4; Ps 16:10-11; Jon 1:17.
- Resurrection followed by destruction of Jerusalem: Dan 9:26; 11:31;12:1,11.

There are others: these are quoted explicitly in the NT text...There is an additional list for the final week...

“He Shall Glorify Me” John 16:14

- Old Testament
 - Christ in Prophecy “Behold, He Comes!”
- Gospels
 - Christ in History “Behold, He Dies!”
- Acts
 - Christ in the Church “Behold, He Lives!”
- Epistles
 - Christ in Experience “Behold, He Saves!”
- Apocalypse
 - Christ in coming Glory “Behold, He Reigns!”

The Gospels: Genealogy of Jesus Christ

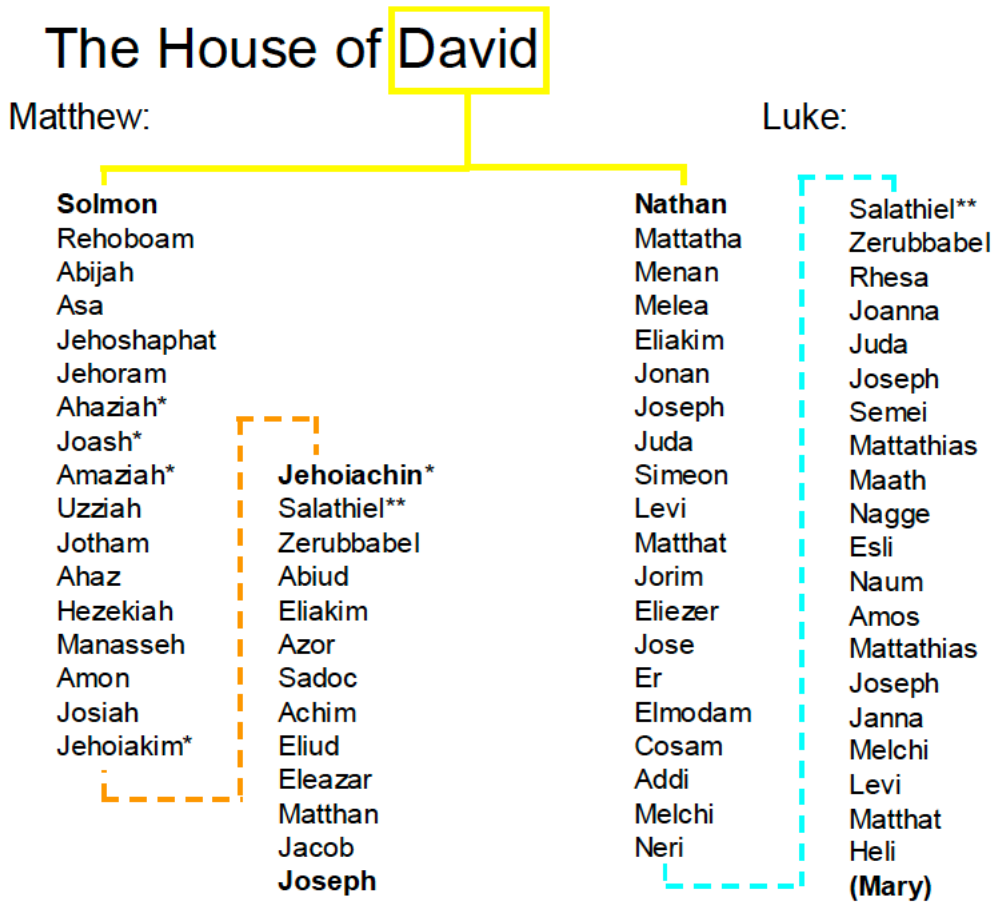
The Blood Curse on Jeconiah (Jeconiah, Coniah, are alternative names for Jehoiachin):

Jeremiah 22:30

Thus says the LORD, Write you this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

The Genealogies: Matthew vs. Luke

Matthew begins with “the first Jew”: Abraham. Luke begins with Adam (“Son of God” vs. ourselves: sons of Adam). The next 10 are familiar from Genesis 5. From Abraham to David they’re identical.



- Ahaziah, Joash, and Amaziah all died violent deaths;
- God thus dealing with idolatry literally “to the 3rd and 4th generations (Ex 20:4,5),
- their names therefore “blotted out” according to the Law (Deut. 29:20).
- Jehoiakim and Jeconiah likewise, since the kingdom ended as an independent kingdom with Josiah’s death at Megiddo.
- Thus these were “blotted out” of the groups of “14 generations” in Matthew’s account. [E. W. Bullinger’s Companion Bible, App 99.]

- Salathiel, the son of Jeconiah (Mt 1:12 1Ch 3:17) is also called the son of Neri (Lu 3:27).
- [If these are the same person, a probable explanation is that the son of Neri, the descendant of Nathan, was deemed heir to the throne of David on the death of Jeconiah (Jer. 22:30) due to the blood curse.]

Daughters of Zelophehad

- Torah exception on rules of inheritance
 - Requested of Moses in Numbers 27:1-11;
 - Granted by Joshua in Joshua 17:3-6.
- Husband adopted by father of the bride (Ezra 2:61=Neh. 7:63; Num. 32:41, cf. 1 Chr. 2:21-23, 34-35).
- Anticipates the lineage of Christ
 - Joseph was the son-in-law of Heli (Luke 3:23); *nomi, zw, nomizo*, “reckoned as by law.”
- Every detail—even in the regulations of the Torah—are there by deliberate design; and always point to Christ!

The Virgin Birth

- Hinted at the Garden of Eden:
 - “The Seed of the Woman...” (Genesis 3:15)
- Prophesied by Isaiah:
 - “A Virgin shall conceive...” (Isaiah 7:14)
- An “end run” on the blood curse on the royal line (Jeremiah 22:30).

The Pre-Existent One

John 1:1-3
In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made

The Incarnation

John 1:14
And the Word was made flesh, and tabernacled among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

The Final Horseman

Revelation 19:11, 13
And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war...And He was clothed with a vesture dipped in blood: and his name is called The Word of God.

The Design of the Gospels

	Matthew	Mark	Luke	John
Presents as:	Messiah	Servant	Son of Man	Son of God
Genealogy:	Abraham (Legal)	--	Adam (Blood line)	Eternal (Preexistence)
What Jesus	Said	Did	Felt	Was
To the:	Jew	Roman	Greek	Church
1st Miracle:	Leper cleansed (Jew = sin)	Demon expelled	Demon expelled	Water to Wine
Ends with	Resurrection	Ascension	Promise of Spirit: Acts	Promise of Return: Revelation
Camp Side:	East	West	South	North
Ensign:	Judah	Ephraim	Reuben	Dan
Face:	Lion	Ox	Man	Eagle
Style:	Groupings	Snapshots	Narrative	Mystical

Anticipative Pre-Announcements

John 14:26
But the Comforter, which is the Holy Spirit, 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 16:13

Howbeit when he, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatever He shall hear, that shall He speak: and He will show you things to come.

The Coming One

- The 2nd Adam.
- A prophet like Moses.
- A priest like Melchizedek.
- A champion like Joshua.
- An offering like Isaac.
- A king like David.
- A wise counselor like Solomon.
- A beloved, rejected, exalted son like Joseph.

Rhetorical Devices

Hosea 12:10

I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

- Allegories
- Analogies
- Metaphors
- Similes
- Similitudes
- Types ...and over 200 other devices!
- Appendix A, Cosmic Codes

Types

- Ark of the Covenant.
- The Sacrifice on the Brazen Altar.
- The Mercy Seat in the sanctuary.
- The Water from the Rock.
- The Manna from the sky.
- The Brazen Serpent lifted up.
- The Passover Lamb.-The Scapegoat.

