

## ACTS

I. FACTS CONCERNING THE BOOK.1. Title of the Book.

There are many titles, each being chosen as representing the main theme of the Book.

(1). Acts of the Apostles.

Few of the apostles are dealt with in the Book, and these only sparingly.

(2). Acts of the Holy Spirit. It describes His advent and His activity through the apostles. So closely related is the Holy Spirit to this Book that we may divide it into three divisions, each division being indicated by a notable outpouring of the Holy Spirit.

a. The witness in Jerusalem. (2:5-7:60).

b. The witness in Judaea and Samaria. (8:5-38).

c. The witness in the uttermost parts of the earth. (10-28)

(3). Book of the Diffusion of the Gospel. In the four Gospels it is restricted to the Jews in Palestine. In Acts it spread from the upper room to the Temple, houses, streets, palace, prison, chariot, shipboard, cities, towns, and isles; among Jews, Gentiles, soldiers, captives, eunuchs, and slaves; from Jerusalem to Athens and Rome; from Judaea to Samaria and the uttermost parts of the earth.(4). Book of origins. First Christian Church, first sermon, first Church organization, first Christian martyr and first Gentile convert.2. "Author of the Book." "Luke, the beloved physician" (Col. 4:14), and author of the Gospel (Lu. 1:1-4 Acts 1:1). Luke was an eyewitness to many things narrated in the Book as the pronouns "We" and "Us" (16:10-17; 20:5,6,13-15; 21:1-18; 27:1-28:16). He was companion and scribe of Paul (Acts 16:10; Col. 4:14; II Tim. 4:11; Phile. 24).3. "Time covered by the Book." 32 years, from 33-65 A.D., from the ascension of Christ (1:11) to the imprisonment of Paul in Rome (28:16,30).4. "Theme of the Book." The Church is described with respect to its foundation and extension among Jews and Gentiles, and from Jerusalem to Rome. It records the origin, development, doctrine and practices of the Church, as well as God's dealings with the Church.5. "Object of the Book."

(1). Personal letter to Theophilus. (1:1). Luke was informing Theophilus, a noble and influential Greek, of the events in the life of the Church, from the ascension of Christ to the imprisonment of Paul in Rome. The Book of Acts is a continuation of the Gospel of Luke.

3 Wines Characteristics

1. ascension. Jesus went up.  
2. descension. Holy Spirit came down  
3. Extension. Gods people went out

The Key  
1. Verse  
Acts 1:8  
quite accurately  
2. Word  
Witness

Remember →

Remember →

efficiency

ACTS.(2). Not a complete life story of the apostles.

Not even of Peter and Paul, its two chief characters. It is not a complete life of the apostles any more than the Gospels give a complete life of Christ (Jno. 20; 30, 31). Nothing is said of the introduction of Christianity into Rome. The record drops Peter after Chapter 12, with the exception of a brief mention in 15:7-11, 14. There is no mention of Peter's death (Jno. 21:18, 19). Nor do we have a complete account of Paul's life as we see in II Cor. 11:23-28. That catalog of suffering is little spoken of in Acts. Little is said of the five scourgings, the three beatings, the three shipwrecks, and the night and a day in the deep.

(3). A Divinely inspired Church History.

It sets forth the origin, growth and spread of the Church. Jesus said, "I will build My Church" (Mat. 16:16-18). In the Acts Christ is seen, by the Holy Spirit working through the apostles, fulfilling this promise. The Acts is the work of Christ in History through His Church. It is a continuation of His work, "all that Jesus began both to do and teach" (1:1). Christ continued His work from Heaven. (9:1-16).

(4). Intimate relation between the Church and the Holy Spirit.  
(9:31).(5). Preclaiming the secret of successful preaching.

The secret of power in all Christian service, and Divine procedure in establishing a Church, "The Lord added to the Church" (2:47; 5:14; 11:24).

6. Relation of the Acts to the Gospels.

It is a commentary on the Gospels. Many things in the Gospels are "dark sayings" (Ps. 78:2; Prov. 1:6), and receive illumination in the experiences of the apostles and the early Church.

(1). Concerning Christ's teachings.

We learn much about Christ's teachings from the character and life of the early Christians, from the Providential dealings of God with His people, and from the direct enlightenment of the Holy Spirit.

(2). Concerning prophetic statements.

What is presented in the Gospels as type, prophecy and parable is, in the Acts, converted into fulfillment. Jesus said to His disciples, "He shall testify of Me, and ye, also, shall bear witness" (Jno. 15:26, 27). In the Acts we see the fulfillment of this, "We are His witnesses of these things, and so is the Holy Ghost" (5:32).

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- (3). Concerning Christ's suffering. *1st coming*  
 The Gospels set forth Christ coming to suffer. The Acts sets forth Christ coming as the strong Son of God, in the energy of the Holy Spirit, to create, build up, and extend the Church.
- (4) Concerning what Christ began to do.  
 The Gospels show what "Jesus began to do and teach," and "the Acts shows what He continued to do and teach," only from Heaven instead of earth, and through the Church, instead of Himself, personally.

7. Outline of the Book.

- (1).
- According to the activity of Peter and Paul.

a. Acts of Peter. (1-12). *to Jews*(a). Birth, foundation and progress of the Church in Jerusalem and Judaea (1-7).(b). Extension of the Gospel in Samaria. (8)(c). Church is Jewish. - In Palestineb. Acts of Paul. - (9:1-31; 13-28).(a). Activity of Paul. - (9:1-31; 13:1-21:17). *Gentiles & uttermost parts*a'. His call. - (9:1-18).b'. First missionary journey. - (13:5-14:28). *Antioch*c'. Council in Jerusalem. (15:1-35).d'. Second missionary journey. - (15:36-18:22). *Antioch*e'. Third missionary journey. (18:23-21:17). *Antioch - Jerusalem*(b). Captivity of Paul. (21:18-28:31).(c). Church is Gentile. Uttermost parts of the earth. (13-28).

- (2).
- According to key verse.
- (1:8)

a. Commanded to wait in Jerusalem for power to witness. (1:8)b. Witnessing in Jerusalem (3:1-6:7).c. Witnessing in Judea. (6:8-8:3).d. Witnessing in Samaria. (8:4-40).e. Witnessing in the uttermost parts of the earth. (9-28).

5 Galation Church  
 Lystra  
 Iconium  
 Derbe  
 Antioch  
 Pessidra

Antioch to Jerusalem  
 480

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8. General view of the contents of the Acts.

There are three thoughts in Chapt 1 -

(1). Address and purpose of the Book - (1:1-3)

These introductory words connect the Gospel of Luke and the Acts (Lu.1:1 - Acts 1:1), and show the history to be a continuous one. The Acts should be read immediately following Luke. The Gospel of Luke finishes with the ascension of Christ (Lu. 24:51), and the Acts begins with the ascension of Christ (1:10,11) What "Jesus began to do and teach" in Luke He continued in the Acts.

(2). Parting instructions and ascension of Christ.a. Parting instructions (1:4-8).

(a). Wait at Jerusalem, Not Galilee. The faith which they were to proclaim must link itself with the center of Judaism. The Gospel must be accepted or rejected in the national capital, hence it must begin at Jerusalem.

(b). Wait for the enduement of power. Even though they had been to school with Christ for three and one-half years they needed the "endument of power".

(c). Christ reproved their curiosity. He rebuked the desire of the disciples to look into future things which God had kept secret (Mk.13:32; Acts 1:6-8). He would rather see His disciples witness with power than to have them see into the future. He discouraged their curiosity, and encouraged the desire for spiritual power.

b. The ascension (1:9-11).

(a). The forty days. What a wondrous time the disciples must have had, what praying, and what topics they must have discussed. "Things concerning the Kingdom of God" (1:3). What were those things? We refer to the Book of Acts for the answer. The calmness, determination, boldness and hope of the apostles, as manifest in Acts, may have some relation to the meeting with Christ during the forty days.

(b). The ascension was an important event for the disciples to witness. Christ was then not only the crucified and risen Saviour, but the ascended and exalted Lord and Leader. He was the reigning King of the Universe, and possessor or "all power in Heaven and earth" (Mat.28:18). The ascension gave the apostles the answer to the question of the Jews as to where Jesus had gone, and what had become of His body.

"If you're powerful  
He should be powerful"

"Take no thought!"  
Matt 6

(Acts 10:40-41)  
after resurrection Christ  
appeared to no one who  
was an unbeliever.

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(c). The promised return. In connection with the ascension was the promise of His coming again in personal, visible and bodily form. This promise was the hope of the early Church. To this event their faith turned with expectant longing. (2:17-20; 3:20,21). This promise was not fulfilled in the descent of the Holy Spirit at Pentecost, otherwise the apostles and the early Church would not have continued to look after Pentecost for His coming. It is still a future event. (1:15:26)

(3). Choice of the twelfth apostle. The members of the apostolic body were mostly despised Galileans (Acts 2:7; 4:13; I Cor. 1:26-29). But they were "the salt of the earth" (Mat. 5:13), and "the light of the world" (Mat. 5:14). Jesus' mother and His brethren were there (Acts 1:14; I Cor. 15:7). Some Christians women were there also (1:4).

Was the election of Matthias a mistake? Or was Paul the twelfth apostle? Did the apostles, in their haste, to fill up the apostolic number, go ahead of God? We think not. Paul's apostleship was not to the Jews, but to the Gentiles (Acts 9:15; 13:46; 15:12; 18:6; 22:18-21; 28:28; Gal. 1:16; 2:7). It even seems as though Paul disclaimed being one of the twelve (Rom. 1:1; I Cor. 1:1; 15:8, 9, II Cor. 1:1; 11:5; Gal. 1:1, 11, 12, 18-19; 2:6). This choice of one to fill up the number may have been one of Christ's instructions during the forty days. No objection to it was made by any of those present. The number twelve must be complete before the good news could be presented to Israel.

II. THE BIRTHDAY OF THE CHURCH- (2:1-47).

1. The waiting company of believers baptized with the Holy Spirit. - (2:1-13). The advent of the Holy Spirit is next in importance to the advent of Christ. The Church was born of the Spirit.

(1). Time of the outpouring of the Holy Spirit. "When the day of Pentecost was fully come" (2:1). That was exceedingly suggestive to a Jew, loving as he did the Levitical rites, types and seasons (Lev. 23:15-21). This outpouring of the Holy Spirit was connected with the sacrificial death of "Christ as our Passover" (I Cor. 5:7), and is the answer of the Father to the work of His Son, indicating that He was satisfied and pleased with the offering.

(2). Significance of the outpouring of the Holy Spirit. It was significant to the apostles, especially as they would recall Christ's parting discourse (Jno. 14-17), the conversations during the forty days (1:3), and the parting words on Mt. Olivet (1:4-8).

*This same Jesus which ye shall see return in like manner (Acts 1:11) Revelation is to be had by the same blood*

ACTS.(3). Effects of the outpouring of the Holy Spirit.a. Inward effects.

- (a). Transformation in the lives of the apostles.  
Boldness and courage before the people and the Jewish Sanhedrin (2:14,22,23,36; 3:14,15; 4:8-13, 18-20,29).
- (b). Transformation in the work of the apostles.  
Power in witnessing and preaching (2:41-43; 4:4, 30,33; 5:12; 14:3).

b. Outward effects.

- (a). Wind. (2:2). Indicating energizing and life-giving power (Ezek. 37:5-10,14).
- (b). Tongues of fire; (2:3). Suggested purifying power (Isa. 6:6,7), indicating the means by which the Kingdom is to be propagated, by confession, speaking and talking.
- (c). Speaking with other tongues. (2:4). It set forth the practical intent of His presence, the evangelization of all peoples, tongues and tribes.
- (d). Peter's sermon. (2:14-36). Its effects were remarkable. There is nothing superior to it, yet it was the message of a fisherman, and his first sermon at that.
- a'. Its structure. The introduction is a defense and an explanation. Next it sets forth Jesus as the Christ, proving Him to be the Messiah, by His works, by His resurrection, and by the outpouring of the Holy Spirit. He quoted prophecy, and used exposition and testimony.
- b'. Its effects. (2:37-40). Three thousand were converted. What a change from what he was before. The ten days waiting was not lost time.

