

7 Although there is much that could be written concerning the history of this town we will not here write of it. There was an opportunity at this place to speak to the brethren but the purpose of arriving in Jerusalem for the feast hurried them on through this town. They paused only to greet the saints in a one day gathering.

20. CAESAREA. 21:8-14.

8 And on the morrow we departed, and came unto Caesarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

9 Now this man had four virgin daughters, who prophesied.

10 And as we tarried there some days, there came down from Judaea a certain prophet, named Agabus.

11 And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

13 Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

8, 9 It was some thirty or forty miles from Ptolemais to Caesarea. One day's journey would see them within the city gates.

Here we meet an old friend, "Philip the evangelist, who was one of the seven." How long it has been and what a multitude of experiences have taken place since we were with him on "that road that goeth down from Jerusalem to Gaza." But we did read that Philip was "found at Azotus" and passing through he preached the gospel to all the cities **till he came to Caesarea.** (Acts 8:40)

And here he is in this same city, still the evangelist of Christ. It must have been eight or ten or even more years since he made his home here. The reason for his stay could possibly be found in the family of "four virgin daughters who prophesied." These young ladies must have been but small girls when he first came to this wicked town.

Philip must have had quite a house to accommodate this whole evangelistic party. However much Paul and his company were anxious to go to Jerusalem, they could not leave Philip without visiting and even helping out in the work of the Lord in this place.

10-14 Speaking of "old friends" in the narrative of the book of

822. What old friend do we meet in Caesarea? How long had he been there?

823. How did Philip's daughters become prophetesses?

Acts, who is this one who comes as a prophet from Jerusalem? Can this be the same man that came once before from the Holy City? Remember the visit of one "Agabus" to Antioch of Syria? He there reported that a famine was coming over the "whole world". The circumstances seem to be somewhat similar for the disciples in Judea are again in want. Whether this is right or wrong we do know that Agabus has a dramatic method of delivering his divine message.

Picking up a girdle that is lying nearby he binds it around his feet, then taking it off he attempts to tie up his own hands. Upon so doing he makes his divine prediction in these words:

"Thus saith the Holy Spirit: So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him unto the hands of the Gentiles."

His actions remind us of the prophets of the Old Testament days.

Upon this announcement a great concern took hold of the hearts of Luke and Aristarchus as well as the other brethren. They had all learned to love Paul very dearly and to hear of his being bound pained them greatly. The only recourse was to stop Paul from going to Jerusalem. This was a divine warning to deter him from this purpose, so thought the brethren in Philip's house. They besought him with the strongest words and emphasized them with the tears that streamed down their faces.

These words were not without effect on the apostle, but he did not so interpret them. Paul felt and knew that God wanted him in Jerusalem and to Jerusalem he would go. This word of Agabus and the other warnings were but to better prepare him for the experience.

And so it was that the apostle expressed in emphatic words his determination. The love and sympathy of his friends touched him, but he had a higher call that he must answer.

"What do ye, weeping and breaking my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

To these words there was only one right response: "The will of the Lord be done."

## 21. IN JERUSALEM. 21:15, 16.

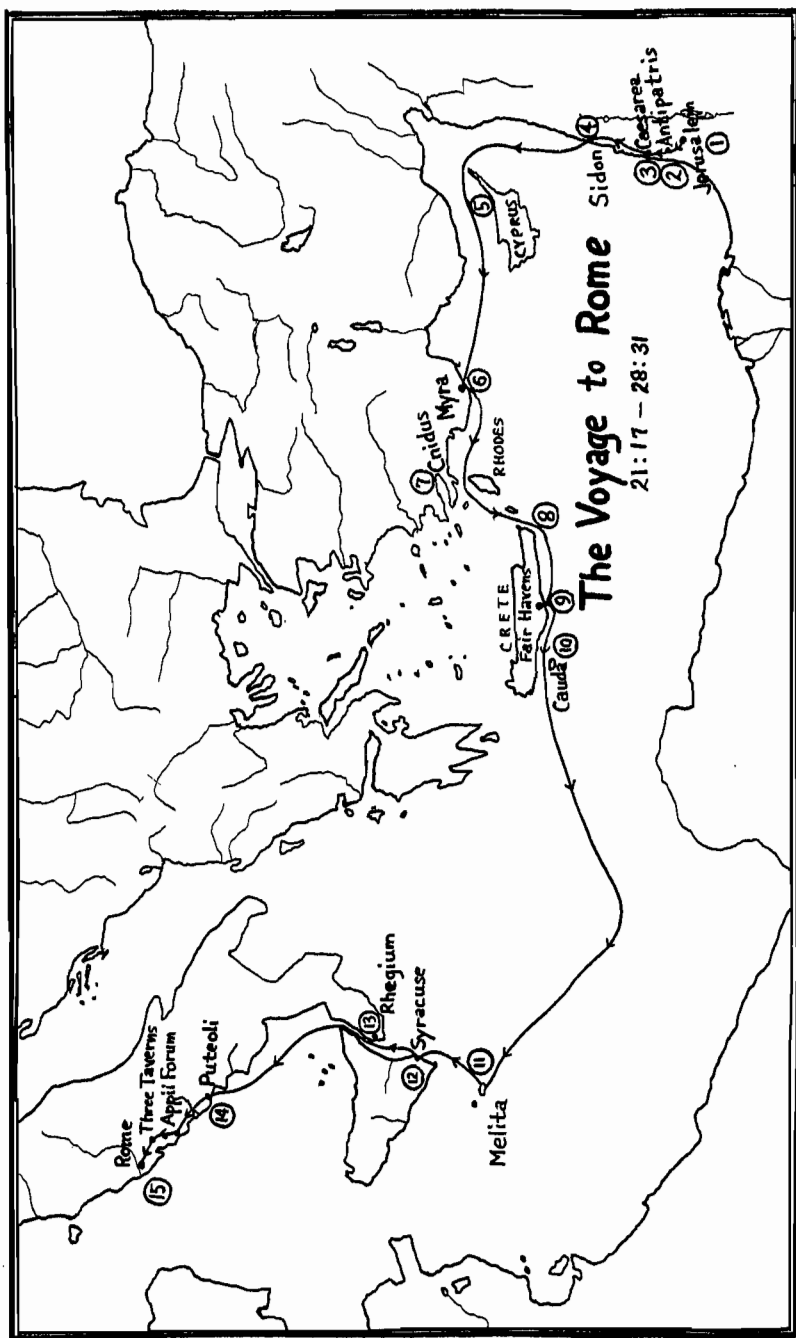
15 And after these days we took up our baggage and went up to Jerusalem.