Metaphors

- | | |
|--------------------------------|------------------------------|
| -The Lion of Judah | Gen 49:10; Hos 5:14; Rev 5:5 |
| -The Good Shepherd | John 10 |
| -The Lily of the Valley | Song 2 |
| -The Root out of a dry ground | Isa 53:2 |
| -The fruitful branch | Isa 4:2 |
| -“Without form nor comeliness” | Isa 53:2 |
| - Yet “altogether lovely” | Song 5:16 |

Healings on the Sabbath

- | | |
|-----------------------------|--------------------------|
| -Demoniac, in Capernaum | Mark 1:21-27 |
| -Peter’s Mother-in-law | Mark 1:29-31 |
| -Cast out demons on Sunday | Mark 1:32 |
| -Impotent Man, in Jerusalem | John 5:1-9 |
| -Man with withered hand | Mark 3:1-6; Matt 12:8-14 |

- Woman bowed together Luke 13:10-17
- Man with Dropsy Luke 14:1-6
- Man born blind John 9:1-14

The Gospel of Matthew: The Lion of Judah

- Introduction
- Genealogy, Baptism, Temptations Ch. 1-4
- The Galilean Ministry
- The Tenfold Message Ch. 5-8
- The Ten Miracles Ch. 8-10
- The Ten Rejections Ch. 11-18
- The Climax in Judea
- Presentation as King Ch. 19-25
- The Crucifixion Ch. 26-27
- The Resurrection Ch. 28

Between the Testaments

- 63 B.C. Pompey conquers Judea Herod Antipater, an Edomite, appointed.
- 40 B.C. Parthians conquer Judea.
- 37 B.C. Romans regain Judea. Herod the Great succeeds Antipater.
- 31 B.C. Battle of Actium: Octavian defeats Mark Antony; Adopts the name “Augustus.”

The Magi

- Judea was a buffer province between Rome and the rival Parthians to the east.
- The Magi were a hereditary priesthood of the Parthian Empire. (“Magistrates”), they were the king-makers of the Parthian Empire.
- Within this priesthood was a cabal which were custodians of a secret prophecy entrusted by Daniel
- They came with armed cavalry escort, which even put Herod on edge.
- Their question of Herod, “Where is he that is born King of the Jews?” was a put-down.

Major Discourses

- Sermon on the Mount. Matt. 5 – 8
- Moral standards; motives.
- Olivet Discourse. Mt 24, 25
- Second Coming.
- The Kingdom Parables. Mt 13

Matthew, as a customs official, would be skilled in shorthand (tachography). He could have taken these down verbatim! The detailed discourses are why his Gospel is longer than Mark’s.

Why Parables?

Matthew 13:10-13
And the disciples came, and said unto him, Why do you speak unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever has, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

The Seven Kingdom Parables

- Matthew 13 Revelation 2, 3
- The Sower and 4 Soils Ephesus

The Tares and the Wheat	Smyrna
The Mustard Seed	Pergamos
The Woman and the Leaven	Thyatira
The Treasure in the Field	Sardis
The Pearl of Great Price	Philadelphia
The Dragnet	Laodicea

The Final Week

Friday or Wednesday?

- “After the Sabbaths...” Mt 28:1
- [Jewish year includes seven additional sabbaths known as high sabbaths, plus the Saturday sabbaths.]
- “Six days before the Passover came to Bethany...” Jn. 12:1
- (More than a “Sabbath day’s journey” from Jericho.)
- “3 days and 3 nights in the heart of the earth...” Mt 12:40

Final Week

- Friday At Bethany Jn. 12:1
- Saturday Triumphal Entry Mt 21:5, 12,17; Mk 11:7, 11; Lk 19:28
- Sunday The Fig tree cursed Mt 21:18; Mk 11:12
- Monday Conspirators counsel Mt 26:2; Mk 11:20; Mk 14:1; Lk 22:1
- Tuesday Last Supper Mt 26:17; Mk 14:7, 12; “between the evenings” Lk 22:7
- Wednesday Crucifixion Jn. 19:14,31,42; Mk 15:42; Lk 23:17,54
- Thursday Feast of Unleavened Bread Lev 23:4-8
- Friday Women prepare spices
- Saturday “...and rested...” Lk 23:56; “after the Sabbaths..” Mt 28:1
- Sunday He is risen! Mt 28:11; Mk 16:1; Lk 24:1; Jn. 20:1

The Triumphal Entry

Zechariah 9:9
Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, your King comes unto you: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

All four Gospels, Mt 21:1-9; Mk 11:1-10; Lk 19:29-39; Jn 12:12-16. Nisan 10: “take to everyone a lamb.” Jesus deliberately arranges to fulfill Zech. 9:9. This is the only day He allows them to proclaim Him King (Lk 19:38).
Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.
Lk 19:38 (quoting Psalm 118)

Luke 19:39
And some of the Pharisees from among the multitude said unto him, “Master, rebuke your disciples.”
Why? What for? The Pharisees assure our noticing the significance!
(Hallel Psalm: Ps 118:26).
Luke 19:40
And He answered and said unto them, “I tell you that, if these should hold their peace, the stones would immediately cry out.”

Jesus held them accountable to recognize this very day. (Lk 19:41-44). This was the 10th of Nisan, prior to the Passover on the 14th of Nisan, A.D. 32.

Judgment Declared

Luke 19:41-44

And when He was come near, He beheld the city, and wept over it, Saying, If you hadst known, even you, at least in this your day, the things which belong unto your peace! but now they are hid from thine eyes. For the days shall come upon you, that thine enemies shall cast a trench about you, and compass you round, and keep you in on every side, And shall lay you even with the ground, and your children within you; and they shall not leave in you one stone upon another, because you knew not the time of your visitation.

The Interval

Daniel 9:26

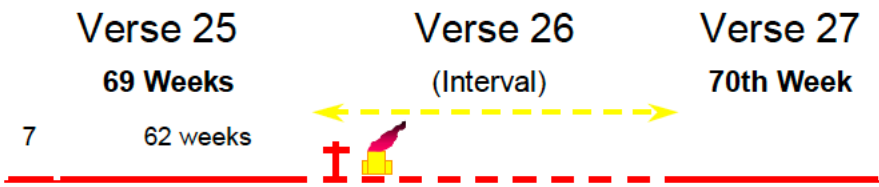
And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

After the 69th, before the 70th: Karat, execution; death penalty (Lev 7:20; Ps 37:9; Prov. 2:22).
“Not for Himself”: nothingness: rejection, substitution.

An interval, or gap, clearly required by v. 26: events described are after the 69th and prior to the 70th week: Messiah “cut off” (karat = executed); The people of “the prince that shall come” = historically, the Romans. Thus, the Prince to come will be of the Roman Empire (but NOT necessarily from Europe!) The sanctuary will be destroyed, etc. 38 years are included with the destruction of Jerusalem in A.D. 70. Over 1970 years have transpired so far.

“Flood”: diaspora. Titus Vespasian: 38 years later (not 3½!).

The Interval (not to scale):



- Interval also implied: Isa 61:1,2 (re: Lk 4:18-20); Rev 12:5,6. Also: Isa 54:7; Hos 3:4,5; Amos 9:10,11; (Acts 15:13-18); Micah 5:2,3; Zech. 9:9,10; Luke 1:31,32; 21:24
- Interval defined: Luke 19:42 until Rom 11:25. This interval is the period of the Church, an era kept secret in OT: Mt 13:34,35; Eph. 3:5,9
- Born at Pentecost: Col 1:18; 1 Cor 12:13; Acts 1:5, 11:15-16.
- Prerequisites: Atonement (Mt 16:18, 21); Resurrection (Eph. 1:20-23); Ascension (Eph. 4:7-11; spiritual gifts only after ascension).
- [Interval implied in 24 references] “Israel” is never used of the Church (73X). Gal 6:16 is misunderstood, by ignoring the kai in the Greek which clearly distinguishes the two groups. It seems that the Lord deals with Israel and the Church mutually exclusively. [Example: Chess Clock]

The Last Supper

Timing? “Not on a feast day”	Mt 26:5
“What you do, do quickly”	Jn. 13:27
“Whom seek you?”	Jn. 18:4, 7

“I Am!” (7 times)
“Let these go their way” Jn. 18:8
[Who’s in charge here?]

Six Trials

- Jewish Trials: before Annas; before Caiaphas; before the Sanhedrin.
- Roman Trials: before Pilate; before Herod; before Pilate again.