2. First Christian Church and community. (2:41-47).

- (1). Acceptance of Spirit-filled apostles as spiritual guides.  
 The Holy Spirit not only bound the believers together, but He bound them to the apostles. They abandoned the doctrines of the scribes and Pharisees, and accepted the doctrine of the apostles.

*Jesus is the one. Yes, He is the only one.*

ACTS.(2). Acceptance of Divine ordinances.

- a. Water baptism. (2:41).
- b. The Lord's supper. (2:42-46).

(3). Victorious life.

Joy, praise, testimony, love and unity.

### III. GROWTH AND EXTENSION OF THE CHURCH AMONG THE JEWS IN PALESTINE. Acts of Peter (3-12).

#### 1. Jewish - Christian Church in Jerusalem. (3:1-7:60).

The history of the Christian Church begins properly with the events recorded in Chapter 2.

##### (1). The Church in conflict with foes without. 3:1-4:31).

The healing of the lame man at the Beautiful Gate gave Peter another opportunity to press the claims of Jesus Christ as Saviour and Lord (3:2-26). It did more. It brought Peter into conflict with the Jewish leaders, who arrested the apostles, and put them in prison (4:1-3). Their arrest gave Peter still another opportunity to present the claims of Jesus Christ (4:5-12). After being threatened, and forbidden any more to speak in the name of Jesus, they were released (4:17-21). The apostles returned to their own company, reported all that happened to them, held a service, and received another outpouring of the Holy Spirit. (4:23-31).

This was the first persecution of the Christian Church. It arose because the apostles preached two doctrines unacceptable to the Sadducees, the resurrection of the dead and the future life (Mat. 22:23; Mk. 12:18; Lu. 20:27; Acts 23:6-8). The apostles preached a literal resurrection, not a spiritual one, otherwise the Sadducees would not have persecuted them.

This sermon brings before us the great fact of the freedom of the Church from Jewish control, and the guidance of the Holy Spirit. "Your (not our) rulers" (3:17). The Sanhedrin is defied (4:15-21; 5:17-29). Henceforth the believers will follow the leadings of the Holy Spirit only. This is an advanced step in the History of the Christian Church. (5:3,9,32; 13:2,4; 15:28; 16:6,7; 20:23; 21:11).

##### (2). The Church in conflict with foes within. (4:32-5:11).

- a. Community of goods. This attempt led to internal conflict. When we consider how tenaciously men cling to property, and see the free surrender of it in the Christian community, we begin to realize what a great change the Holy Spirit had wrought in the lives of the early Christians. They may have had "zeal without knowledge" (Rom. 10:2). The Bible always tells us faithfully both the triumphs and the failures in life. There is no evidence in the New

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Testament that the community of goods was ever tried again. God recognized human ownership (5:4), and calls for stewardship rather than community of goods.

- b. Ananias and Sapphira. (5:1-11). This is an illustration of the danger arising from the idea of the community of goods. This incident taught the early believers the sacredness of the Church. The Holy Spirit's leadership of the Church is one that calls for sincerity, honesty and truthfulness on the part of the members of the Church. The Church of the New Testament time, just as the Tabernacle, Temple and Sanctuary of the Old Testament time, must be holy. Any defilement, or any departure from the law of holiness, will be punished (Lev. 10:1,2 - II Sam. 6:6,7). The effect was to keep out hypocrites (5:11-13), but added many believers to the Church (5:14). The Deity, as well as the Personality, of the Holy Spirit is seen. (5:3,4,9).

(3). Divine enduement of the apostles as men of authority. (5:12-42).

- a. By giving them supernatural power. (5:12-16). Such power had been promised to the apostles (Mk.16:17,18; Jno. 14:18; Acts 1:8). Already in the case of Ananias and Sapphira (5:1-11) God had set His stamp of approval on the apostles. God magnified the office of apostle as representing Himself. The Church must recognize the Divine authority of the apostles (2:42; 4:35; 5:13). The apostles had refused to obey the Sanhedrin, and declared that they were under the guidance of the Holy Spirit only. This attitude was approved of God (5:12-16). The apostles, as well as the people, needed this vindication (18:9,10).
- b. By miraculously delivering the apostles from their enemies. (5:17-28). This miraculous display, as well as the one preceding (5:12-16), was intended to convince the rulers. God had worked miracles before when "the house was shaken" (4:31), but only the Church knew of that. The rulers had not seen that manifestation. Now God forces the matter on the attention of the rulers; the High Priest and Sadducees (5:17), the High Priest, senate and council (5:21, officers (5:22), the captains of the Temple and the chief priests (5:24). This was the reason why the apostles were miraculously delivered then, and not delivered in connection with the events recorded in Chapter 4. The apostles were absolutely certain of their Divine sanction and authority. (5:32).

(4). The Church organizing. (6:1-7). This shows how the Church was able to meet its own internal problems. It had just overcome great outward hindrances. Could it solve the internal problems? The multitude of the disciples were from the ranks of the poor, outcast and slaves



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(I Cor. 1:26-29; Jas. 2:1-5). This fact is shown in the persecution which followed their acceptance of the faith in which their goods were confiscated (Heb.10:34). Poverty of necessity followed. The disaster which followed the attempt at community of goods also caused poverty among the members of the Church. Efforts were made to meet these conditions, but those who distributed were accused of being partial (6:1), and a severe internal quarrel was at hand. How wonderfully the Church met the difficulty, and brought satisfaction to all concerned. (6:1-7). This is another indication that the Church is Divine in its origin, and has the guidance of the Holy Spirit, for had it not been so the wranglings of men would have destroyed it. Meeting the temporal necessities of the needy was provided for by the election of seven men (6:3). Through this the difficulty was overcome, and the trouble disappeared. The course was approved, and the number of the disciples was multiplied (6:7).

(5). The Church sealed its testimony with its blood. (6:8-7:60)  
The result of being full of the Holy Spirit (6:3,5) is sometimes a martyr's death.

a. Stephen's speech. (7:2-53).

(a). God's dealings with His people is characterized by constant progress.

This is evident from a consideration of the Divine dealings with Abraham, Joseph, Moses and others.

(b). The Holiness of God is manifest outside, as well as inside, the sanctuary. God appeared to Abraham in Mesopotamia and Canaan, to Joseph in Egypt, and to Moses in the wilderness and at the Red Sea. Where God is there is the sanctuary. (Gen.28:16,17; Ex. 3:5; Josh. 5:15). If God was with the Church in Jerusalem then the Church was holy. If God was with the Gentiles then the Gentiles could be holy. Such teachings from Stephen did not please the Jews, with their idea of exclusiveness, and their monopoly on God's presence, hence they cast out Stephen.

*First Christian martyr*  
b. Stephen's death. (7:54-60). He was the first Christian martyr. "The blood of the martyrs is the seed of the Church". The Church always has thrived on persecution. It has always been the holiest, most vital, and most influential during the times of great persecution. When it has popularity, prosperity and ease then it is lukewarm or even dead, and it is never persecuted (Rev.3:14-22).

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2. Jewish-Christian Church in Judea and Samaria. (8:1-11:18). The Church is still Jewish-Christian, but it is in a period of transition. Five years have passed since Christ commanded the Church to evangelize, not only Jerusalem, but Judaea, Samaria and the uttermost parts of the earth (1:8). They were to begin at Jerusalem, but not to end there (Lu. 24:47). After five years the Church is still confined to Jerusalem. Drastic measures are necessary to compel the Church to extend its borders. A general persecution arose in connection with the stoning of Stephen (11:19), and that was the cause of the Church extending to Judaea and Samaria.

- (1). Scattering of the Church through Judaea and Samaria. (8:1-4). Intimations of the extension of the Gospel to the Gentiles is seen in reference to Saul. (8:1-3). The Martyrdom of Stephen was what brought conviction to Saul (9:5). Stephen's last words (7:60) must have compelled a thoughtful man like Saul to ponder well his conduct.
- (2). Spread of the Gospel in Samaria by the preaching of Philip, Peter and John. (8:5-39). Here again is an intimation of the extension of the Gospel to the Gentiles in the conversion of the Ethiopian eunuch (8:26-39), "being a kind of firstfruits" (Jes. 1:18).
- (3). The Church's greatest enemy, Saul of Tarsus, is converted. (9:1-31). Still another intimation of the Gospel to the Gentiles, the conversion of the "chosen vessel to the Gentiles" (9:15).
- (4). Activity of Peter. (9:31-11:18).
  - a. At Lydda. (9:32-34). Peter raised Aeneas from a bed of sickness to which he had been confined for eight years. The result was that two cities turned to God. (9:35).
  - b. At Joppa. (9:36-42). He raises Tabitha (Dorcas) from the dead. It resulted in many turning to the Lord (9:42).
  - c. At Caesarea (10:1-11:18). In connection with Peter's visit to Joppa we see an advanced step in the opening of the door of the Church to the Gentiles. The seriousness of the step that Peter is called upon to take is evident from the rebuke which he received from the Church in Jerusalem (11:1-18).

Peter, head of the Jewish-Christian Church in Jerusalem, he to whom was committed "the keys of the Kingdom of Heaven" (Mat. 16:19), entered into the great plan of Christ. Peter never forgot the vision (10:9-16), in spite of Paul's rebuke of Peter's momentary wavering (Gal. 2:11-14). This is evident from the fact that at the great Council in Jerusalem he championed the cause of Paul in defense of the Gospel to the Gentiles (15:7-11). Peter, the apostle to the Jews (Gal. 2:7), became the instrument God used to admit a Gentile.

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Cornelius the Roman centurion, into membership in the Christian Church (10:19-11:18).

- (5). New Gentile Headquarters for the Church, Antioch. (11:19-30.) God's plan for the evangelization of the Gentiles is being worked out. God broke up the Church monopoly in Jerusalem. From that time forth importance is attached to what is happening in Jerusalem. Most of the space in Acts is given to the problem of world evangelization: Peter, James and Jerusalem are in the background, while Paul, Barnabas, Silas and Antioch are prominent. The Gospel is detaching itself from Jerusalem, and attaching itself to the world. This is the purpose of the Book of Acts. Chapters 1-12 are preparatory to Chapters 13-28.
- (6). Scattering of the Church in Jerusalem. (12:1-17). The final blow to the seclusiveness of the Church in Jerusalem came with the persecution of the Church by Herod, and with the martyrdom of James (12:2). Only by miraculous interposition was Peter saved from a similar fate (12:3-19). Peter is referred to but once after that (15:7-11), and he passes from view so far as the progress of the Church in Acts is concerned.

IV. GROWTH AND EXTENSION OF THE CHURCH AMONG THE GENTILES. The acts of Paul (13:1-28:31).

1. The missionaries chosen. Barnabas and Saul were called by the Holy Spirit, and set apart by the Church (12:24-13:3). The Holy Spirit calls and separates, and the Church ordains men to the service of God.
- (1). Jerusalem. The headquarters of the Jewish-Christian Church, with Peter as its head.
- (2). Antioch. The headquarters of the Gentile-Christian Church, with Paul as its head. "On the Gentiles, also, has God poured out the gift of the Holy Ghost" (11:15-18).
2. Missionary journeys of Paul. -
- (1). First missionary journey. (13:5-14:28). 45,46 A.D.
- a. Outward journey.
- (a). Antioch. (Syria). Barnabas and Saul; with John Mark as their minister (12:25; 13:5), set forth on the first missionary journey from Antioch, the metropolis of Syria. This was the headquarters of all of the activities of the Gentile-Christian Church.
- (b). Seleucia. (Syria) (13:4). Descending the mountains to Seleucia, the seaport of Antioch; which was 16 miles inland, on the River Orontes,

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named after its founder, Seleucus Nicator, 280 B.C. It is now a small village called El Kalusi, having among its ruins an ancient gateway, still standing, through which Barnabas and Saul may have passed.