824. Tell where and when you heard of Agabus before.

825. Who foretold that Paul was going to be bound in Jerusalem?

826. What was the interpretation placed upon the words of Agabus by Luke and Aristarchus?

827. How did the brethren attempt to hinder Paul from going to Jerusalem? Did it affect Paul? In what way?



16 And there went with us also certain of the disciples from Caesarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

15, 16 The baggage was again packed and the short journey was made to the busy city. Some of the saints of Caesarea went along and secured permission from one, Mnason, who had a house in Jerusalem, with whom the party could lodge while celebrating the feast of Pentecost. The city was particularly crowded at this time and a place to stay would be a welcome provision.

Let us not forget that Paul had with him the "bounty" taken up among the Gentile churches and that this money was to be distributed as soon as possible.

So ends the third and last missionary journey or evangelistic tour. The distance traveled was approximately 3,400 miles.

## THE VOYAGE TO ROME

21:17 — 28:31

### 1. AT JERUSALEM. 21:17—23:30

a. Paul's salutation and the advice of the elders. 21:17-26.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry.

20 And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the law:

21 and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs.

22 What is it therefore? they will certainly hear that thou art come.

23 Do therefore this that we say to thee: We have four men that have a vow on them;

24 these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things where-

828. How was the housing problem of Jerusalem solved for Paul and his company?

829. How far did Paul travel on the third journey?

830. This visit to Jerusalem was like what other visit? In what way?

of they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law.

- 25 But as touching the Gentiles that have believed, we wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication.

- 26 Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

**17-19** Paul was received this time somewhat in the same way that he and Barnabas had been when, years before, they had brought the problem of the circumcision of Gentiles to the apostles in Jerusalem. On the day of their arrival they were given a warm welcome. The preparations for staying in the home of Mnason were made and the night was spent in rest. On the day following an important matter must needs be taken care of. Luke was present at this meeting and hence we have the pronoun "we" and "us" used in discussing the incident.

There was a real interest in the things that God had wrought through the ministry of the apostle Paul. It must have taken no little time to tell "one by one" the victories for the gospel in the many places where Paul had preached. But James and the elders listened attentively to these words, and when he had finished they gave praise and glory to the proper one—they "glorified God".

**20, 21** But even before Paul had told of the first gospel triumph these men had something that was clamoring within them for utterance. The coming of Paul to Jerusalem was a matter of no small import. He had a reputation; his actions and words were followed carefully by thousands of Jews. The criticism of this one was ever present and entered the city of Jerusalem long before he did. Indeed, the Jews who hated his gospel of freedom had been constantly at the job of dinning it into the heads of all who would listen to them that this Paul was the worst of heretics. To this evident fact the elders and James now make mention. Word that Paul was in Jerusalem would soon be common knowledge and the hatred of these Jews would make it impossible for him to do anything for Christ, unless something could be done and that right away.

**22, 23** It would do no good to say before all that Paul **did not** forsake Moses, for it was well known that he **did** preach among the Gentiles that they need not circumcise their children and that the customs

831. What was the response of James and the brethren over the victories of the gospel told by Paul?

832. How did the coming of Paul to Jerusalem pose a problem for the leaders of the church?

had no claim on them. What then could be done? It was not for the sake of the Gentiles that the advice of the elders was given, for they had a letter written as to their standing before God—it was for the Jews.