Illegalities of His Trials

- The binding of a prisoner before he was condemned.
- Judges participated in the arrest of the accused.
- No legal transactions, including a trial, could be conducted at night.
- While an acquittal could be pronounced the same day, any other verdict required a majority of two, and had to come on a subsequent day.
- No prisoner could be convicted on his own evidence.
- It was the duty of a judge to see that the interest of the accused was fully protected.
- The use of violence during the trial was apparently unopposed by the judges.
- The judges sought false witnesses against Jesus.
- In a Jewish court the accused was to be assumed innocent until proved guilty by two or more witnesses.
- No witness was ever called for the defense.
- The Court lacked the civil authority to condemn a man to death.
- It was illegal to conduct a session of the court on a feast day.
- The sentence is finally passed in the palace of the high priest, but the law demanded it be pronounced in the temple, in the hall of hewn stone.
- The high priest rends his garment. He was never permitted to tear his official robe. (Lev 21:10) (Without his priestly robe, he couldn’t have put Christ under oath.)

Pilate’s Attempts

- Pronounced innocent by the personal representative of the ruler of the world.
- Pass-off to Herod
- Pass-off to the crowd...
- Holiday gesture: Prisoner of choice released (Barabbas or “your king”?)

Barabbas

- Stood under the righteous condemnation of the law.
- Knew the One who was to take his cross and take his place was innocent.
- knew that Jesus Christ was for him a true substitute.
- knew that he had done nothing to merit going free while another took his place.

Changing Places

- The murderer’s bonds, curse, disgrace, and mortal agony were transferred to the righteous Jesus;
- While the liberty, innocence, safety, and well-being of the Nazarene became the lot of the murderer.

Mutual Exchange of Positions

- Barabbas is installed in all the rights and privileges of Jesus Christ;
- while the latter enters upon all the infamy and horror of the rebel’s position.
- The delinquent’s guilt and cross become the lot of the Just One, and
- all the civil rights and immunities of the later are the property of the delinquent.
Where are you and I? ...in Barabbas’ shoes!

Crucifixion

-Invented by Persians in 90 B.C.; widely adopted by the Romans. Death by asphyxiation...

Old Testament Prophecies Quoted in the Gospels

- He was to be of David's family: 2 Sam 7:12-16; Ps 89:3-4; 110:1; 132:11; Isa 9:6, 7; 11:1.
- He would be born of a virgin: Gen 3:15; Isa 7:14.
- He would be born in Bethlehem: Micah 5:2.
- He would sojourn in Egypt: Hos 11:1.
- He would live in Galilee: Isa 9:1, 2...in Nazareth: Isa 11:1.
- To be announced by an Elijah-like herald: Isa 40:3-5; Mal 3:1; 4:5.
- Would occasion massacre of Bethlehem's children: Gen 35:19-20; Jer. 31:15.
- Would proclaim a Jubilee to the world: Isa 58:6; 61:1.
- His mission would include the Gentiles: Isa 42:1-4.
- Ministry would be one of healing: Isa 53:4.
- He would teach through parables: Isa 6:9-10; Ps 78:2.
- He would be disbelieved, rejected by rulers: Ps 69:4; 118:22; Isa 6:10; 29:13; 53:1.
- Would make a triumphal entry into Jerusalem: Zech. 9:9; Ps 118:26.
- Betrayed by friend for 30 pieces of silver: Zech. 11:1-13; Ps 41:9.
- Would be like a smitten shepherd: Zech. 13:7.
- Would be given vinegar and gall: Ps 69:21.
- They would cast lots for His garments: Ps 22:18.
- His side would be pierced: Zech. 12:10; Ps 22:16.
- Not a bone would be broken: Ex 12:46; Num. 9:12; Ps 34:20.
- Would die among malefactors: Isa 53:9, 12.
- His dying words foretold: Ps 22:1; 31:5.
- Would be buried by a rich man: Isa 53:9.
- Rise from dead on 3rd day: Gen 22:4; Ps 16:10-11; Jon 1:17.
- Resurrection followed by destruction of Jerusalem: Dan 9:26; 11:31; 12:1,11.

He was crucified on a cross of wood; yet He made the hill on which it stood!

-What held Him to that cross? It wasn't the nails: At any time He could have said, "Enough already; I'm out of here!." It was His love for you and me...

Pilate's Epitaph

John 19:19, 20

And Pilate wrote a title, and put it on the cross. And the writing was, "Jesus Of Nazareth The King Of The Jews." This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

John 19:21, 22

Then said the chief priests of the Jews to Pilate, "Write not, The King of the Jews; but that he said, I am King of the Jews." Pilate answered, "What I have written I have written."

Unrecorded Conversation

- Joseph of Arimathea begs the body from Pontius Pilate:
 - Had personal access to the Procurator;
 - Next of kin.
- Pilate was surprised.
- Joseph explained: "It's just for the weekend..."
 - Pastor Chuck Smith

Sealing the Tomb

Matthew 27:63, 64

Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, You have a watch: go your way, make it as sure as you can.

The Resurrection

- The most significant event in the history of the Universe!
- And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
- Genesis 8:4
- Why did the Holy Spirit want us to know this very date?

The Two Calendars

- Beginning of Civil Year: Tishri (in the Fall) Rosh Hashanah
- Beginning of Religious: Nisan (in the Spring)

New Beginnings

- Crucified on the 14th of Nisan; In the grave: 3 days;
- Resurrection: 17th of Nisan (“7th month”)

-God’s “new beginning” on the Planet Earth was on the anniversary—in anticipation—of our “new beginning” in Christ!

Post-Resurrection Appearances

- Mary Magdalene, early Sun morning Mk 16:9-10
- Other Women, early Sun morning Mt 28:9-10
- Two on Emmaus Rd, Sun afternoon Lk 24:13-32
- Peter, sometime that day Lk 24:34
- Eleven, that night (w/o Thomas) Lk 24:36ff
- Eleven, a week later (with Thomas) Jn 20:26-31
- Seven, Galilean breakfast Jn 21
- Eleven, in Galilee Mt 28:16-20
- 500, in Galilee 1 Cor 15:6
- James 1 Cor 15:7
- Final Appearance & Ascension Lk 24:44f
- Paul, on the Damascus Road Acts 9:3-7

Why Wasn’t He Recognized?

- Mary in the Garden? Jn. 20:11-16
- On the Emmaus Road? Lk 24:13-32
- In the Upper Room? Lk 24:33-43
- By the Sea of Galilee? Jn. 21:3-12

Enigmatic Remark

John 21:12

Jesus said unto them, Come and dine. And none of the disciples dared ask him, Who are you? knowing that it was the Lord.

Old Testament Descriptions

Psalm 22; Isaiah 53 (Isaiah 52:14: Beyond recognition...); Isaiah 50:6.

An Additional Detail

Isaiah 50:6

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Zechariah 12:10

...and they shall look upon me
(אֵת) whom they have pierced,...

וְשָׁכַתִּי עַל־בֵּית דָּוִד וְעַל יוֹשְׁבֵי יְרוּשָׁלַם
רוּחַ חַן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֶת
אֲשֶׁר־דָּקְדְּקוּ וְסָפְדוּ עָלָיו כְּמִסְפַּד עַל־יְחִיד
וְהִמָּר עָלָיו כְּהִמָּר עַל־הַבְּכוֹר:

Aleph & Tau = “Alpha and Omega”... [No maqqeph: direct object of a verb? Also other uses as an indefinite pronoun: 2nd person masculine singular.

Hypocatastasis (Gr. “putting underneath”): a hidden but declarative implied metaphor expressing a superlative degree of resemblance. Also in Gen 1:1.

A Preview of Heaven

Revelation 5:6

And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood the Lamb as it had been slain...

The Next Phase

John 16:7

“...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.”

Acts: The Church Forming and Witnessing 1-19:10 The Formed Church Witnessing (19:11-ch. 28)

Morgan: Introduction

Luke is the author of this book, and, as the opening words indicate

- He intended that Acts should be a continuation of his “former treatise,” The Gospel of Luke
- The gospels have been principally occupied with the Person of Christ, His Words and Works

The book called the Acts of the Apostles is principally occupied

- With the beginnings of that more perfect unfolding of His teaching
- And the mightier operation of His power, consequent upon the finished work of the Cross.
- In the gospels we have seen the perfection of His Person, but both as to teaching and doing
- He had been limited in work, as He Himself said, *“But I have a baptism to be baptized with; and how am I straitened or limited until it be accomplished!”* (Luke 12:50).
- He had many more things to say as well: *“I have yet many things to say unto you, but you cannot bear them now. Howbeit when He, the Spirit of Truth is come, He shall guide you into all the truth”* (John 16:12, 13).
- In this book we see Him in unstraitened power
- Resulting from the accomplishment of His exodus to Heaven by way of the cross
- Now working by the Spirit through the Church
- We hear His voice speaking through the Spirit to the Church
- And through the Spirit and the Church to the world.
- Perhaps an extended title indicating the true scope of the book would be:
- ‘The Beginning of the Doing and Teaching of Christ, by the Spirit, through the Church’.