- (c). Cyprus. (13:4). Next they sailed from Seleucia across the arm of the Mediterranean Sea to the Island of Cyprus, the home of Barnabas (4:36), 60 miles west of Syria, and 40 miles south of Asia Minor. It is of irregular shape, 140 miles long and 50 miles wide. At that time it was densely inhabited, and governed by a Roman Proconsul. It is now under the rule of Great Britain. They visited two places on the island.
- a'. Salamis (13:5). On the eastern shore of Cyprus, on the River Pediaeus. There they found a Jewish synagogue, and in it they preached the Gospel. The city is now a desolation, and its unoccupied site is called Old Famagousta.
- b'. Paphos. (13:6-12). Crossing the island from east to west, preaching on the way, they came to Paphos, the capital, and residence of the Proconsul. This city contained a famous shrine to Venus, goddess of Love, <sup>immorality</sup> to whose worship, with all of its immoralities, its people were devoted. There was an old and a new city, of which the former was the one visited by Barnabas and Saul. It is now called Haffa. Here the apostle came in contact and conflict with Elymas, the sorcerer, whom Paul smote blind (13:8-11). Sergius Paulus, the Deputy of the Island, was converted (13:7,12). Saul's name was there changed to Paul, and after that it is no longer "Barnabas and Saul" (13:7), and "Barnabas and Paul" (14:14; 15:12,25), but "Paul and Barnabas" (13:43,46,50; 15:2(2),22,35,36).
- (d). Perga. (Pamphylia) (13:13) Sailing northwest 170 miles they reached the Province of Pamphylia in Asia Minor. They ascended the River Cestrus, and landed at Perga, 7-1/2 miles from the Mediterranean Sea. This was a Greek city devoted to the worship of the goddess Diana. Now it is in ruins, and is called Eski Kalessi. Here their minister, John Mark, left them, and returned to Jerusalem, and left the two missionaries to carry on the hardest part of the journey without his help. Why he left no one knows. Perhaps because of the change of leaders from Barnabas (his uncle Col. 4:10) and Paul to Paul (leader) and Barnabas. Or was it because of the danger and hardships of the journey?

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(e). Antioch (Pisidia) (13:14-50). Now known as Yalobatch. Here Paul preached in the synagogue a sermon reported more at length than any other in his ministry, and here a Church was founded. The Jews rejected their teaching (13:45,46), and finally expelled them from their coasts (13:50). Paul rejected the Jews, and turned to the Gentiles (13:46-49), an important event that should not be overlooked.

(f). Lycaonia. Three cities.

a'. Iconium. (13:51-14:5). Driven out of Pisidian Antioch by the persecution of the Jews Paul and Barnabas went on 60 miles east to Iconium. It is still in existence, and is known as Konieh. In the Middle Ages it was a powerful Mohammedan Kingdom. This region, during the time of the apostles, was independent of the Roman Empire. The unbelieving Jews caused a stir here, also, and some Gentiles joined with them (14:2). The city was divided in its adherence to the apostles and the Jews (14:4).

b'. Lystra. (14:6-20). This was a heathen city, and a miracle wrought by Paul led the superstitious people to offer worship to the two apostles, as gods, Barnabas as Jupiter (Zeus) and Paul as Mercury (Hermes). The city is now known as Zoldera, 18 miles south of Iconium. The Jews came from Antioch and Iconium, and stirred up the people, so that they stoned Paul, and dragged him out of the city, and left him for dead (14:19,20).

c'. Derbe. (14:6-20). After the stoning at Lystra the apostles went to Derbe, 20 miles distant, where they labored in peace. Its present name is Zosta. This marked the farthest place reached by the apostles. They were near the pass in Mt. Taurus, known as the Cilician Gates, and could easily have reached Tarsus, Paul's birthplace, and Antioch in Syria.

b. Return journey. This was occupied with visiting and strengthening the Churches already founded (14:21-25). They returned by the same route, perilous as the journey was, due to the enmity aroused by their preaching.

(a). Lystra. (Lycaonia) (14:21-23).

(b). Iconium. (Lycaonia) (14:21-23).

(c). Antioch. (Pisidia) (14:21-25)

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- (d). Perga. (Pamphylia) (14:24,25)
- (e). Attalia. (Lycia) (14:25). A seaport on the River Katarrnaktos, 16 miles southwest of Perga. Its present name is Adalia.
- (f). Antioch - (Syria) (14:26-28). From Attalia they took ship, and sailed over the Sea of Cilicia, north of Cyprus, to Antioch in Syria. They were received gladly by the Church which had sent them forth on their journey.

In the interval between the first and second missionary journey was the great Council in Jerusalem (15:1-33). The call for such a Council is stated in 15:1,2,5,6. Was it necessary for a Gentile convert to submit to circumcision in order to be admitted into membership in the Christian Church? Some Jewish Teachers said that it was absolutely necessary (15:1.) Paul as emphatically declared that it was absolutely unnecessary, and asserting further that such observance made void the grace of God (Acts 15:2; Gal. 2:16-21; 5:1-4). Paul, and his doctrine of grace, came out victorious (15:19-31). This was Paul's third visit to Jerusalem since his conversion:

- a. First visit. (9:26-30). 40 A.D., when Barnabas introduced him to Peter and James.
  - b. Second visit. (11:30). 45 A.D., with Barnabas he brought gifts from the Church in Antioch.
  - c. Third visit. (15:1-33). 50 A.D., when accompanied by Barnabas he attended the Council in Jerusalem, called to establish the principle upon which Gentiles were to be received into the Church.
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- (2). Second missionary journey. (15:36-18:22). 50-54 A.D. The second missionary journey began with a sharp and unfortunate disagreement between Paul and Barnabas concerning taking Mark with them again, as he had deserted them before (12:25; 13:5,13; 15:36-39). The contention resulted in a separation between Paul and Barnabas. Barnabas took Mark and went to Cyprus, the home of Barnabas (4:36; 15:39), and Paul chose Silas (15:40), and left on his second missionary journey. Later he was joined by Timothy (16:1-3) and Luke.
- a. Outward journey.
    - (a). Asiatic stations.
      - a'. Syria. (15:41). Starting from Antioch (15:35-41) Paul traveled first through Syria visiting the Churches (15:41). This tour was probably through northern Syria only, in the region around Antioch, and the general direction was toward Asia Minor, which he entered through the Syrian Gates, now Beilan Pass, in Mt. Amanus. No cities are named in that region as visited by the missionaries, but the

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principal places were Issus and Alexandria, both of which lay along the route of his journey.

b'. Cilicia. (15:41). As everywhere Paul made the chief cities his fields of labor, we assume that he passed through Mopsuestia and Adana, on his way to Tarsus, his birthplace (21:39; 22:3), the metropolis of the Province of Cilicia. From Tarsus he journeyed westward toward Mt. Taurus, the northern boundary of the Province, and across the Range through the Cilician Gates, from which he emerged upon the great Lycaonian Plain.

c'. Galatia. (16-1-6)

a''. Derbe. (16:1). Where Paul had organized a church on his first missionary journey, and now strengthened by his second visit.

b''. Lystra. (16:1-5). Where, on his first missionary journey, he had been worshipped and then stoned. Here he found a Church, the result of his first visit. Here he found Timothy, who accompanied them as Mark had done before.

c''. Iconium. (16:6).

d'. Antioch. (Pisidia). (16:6)

e'. Phrygia. (16:6).

f'. Troas. (Mysia) (16:7-10). Coming to Mysia, he tried to go into Bithynia, but was forbidden by the Holy Spirit. Asia (16:6) is Mysia, Lydia, Caria and Phrygia. The Holy Spirit closed up the path to the four Provinces of Asia, and also north through Bithynia. So he journeyed westward across Phrygia and Mysia, and came to Troas, on the Aegean Sea; This was the site of the ancient Troy, the scene of Homer's "Iliad", and it has been the place of great discoveries in modern times. There was a city near the ancient site in Paul's time. It is probable that in it he founded a Church, for there he was joined by Luke. Beginning with 16:10 it is "We". In a later journey he met disciples (20:5,6). Here Paul received the vision of the man of Macedonia (16:9,10).

(b). European stations.

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a'. Samothracia. (Island) (16:11) He sailed from Troas across the Aegean Sea, in a north-westerly direction; passing the isles of Tenedos and Imbros, and anchored the first night off Samothracia, a rocky island near the coast of Thrace.

b'. Macedonia. (16:11-17:14). It was a Province north of Achaia (Greece), and was famous in history from its conquering King, Philip, and his son, Alexander the Great. Its boundaries were, on the north the Haemus, or Balkan Mts., on the east Thrace and the Aegean Sea, on the south Achaia (Greece), and on the west the Pindus Mts., separating it from Epirus and Illyricum. It consists of two great Plains, one near Thessalonica, and watered by the River Axios, and the other near Apollonia, and watered by the River Strymon. Between these two Rivers projects a peninsula, with three points, like a hand of three fingers; across the palm of which, in Paul's time, ran the great Roman road known as the Ignatian Way. The Province of Macedonia was divided by the Romans into four Districts, of which the capitals were Amphipolis, Thessalonica (residence of the Proconsul), Pella (birth-place of Alexander the Great), and Pelagonia.

a''. Neapolis (16:11) The next day they passed north of the Island of Tharos, and anchored in the harbor of Neapolis.

b''. Philippi. (16:12-40). Paul did not remain in the seaport, but journeyed inland to the larger city of Philippi, which was to be memorable as the first foothold of the Gospel in Europe. Philippi was an ancient city, and renamed by Philip, the father of Alexander the Great. Near it was fought the great battle between Augustus and Anthony on the one side, and Brutus and Cassius on the other, in which the hope of a Roman Republic perished, and the Empire was ushered in. It had been made a colony, a branch of Rome, and enjoyed certain privileges of self-government so that its magistrates bore Roman titles, as Luke records. Here Lydia, the first convert in Europe, was baptized, and a Church established (16:14,15). Paul and Silas were scourged and imprisoned (16:16-24), set free by Divine power (16:25,26), the jailor was brought to Christ (16:27-34), and the officers of the city



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were made to tremble at having inflicted violence on Roman Citizens. (16:35-39).

c''. Amhipolis. (17:1). 33 miles southwest of Philippi, and 3 miles from the Aegean Sea. It was a city of ancient fame, but in Paul's time had only a small population. As it had no synagogue or Jewish population it was not yet made a field of Paul's labor. After a delay of only a day he journeyed on westward.

d''. Apollonia. 30 miles southwest of Amhipolis. It was an important city, but, for some reason, Paul did not labor in it, and remained there but one day.

e''. Thessalonica. (17:1-9) 40 miles west of Apollonia. It was named after the sister of Alexander the Great, and had many historic associations. It was the capital of Macedonia, and the residence of the Proconsul. An arch is still standing there, commemorating the victory at Philippi, and was doubtless seen by Paul. There was a large Jewish population, and a synagogue, in which Paul preached three Sabbaths (17:2). He succeeded in founding a Church, mostly of Gentiles, to which he soon after wrote his two earliest epistles, I and II Thessalonians. The Jews instigated a riot, and the apostles were compelled to leave the city by night (17:10). The city is now called Saloniki, the second city in size and importance in European Turkey, and has a population of 80,000.

f''. Berea (17:10-14). A small city, chosen by the apostles because of its retired situation. It lay on the east side of Mt. Olympus. Its people heard the Gospel gladly, and many believed, and the Bereans (17:11) have furnished a name for earnest students of the Bible. The place is now called Verria, and has a population of 6,000. The Jews of Thessalonica came to Berea, and stirred up a persecution, so that the apostles departed secretly (17:14).

c'. Achaia. The Roman name for Greece, whose fame has filled all history. In the later period of its independence its ruling state had been Achaia, which gave its name to the entire Province when it was annexed to the Roman Empire. In the apostolic age Corinth was its metropolis and political capital, though Athens still retained its fame as a center of art and literature.