What is this that is asked of Paul—"Four men that have a vow?" "Be at charges for them?" This surely was the keeping of the "customs of the law". These four men were probably Christian Jews who were fulfilling the ceremonies that were connected with the law of the Nazarite. J. W. McGarvey seems to feel that these men had contaminated themselves through contact with a dead body before their vow was fulfilled and that they were now purifying themselves in the temple.

**24-26** "To be at charges for them" had to do with purchasing the animals that they must sacrifice and of entering the temple to tell the priest that the days of their purification were fulfilled. This they could not do for they were unclean. Paul could further identify himself with these men by his cleansing himself of uncleanness. He was counted unclean on the general basis of the law as given in Leviticus 15:1-3. He could be purified in one day.

Now I ask you, was this an act of compromise on the part of Paul? The writer especially likes the words of J. W. McGarvey on this point. He says: "I think it must be admitted that subsequent to the writing of the epistle to the Ephesians, and more especially that to the Hebrews, he could not consistently have done this; for in those epistles it is clearly taught, that in the death of Christ God has broken down and abolished 'the law of commandments contained in ordinances' which he styles 'the middle wall of partition' (Eph. 2:13-15); that the Aaronic priesthood had been abolished (Heb. 7, 8); and that the sacrifice of Christ had completely superseded that of dumb animals (Heb. 9, 19). But in Paul's earlier epistles, though some things had been written which, carried to their logical consequences, involved all this, these points had not yet been clearly revealed to his mind, and much less to the minds of the other disciples; for it pleased God to make Paul the chief instrument for the revelation of this part of His will. His mind, and those of all the brethren, were as yet in much the same condition on this question that those of the early disciples had been in before the conversion of Cornelius in reference to the salvation of the Gentiles. If Peter, by the revelation made to him in connection with Cornelius, was made to understand better his own words uttered on Pentecost (2:39), it should cause no surprise that Paul in his early writings

833. Why not solve the problem by simply stating that Paul DID NOT forsake Moses?

834. Were Christian Jews concerned in this matter, or non-Christian?

835. Why were these four men purifying themselves?

836. What is meant by the phrase "be at charges for them?"



JOPPA BY THE SEA.

We have already discussed Joppa in an earlier picture. Let us pause here to look carefully at this drawing. Here is a port to which Jonah went when he took the ship to Tarshish. We have all come to the port of birth and boarded the ship of life to sail out into the sea of time toward the port of eternity or the judgment. The ship in which Jonah found himself was a place of escape from God—a place to hide from God. To many people the ship of life has become a place to hide from God—a means of escaping God. But there is a storm ahead and we are going to need our God in a very real manner. On the shore of Joppa's port is a fishing boat. This might suggest to us that all of life is a fishing trip. Jesus made this comparison. In the sea of life we will indeed catch something, but what will it be? Will it not depend on the type of net you use? and upon the diligence you exercise in the task and upon the providence of God? Tell me, my soul, what is thy purpose as you sail upon the sea of life?

uttered sentiments the full import of which he did not comprehend until later revelations made them plain. That it was so is but another illustration of the fact that the Holy Spirit guided the apostles into all the truth, not at one bound, but step by step. In the wisdom of God the epistle to the Hebrews, the special value of which lies in its clear revelations on the distinction between the sacrifices and priesthood under Moses and those under Christ, was written but a few years previous to the destruction of the Jewish temple, and the compulsory abrogation of all the sacrifices of the law; and that thus any Jewish Christian, whose natural reverence for ancestral and divinely appointed customs may have prevented him from seeing the truth on this subject, might have his eyes opened in spite of himself." (*ibid.* pp. 208, 209).

Paul probably thought that surely all would now be well, for in a day or two the seven days for the purification of these men would be accomplished and he would have the testimony of his help to give to all who were concerned in this affair. But the Holy Spirit had testified to him in every city that "bonds and afflictions" awaited him at Jerusalem, and he was very shortly to experience the fulfillment of the Spirit's words.

b. Jews from Asia cause Paul's arrest. 21:27-40.

- 27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him,
- 28 crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.
- 29 For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.
- 30 And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.
- 31 And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion.
- 32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.
- 33 Then the chief captain came near, and laid hold on

837. How explain that Paul was not compromising in what he did?

838. How would the purification in the temple help Paul's position with the Jews?



- him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.
- 34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.
- 35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd;
- 36 for the multitude of the people followed after, crying out, Away with him.
- 37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?
- 38 Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?
- 39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.
- 40 And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

**27, 28** Imagine the surprise that must have appeared in the eyes of certain Jews from Asia when they saw in the streets of Jerusalem the familiar, but despised figure of Saul of Tarsus. These were some of the very Jews who had opposed him in Ephesus. When they first saw him he was walking with a certain Greek named "Trophimus". This fact only served to heighten their hatred of him and his liberal ways.

Then, one day, while these same Jews were worshipping in the temple, whom did they there behold but this despised heretic. In a moment they were crying out in hatred against him. And what were the words of their cry? "Men of Israel help. This is the man that teacheth all men everywhere against the people (the Jews) and the law and this place."