A key link in the Formation of the Church is Peter.

- Jesus said to Peter regarding His Church: **Matt. 16:18-19** 18 And I also say to you that you are Peter, *(small rock)* and on this Rock *(large rock of his confession of who He is: “You are the Christ, the Son of the living God.”)* I will build My church, and the gates of Hades shall not prevail or be dominant against it. 19 And I will give you *(Peter)* the keys *(He will have three)* of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

It falls into two major parts:

The Church Forming and Witnessing (ch. 1–19:10) The Formed Church Witnessing (19:11-ch. 28)

The Church Forming (ch.1–2:4)

The Last Glimpse of the Old Conditions (1:2–26)

Christ Alone

- After referring to his former treatise, and in a few brief sentences epitomizing its contents
- Luke first presents us with a last glimpse of the old conditions.
- Christ was still alone, yet with His disciples who do not understand the meaning of His mission, or theirs.
- For Example: they inquired as to whether He would now restore the kingdom to Israel
- He corrected the false thinking by declaring Himself to be a new Center of Focus
- And that they would be witnesses to Him, not to Israel only, but to the uttermost parts of the earth.

Disciples Alone

- After His ascension, the disciples waited alone in obedience to His command
- Because they on their own were unable to carry on His work, even delivering His message
- UNTIL The Spirit had been poured out upon them.

The Creation of the New: The Church (2:1–4)

The Units

- The account of the formation of the Church needs little exposition
- It is brief and sublime, and yet perfectly simple
- In ‘one place’ was a company of individuals units, but all together in one accord or mind-set
- Yet still separated from the Ascended Lord and from each other as body members

The Unity

- By the mighty fire-baptism of the Holy Spirit, the separated units were fused into one unity or body.
- Every individual member was joined to, baptized into Christ, and so all shared the common life
- Thus becoming a singular organism through which Christ was able to carry on His work.
- In that hour began the new and unlimited ministry of Christ by the Spirit to the world

The Witnessing and Forming (2:5–ch. 19:10)

In Jerusalem, to Jews

- The second division stands in close relation to the commission of Jesus as recorded in the first.
- He declared that they should be His witnesses **“in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.”**
- The story of the witnessing and the forming of the early Church is told in that order.
- The first section gives an account of the witness of the Church in Jerusalem
- At Pentecost, to Jews from all around the Roman empire.

Here we begin to see the first things concerning the Church

The First Impression (2:5–13)

- The first impression produced upon the city was that of amazement, perplexity, and criticism.

Witnessing: The First Message (2:14–40)

Peter Uses his First Key

- This was immediately followed by the first message delivered in the power of the Spirit.
- In it there are two main facts noticeable:

First, Peter’s use of Old Testament Scriptures

Secondly, his clear declarations concerning Jesus of Nazareth

- He connected the strange happenings of that wonderful day with the foretelling in their own Scriptures
- He made clear the fact that ‘the new’ was the continuation and consummation of ‘the old’.
- He then proceeded to show that the result had been achieved through the Man of Nazareth....
- Whom they had rejected!

Forming by Adding

- The result of the message was glorious and immediate **(2:41)**
- It produced conviction, which under instruction, resulted in the conversion of about 3,000 Jewish souls.
- We first see The Body taking care of its own who are from out of town and in need **(2:42-47)**
- While being instructed in The Apostles Doctrine, verified by signs and wonders following

The First Opposition (3:1–4:31)

- The healing of a man at the Temple, Peter attributed to the power of the risen Christ. **(3:1-26)**
- Opposition at once followed (4:1-31)** caused by this clear testimony of the apostles to the resurrection
- These verses tell the story of the first opposition, showing its cause, its instigators, and its effect.
- For the first time the apostles are seen on trial.
- There was no definite charge preferred against them.
- They stood rather before a court of inquiry
- Hastily formed with a desire to find a charge to bring against them

-Witnessing: Peter's answer was remarkable for its daring and absolute definiteness. **(4:19-22)**

- Being released, the apostles rejoined their own company **(4:23-30)**
- Where all turned themselves to prayer, asking for boldness.
- The answer was sudden and startling, the place being shaken, and they are filled with the Spirit. **(4:31)**
- This was not a second Pentecost.
- They had the 'Pentecost Spirit' so to speak; they were now 'filled' with the same Holy Spirit from within
- Filled: used 42 times in Acts alone, versus 68 uses in the church age writings of Acts to Revelation
- Filled: the gracious manifestation of the continued presence of the Spirit in the hour of a grave danger.
- Their fear was abandoned, and their courage renewed.

-'The Name' was persecuted from without, within there was the realizing of a delightful fellowship.

Forming and Growing: The Continued Communalism from 2:42-47 (4:32–37)

- Under the Lordship of Christ, these early disciples emptied themselves, and served each other.
- The need was due the continued presence of out of towners who were being disciplined in Jerusalem.
- This is church hospitality
- The heart of the first communalism was that of the essential spiritual unity of the disciples.
- They were of one heart and one soul.
- Its method was that of apostolic distribution, according to the need of individual members
- One notable instance is given, that of Barnabas, who in a magnificent venture of faith
- Sold his land, and laid the proceeds at the feet of the apostles.

The First Discipline (5:1–16)

Forming and Cleansing: The story of the judgment of Ananias and Sapphira

- Is that of the first discipline, and utters its solemn warning to all who may be thus tempted ..
- ...to make an outward profession which is not in keeping with the inward fact and experience.
- It constitutes a revelation of the strong atmosphere of purity amongst the believers in Jerusalem

The First Persecution (5:17–42)

The opposition flames into actual persecution.

- Its inspiration was Sadducean.
- The new movement was essentially spiritual. The Sadducees were wholly rationalistic.
- The scene presented at the trial is remarkably vivid.
- On the one side the most august and representative assembly that Judaism could bring together
- On the other a handful of men, not one of their number a man of notoriety
- Whose work abided, while the others have only found a place in notorious human history, here!
- As a piece of human wisdom Gamaliel's advice was excellent: Leave them alone: if not of God it will pass
- But it was impossible that his advice should be followed.
- The claims of Christ are such that they cannot be let alone.

Forming and Organizing: The First Church Ministry (6:1–7)

- The first church ministry** grew out of need manifested by murmuring within the fellowship.

- The appointment of deacons/servants and the meeting of body needs
- Resulted in the increase of the Word of God, and the multiplication of the number of the disciples.

Witnessing: Stephen The First Martyr (6:8-7)

- From the ranks of the deacon/servants a Christian martyr first sealed his testimony with his blood.
- The attack upon him was popular rather than by Jewish leadership
- The charge against him was that of having spoken against the Temple and The Law
- His defense consisted of a masterly review of the history of the nation
- From the call of Abraham to the rejection of Jesus
- The Temple was merely a part of His method, which did not exist at the beginning of their history
- And may be dispensed with.
- Such a direct argument could produce but one result.
- Convinced that his argument was unanswerable, their rage was stirred against him.
- The dying Stephen was granted a glorious vision of his Lord.
- He saw Him standing, and thus fulfilling one aspect of His great priesthood.

In Judea and Samaria (8:1-25)

- The popular outburst against Christianity was felt by the whole Church **(8:1-4)**
- As a result its members were scattered throughout Judea and Samaria.
- Saul of Tarsus was the appointed leader of this organized persecution

The Scattered Church Witnesses

The Church Witnessing and Forming Part 2, Ethnic Addition: Samaritans (8:5-13)

- Among the scattered witnesses, Philip, one of the recently chosen deacons, passed to the city of Samaria.
- The work under his ministry was one of conviction and acceptance, accompanied by signs and wonders.