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a'' Athens (17:15-34) One of the most famous cities of the ancient world. It was situated 5 miles northeast of the Saronic Gulf, between two streams, Cephissus and Illissus, and connected by long walls to its two seaports, the Piraeus and the Phaleric Gulf, where Paul landed. Around the city stand monuments, noted in history. Within its walls rise four important hills: (1) Acropolis, surmounted by the Parthenon, the most perfect specimen of Greek architecture; (2) Areopagus (Mars Hill) (17:22) northwest of the Acropolis, where Paul delivered his memorable sermon (17:32-31) (3) the Pnyx, still further west, and (4) the Museum. In Paul's time Athens was no longer the political capital, but was still the literary center, not only of Greece, but of the civilized world.

While at Athens, waiting for Silas and Timothy, (17:15), observing the widespread idolatry of the city (17:16), he engaged the Athenians in a disputation concerning religion false and true. (17:17,18): The wonderful sermon on Mars' Hill (17:22-31) had varying result, some mocked, and others believed (17:32-34). It does not appear that any Church was founded then, but four centuries later the Parthenon became a Christian Church, and the Athenians were among the most bitter foes of image worship. After many changes of fortune, at times being without inhabitants, Athens is now the growing capital of the modern Kingdom of Greece, and the seat of a great University.

b'' Corinth (18:1-18) 40 miles west of Athens. In Paul's time Corinth was the commercial and political metropolis of Achaia, and the residence of the Roman Proconsul. It was a wicked city, and a by-word for corruption and licentiousness. Paul stayed with Aquila and Priscilla, and engaged in his trade as tentmaker (18:3). He preached each Sabbath in the Synagogue (18:4). Soon Silas and Timothy joined him (18:3). When the Jews refused to receive his message he again turned to the Gentiles (13:46-49; 18:5,6). He left the synagogue, and preached in the home of Justus (18:7,8). Paul is comforted by a vision from Christ (18:9-11). The enmity of the Jews is aroused again, but is suppressed by Gallio (18:12-17). Paul remained in Corinth  $1\frac{1}{2}$  years (18:11). God gave him many souls, among them Crispus, chief ruler of the synagogue (18:8). The site of the city is now a desolation, except for a small wretched village called Gortho.

c'' Cenchrea (18:18) This was the eastern harbor of Corinth, on the Saronic Gulf, which was 9 miles distant. It is now called Kehries. It is named mainly as the place where Paul performed the Levitical rite of cutting off his hair, in token of fulfillment of a vow.

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(Num. 6). He founded a Church there, as its deaconess, Phebe, is named (Rom. 16:1, 2).

b. Return Journey. It is 1,000 miles from Corinth to Antioch in Syria.

(a). Ephesus. (Lydia) (18:19-21). Paul sailed east across the Aegean Sea, and passed many celebrated islands, and after a voyage of 250 Miles reached Ephesus. He had been hindered by the Holy Spirit from preaching in this region before, and now stayed but a short time, though urged by the Jews to remain longer. He did promise to return, and stay longer (18:20, 21). He did leave behind him Aquila and Priscilla (18:18, 19); by whose labors the brilliant young orator, Apollos, of Alexandria, was brought to Christ (18:24-28). By this the way was prepared for Paul's labors on his next visit.

(b). Caesarea. (Palestine) (18:22). A voyage around the southwestern border of Asia Minor, thence past the Island of Rhodes, in a southeasterly direction, leaving Cyprus on the left, brought Paul to Caesarea. This was the Roman capital of Palestine, and the residence of the Procurators. It was the place where the Roman centurion, Cornelius, had become a disciple. It was called Caesarea Stratonis, to distinguish it from Caesarea Philippi, under Mt. Hermon. It was located on the seacoast 47 miles northwest of Jerusalem. Here Paul disembarked from the vessel on which he had sailed 600 miles, and entered once more into Palestine. It is now a desolate uninhabited ruin called Kaisariyeh.

(c). Antioch. (Syria) (18:22). Paul traveled overland to Antioch, his home, if any place could be called his home. There were his friends, there he had begun his missionary journeys, and there he received a glad welcome from the Church. He brought with him, on his return journey, not only Silas, who had set out with him at the beginning of his journey as his companion, but Timothy, and perhaps, also, Aristarchus (19:29; 20:4; 27:2; Col. 4:10; Phile. 24), Gaius (19:29; 20:4; Rom. 16:23; I Cor. 1:14), and Erastus (19:22; II Tim. 4:20), whose names we find associated with Paul soon after.

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(3). Third Missionary Journey. (18:23-21:17) (21:18-23:30) 54-58 A.D. The third journey led Paul as far west as Corinth, and as far east as Jerusalem. It occupied four years.

a. Outward journey. From Antioch to Corinth. (18:23-20:3)

(a). Antioch. (Syria) (18:22,23). The starting point of each of the three missionary journeys.

(b). Galatia. (18:23). Paul's westward course was through Galatia, where he visited Churches which he had founded previously. This may refer to that part of Galatia called Lycaonia, and contained the Churches Derbe, Lystra and Iconium. There "he strengthened the disciples".

(c). Phrygia. (18:23). Still journeying westward toward the coast, Paul passed through Phrygia. No events on this part of the journey are related.

(d). Ephesus. (Lydia) (18:24-20:1). Paul came from the highlands of the interior to Ephesus, where he had touched on his second journey, and where he was now to remain longer than at any other place during his entire ministry. Ephesus was the metropolis of Proconsular Asia, and may be regarded as the third capital of Christianity, as Jerusalem had been its birthplace, and Antioch the center of its foreign missionary enterprise. Ephesus was one mile from the Aegæan Sea, fronting on an artificial harbor, in which met the ships of the whole world, and above which rose the Temple of Artemis (Diana). This Temple was the most magnificent building of Asia Minor, though the image which it enshrined was only a shapeless block. Its population was principally Greek, though with a large Oriental mixture. Here a preparation for Paul's labors had been made by Apollos, who had instructed a small company of Jews, knowing only the teaching of John the Baptist concerning the Messiah (18:24-19:7). From Paul's friends, Aquila and Priscilla, he had learned the Gospel of Christ (18:24-26). Just before Paul's arrival he had gone to Corinth (19:1).

For three months Paul labored in the synagogue with the Jews and inquiring Gentiles (19:8), but when the Jews opposed, endangering the work, he took the step of calling the believers in Christ out of the synagogue (19:9,10). This was the first time in the history of the Church that this was done. Paul remained at Ephesus 2 years (19:10), or 3 years (20:31). Through his ministry most of the "7 Churches" were founded at that time. God honored the ministry

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of Paul in Ephesus. Special miracles were performed (19:11,12), magicians, sorcerers and the like were converted, and burned their books of magic (19:13-20). The success of Paul interfered with the sale of images of the goddess Diana. This caused a persecution. It was just before Paul departed that the riot broke out, and a tumultuous mob entered the theater (19:22-41), the ruins of which may still be seen. Ephesus is now an utter desolation, haunted by wild beasts. Near the ruins there is a small Turkish village, called Ayasalouk. Near the close of his ministry in Ephesus Paul wrote I Corinthians.

(e). Macedonia. (20:1).

a'. Philippi. (20:2). Wrote II Corinthians.

b'. Thessalonica. (20:2)

c'. Berea. (20:2). Perhaps at that time he "journeyed around about unto Illyricum" (Rom. 15:19), a Province west of Macedonia on the Adriatic Sea.

(f). Greece. (Achair) (20:2,3). His principal errand was to Corinth, where trouble within the Church required his attention. While in Corinth he wrote the epistle to the Galatians, and his great treatise on Christian doctrine, the epistle to the Romans.

b. Return Journey. (20:4-21:17). The return journey was undertaken with a view of reaching Jerusalem in time for the Feast of Pentecost, 58 A.D. (18:21; 20:16); On account of a Jewish plot to murder him (20:3), Paul did not take a direct route, but went around the Aegean Sea, by way of Philippi and Troas, and was accompanied by a number of his friends. (20:4).

(a). Macedonia. (20:1-4)

a'. Berea. (20:4).

b'. Thessalonica (20:4).

c'. Philippi. (20:6) From Corinth Paul and his friends journeyed overland through Greece and Macedonia to Philippi (20:3-6). This is Paul's third visit to Philippi. There he was joined by Luke, who henceforth shared Paul's dangers to the end of his life. "We" (20:6-21:18; 27:1-28:16).

(b). Troas. (Mysia) (20:6-12). Most of Paul's company sailed from Philippi across the Aegean Sea to Troas in advance of Paul (20:4,5), and were soon followed by Paul and Luke. At Troas they remained for a week (20:6) with the Church. Here Eutychus was restored to life

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by Paul (20:7-12).

- (c). Assos. (Mysia) (20:13,14): From Troas Paul went on foot to Assos, 16 miles, where he was taken aboard ship. This place is now marked by extensive ruins.
- (d). Mitylene. (Mysia) (20:14). On the Island of Leabos, famed as the home of Sappho, the Greek poetess. There the ship anchored for the night, as the channel was not easy to follow, as there were many islands.
- (e). Chios. (Lydia) (20:15). An island 32 miles long and 5 miles wide, off the coast of Lydia. There the ship anchored for the night. It was the birthplace of Homer. It is now called Scio.
- (f). Samos. (Lydia) (20:15). An island 27 miles long, and near the mainland. It is 42 miles southwest of Smyrna. It was the birthplace of the Greek philosopher, Pythagoras. Paul's ship barely touched on the island, and then sailed across the Sea to the short of Lydia.
- (g). Trogyllium. (Lydia) (20:15). It was a town on the coast in the Province of Lydia, at the foot of Mt. Mycale. The place at which the vessel anchored for the night is still called "St. Paul's Port". On the next day it sailed past the harbor of Ephesus, for he wanted to be at Jerusalem by Pentecost (20:16).
- (h). Miletus. (Caria) (20:15-38). At the mouth of the River Meander, 36 miles south of Ephesus. At that time Miletus was on the seashore, but now it is 10 miles inland. The village is now called Melas. There, while the ship was delayed (20:17), Paul sent for the elders of the Church at Ephesus, and gave them a farewell address of deep tenderness. (20:18-35).
- (i). Coos. (Caria) (21:1). This was the next place where the ship anchored. It is a small island, northwest of the Island of Rhodes. It is now called Stanchio.
- (j). Rhodes. (Caria) (21:1). An island of note, both in ancient and modern history. It is 13 miles from the coast of Caria. It is 46 miles long and 18 miles wide. Upon it once stood the Colossus, a figure

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150 feet high, and which was thrown down by an earthquake 224 B. C.

(k). Patara (Lycia) (21:1)

(l). Tyre. (Phoenicia) (21:2-6). Paul took another ship at Patara and sailed southeast, and passed Cyprus on the left without stopping. The vessel remained a week at Tyre to unlade her burden (21:3). Paul visited the Church, perhaps founded by Philip the evangelist. Tyre had once been the great commercial metropolis of the Mediterranean Sea, and was known as "the strong city" (Josh. 19:29), as early as the time of Joshua. It was the capital of Phoenicia. In the Old Testament times it was friendly with Israel, but it was idolatrous and very wicked. It was besieged by Nebuchadnezzar for 13 years, was destroyed by Alexander the Great, rebuilt by the Seleucidae, and, in Paul's time, was still a large city. It is now a small village called Sur, and, in fulfillment of prophecy, "a place for the spreading of nets" (Ezek. 26:14).

(m). Ptolemais. (Palestine) (21:7) Paul and his company took ship once more, and sailed south along the coast of Palestine to Ptolemais. This was the ancient Accho (Judg. 1:31), in the tribe of Asher, but was never possessed by Israel. It was 8 miles north of Mt. Carmel. In mediaeval history it sustained a siege by the Crusaders, and became known as St. Jean d'Acre. There Paul stayed one day with the Church, and then journeyed with his company southward over the Plain of Esdraelon.