And then to give a real charge that could result in his death they cried out what they **knew** was not so: "And moreover he brought Greeks also into the temple, and hath defiled this holy place."

**29-32** This was a trumped-up charge based wholly on hatred. They had only seen him with **one** Greek and that not in the temple, but in the streets, and they **supposed** he had brought him into the temple.

839. Why were the Jews from Asia filled with even more hatred than usual when they saw Saul in Jerusalem?
840. What was the lie told by the Jews?

But they were not content with words only. Even as they cried they took hold of the apostle, while yet he was in the very act of worship. He was pulled and hauled across the temple floor toward the door of the Holy Enclosure; out into the Gentile quarter; and straightway the temple guards shut the doors to shut out this heretic. The spirit of the mob had taken hold of these Jews and they forthwith proceeded to beat Paul to death. This was done just outside the Gate Beautiful.

The Roman authorities who ever kept a watchful eye out for the ever increasing Jewish tumults soon spied the crowd and heard the cries. Word went up to the tribune in the tower of Antonia as to what was taking place; indeed, he was told that: "All Jerusalem was in confusion." When these unarmed Jews saw the Roman soldiers bearing down upon them they had good reason to "leave off beating Paul." But a short time before five to ten thousand of them had been trampled to death close to this very spot; so says Josephus.

The tribune soon had officially laid hands on Paul and bound him to two of his soldiers with handcuffs. Paul was now the prisoner of the Roman government. The "bonds and afflictions" had indeed come.

**33-40** Turning to those close by, Claudius Lysias asked "Who is he?" Some shouted one thing and some shouted another and all of them shouted something. Amid this uproar no sense could be had so in disgust at these noisy, unreasonable Jews, Claudius Lysias commanded: "Take him to the castle." But Paul was not to be led away alone for the crowd followed him shouting what they shouted at another prisoner of Rome: "Away with Him." Coming to the steps of the castle, the crowd pressed so closely upon Paul that he had no room to proceed, but proceed he must, so the soldiers hoisted Paul upon their shoulders and in this manner he was carried up the stairs to the tower. But the apostle paid not the slightest heed to all this tumult for his mind and heart were filled with another matter. Even as he was set down on his feet again he burst out with this question to the chief captain: "May I say something to thee?"

It wasn't what Paul said but the language that he used that gave the tribune a start. Lysias thought he knew the one he had arrested, but when he heard the Greek tongue he realized he was wrong. The man he thought Paul to be was an Egyptian, and no common prisoner either, but rather that notorious outlaw who drew away

841. Where was Paul as he was being beaten by the Jews?

842. What was told to the tribune that brought such immediate action?

843. What was the first act of Lysias upon rescuing Paul?

844. What was in the mind of Paul as he was being carried on the shoulders of the soldiers?

845. Why was the tribune surprised when he heard Paul speak Greek?

four thousand men of the assassins after him. These (p. 192) "assassins" seemed to be an underground organization bent on the overthrow of the Roman government; so it was especially desirous that such be captured. Who then is this man about whom such a tumult is made? The tribune asked if Paul was not the one he thought him to be. Paul gave answer to this in the pointed concise words:

"I am a Jew, of Tarsus in Cilicia, a citizen of no mean city."

The emphasis placed upon the city was to impress the tribune with his position in the Roman world. To his citizenship not only of Tarsus but of the Roman empire he was soon to allude.

Perhaps to answer better the question of just who Paul was he was given permission to speak to the mob. But the purpose was thwarted, for if Paul used Greek to attract the attention of the Roman army officer, he was to use Hebrews to draw the attention of those of his own race.

Stepping forward, as best he could with the bonds upon him, he made the familiar gesture to his audience for attention. He secured it and a great stillness fell over the mob gathered before him. The great consuming love of the apostle for his kindred according to the flesh is here manifested. He loved them that they might be saved.

c. Paul addresses the Jewish mob. 22:1-21.

- 1 Brethren and fathers, hear ye the defence which I now make unto you.
- 2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,
- 3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:
- 4 and I persecuted this Way unto the death, binding and delivering into prisons both men and women.
- 5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished.
- 6 And it came to pass, that, as I made my journey, and

846. Who were the Assassins?

847. Why mention the city from which Paul was?

848. How was the purpose of the captain thwarted by Paul?

849. To what purpose did Paul love his kinsman?

## ACTS MADE ACTUAL

- drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.
- 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
- 8 And I answered, Who are thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.
- 9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.
- 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.
- 11 And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus.
- 12 And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there,
- 13 came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him.
- 14 And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth.
- 15 For thou shalt be a witness for him unto all men of what thou hast seen and heard.
- 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins calling on his name.
- 17 And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple; I fell into a trance,
- 18 and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me.
- 19 And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee:
- 20 and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.
- 21 And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

I like very much the outline of this speech as given by Wm. Dallmann in his book "Paul" page 219. In introducing the speech Dallmann has written:

"Chrysostom says: 'What nobler spectacle than that of Paul at

this moment. There he stands, bound with two chains, ready to make his defense to the people. The Roman commander sits by to enforce order by his presence. An enraged populace looks up to him from below. Yet in the midst of so many dangers, how self-possessed is he, how tranquil!