Peter Uses His Second Key (8:14-25)

- A great company believed, among the number Simon the sorcerer
- Whose story stands as a warning against trying to procure the filling of the Spirit for selfish purposes.
- The Apostolic visitation of the Samaritans was followed by a tour through the villages.
- We see the same outpouring of the Spirit, thru as at Pentecost, adding Samaritans to the Jewish members
- Of the One Church and Body of Christ.

This is Pentecost Part 2.

Witnessing and Forming ...Then follows the last and largest section (8:26-19:10)

- Which deals with the witness of the Church toward the uttermost parts of the earth.

Towards Africa

- One brief story tells how the Gospel came into Africa, thru an Ethiopian Jew or Proselyte. **(8:26-40)**
- Philip under direct guidance took a journey of thirty miles to declare the Word to an Ethiopian eunuch.

Toward Asia

Saul: The Instrument Found (9:1-31)

- The movement toward Asia commenced with the finding of the prepared instrument.
- Saul, the appointed prosecutor of the Nazarene sect, while travelling in the interest of that appointment
- Was “apprehended”; and henceforth became the Master’s “chosen vessel unto the Gentiles.”
- Instructed more perfectly in the Way by Ananias, he received the fulness of the Holy Spirit.
- The change of attitude in Saul immediately issued in a change of attitude toward him.
- The persecutor was persecuted.
- At once the disciples who had feared him became his guardians
- They made provision for his escape from the determined attempts that were being made on his life.

Before going to the gentiles, preparations were ahead for Saul and Peter needed to use his third key!

Peter (9:32–11:18)

The Church Witnessing and Forming Part 3, Last Ethnic Additions: Pure Gentiles

Peter Uses his Third Key

-At this point the history necessarily returns to Peter. **(9:32-43)**

-He is seen busily occupied in his Master's service. *"He went throughout all parts of the country,"*

-Stories are told of his miraculous visits to Lydda and Joppa.

-We then find Peter staying in Joppa at an 'unclean' tanners house....

Witnessing and Forming (10:1-11:18)

-**Then** commenced the larger movement of the witness and formation of Jesus' body

-With the conversion of the gentile Cornelius.

-God by special revelation attracted the first of the "all nations" toward the Gospel

-He prepared the Peter, the key bearer, to declare that evangel.

-In the house of Cornelius, Peter declared that there had come to him a new perception

-Breaking down his prejudices, and broadening his outlook.

-As he spoke, the same light that had broken out upon the ancient people on the day of Pentecost

-The new gentile converts were baptized by the Holy Spirit and the Spirit came upon them.

-Then as a sign of the essential baptism they were baptized in water.

-**The prejudices of the Hebrew Christians** gave way slowly

-Peter in Jerusalem spoke in defense of his role

-Setting the fact of the Divine visitation against the theories of his critics.

-It is interesting to notice how amenable they were to the evidences as declared.

-This is the Third Pentecost, if you will.

-Ethnically we now have one body formed: Jew, Samaritan, and Gentiles. Formed but not Filled.

Witnessing and Forming in Transition: Barnabas and Saul (11:19–30)

-**Antioch** now became the new base of operations for missionary enterprise.

-The news of an apparently irregular proceeding there, reached the brethren in Jerusalem

-They sent down Barnabas for purposes of investigation.

-Recognizing that the irregular movement is of God, he went to Tarsus to seek Saul

-Seemingly knowing that Saul's special mission was to the Gentiles

-A year's work in Antioch followed under the direction of these two men.

Persecution in Judea and Herod (12:1–24)

-While this movement was in process of initiation, the Church in Jerusalem **(12:1-19)**

-Was passing through a new period of persecution under Herod.

-Peter was imprisoned, and supernaturally delivered.

-He moved then moved from the place of persecution in Judea to Caesarea and stayed there.

Herod: worm food

-There is a graphic contrast incidentally revealed between the opposing forces **(12:20-24)**

-Herod, sensual and sinning, at last descended even to receiving worship

-He was smitten by Divine judgment and in contrast: *"But the Word of God grew and multiplied".*

Paul: The Instrument Commissioned (12:25–13:4)

The new Center at Antioch

-Paul, the new instrument, with Barnabas and his cousin Mark

-Was commissioned by the action of the Holy Spirit thru the church at Antioch

Witnessing and Filling

Paul: The Instrument Used: First Missionary Labors (13:5–ch. 14)

- What follows is an account of his first labors.
- Sent out from Antioch, he visited Cyprus, and then Paphos passing through Perga to Antioch in Pisidia
- And on through Iconium and Lystra, to Derbe.
- Turning back through and confirming those in Lystra, Iconium, Antioch in Pisidia, and Perga
- They called at Attalia, and reached Antioch in Syria.
- It is the story of a prevailing ministry accompanied by persecution.

Men Affirming the Forming of the Church

The Council at Jerusalem (15:1–35)

- The account of the first Christian council opens with much discussion about Gentiles keeping The Law
- Signified by Pharisaic believers demanding that gentile believers be circumcised
- But the next words show how true religious leadership has shifted in Jerusalem: **“Now the Apostles ...”**
- After which two serious contributions resulted in final decision.
- Peter makes his last appearance in the record, in a weighty utterance in Defense of Gentile inclusion
- Into the One Body of Christ, currently in their minds Jews and Samaritans.
- James pronounced judgment, and with remarkable unanimity
- Action was taken in the interest of this larger work and inclusion of the third group: The Gentiles.

More Witness Teams: Separation of Barnabas and Paul (15:36–16:5)

- The separation is an interesting revelation of the imperfections of the best of men.
- With Silas, Paul found a new companion in Timothy, and they journeyed together visiting the churches.

The beginning of the second missionary labor was noted for an almost startling experience. **(16:6-10)**

- The Spirit hurried Paul onward against His inclination, by hindering Paul from his Asian destination.
- Arriving at the coast of Asia and Europe
- The vision of the man of European Macedonia explained that strange constraint of the Spirit

Witnessing and Expanding in Europe (16:11–18:18a)

- In answer to that vision the apostle’s European ministry commenced.
- At Philippi, a Roman colony, he found himself nearer than ever to the center of earthly government.
- The story of the progress through Philippi, Thessalonica, Berea, Athens, to Corinth
- Is one of continued triumph, notwithstanding difficulty: **1Cor. 16:9 “For a great and effective door has opened to me, and there are many adversaries.”**
- In each testimony was borne, and results followed, and continuity in service and patience in suffering.

In Asia (18:18b–26)

Turning back into Asia

- We have in brief the chronicle of what in those days must have been long journeys.
- Proceeding from Corinth to Ephesus, on to Caesarea, to Jerusalem
- He stayed long enough in Ephesus to salute the church
- But Paul urgently returned to Antioch Syria, and the second missionary journey ended.

From here his third missionary journey started (18:23)

- Passing first over the old ground, revisiting the newly formed local churches
- Strengthening believers in their faith.

More Witness Teams

During Paul’s absence, Apollos, a Jew by birth, yet trained in all Greek thought (18:24-28)

- Exercised a ministry which was at first hindered by his limited knowledge of Jesus

- Obtained through the ministry of John the Baptist.
- Having been more accurately instructed by Priscilla and Aquila
- Apollos passed into Achaia, and making Corinth his center of operations, strengthened the believers.

Paul at Ephesus (19:1–19:10): The Church Fully Formed but not Filled

- The story of the return of Paul to Ephesus is full of interest.
- He came upon of men who had been influenced by the ministry of John the Baptist via Apollos **(19:1-7)**
- But they were without the Holy Spirit, knowing only John’s Baptism
- Pointing out that John pointed to Christ they believed on Him and were baptized in the name of Jesus
- With the additions of John the Baptist’s Disciples the Church is now formed but not full!**

The Formed Church Witnessing (19:11-ch. 28)

In Ephesus (19:11-41)

- For three months he preached in the synagogue of Ephesus
- Then, because of the opposition raised against him, he secured the school of Tyrannus
- He exercised his ministry for two years with wonderful effect, followed by many signs and wonders.
- A new opposition manifested itself at length
- Stirred up by those whose craft was in danger, and resulting in actual riot.
- But the Word of the Lord grew in the heart ‘soil’ of many souls.