(n). Caesarea. (Palestine) (21:8-14). There Paul and his company were entertained in the home of Philip the evangelist (21:8), who years before had been driven out of Jerusalem by this same man, then Saul of Tarsus. Caesarea was the Roman capital of Palestine, and was in all respects a heathen city, though it had many Jews living there. There Paul received a message from the prophet Agabus, warning him not to go up to Jerusalem, but he determined to go (21:10-13).

(o). Jerusalem (Palestine) (21:15-23:30). For the fifth time in his life as a Christian Paul entered the city of Jerusalem, from which he was soon to go forth "the prisoner of the Lord" (Eph. 3:1; 4:1; II Tim. 1:8; Phil. 9).

ACTS.3. The captivities of Paul. (21:27-28:31).(1). In Jerusalem. (21:27-23:30).a. Before the Roman authorities. (21:27-22:29).(a). The mob (21:27-40)(b). Makes his defense (22:1-21)(c). Narrowly escapes scourging (22:22-29)b. Before the Jewish Sanhedrin. (22:30-23:30).(a). Conspiracy against Paul. (23:12-21).(b). Preparation to send Paul to Caesarea. (25:22-30).(2). In Caesarea. (23:33-26:32). This lasted two years (24:27), and Paul had three trials.a. Before Felix (24:1-27.)b. Before Festus (25:1-22)c. Before Herod Agrippa (25:23-26:32)(3). The voyage to Rome. (27:1-28:16). 59, 60 A.D. The last of Paul's recorded journeys was that which he took as a prisoner under Roman power. He was seized by a mob in the Court of the women in the Temple, in, or near, the room set apart for the ceremony of a Nazarite's vow. He was dragged by the mob into the Court of the Gentiles, and would have been slain but for the arrival of a company of Roman soldiers from the Tower of Antonia. He made an address to the people from the stairs (21:40), leading from the Court of the Gentiles to the Tower, and was then taken as a prisoner into the Tower.a. Caesarea. (27:1,2). Having appealed, as a Roman citizen, to the Supreme Court of the Emperor at Rome (25:11,12,21; 26:32), he was put on ship for the voyage to Rome, with a company of prisoners, a guard commanded by the centurion, Julius (27:1) and Luke and Aristarchus.b. Sidon. (27:3). The day after starting from Caesarea the vessel touched at Sidon, and Paul was permitted to go ashore with the soldier to which he was chained. Sidon was one of the most ancient cities in history, and the mother city of Tyre, which was 20 miles south of it. It lay within the limits of the tribe of Asher, but was never possessed by Israel. Its commerce was extensive, but early superseded by that of Tyre. It was a battle ground more than once during the Crusades, and changed hands frequently. Its site



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is now occupied by a small fishing village Saïda.

- c. Myra. (27:4-6). The wind being unfavorable the vessel was carried to the north of Cyprus, and sailed over the Sea of Cilicia, and Pamphylia, water traveled by Paul more than once. He went past his Church home, Antioch, and his birthplace, Tarsus, to the harbor of Myra, a city of Lycia (27:5). This city stood at the entrance of a gorge in Mt. Taurus, 2 miles from the Sea. Its port, where Paul landed, to be transferred to another vessel, was called Andriadice. It is now in ruins.
- d. Cnidus. (27:7) The next station was to have been Cnidus, 100 miles from Myra, on the coast of Caria, but the vessel reached it with difficulty, and was unable to enter on account of contrary winds, so the vessel turned south toward the Island of Crete.
- e. Crete. (27:7-13). At the entrance of the Aegean Sea, and is 140 miles long and 35 miles wide.
- (a) Cape Salmone. (27:7). They rounded Cape Salmone, the eastern point of the Island of Crete.
- (b) Fair Havens. (27:8-12). They anchored for a while at a place called Fair Havens, on the southern coast near the city of Lasea. There they were delayed for some time, and Paul urged the centurion to remain there during the winter, and escape impending dangers. The more part advised to go to Phenice, and there to winter, supposing it to be a more commodious harbor (27:12). Attempting this they were driven out to Sea, and to the final result predicted by Paul (27:10).
- f. Clauda. (27:13-17). Soon after leaving Fair Havens a storm set in, called Euroclydon (27:14) (Euraquillo), or "east-northeaster", now called "Levanter". The sailors were able to run the ship under the lee of a little island called Claudia (27:16).
- g. Melita. (27:18-28:11). Then for 14 days and nights they were driven in a westerly direction until hope perished in the hearts of all except Paul (27:22-26) They were driven 476 miles to the Island of Melita (Malta), which is 62 miles south of Sicily. It is 17 miles long and 9 miles wide. It is of irregular shape, and has a coast line indented with many bays. The one in which Paul was shipwrecked was on the northeastern side of the island, and is still called "St. Paul's Bay". Investigation of the locality, and taking soundings in the Sea, reveal facts showing remarkable accuracy of Luke's account. The island is now under British control.
- h. Syracuse. (28:12). After spending the winter on the

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island of Melita (28:11). Paul and the other prisoners were placed on board a ship of Alexandria, which was bound for Rome. The first stopping place on this part of the journey was at Syracuse, the historic city on the eastern shore of the Island of Sicily. There they stayed 3 days, and then continued on their way.

- i. Rhegium, (28:13). The next station was Rhegium, where the ship stopped one day waiting for a favorable wind. This is at the toe of Italy, and opposite Sicily, from which it is separated by a strait 6 miles wide. The city is now called Reggio.
  - j. Puteoli, (28:13,14). This was the end of Paul's journey by water. This is near Naples. It was one of the leading ports of Italy. There Paul found a Christian Church (28:14), and was permitted to remain for a week before he journeyed on to Rome, 141 miles to the northwest. It is now called Pezzouli.
  - k. Appii Forum, (28:15). The Forum of Appius, a village on the Appian Way, and 43 miles from Rome.
  - l. Three Taverns, (28:15). 10 miles farther on, or 33 miles from Rome. Paul was met by some Christians who had heard of his coming, and this welcome rejoiced his heart.
- (4). In Rome, (28:16-31). At last they reached Rome, the end of their journey. For 2 years he dwelt as a prisoner at large, chained to a Roman soldier, "in his own hired house" (28:16,30). At this point ends all that is known positively of the journeys of Paul.

Rome is on the River Tiber. In the period of its greatness it was on 10 hills: Aventine, Caelian, Capitoline, Cispiam, Esquiline, Janiculum, Palatine, Pincian, Quirinal and Viminal, with the valleys between them, and a plain near the River Tiber. The apostle lived near the Pretorian Camp, on the northeastern border of the city, and at the opposite end of the city from the Jewish quarter, which was on the west of the Tiber. At the time of Paul's imprisonment the population of Rome was 1,200,000. One-half of the population were slaves, and 2/3 of the remainder were paupers supported in idleness by a free distribution of food. During the 2 years of Paul's imprisonment he wrote at least 4 epistles: Ephesians, Philippians, Colossians and Philemon. After 2 year's imprisonment (28:30) he was released, and spent 2 or more years of liberty.

4. The last journeys of Paul. The definite history of Paul ends with the last verse of the Acts, but from his later epistles, and from tradition, we get a few more facts indicating more journeys. From Philippians and Philemon it is clear that Paul expected acquittal and release (Phil. 1:24-26; 2:19,23,24; Phile.22). The following is a conjectural outline of his later journeys:

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- (1). Colosse. Near the close of his imprisonment Paul expressed expectancy of a visit soon to the Churches of Proconsular Asia, especially at Colosse, and desired a lodging to be prepared for him at the home of Philemon (Phile.22). Colosse was a city in Phrygia, near Hierapolis and Laodicea (Col. 4:13), and on the great caravan road from Ephesus to the Euphrates River. At one time it was a large and flourishing place, but declined as other cities gained in the eastern trade. Paul had never before visited this city, and its Church had been founded by Epaphras (Col. 1:7; 4:12,13). Yet Paul was well acquainted with several of its members, and addressed to that Church during his imprisonment the epistle to the Colossians, and to one of its members the epistle to Philemon. The site of the ancient village is now the modern village of Chonas.
- (2). Ephesus. We may take it for granted that Ephesus, also, was visited.
- (3). Macedonia. Just before his release from prison Paul sent Timothy to Philippi, expecting soon to follow him (Phil. 2:19-24). Timothy fulfilled his mission, and went to Ephesus, where he was left in charge of the Church by Paul who went to Macedonia (I Tim.1:3). Paul visited the Churches which he had founded in Philippi, Thessalonica and Berea, and probably journeyed on to Corinth in Greece.
- (4). Crete. Perhaps at this time belongs Paul's visit to Crete. (Tit. 1:5). He had touched at this island during his voyage to Rome, and may have gone ashore at Fair Havens. Now he organized a Church, and left it in the care of Titus who had accompanied him.
- (5). Nicopolis. After this Paul was at Nicopolis, a place not mentioned previously (Tit. 3:12). There were 10 cities of that name in the ancient world, but it must have been one of three: in Thrace, in Cilicia or in Achaia. Achaia has been accepted as the one where Paul was to winter (Tit. 3:12). It was near the Adriatic Sea and the Ionian Isles. It was built by Augustus to commemorate his victory at Actium. The place is now called Paleo-Prevesa, and contains extensive ruins, among which is a building said to have been Paul's place of prayer. Some think that Paul was arrested there before his final imprisonment, but there is no certainty concerning this.
- (6). Troas. (II Tim. 4:13). It is evident that Paul passed through Troas, and stopped with a certain person named Carpus, where he left his mantle and some manuscripts. Some are of the opinion that he was arrested there, instead of Nicopolis, and in such haste that he could not obtain these articles. He may have come from Nicopolis, by way of Macedonia, passed through Philippi, and sailed across the Aegean to Troas.

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- (7). Ephesus. If he was arrested at Troas he would probably be sent to Ephesus, the residence of the Proconsul, for trial. It is a slight confirmation of this view that there is among the ruins of Ephesus a place pointed out as the prison of Paul.
- (8). Rome. From Ephesus Paul may have set sail for Rome once more as a prisoner. We know that at Rome this imprisonment was short, and that his friends were few, for the Church had been scattered by terrible persecution under Nero, and that Paul was left alone at his first hearing (II Tim. 4:16). His friends had gone in various directions (II Tim. 4:9-12), some on errands of duty, and others through fear of the world (II Tim. 4:10). He wrote earnestly to Timothy to come to him, and bring Mark (II Tim. 4:9-11). We infer from II Tim. 4:6 that his martyrdom was near. The traditional site of his execution is shown at Aquae Salvae, now Tre Fontane, 3 miles from Rome, near the road to Ostia. It is believed that he was buried under the site of the magnificent "Church of St. Paul without the Gates", a few miles from the walls of the city.

V. TOPICAL STUDIES IN ACTS.1. The Church.(1) Four-fold view of the Church.

- a. Primitive Apostolic Church: (1 and 2). Here we have God's ideal for the Church, embracing all nationalities, peoples and tongues. It was not hedged in by national boundaries.
- b. Jewish-Christian Church. (3-12). National (not ideal) constitution of the Church, seeing that the Gospel was preached first to the Jews. Peter, the apostle to the Jews (Gal. 2:8), was the recognized head, and Jerusalem, the capital of Palestine, was the headquarters. A leaning toward the Gentiles is beginning (8, 10 and 11).
- c. Gentile-Christian Church. (13:1-25:12). The Church is now reaching out to perform its Divinely appointed task, the evangelization of the world. Antioch is the headquarters of the Gentile Church, and Paul is its leader.
- d. Jewish-Gentile Church (26-28) A united Christian Church. This is nearer the ideal Church conditions as set forth in Chapters 1 and 2. The differences have, to a large extent, been removed and lost in unity. This condition was characteristic of the Church in Rome, where the Jewish and Gentile elements were combined.

(2). What constitutes a Church.

- a. Those called out of the world. (2:37-47).

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Its name "Ecclesia" indicated its nature.