1. Paul spoke of his birth and training as a strict Pharisee, with rare courtesy adding 'as ye all are this day'.
2. Paul spoke of his persecuting those of 'this Way', the Christians, as they well remembered.
3. Paul told of his conversion while engaged in persecution.
4. Paul told of his commission from God Himself to preach the Gospel to the Gentiles.

Gentiles. That stung them to the quick. They gave him audience unto this word and then lifted up their voices and shouted: 'Away with such a fellow from the earth, for it is not fit that he should live!' " Here are a few points in this speech that I deem worthy of special note:

1. The general knowledge of the teaching of Christ revealed in the manner in which Paul refers to it. He gives no introduction to the subject but simply refers to it as "this Way".
2. The use of the term "brethren" in the fifth verse. Here as in the earlier part of his speech he appears to be anxious to gain a favorable impression with these Jews if at all possible.
3. I refer you to the harmony of the account of Paul's conversion that is given previously in 9:13.
4. The connection of baptism to the remission of sins in verse 16. This same connection is found in 2:38; 8:38, 39; 8:12; 16:33, 34, etc. Paul was "converted" on the road to Damascus, but was saved" or forgiven when he obeyed the gospel. (II Thess. 1:7-9)
5. The vision in the temple in Jerusalem, which vision or trance is not spoken of anywhere else. (17-21)

"That fatal word—Gentiles—.Up to this moment they were charmed by his use of the Hebrew language; and perchance they thought to hear some new promise of the coming Messiah, the one that would break this Roman power. Strange indeed was the record of this man's life. Paul hoped withal to free himself of the charge of a heretic. He

850. How did Paul show rare courtesy on this occasion?

851. Why so object to one word?

852. How do we know of the general knowledge of the teachings of Christ?

853. How is the term "brethren" applied in verse one?

854. How is baptism obedience to the gospel?

evidently felt that what convinced him in his stubbornness would persuade these Jews.

d. The response of the mob. Paul imprisoned. 22:22-30.

- 22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live.
- 23 And as they cried out, and threw off their garments, and cast dust into the air,
- 24 the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him.
- 25 And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncon-demned?
- 26 And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman.
- 27 And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea.
- 28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born.
- 29 They then that were about to examine him straight-way departed from him: and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him.
- 30 But on the morrow desiring to know the certainty wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down and set him before them.

**22, 23** But their prejudice was so deep-seated that nothing either logical or divine would free them from it. "Then began one of the most odious and despicable spectacles which the world can witness, the spectacle of an Oriental mob, hideous with impotent rage, howling, yelling, cursing, gnashing their teeth, flinging about their arms, waving and tossing their blue and red robes, casting dust into the air by handfuls, with all the furious gesticulations of an uncontrolled fanaticism" (Farrar, page 535).

"Away with such a **fellow** (a word of the deepest contempt) from the earth. He contaminates the earth with his presence."

The chief captain simply repeated his former command, probably in disgust at a waste of time. "Take him into the castle and when you have him there examine him with 'flagellum'. Maybe that will make him 'take sense'."

**24-28** The tribune must know why these many men shouted against this one so.

"The soldiers at once tied his hands together, stripped his back bare, and bent him forward into the position for that horrid and often fatal examination by torture which, not far from that very spot, his Lord had undergone.

Thrice before, on that scarred back had Paul felt the fasces of Roman lictors; five times the nine-and-thirty strokes of Jewish thongs; here was a new form of agony, the whip—the horrible flagellum—which the Romans employed to force by torture the confession of truth." (ibid.)

But even as they tightened the ropes on his hands, Paul turned to the captain who stood by watching the proceedings and asked in a quiet voice, "Is it lawful for you to scourge a man that is a Roman and uncondemned or untried?"

This question had more than one thought in it for it was not only strictly against the Roman law to beat a Roman citizen before a trial but it was also strictly forbidden to put bonds on such a one.

This question stopped the action of the soldiers immediately and the captain hurried to the tribune with the blunt question: "What art thou about to do?—For this man is a Roman."

Claudius Lysias probably began to wonder just **who** this stranger was. He thought him to be an Egyptian and he spoke Greek—when he gave him permission to speak he spoke Hebrew—when he wanted him examined he turned out to be a Roman. With these thoughts in his mind, the chief captain approached Paul and asked this question, "Tell me, art **thou** a Roman?" Perhaps looking up and down the ordinary looking figure and clothes of Paul he could see that this man was a Jew and a poor one at that. How could he be a Roman citizen?

In a day when the honor of being a citizen was an expensive one this army captain had a right to wonder.