Three Months in Europe (20:1–6)

This was followed by a return to Europe

- And a three months’ stay in Greece, of which there is practically no account given.
- Paul then set out upon his last long journey through Jerusalem toward Rome.

Paul at Troas (20:7–12)

- At Troas the account of his converse with the saints is a revelation of his enthusiasm for Christ.
- There is a great restlessness manifest in his heart attitude
- Which is to be explained by the declaration made in the previous section, **“I must also see Rome.”**
- As we follow Paul from Troas to Miletus, from Miletus to Tyre, from Tyre to Jerusalem

Journey to Jerusalem (20:13–21:16)

- We find him calm and confident, his face set toward Jerusalem
- While his spirit was evidently urging him toward Rome.

Jerusalem (21:17–23:30)

Arriving at Jerusalem and the apostle was received by the elders

- He at once rehearsed the story of the wonderful triumphs of the Word among the Gentiles.
- A strong spirit of opposition to his work manifested itself among the Jewish section of the Christians.
- To pacify this section Paul momentarily consented to a compromise in the matter of the men with a vow.
- A disturbance followed which led to his ill treatment, and subsequent arrest by the Roman captain.
- In his defense before the multitudes the last word he was permitted to utter was the word “Gentiles.”
- Immediately the whole fury of the crowds broke out, and they clamored for his blood.
- From then on to his end, through suffering and chains, he fulfilled his calling as the apostle of freedom

His appeal as a Roman citizen was the climax of a remarkable threefold method:

- He spoke in the Greek tongue, and so obtained the opportunity to speak
- He addressed the Jews in the Hebrew tongue, and so gained their attention
- And then he claimed the privileges of Roman citizenship.

- The strain upon him was great, and in this stress is manifest the graciousness of the midnight vision
- When the Lord stood by him, and in words of sweetest music to his troubled heart: “Be of good cheer”
- And by a new mission “you must bear witness of me also at Rome”
- A conspiracy was hatched to encompass his death, but he was rescued.

Before Felix, Paul uttered a defense which affords a splendid illustration of strength and dignity

- His address was courageous, courteous, and clear.
- His defense before Agrippa, while eloquent in defense of his own cause
- Was yet directed toward an attempt to capture the king's conscience and turn it toward Christ.

Unto Caesarea (23:31–ch. 26)

- Under Roman escort he reached Caesarea, and was presented to the governor **(23:31-35)**
- Who placed him under guard until his accusing enemies arrived.

At Caesarea (24:1-27)

- Tertullus was a Roman lawyer, he being necessary for the Jews to employ
- To present their case before a Roman tribunal.
- His description of Paul as a "pestilent fellow" and a mover of insurrections had no justification whatever.
- The only substantiated charge was that Paul was "a ringleader of the sect of the Nazarenes."
- Paul's defense is in the strength and dignity of one who is conscious that he has nothing to hide.
- With quiet scorn he denied the charges against him except the one:
- For he confessed that he was "of the Way”

The decision of Felix was favorable to Paul

- Who committed Paul to an indulgent imprisonment, protected from his enemies.
- Paul remained for two years at Caesarea.
- Then Felix being recalled left Paul in bonds, replaced by Festus

Still at Caesarea (25:1-27)

Now the Jews besought Festus to bring Paul to Jerusalem for trial, but he refused their request

- When arraigned before him, Paul again used his rights as a Roman citizen, and appealed to Caesar.
- To send him to Rome it was necessary that Festus should have a definite charge to prefer against Paul
- To secure this he took advantage of the visit of Agrippa to have Paul brought before him to speak.
- Agrippa was well known for his learning, and for an aesthetic side to his nature.
- On the other hand, Bernice, who was with him at the time, was his sister
- With whom, even at the moment, he was living in incestuous relationship.
- Paul was called on to tell his story in order that Festus might base a report on it to Rome.

Paul's Great Apologetic at Caesarea (26:1-32)

- Agrippa signaled Paul that he may speak, and the apostle spent a moment in introductory words
- He then uttered his great apologia, in which a twofold purpose is evident:
- First**, his own defense, and, **Second**, the declaration of the way of salvation.
- In defending himself he ignored the charges against him
- He gave the story of his conversion, his commission, his consecration.

-**Festus, a Gentile**, saw nothing wrong in Paul's discourse except evidences of madness.

- While Paul was answering Festus, he addressed himself principally to Agrippa
- Agrippa's answer: “You almost persuade me to become a Christian.” was a contemptuous sneer.

In Europe (chs. 27–28)

The Long Journey (ch. 27–28:15)

- The account of the last recorded voyage of the apostle is full of interest.
- It was as though all the forces of evil were arrayed to prevent his coming to the city on the seven hills.
- He arrived: a great day dawned for the Gentile world, while being loyal to his brethren after the flesh.

Rome (28:16–31)

- Here he was compelled to turn from his brethren to the Gentiles
- The last picture we have of him is that of his dwelling in his own hired house
- Receiving all who came to him, preaching the Kingdom of God
- And teaching the things concerning the Lord Jesus Christ.

Thus ends the story of the first things in the history of the Church.

- It’s fourfold singular formation both ethnically and spiritually.
- Acts is a fragment, the beginning of the filling of the church, to ‘the fullness of the Gentiles’ (Rom. 11:25)
- From Christ the Head, the lines are seen proceeding in every direction, to the fill His One Body!

Focusing

Missler:

The Book of Acts (Luke Volume 2)
Luke’s sets the stage for his sequel: Acts, “Luke Volume 2.” [Some scholars regard Luke’s two volumes as the prerequisite trial documents which had to precede Paul in his appeal to Caesar...]

Anticipative Pre-announcement

John 14:26
But the Comforter, which is the Holy Spirit, 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.

His Mission

John 16:13
Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatever He shall hear, that shall He speak: and He will show you things to come.

The Next Phase

John 16:7
“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.”

Acts (of the Holy Spirit)

- | | |
|----------------------------------|------------|
| -Ascension | Ch. 1 |
| -Pentecost – Birth of the Church | Ch. 2 |
| -Outrage against Stephen | Ch. 7 |
| -Philip & Ethiopian Treasurer | Ch. 8 |
| -Call of Paul | Ch. 9 |
| -Peter’s Vision at Cornelius’ | Ch. 10 |
| -Mission to Gentiles | Ch. 11-14 |
| -Council at Jerusalem | Ch. 15 |
| -1st Missionary Journey | Ch. 13, 14 |
| -2nd Missionary Journey | Ch. 15 |

-Athens, Mars Hill	Ch. 17
-3rd Missionary Journey	Ch. 18
-Outcry against Paul	Ch. 22
-Before Sanhedrin	Ch. 23
-Before Governor Felix	Ch. 24
-Before Governor Festus	Ch. 25
-Before King Agrippa	Ch. 26
-Paul goes to Rome	Ch. 27-28

The Departure: Acts 1

- Post-resurrection Instructions.
- Await empowering from the Holy Spirit.
- Ascension from Mt. of Olives.
- A cloud received Him.
- Two angels confirm His Return “In Like Manner.”
- (S)Election of Judas’ replacement for.
- Matthias? Or Paul?

120 disciples draw lots to elect Matthias. Some feel that it really turned out to be Paul. (Others distinguish the Jewish commitment of the Twelve, vs. Paul’s mission to the Gentiles.)

Marching Orders

Acts 1:8

But you shall receive power, after that the Holy Spirit is come upon you: and you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

The Holy Spirit Descends

- On Feast of Pentecost
- According to the promise
- Peter explains: “This is that...” Joel 2
- The mystical “Church” begins... Stephen Before Sanhedrin: Acts 7
- Allos vs Heteros
- Pharaoh of Exodus: Assyrian? Isa 50:4
- Abraham’s delay...
- Pattern of failures
- Abraham Acts 7:4
- Joseph Acts 7:13
- Moses Acts 7:27
- Law Acts 7:35
- Joshua Acts 7:45

Parallels

Chapters 1-12

- Jerusalem the Center
- Peter the Chief figure
- Out to Samaria
- Word rejected by Jews of homeland
- Peter imprisoned
- Judgment on Herod

Chapters 13-28

- Antioch the Center
- Paul the chief figure
- Out to Rome
- Word rejected by Jews of Dispersion
- Paul imprisoned
- Judgment on Jews

Jews are the adversaries and the cause of unrest: Roman focus?