- b. Those who believe in Christ. (2:41, 44, 4:4, 5:14, 11:24).
- c. Those gathered together at the command of the Lord. (1:4).  
The result of one impulse (Mat. 18:19; Acts 2:46; 4:32,33).  
The purpose was the breaking of bread, prayers, and meditation on the Word (2:41-47).
- d. Those who have the new life. The life of the Holy Spirit.

(3). Founding of the Church.

- a. 120 charter members. (1:15)
- b. 3,000 added. (2:41).
- c. Daily additions. (2:47)
- d. 5,000 added. (4:4)
- e. Multitudes. (4:32; 5:14; 6:1).
- f. Spread to many cities. (8:4,5; 9:10,14,31,32,35,36; 10:1,24; 11:19,21).

(4). Church officers.

- a. Apostles only. (2:42). The apostolic function was of Divine appointment, and was purely spiritual (6:3,4). They were recognized as the spiritual heads of the Church. They administered discipline (5:1-11).
- b. Deacons added. (6:1-6; Phil. 1:1). Existing conditions necessitated an enlargement of the official force of the Church (6:1,2), hence the office of deacon was created.

(a). Function of deacons.

a'. Supplying temporal needs. (6:1-3). To supply the temporal needs of the poor, rather than that of preaching the Word.

b'. Preached occasionally.

a''. Stephen. (6:8-10; 7:2-53).

b''. Philip. (8:5-8,26-35).

c'. Baptized. (8:12,36-38; 10:47,48).

(b). Installing deacons into office. (6:5,6).

(c). Qualification of deacons. Certain necessary qualifications were required (Acts 6:3,5; I Tim. 3:8-13).

e. Deaconesses. The office of deaconess was inaugurated

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later, because of the seclusion of the female sex in Oriental countries (Rom. 16:1-6; I Tim. 3:11).

- d. Elder. (11:30; 14:23; 15:2,22; 20:17; I Tim. 5:1,17,19; Tit. 1:5; Jas. 5:14; I Pet. 5:1; II Jno. 1; III Jno.1) Elders were appointed in every place where a church was organized (14:23; Tit. 1:5). The office was already in existence in the Church in Jerusalem (11:30; 15:2,22). The official power of elders may be inferred in the granting of Church letters (Acts 15:22-31; 16:4; II Cor. 3:1-3).
- e. Prophets. (11:27,28; 13:1; 15:32; 21:10,11). These represented the voice of God, and the will of God was made known through them (11:27,28; 21:10,11).
- f. Prophetesses. (2:17; 21:9). The gift of prophecy was possessed by some women, also.
- g. Teachers. (13:1).

(5). Church Polity.

- a. The Church in Jerusalem was the mother Church. (15:2). Other Churches copied from it. When a revival was needed, or had begun (8:14-17; 11:19-26), or when any great doctrinal discussion arose (15:1,2), an appeal was made to the Church in Jerusalem.
- b. James, brother of John, was the head of the Church. (15:13-21; 21:18).
- c. Each congregation was self-governing. (5:1-11; 6:1-3; 15:19-31). While the apostles and elders were in command, yet the whole Church had a voice in the matter. Each congregation had its own elder (14:23; Tit. 1:5), presbyter (I Tim. 4:14), or bishop (Acts 20:28; Phil.1:1; I Tim. 3:1-7; Tit. 1:7-9). All three are equivalent to Pastor. (15:22).
- d. Ordination was performed by the apostles. (6:6; 13:3).

(6). Place of meeting.

- a. Upper room (1:13; 2:2)
- b. Private houses. (Acts 2:46; 12:12; Rom. 16:5; I Cor. 16:19; Col. 4:15; Phile. 2)
- c. Temple. (Lu. 24:53; Acts 2:46; 3:1; 5:12)
- d. By the riverside. (16:13).

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- d. By the riverside. (16:13).
- e. In the synagogue. (9:8,20; 13:5; 14:1; 17:1,17; 18:4,7,17, 26; 22:19; 24:12).
- (7). Time of meeting.
- a. Daily. (2:46).
- b. Definite hours of prayer. (3:1; 10:3,9,30).
- c. First day of the week. (20:7).
- (8). Sacraments of the Church.
- a. Water Baptism.
- (a). Pentecost. (2:38,41).
- (b). Samaria. (8:12,13,16).
- (c). Ethiopian eunuch. (8:36-39).
- (d). Paul. (9:18; 22:16).
- (e). Cornelius (10:47, 48).
- (f). Lydia. (16:15).
- (g). Philippian jailer. (16:33).
- (h). Corinthians. (18:8)
- (i). Ephesians. (19:5).
- b. The Lord's Supper. (2:42,46; 20:7)
- (9). Rule of faith of the Church.
- a. The Word of God. (3:21; 4:10,11,19,25-28; 15:13-18; 20:32)
- b. The apostles' doctrine. (2:42; Eph.2:19,20).
- (10). Conditions of admission into the Church.
- a. Repentance. (2:38,39; 3:19).
- b. Believe the Word of God. Concerning Christ, and receiving Him as Saviour. (2:41; 4:4; 5:14; 8:12; 10:44; 18:3)
- c. Open confession of faith by water baptism. (2:41; 8:12; 16:37-39; 9:18; 10:47,48; 16:15,33; 18:8; 19:5).
- (11). Conduct of Church members.
- a. United with the Church. As soon as believed in the Lord. No other course entered their minds (2:46;4:23;5:13).

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- b. Faithfulness in attendance at prayer meeting. (1:4,13, 14; 2:42).
- c. Studying the Word of God. (2:42; 17:11; 20:32).
- d. Observing the sacrament of the Lord's Supper. (2:42,46; 20:7).
- e. Charity. (2:45; 4:35; 11:29).
- f. Joyful. (2:46; 5:41; 8:8; Heb. 10:34).
- g. Good report. (2:47; 22:12)

2. The Holy Spirit in Acts.(1). Names.

- a. Holy Spirit. (6:5).
- b. Holy Ghost. (1:2,5,8,16; 2:4,33,38; 4:8,31; 5:3,32; 6:3,5; 7:51,55; 8:15,17,19; 9:16,31; 10:38,44,45,47; 11:15,16,24; 13:4,9,52; 15:8,28; 16:6; 19:2(2),6; 20:23,28; 21:11; 28:25).
- c. Spirit. (2:4; 6:10; 8:29; 10:19; 11:12,26; 16:7).
- d. Spirit of the Lord. (5:9; 8:39).
- e. My Spirit. (2:17,18).
- f. Promise of the Holy Ghost. (2:33).
- g. Promise of the Father. (1:4).
- h. Gift of the Holy Ghost. (10:45; 11:17).
- i. Gift of God. (8:20).
- j. God. (5:4).

(2). Nature of the Holy Spirit.

- a. A Person. Twenty times in Jno. 14-16 Jesus refers to the Holy Spirit, and each time He uses the pronoun "He". The Holy Spirit is not an impersonal influence. The personality of the Holy Spirit cannot be questioned in the light of the Book of Acts. There He performs acts, and stands in a relation which belongs only to a person. Attributes of personality:

- (a). Lied against. (5:3,4)
- (b). Tempted. (5:9)
- (c). Resisted. (7:51).



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- (d) Spoke (8:29; 10:19; 13:2; 21:11; 28:25).
  - (e) Called and sent ministers. (13:2-4)
  - (f) Guided and governed the Church (15:28)
  - (g) Forbade (16:6,7).
- b. Deity.

- (a) Called "God" (5:4)
- (b) Called "Lord" (16:9,10; 28:25 (cf. Isa. 6:8).
- (c) Omniscience. (5:3,4; 10:19; 11:28; 20:23; 21:4).

(3). Operation of the Holy Spirit.a. With relation to the Church.

- (a) Head over the Church. (5:3)
- (b) Guided the officers of the Church. Made known to them His will (13:1-4).
- (c). Led and advised the Church. In points of faith and practice. (15:28; 20:28).
- (d). Called and sent forth ministers. (13:1-4; 20:28)
- (e). Guided ministers. When and where, to preach the Word. (8:29; 16:6,7).
- (f). Qualified deacons. (6:5).
- (g). Accompanied the preaching of the Word. (10:44; 11:15)

b. With relation to the believer.

- (a) Not all believers were filled with the Holy Spirit. (8:16; 19:2).
- (b). Believers received repeated fillings. (2:4; 4:31; 13:52).
- (c) The Holy Spirit is law to the believer. (Rom.8:2)
  - a'. Commanded. (8:29; 10:19,20; 11:12; 13:2)
  - b'. Forbade (16:6,7)
- (d). Promoted in believers.
  - a'. Liberality. (2:45; 4:32; 11:29,30)
  - b'. Unity. (2:1,46; 4:24,32; 5:12; 15:25)
- (e). Gives gifts. (2:17,18).
- (f). Witnesses. (5:32)
- (g). Gives power (1:8; 4:16,33; 6:10)

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(h). Comforts. (9:31).

(i). Gave Joy. (5:41; 13:52; Heb. 10:34).

c. With relation to the world.

(a). Convicted. (2:37; 7:54-59; 22:22,23)

(b). Led to believing. (4:4; 5:14; 8:12,37; 9:42; 10:43; 11:17,21; 13:12,39,48; 14:1,23; 15:7,11; 16:1,31,34; 17:4,12,34; 18:8; 19:2,4,19; 21:20,25; 22:19; 28:24).

d. With relation to the Old Testament.

(a). He spoke to, and through, the Old Testament prophets. (1:16; 2:16-21,25-28,30:31; 3:18,24; 4:25,26; 7:52; 8:32-35; 10:43; 13:40,41; 15:15-17; 24:14,15; 26:22,23; 28:23,25-27).

(b). He was promised in the Old Testament for the New Testament times. (2:17,18).

(4). The Holy Spirit's relation to:

a. The Father.

(a). Promised by the Father. (1:4; 2:33)

(b). Given by the Father. (5:32; 8:20; 10:38; 11:17; 15:8)

(c). Equal with the Father. (5:3,4)

b. The Son.

(a). Christ gave commandment through the Holy Spirit. (1:2)

(b). Christ was anointed by the Holy Spirit. All of His works were done in the power of the Holy Spirit. (10:38).

(c). He witnessed to Christ. (5:32). Witnessed to His rejection and redeeming work. In the Book of the "Acts of the Holy Spirit" prominent place is given to Christ.

a'. At Jerusalem to the Jews. (2:22-36).

b'. In the desert to the Ethiopian eunuch. (8:29-35).

c'. At Damascus, when Paul was converted, straight-way he preached Christ. (9:20-22).

d'. At Caesarea to the centurion. (10:36-45)

e'. At Athens to the Greeks. (17:31).

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- f. At Rome, 25 years after his conversion, Paul was still preaching Christ. (28:31)

There was but one message in the Book of Acts, and it was delivered fully and without reserve, faith in Christ being necessary to salvation. It is Christ in Chapter 1 and Christ in Chapter 28, and all between. He is the Alpha and the Omega.

- (d). The outpouring of the Holy Spirit was the evidence that Christ had entered into Heaven. (2:33). It was the evidence of His glorification, and being alive, and interceding for us (Heb. 7:25), just as the sound of the bells on the High Priest's robe gave evidence that he was alive and interceding for Israel in the Holy of Holies.

(5). Mode of receiving the Holy Spirit.

- a. Anointed. (10:38).
- b. Baptized, with the Holy Spirit. (1:5; 11:16).
- c. Sat upon. (2:3)
- d. Received
- (a). The Holy Ghost. (8:15,17-19; 10:47; 19:2).
- (b). The Promise of the Holy Ghost (2:33)
- (c). The gift of the Holy Ghost. (2:38).
- e. Given,
- (a). Gift of the Holy Shost. (2:38; 10:45; 11:17)
- (b). Gift of God. (8:20; 11:17; 15:8)
- f. Filled with the Holy Ghost. (2:4; 4:8,31; 6:3,5; 7:55; 9:17; 11:24; 13:9,52)
- g. Came upon. (1:8; 19:6)
- h. Poured out. (2:17,18; 10:45).
- i. Fallen upon. (8:16).
- j. Fell upon. (10:44; 11:15).