855. How did Paul imagine he would convince these Jews?

856. What does Farrar say about the mob?

857. How did the tribune propose to find out what this one had done?

858. Describe the "examination" Paul was about to receive.

859. What three types of beatings were given Paul?

860. What two Roman laws were violated here?

861. Show the real perplexity of Claudius Lysias.

862. Why emphasize the "*thou*" in the question of the tribune to Paul?

"I know how much it cost me to get this citizenship," he remarked, in a dubious tone of voice. "But I have been a citizen from my birth," was the calm answer to his unexpressed suspicion. (ibid 537).

**29, 30** Paul's claim was accepted and the whips were dropped and the soldiers who were to lay on the lash left him.

But this only served to heighten the trouble of the chief captain—he had captured this man, indeed he had saved him from death, he had bound him, he could not go back on his decision, but who was he and what had he done? The law of Rome had been violated and he had a prisoner on his hands of whom he knew nothing. Something must be done. It was the Jews that called for his death, let them explain the charges against him.

So sending word to the Sanhedrin to gather, he loosed Paul and brought him on the morrow to stand before the highest court of Jewish law.

**e. Paul addresses the council. 23:1-10.**

1 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 And Paul said, I knew not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people.

6 But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the assembly was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.

9 And there arose a great clamor: and some of the scribes

863. How did the tribune become a Roman citizen?

864. What problem did Lysias hope to solve by bringing Paul before the Sanhedrin?



- of the Pharisees' part stood up, and strove, saying, We find no evil in this man; and what if a spirit hath spoken to him, or an angel?
- 10 And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

Fredrick Farrar remarks as to the place of the assembly of the council (Page 504).

1 "The Sanhedrin met in full numbers. They no longer sat in the Lishcath Haggazzith, the famous hall, with its tessellated pavement which stood at the south side of the Court of the Priests. Had they still been accustomed to meet there, Lysias and his soldiers would never have been suffered to obtrude their profane feet into a chamber which lay within the middle wall of partition—beyond which even a procurator dare not even have set a step on pain of death. But at this period the Sanhedrin had probably begun their meetings in the Chanujoth, or 'booths', the very existence of which was a proof of the power and prosperity of 'the Serpent House of Hanan'. To this place Lysias led his prisoner and placed him before them."

Paul was determined to secure a fair hearing of his cause and case before the proper authorities. It must have been with this thought in heart that he looked stedfastly on the council.

He did not refer to them as Peter and John had (4:8) "Rulers of the people and elders."

Paul here simply called them "Brethren" possibly because he himself had been a member of this body of men. First he wanted it known that he was "not guilty".

"Brethren, I have lived before God in all good conscience until this day."

2, 3 Maybe it was the familiarity with which Paul addressed the council or the bold statement of innocence or perchance the guilty conscience of the high priest that irritated him. In a moment of hot rage he cried out to those near Paul, "Smite him on the mouth." Instantly the heavy hand of some soldier struck Paul full in the face. Smarting from the blow, the apostle flashed out with the words: "God shall smite thee, thou whited wall!" What! "Sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?"

865. What does Farrar say about the place of the meeting of the Sanhedrin?

How proven?

866. Why call the council "brethren?"

867. Why have Paul struck on the mouth?

**4, 5** Those observing this incident (members of the Sanhedrin) had so schooled themselves in self-deception that the truth or falsity of Paul's statement made no appeal to them. The only thing apparent to them was that the high priest had been reviled. They were shocked! "Revilest thou God's High Priest?"

Why had Paul so spoken? Did he not know who occupied the chair of this office? It is perfectly possible that he didn't for the Sadducees "passed the chair" with disgraceful frequency. Since Paul had been away from Jerusalem he had not informed himself on just who was or who wasn't the high priest.

Then also Frederick Farrar suggests that the apostle's poor eyesight played a part in the reason for his words. He says:

"Owing to his weakened sight, all that he saw before him was a blurred white figure issuing a brutal order, and to this person, who in his external whiteness and inward worthlessness thus reminded him of the plastered wall of a sepulchre, he had addressed him in indignant denunciation." (ibid 541).

Immediately upon learning the "identity of the delinquent", Paul retracted his previous statement for he well knew it was a direct violation of the scriptures. (Ex. 22:28).

**6-9** Paul, like Peter, John, the twelve, and Stephen, knew that there was to be no justice or mercy administered by this court.

The council hadn't changed since Paul was associated with it. It was divided "into two parties—the Sadducean priest and the Pharisaic elders and scribes."

As the apostle surveyed the council, he decided that an act of strategy was the best way out.

"Brethren, I'm a Pharisee, a son of Pharisees and for the hope of the resurrection I am called into question."

This bold statement lined him up with one side of the Sanhedrin and at once touched the sore spot between the two parties. The statement of the apostle was indirectly true for the preaching of the resurrection of Christ was several times opposed. The scribes of the Pharisees could not let this opportunity pass. Here was a chance to contend for "the truth". Up one of them jumped. "We find no evil in this man. And what if a spirit hath spoken to him, or an angel?"