Parallels (cont.)

Peter	Paul
First Sermon 2	First Sermon 13
Lame Man healed 3	Lame man healed 14
Simon the Sorcerer	Elymas the sorcerer 13
Influence of shadow	Influence of handkerchief 19
Laying on of hands 8	Laying on of hands 19
Peter worshipped 10	Paul worshipped 14
Tabitha raised 9	Eutychus raised 20
Peter imprisoned 12	Paul imprisoned 28

- After the stoning of Stephen, the believers in Jerusalem were scattered.
- Philip, one of the seven helpers of the Jerusalem church, goes to the capital of Samaria (Acts 8:5).
- Many people are healed. Simon, a famous magician, is becomes a believer (Acts 8:9-13).
- Amazed that Samaritans (Jews of mixed descent) have become Christians, Peter and John are sent to Samaria to investigate (v.14).
- Samaritan believers receive the Holy Spirit.
- Peter and John return (after admonishing Simon who had offered money for the Spirit--the first TV evangelist!)
- Philip is sent to the Jerusalem-Gaza road.
- There he meets the treasurer to the queen of Ethiopia returning home confused...

The Ark of the Covenant

- (6 Theories as to its whereabouts).
- Levites seek protection from Manasseh under Pharaoh Necho (2 Kgs 21).
- Josiah seeks Ark’s return (2 Chr. 35); dies fighting Necho.
- Ark transferred from Elephantine Island to Tana Kirkos Island for 8 centuries.
- [Pharaoh Necho was Ethiopian!] Elephantine Island was the fortress/capital of Egypt in the 5-6th century B.C. Artifacts confirm a documented tradition...

Documented Tradition

- 642 B.C.: Elephantine Island, Egypt.
- 470 B.C.: Tana Kirkos Island, Ethiopia.
- Destined to be presented to the Messiah on Mt. Zion (Isa 18, Zeph. 3:10).
- Was the Ethiopian Treasurer on a mission?
- 330 A.D.: Ark transferred from Lake Tana to Axum, Ethiopia.

The Cosmopolitan Antioch

- Barnabas: a Jew from Cyprus.
- Simeon (called the Black): probably from Africa.
- Lucius: from Cyrene, a North African city.
- Manaen: foster-brother to Herod Antipas.
- Saul: a Jew from Roman Tarsus, later to become Paul the apostle.

Rest of Peter’s Work

- Peter meets Paul in Antioch Gal 2:11-14
- Peter visits churches in north Asia Minor 1 Pet 1:1
- Evidence of Peter in Corinth 1 Cor 1:12

- Wrote his 1st letter from Babylon, 1 Pet 5:13
- Peter was executed in Rome (as the Lord had predicted)
- Mark wrote his Gospel in Rome just after Peter's death
- There is little information about the rest of Peter's work.
- [The theory that "Babylon" was a code for Rome ignores the fact that Babylon was the primary Jewish center outside of Israel]
- There is strong evidence that Mark, a follower of Peter, wrote his Gospel in Rome just after Peter's death, using Peter's eyewitness preaching about Jesus.

Saul of Tarsus

- Saul (later called Paul) is born and spends his early years in Tarsus—an important Roman city.
- He is born a Roman citizen (Acts 22:25-29).
- Tarsus was also the seat of a famous university, higher in reputation even than the universities of Athens and Alexandria, the only others that then existed.
- Paul was taken to Jerusalem as a young boy and educated by the well-known teacher Gamaliel (Acts 22:3).
- He is a Pharisee. When Stephen is stoned to death for his faith, Saul holds the stoners' coats.
- He becomes a violent persecutor of the church, given authority to imprison Christians (Acts 26:9-11).
- He even travels to foreign cities to root them out.
- On one such visit, Saul travels to Damascus to arrest believers.
- At midday, near the city, he is confronted by Jesus: "Saul, Saul, why do you persecute me?"
- In the city of Damascus, a believer called Ananias visits Saul.
- His blindness is healed and he is baptized (Acts 9:1-19).
- Paul stays for three years in Damascus, preaching in the synagogues.
- At some point (Acts 9:19-22 he went into the desert of Arabia (Gal 1:15-17), and returned to continue his work there.

Saul's Work after Damascus/Before his First Journey

- Three years after his conversion, Saul is forced to escape from the Jews of Damascus in a basket (Acts 9:23-25).
- He goes to Jerusalem to see Peter.
- The believers still suspect him, but Barnabas introduces him to them.
- He talks with Peter and meets James.
- But after only two weeks he has to be smuggled out because of opposition from some Jews.
- Saul is taken to Caesarea. From there he leaves for his home city of Tarsus.
- He spends 10 years in Tarsus.
- During this time he visits places in Cilicia and Syria. He is still unknown personally to believers in Judea.
- Barnabas (who had been sent to work in the church in Antioch) goes to find Saul in Tarsus.
- He brings him back to Antioch. They teach together for one year (Acts 11:25-26).
- Saul, Barnabas, and Titus go to Jerusalem with famine relief money for Judea.
- They meet privately with the church leaders.
- Despite some disagreements, the leaders recognize Saul's ministry to the Gentiles (Acts 11:27-30; Galatians 2:1-10).

Paul's 1st Missionary Journey: Acts 13-14

- Salamis Acts 13:5
- Paphos Acts 13:6
- Antioch (Pisidia) Acts 13:14
- Iconium Acts 13:51
- Lystra and Derbe Acts 14:6, 20
- Return journey Acts 14:21, 22

Mission to the Galatians

- Paul and Barnabas were sent out by the Antioch church, with John Mark (Acts 13:1-3).
- They encounter Bar-Jesus, false prophet and friend of the governor.
- Bar-Jesus is struck blind. The governor believes. From Paphos on, **Saul becomes Paul**.

- John Mark leaves to go back to Jerusalem (Acts 13:13). Paul preaches to Jews and Gentiles.
- The Jews are jealous and stir up opposition (Acts 13:14-52).
- They stay a long time. Many Jews and Gentiles become believers.
- A Gentile plot on their lives forces them on (Acts 14:1-7).
- At Lystra Paul heals a cripple. They are hailed as gods.
- Enemies arrive from Antioch and Iconium—they are almost killed (Acts 14:8-20).

- They flee to Derbe. Many more disciples are won there.
- They return the way they came, encouraging the young churches (Acts 14:21-26).
- They report everything to the church in Antioch (Acts 14:27-28).

The Council in Jerusalem: Acts 15

- Considerable controversy erupts over the obligations incumbent upon Gentile believers in regards to circumcision,
- Keeping the Mosaic Law, etc. Paul, Barnabas, and others seek the elders in Jerusalem for resolution.

Peter also testifies...

Peter's Testimony

Acts 15:10-11

"Now therefore why tempt you God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

The Two Problems Raised

- What must a Gentile do to be saved?
- What is to become of Israel?

James' Response

Acts 15:14-16

"Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, 'After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up...'"

- James is quoting Amos 9:11, 12.
- Recent discoveries in Israel have revealed definitive evidence of James' leadership of the Jerusalem church.

-(The Vatican had attempted to sequester the materials; however, Robert Fisher, among the excavators, let the “cat-out-of-the-bag!”)

The Resolution(s)

- Gentiles should abstain from idols, from fornication, from things strangled, and blood
- No commitment to Mosaic practices, such as ceremonial laws, circumcision, etc.
- The issue of Israel’s destiny (Romans 9, 10, 11).

Paul’s 2nd Missionary Journey: 15:36–18:22

- Philippi
- Thessalonica
- Berea
- Athens
- Corinth
- Ephesus

- Paul and Barnabas agree to revisit the Galatian churches.
- But they disagree about taking John Mark who had left them on the earlier mission.
- After an argument, Barnabas takes Mark to Cyprus. Paul takes Silas to Galatia.

- At Lystra Paul asks Timothy to join them (Acts 16:1-3).
- They revisit the towns, telling the believers the decisions of the Jerusalem Council about Gentile converts (Acts 16:4-5).