(6). Who received the Holy Spirit.

- a. All. Irrespective of age, sex or rank (2:1-4).
- b. Women. (1:13,14; 2:1-4,17,18,38).
- c. Samaritans. (8:15-18).

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- (7) d. Gentiles. (10:44-47; 11:15-18; 15:8,9; 19:2-6).
- (7) Condition of receiving the Holy Spirit.
- a. Repentance (2:38; 3:19; 11:17,18).
  - b. Water baptism. (2:38; 9:17, 18; 10:47; 19:5,6).
  - c. Remission of sins. (2:38; 3:19)
  - d. Believing in Jesus Christ. (11:17; 19:2)
  - e. Obedience. (5:32).
  - f. Answer to prayer.
    - (a). Our own prayer. (1:14; 2:1-4; 4:31)
    - (b). Others' prayer. (8:15)
  - g. Laying on of hands. (8:17-19; 9:12,17; 19:6; I Tim. 4:14; II Tim. 1:6).
- (8) Effects of receiving the Holy Spirit.
- a. Speaking in tongues. (2:4; 8:17-19; 10:46; 19:6).
  - b. Prophecy. (11:28; 19:6; 21:9-11; 27:10,22-26).
  - c. Magnify God. (10:46)
  - d. Power. (1:8; 4:33; 6:8; 10:38).
  - e. Special utterance. (2:14; 3:12; 4:18,19; 5:3,29; 6:2; 7:2; 8:20,35; 9:20-22; 10:34; 11:4; 13:9,10, 16,46; 14:14; 15:7,13; 17:22; 20:7,11,18; 22:1; 23:6; 24:10; 26:1; 28:25).
  - f. Spiritual discernment. (5:2,3; 8:20-23; 13:10; 14:9)
  - g. Healing. (3:4-6; 5:15,16; 9:12,17; 10:38; 14:9,10; 19:11,12; 28:7-9).
  - h. Raising the dead. (9:36-42; 14:19,20; 20:9-11).
  - i. Produces:
    - (a). Boldness. (4:29-31).
    - (b). Faith. (6:5,8; 11:24).
    - (c). Wisdom. (6:3,10).
    - (d). Goodness. (11:24)
    - (e). Joy. (3:8,9; 5:41; 8:8; 13:52).

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- (f). Liberality. (2:44,45; 4:34-37; 11:29).
- j. Soul winning. (11:24).
- k. See the glory of God. (7:55,56)
- l. Transfigured face. (6:15).
- m. Persecuted unto death. (7:57-60; 14:19,20; 21:36 22:22;  
23:12,21).

3. Prayer in Acts.(1). To whom pray.

- a. The Father. (4:24; 10:2,4; 11:18; 12:5; 16:25).
- b. Jesus. (1:24; 7:59; 8:24; 9:5,10; 10:14; 11:8; 13:  
2; 14:23; 22:8,16,19; 26:15).

(2). Where they prayed.

- a. In the upper room. (1\*13,14; 2:1).
- b. In the Temple. (2:46; 3:1; 22:17)
- c. Outside the city. (7:58,59).
- d. On the highway. (9:5; 22:7; 26:14).
- e. In a house. (9:40; 10:3,30; 12:12; 28:8)
- f. On the housetop. (10:9)
- g. By a riverside. (16:13,16)
- h. By the seaside. (21:5).
- i. In prison. (16:25)

(3). When they prayed.

- a. Stated hours. (3:1; 10:3,9,30).
- b. Hour of death. (7:59,60).
- c. Installation of Church officers. (6:5,6).
- d. Consecration of ministers. (13:3).
- e. Ordaining of ministers. (14:23).
- f. When leaders are in trouble. (12:5,12)
- g. When seeking to know the way to Christ. (9:6; 10:2,  
30; 22:10)
- h. When suffering for Christ. (16:25)
- i. For healing. (28:8)