This touched off the powder keg of emotion and ill feeling. It was only a matter of minutes until everyone was arguing and har-

868. Why call the high priest a "whited wall" if he did not know him?

869. How is the "self-deception" of the Sanhedrin seen?

870. How is it that Paul did not know who was high priest?

871. How does Paul's poor eyesight fit into this picture?

872. What scripture was violated by Paul's words?

873. Why use the act of strategy he did?

874. Was the statement of the apostle true?

anguishing his neighbor. In the midst of this wild disorder stood the apostle.

Some of them had hold of him, those of the Pharisees in defense and those of the Sadducees in hatred. He was pulled and hauled between them until he was threatened by the force of the pulling to be torn limb from limb.

**10** Now Claudius Lysias **must** have been confused and disgusted. What kind of people were these Jews? He could make no sense out of their words or actions.

He gave the command to those soldiers near him to interfere in this insane melee and rescue their prisoner. This they did and probably none too gently.

If ever it was that the apostle needed encouragement, it was now. He had come to Jerusalem with a free will love offering for his Jewish brethren. He came with a sincere prayer that they would receive him. He was glad to try for reconciliation in the temple purification. He was falsely accused, and tried to get a hearing on the steps of the castle while he stood in Roman chains. He only escaped a cruel beating by an appeal to his Roman citizenship. He found nothing but hatred and insolence from the highest court of his people. Here he was bound in a Roman prison.

f. The Lord encourages Paul. 23:11.

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

**11** But in this dark hour the Lord stood by him to speak to him in the most wonderful and cheering words. "Be of good cheer for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

It was no promise of release from bonds nor a fore-note of victory, but simply that he would live and testify for the Messiah. This was enough.

g. The plot for Paul's life and his escape. 23:12-30.

**12** And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

875. How was Paul's life endangered?

876. What were the probable feelings of Claudius Lysias at the result of the trial?

877. Give three facts that point to an evident need for encouragement on the part of Paul.

878. What was the thought of the Lord's encouragement?

- 13 And they were more than forty that made this conspiracy.
- 14 And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.
- 15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, before he comes near, are ready to slay him.
- 16 But Paul's sister's son heard of their lying in wait, and he came and entered into the castle and told Paul.
- 17 And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain; for he hath something to tell him.
- 18 So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee.
- 19 And the chief captain took him by the hand, and going aside asked him privately, What is it that thou hast to tell me?
- 20 And he said, The Jews have agreed to ask thee to bring down Paul tomorrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him.
- 21 Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee.
- 22 So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me.
- 23 And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night:
- 24 and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor.
- 25 And he wrote a letter after this form:
- 26 Claudius Lysias unto the most excellent governor Felix, greeting.
- 27 This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him, having learned that he was a Roman.

- 28 And desiring to know the cause wherefore they accused him, I brought him down unto their council:  
 29 whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds.  
 30 And when it was shown to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.

**12-15** Paul's escape from the council only stirred up a greater hatred. It was the very morning following his experience with the Sanhedrin that more than forty men agreed together neither to eat nor drink until they had slain Paul. These forty thought even as Paul thought so long ago that they were doing a service to God in this murderous act. When they came to the high priest and elders to secure their cooperation in this nefarious scheme they expressed no shame. Indeed, they seemed to expect approval and congratulations.

**16-18** This was not the first or the last time murder was employed as a means of quelling apostasy. The place was worked out in the secrecy of the forty men but soon others heard and at a certain place the name of "Paul" struck a responsive chord of interest in the mind of a young lad who heard it. He stopped to listen more fully to the gossip that involved the name of one so dear to him. What he heard made his heart leap within him. These men were assassins and this was a plot of murder of his own uncle. That afternoon Paul had a visitor. How surprised and glad he must have been to see his nephew. But in a moment Paul's face took on a serious expression as he heard his nephew tell him—

"Uncle, they are plotting to kill you. I heard men saying that tomorrow morning the priests are going to ask Claudius Lysias to bring you down before the council as if they would inquire more accurately concerning your case, but men will be lying in wait on the way and they will rush upon you and kill you."

Immediately upon hearing of this Paul acted in the wise way he was wont to. He called one of the ten centurions or captains near by and asked him to take his nephew to the chief captain for he had something to say to him.

**19-22** See how kindly and gently the chief captain treats this young lad. As nervous and shy as the boy would be he took him by the hand and led him aside to hear what he had to say. When Lysias heard of

879. How was the plot to kill Paul like Paul's previous persecution of the church?  
 880. How was the intenseness of the hatred of the 40 men expressed?  
 881. Who averted the disaster?  
 882. Who escorted Paul's nephew to Lysias?  
 883. How did the chief captain show his kindness to the lad?

this plan he saw in it a great danger, not only to justice but to his own office. So great was the danger that 470 soldiers must be called to help.

**23-30** As once before, there was only one recourse to save his life and that was to leave Jerusalem. This time Paul was to ride out on horseback.

There was to be a letter to accompany this impressive appearing group. The centurion in charge was to take it to the governor Felix to explain the case history of the prisoner.

If you will read carefully the letter in verses 26-30 you will notice a subtle lie or two told by Lysias to cover up his hasty actions. He says (in verse 27) that he rescued Paul from the Jews "having learned he was a Roman." Now you know it wasn't until after he had taken him into the castle that he learned he was a Roman.