- Paul tries to go to Bithynia, but is blocked by the Holy Spirit (Acts 16:6-7).
- At night, Paul has a vision: a Macedonian urges him to come to help.
- At this point Luke joins them: They sail for Macedonia (Acts 16:8-10).
- Paul delivers a girl medium from an evil spirit.
- Owners protest; crowd attacks; they are flogged, imprisoned; then freed by an earthquake.
- The jailer is converted (Acts 16:11-40).
- They travel to Thessalonica (Acts 17:1).
- Paul convinces both Jews and Greeks. Some Jews stir up a riot—Paul leaves secretly but Silas and Timothy stay behind (Acts 17:10-15).
- In Berea, Paul gets a better reception, but mob is stirred up by Jews from Thessalonica.

- In Athens, Paul speaks to the court of the Areopagus (Mars Hill), which met to consider new religions.
- His mention of the resurrection divides his audience: some laugh, some believe (Acts 17:16-34).

- Paul then travels to Corinth. Silas and Timothy arrive with news of Thessalonica.
- Paul writes 1 and 2 Thessalonians, encouraging that church in its difficulties.
- They spend almost two years here, building up the church.
- Despite Jewish opposition, they are able to stay (Acts 18:1-17).

- They stop briefly in Ephesus—Paul had been forbidden earlier by the Spirit to preach in Asia.
- He debates with the Jews who want him to stay longer (Acts 18:18-21).
- They travel back to Antioch, via Caesarea and Jerusalem (Acts 18:22).

Paul at Mars Hill

- Aeropagus was the Court of the Judges (where Socrates was tried and put to death 400 years earlier...).
- Paul begins where the people were:

- Their idolatry (30,000 “gods”);
- You are “extremely devout”; “very god-fearing”;
- The altar to the Unknown God:
- “We are his offspring...”:
- He refers to an astronomical poem of Aratus, a Greek countryman of Paul’s (his predecessor by 300 yrs.)
- and a religious hymn of Cleanthes of Troas, a contemporary of Aratus. [Paul also quoted Menander in I Cor. 15:33]

Paul’s 3rd Missionary Journey: Acts 18-21

- After spending some time in Antioch, Paul revisited the churches in Galatia and Phrygia in order (Acts 18:23).
- Paul makes Ephesus the base for his mission work for the next three years.
- Disciples of Apollos receive the Holy Spirit and a church is founded (Acts 19:1-7).
- The gospel spreads in Asia (Acts 19:8-20).

The Corinthian Problems

- Paul plans to go to Macedonia. He sends Timothy and Erastus ahead (Acts 19:21-22).
- They may also visit Corinth (1 Cor 16:10-11).
- Paul is worried about immorality at the church there.
- The household of Chloe brought him news of cliques in the church (1Cor 1:11) and the church wrote him a letter (re: 1 Cor 7:1)
- Presumably brought to Ephesus by Stephanas, Fortunatus and Achaicus (1 Cor 16:17), who probably added their own comments.

- The situation was serious. Paul responded with the letter we know as 1 Corinthians.
- Paul hears bad news about the church in Corinth, possibly from Timothy.
- He hurries to Corinth (implied by the intended third visit of (2 Cor 12:14).
- The visit is extremely painful for everyone. Paul has to be severe.

- He returns to Ephesus. Here he writes a “painful letter” to them (2 Cor. 2:4).
- Had it not been successful it might conceivable have meant a final rupture between Paul and this church he had founded.
- This letter seems to have been lost, although many scholars feel part of it is preserved in 2 Cor 10 - 13.
- Titus takes the letter to Corinth.
- Paul arranges to meet Titus again at Troas urgently, to get news of the situation.

- Paul is the center of a riot in Ephesus.
- His message threatens the sale of statues of the Ephesian goddess (Acts 19:23-41).
- Paul goes to Troas. The work goes well, but Paul is worried about his “painful letter.”
- Was it too harsh? Titus does not appear as arranged (2 Cor 2:12-13).

- Paul enters Macedonia in search of Titus.
- By doing this he breaks an arrangement he made with the Corinthians—he was going to go to them by sea before visiting Macedonia.
- He apologizes in 2 Corinthians 1:15– He didn’t want another painful visit.
- He encourages the churches (Acts 20:1-2) and collects money for the Jerusalem church (2 Cor 8:1-5).

- Paul and Titus finally meet. Titus brings good news—the “painful letter” has been taken as Paul intended;
- The Corinthians had punished the ringleader of the opposition and repented (2 Cor 7:5-16).

- Paul writes 2 Corinthians—full of joy.
- He encourages them to complete their promised giving for the Jerusalem church (2 Cor 8:10-15).
- Titus takes the letter ahead of Paul to prepare the church for Paul's third visit (2 Cor 8:16-24).
- Paul stays in Achaia three months, probably in Corinth.
- Here he writes the letter to the Romans.
- He plans to travel to Jerusalem by sea via Syria.
- A plot by his enemies forces him to return through Macedonia (Acts 20:2-6).

Paul's Return to Jerusalem

- Paul is anxious to be in Jerusalem for the Feast of Pentecost, seven weeks away.
- He arrives in Troas from Philippi.
- While he preaches until midnight, Eutychus falls asleep and out of a third-story window.
- But he is raised from death.
- Elders from the church in Ephesus meet Paul, who gives a farewell speech.
- He says they will never see him again. Paul leaves with great emotion.
- At Patara they change ships and sail for Tyre.
- After landing at Tyre, they spend a day at Ptolemais (Acts 21:7).
- At Caesarea they stay at Philip the evangelist's house.
- Agabus the prophet tells Paul he will be bound by Jews in Jerusalem and handed over to Gentiles.
- Paul is determined to go on, despite warnings and pleas.

Appeal to Caesar!

- At Jerusalem Paul is welcomed by the church, but is recognized by Jews from Asia in the temple.
- A mob drags him outside and tries to kill him.
- Roman troops arrest (and rescue) him.
- Paul is allowed to speak to the rioters. His words incite them to more violence.
- He is taken into the Roman Fortress.
- The next day, Paul defends himself before the Jewish Council.
- Again the arguments turn to violence.
- Paul is taken back to the Fortress. Over forty men plot to kill Paul.
- The Roman commander hears of the plot.
- That night he sends Paul under armed escort to the governor Felix in Caesarea.
- Paul's case is heard by Felix, but he defers a decision.
- Two years later Festus replaces Felix.
- Paul is still imprisoned. Festus hears Paul's case.
- He seems unfavorable, so Paul appeals to have his case heard by the emperor.
- He waits to go to Rome and presents his story to Agrippa II.
- Paul and his companions (including Luke) leave for Rome, Paul under armed guard.

Paul's Hearings

- Before Sanhedrin Acts 23
- Arguments turn to violence
- Before Governor Felix Acts 24
- Defers. After 2 years, Festus replaces Felix
- Before Governor Festus Acts 25
- “I appeal to Caesar”

- Before King Agrippa Acts 26
- While awaiting his appeal

Storm and Shipwreck: Acts 27

- Paul and other prisoners pick up a ship out of Sidon late in the season.
 - They board an Alexandrian granary ship heading for Rome at Myra.
 - They seek shelter from bad weather at Fair Havens; they hope to winter at Phenice.
 - They shelter there until early October—the end of the safe sailing season.
 - They decide to winter in the better harbor at Phoenix.
 - However, en route to Phoenix a storm blows them out to sea and they are in desperate straits.
 - South of Cauda, they pull the boat on board, lower the sail, and let the ship run.
 - The next day they jettison the ship's cargo; the day following they jettison the ship's equipment.
 - On night 14 of the storm, land is near. Sailors try to escape but fail.
 - After eating, they lighten the ship.
 - The ship hits a sandbank in a bay off the coast of Malta and begins to break up.
 - All hands are saved. On Malta, Paul recovers from a snake bite and heals other sick people.
 - They stay three months, until the bad weather has passed.
 - At Syracuse they stop for three days.
 - They reach Puteoli, one of the great ports of the empire.
 - Paul and friends stay with the local believers for a week.
 - They now set out on the 100-mile journey to Rome.
 - Paul is worried and apprehensive, but is encouraged when believers from Rome come out to welcome him.
 - Paul is kept under house arrest in Rome, awaiting his trial.
 - For two years he rents a house and has considerable freedom to preach.
-