(PRINT) BIRKELAND, STAR

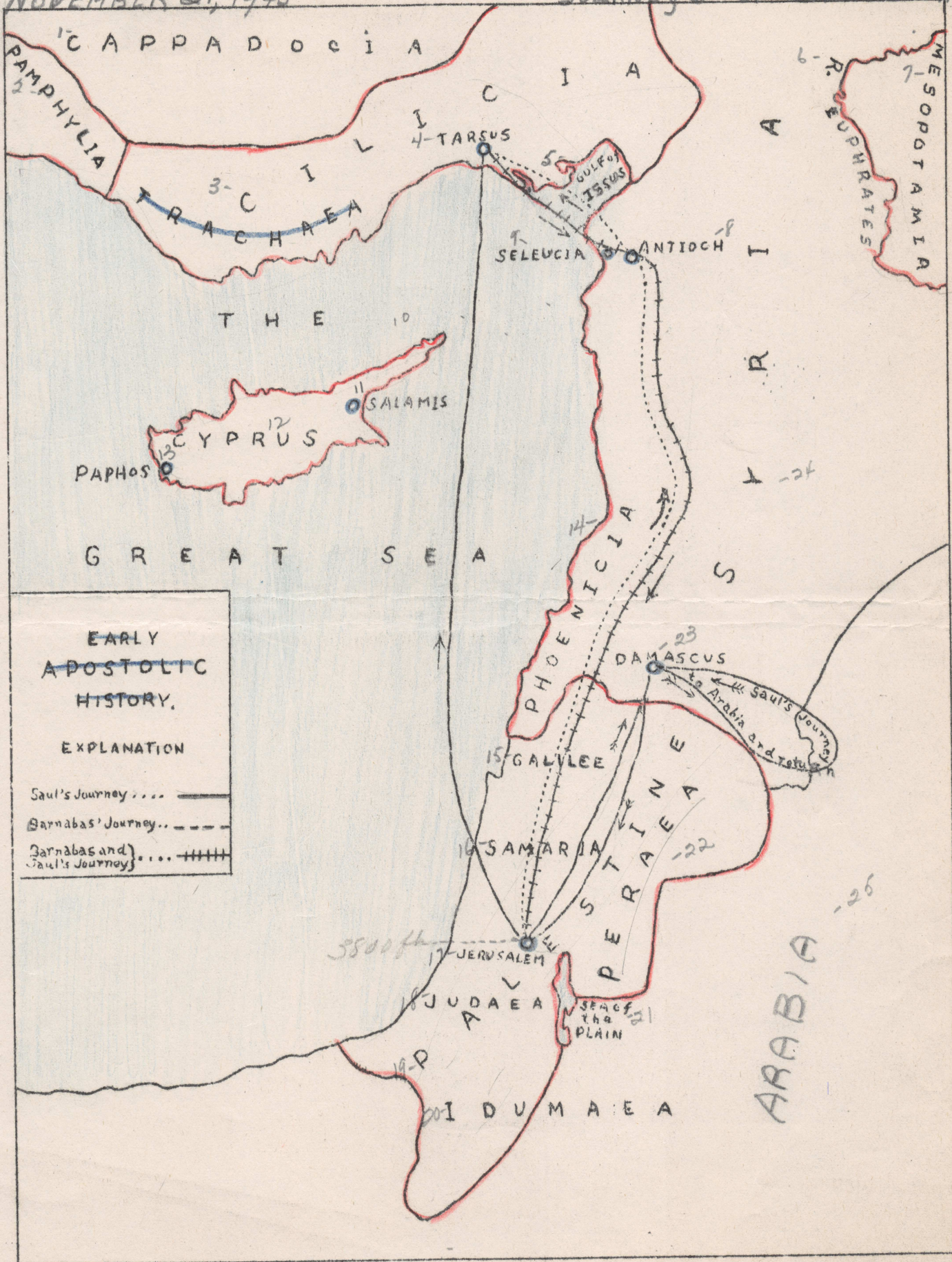
ACTS II MAP I

JOURNEYS OF SAUL & BARNABAS  
NOVEMBER 21, 1945

ACTS MAP I  
~~EARLY APOSTOLIC~~  
~~HISTORY~~

JOURNEYS OF SAUL & BARNABAS

RIGHT SIDE



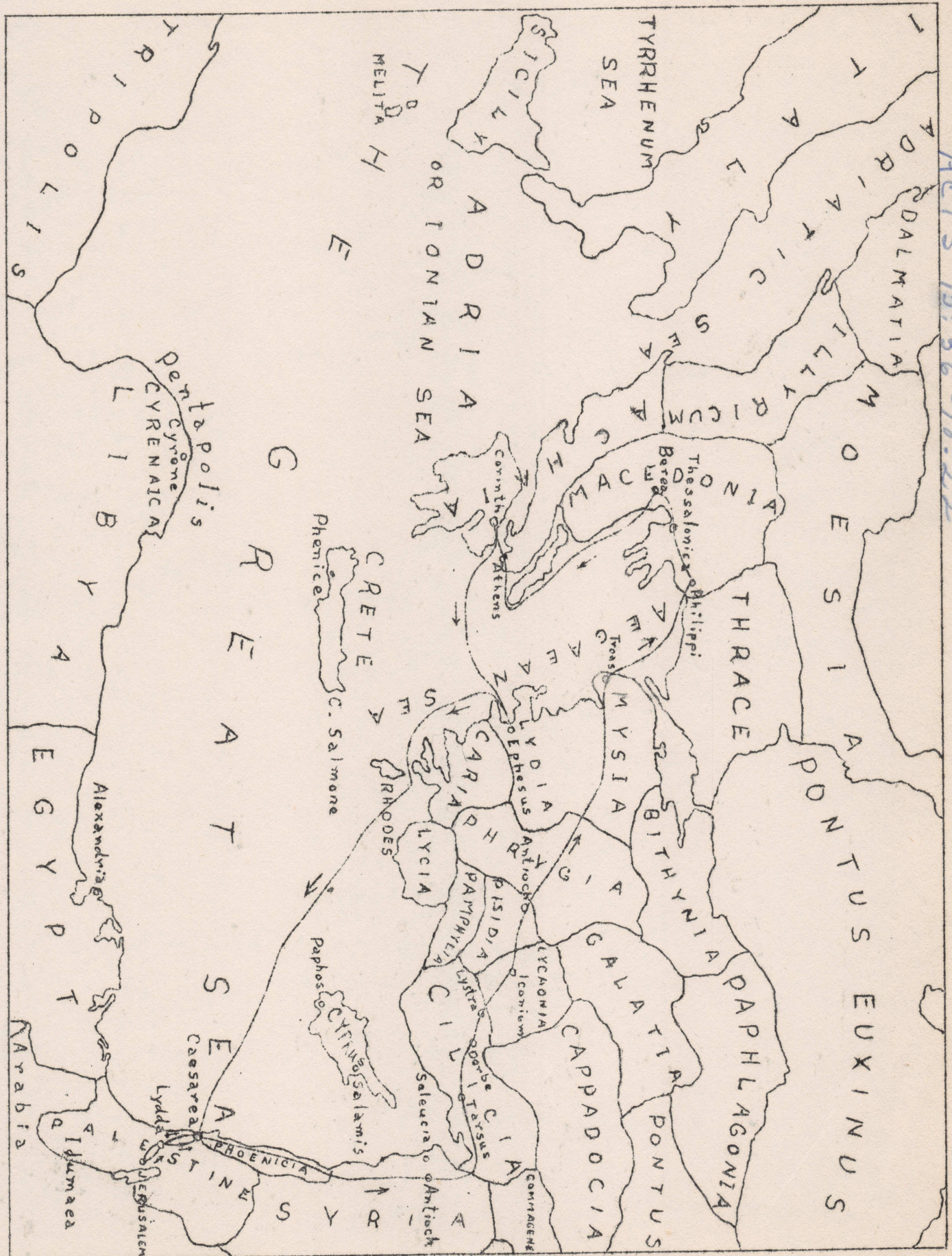
**EARLY APOSTOLIC HISTORY.**

**EXPLANATION**

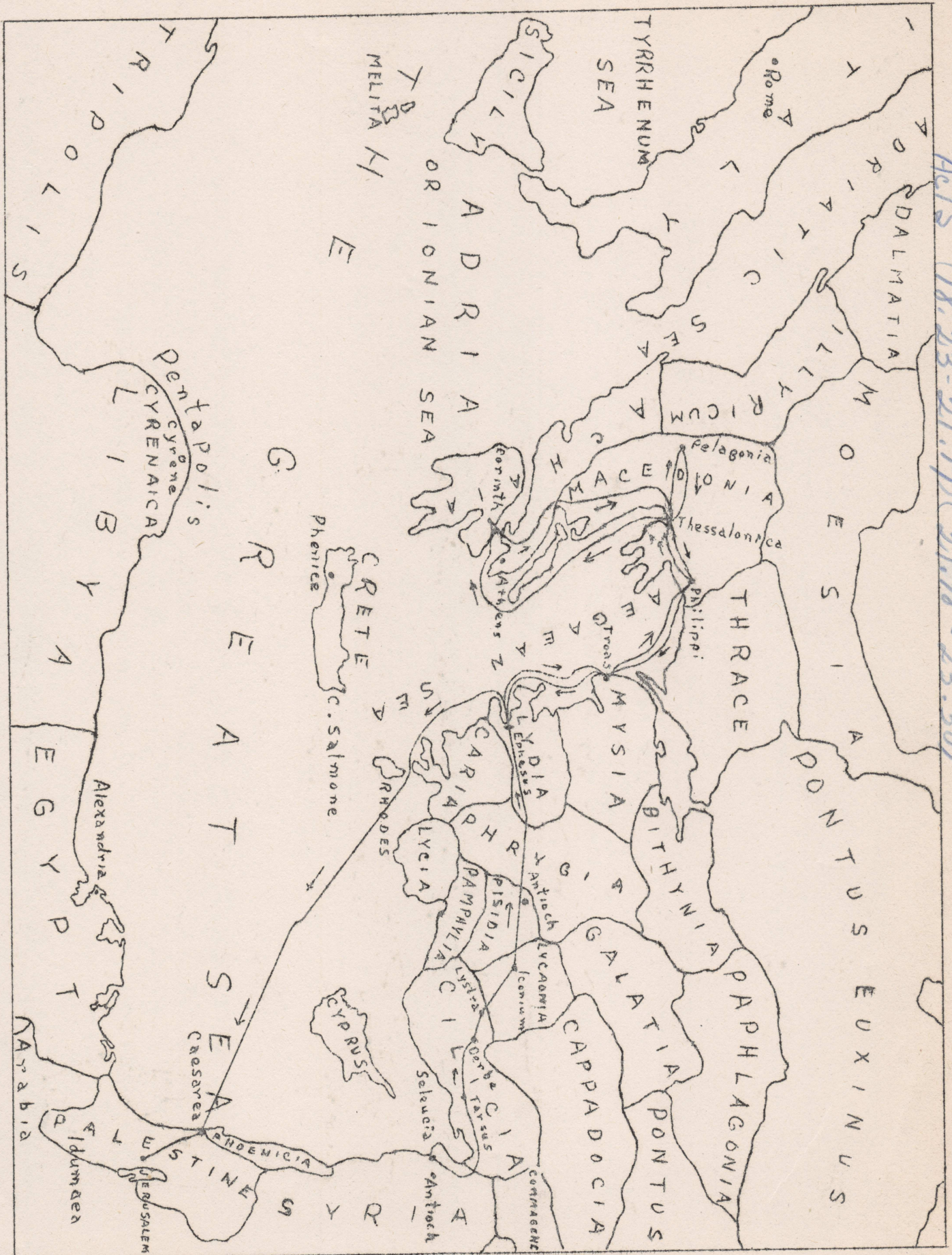
Saul's Journey . . . ————

Barnabas' Journey . . . - - - -

Barnabas and Saul's Journey . . . + + + +



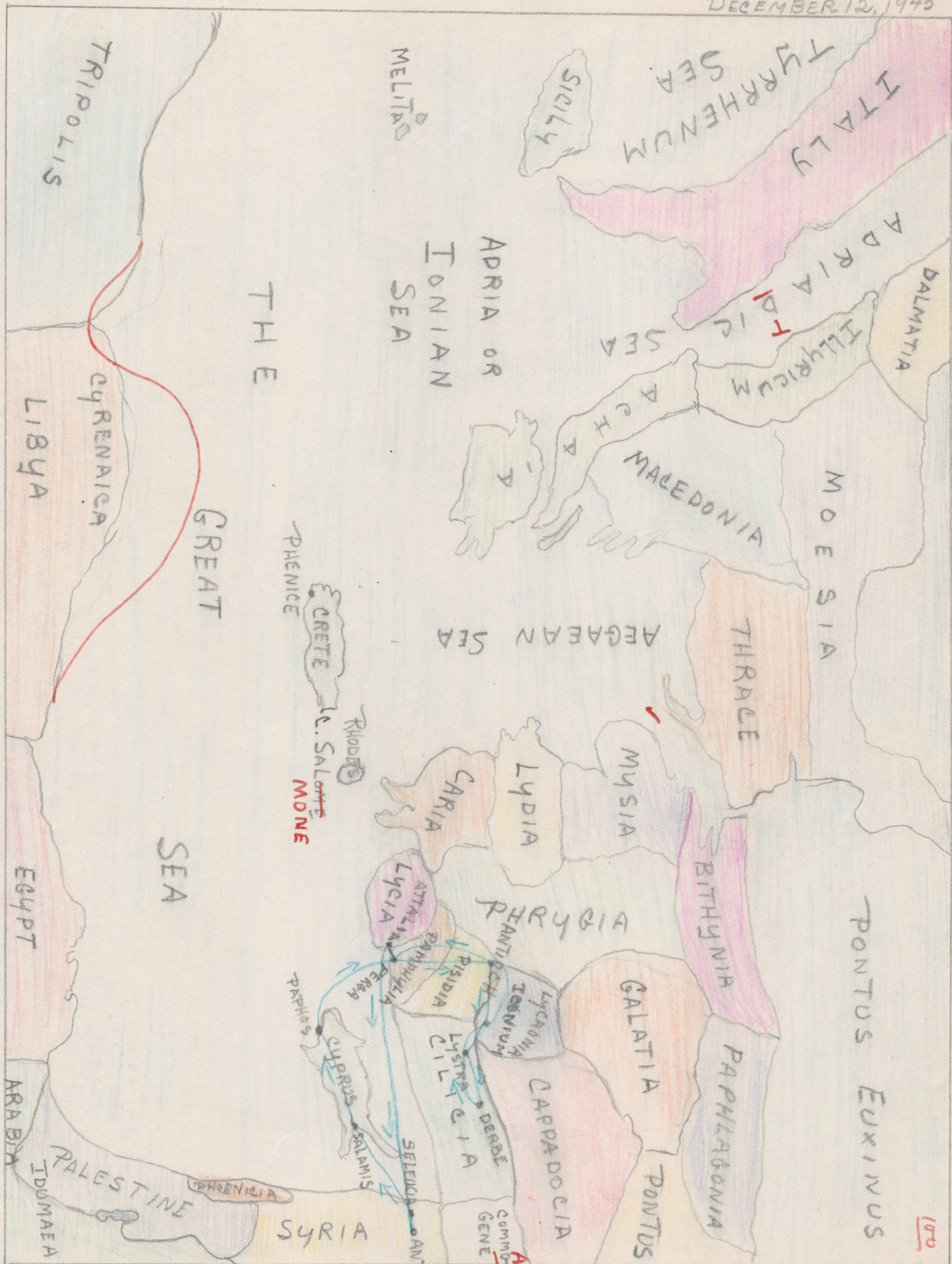
ACTS 15:36-18:22



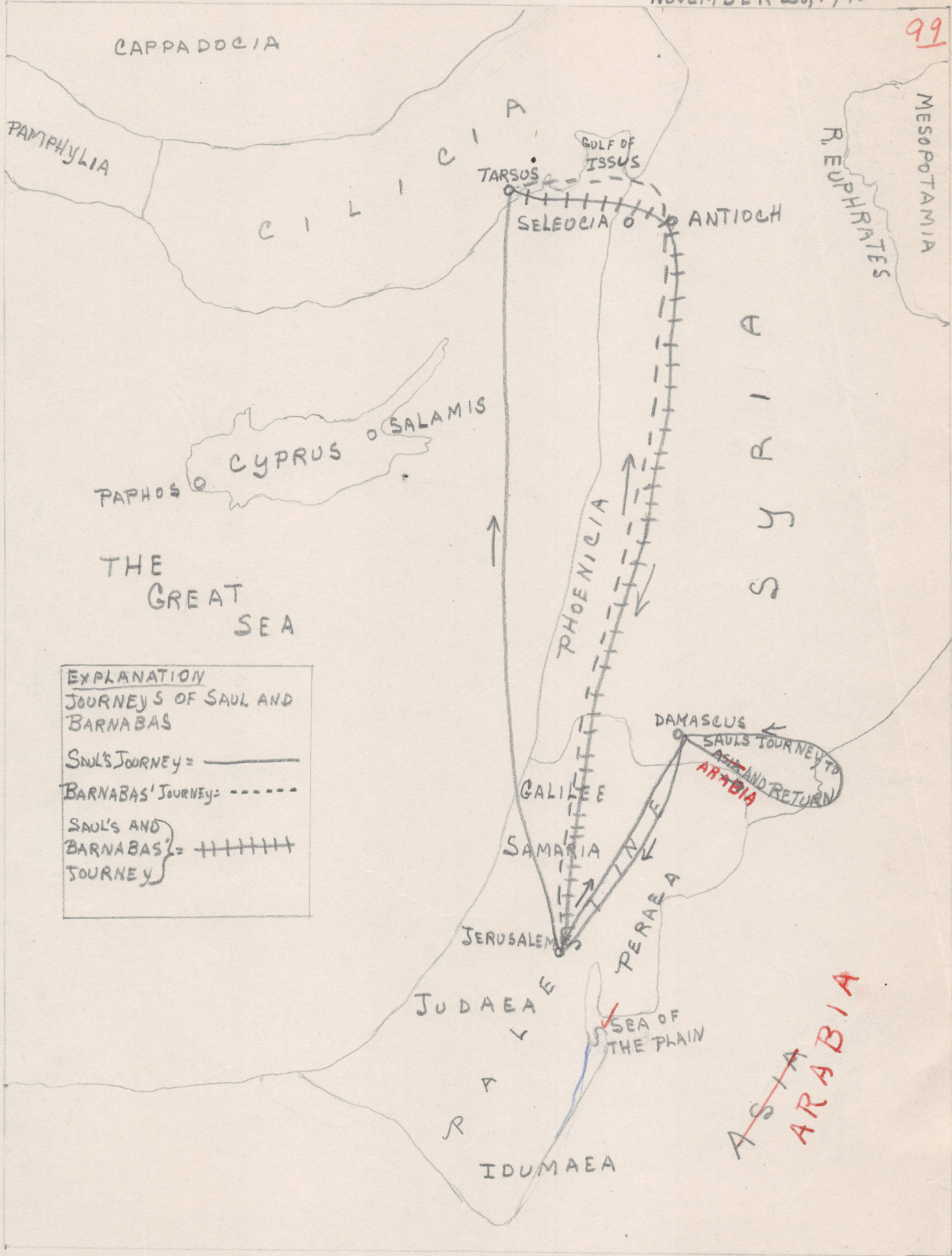
Acts (18:23-21:17) (21:18-23:30)



BIRKELAND, STAR  
 ACTS II - MAP II  
 PAUL'S FIRST MISSIONARY  
 JOURNEY  
 DECEMBER 12, 1945



*Birkeland, Star*



**EXPLANATION**  
 JOURNEYS OF SAUL AND BARNABAS

SAUL'S JOURNEY = \_\_\_\_\_

BARNABAS' JOURNEY = - - - - -

SAUL'S AND BARNABAS' JOURNEY = + + + + +