The tribune makes no mention of the attempted scourging. So has man attempted through any and all means to "appear righteous" before his fellow-man.

## 2. AT ANTIPATRIS. 23:31, 32.

31 So the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris.

32 But on the morrow they left the horsemen to go with him, and returned to the castle:

**31, 32** "A long march down the hills to the sea plain brought them, next day, to Antipatris, a town built by Herod the Great and named after his father, Antipater, now known as Ras-el-Ain, on the Roman road to Caesarea, about forty miles from Jerusalem and about twenty from the seat of the Procurator. A large mound covered with heaps of stone, old foundations, broken columns, and chiselled blocks, half buried among thorns, is now all that remains of the town, but a copious spring bursting from the mound—a chief source of the permanent stream Aujeh—shows that one great element of health and local beauty had been among the attractions that fixed its site." (Geikie, pp. 390-391).

Paul now only needed seventy horsemen to guard him. The 400 infantry men after some rest returned to Jerusalem.

## 3. IN CAESAREA. 23:33—27:1.

a. Paul is brought before Felix the governor. 23:33-35.

33 and they, when they came to Caesarea and delivered the letter to the governor, presented Paul also before him.

884. What real danger did the tribune see in the plot on Paul's life?

885. Name the two falsehoods that Lysias put in his letter.

886. How far was Antipatris from Jerusalem? From Caesarea?

- 34 And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia,
- 35 I will hear thee fully, said he, when thine accusers also are come: and he commanded him to be kept in Herod's palace.

**33-35** Coming into the beautiful city of Caesarea, the party went immediately to the governor's house. Audience was soon obtained and they stood still while Felix read the letter. There was only one point of import missing in the letter.

"Of what province art thou?" asked the governor.

"Tarsus in Cilicia" was evidently the reply of Paul. Why ask this question? Well, it was customary to judge a man either at the place of his birth or where the crime was committed. Felix knew where the supposed crime had occurred. He evidently asked this question to complete the picture in his mind or to secure an opportunity for relieving himself of the responsibility of judgment if he could not decide the case.

"I will hear you when your accusers are also come." Directing his remarks to the soldiers standing near by, Felix said: "Keep him in the Praetorium."

This was no ordinary prison but was one built by Herod in the palace. It was to house those of royal position and here acted as a place of detention.

b. Paul's trial before Felix the governor. 24:1-22.

- 1 And after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul.
- 2 And when he was called, Tertullus began to accuse him, saying,  
Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation,
- 3 we accept it in all ways and in all places, most excellent Felix, with all thankfulness.
- 4 But, that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words.
- 5 For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:
- 6 who moreover assayed to profane the temple: on whom also we laid hold:
- 8 from whom thou wilt be able, by examining him thyself, to take knowledge of all these things whereof we accuse him.

887. Why inquire as to the province of Paul?

888. In what type of prison was Paul placed?

- 9 And the Jews also joined in the charge, affirming that these things were so.
- 10 And when the governor had beckoned unto him to speak, Paul answered,  
Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence:
- 11 seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem:
- 12 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.
- 13 Neither can they prove to thee the things whereof they now accuse me.
- 14 But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets;
- 15 having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.
- 16 Herein I also exercise myself to have a conscience void of offence toward God and men always.
- 17 Now after some years I came to bring alms to my nation, and offerings:
- 18 amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia—
- 19 who ought to have been here before thee, and to make accusation, if they had aught against me.
- 20 Or else let these men themselves say what wrong-doing they found when I stood before the council,
- 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.
- 22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter.

1 The forty men in Jerusalem were going to have a long fast if they were going to eat nothing until they killed Paul. But when word got to them that Paul had left the city, they probably gave up their vow. But not the high priest Ananias. He was not one to be thwarted. When the Christians fled Jerusalem, Saul "pursued them to foreign cities." Saul went to the high priest for permission to do



so. This time the high priest was himself in pursuit. (Not of Christians, but of the very one who was once the pursuer.)

It is probable that Lysias sent word to the high priest that since Paul was a Roman citizen his case had been referred to the governor.

Paul had been in Caesarea five days when "his accusers" came. Here is an interesting chronology of the "12 days" that had elapsed since Paul came to Jerusalem.

1—May 8th Paul arrived at Jerusalem.

2—May 9th Pentecost and council held.

3—May 10th Paul goes to Temple with the four Nazarites.

4—May 11th Second day of Nazarite week.

5—May 12th Third day.

6—May 13th Fourth Day.

7—May 14th Fifth day and Paul is apprehended in the temple.

8—May 15th Before the Sanhedrin.

9—May 16th The conspiracy against Paul; at nine o'clock at night Paul is dispatched to Caesarea.

10—May 17th Reaches Caesarea.

11—May 18th)

19th)

20th) At Caesarea.

21st)

12—May 22nd Trial before Felix.

(This chronology is taken from Lewin, as quoted by Dallmann).

2-9 Ananias was prepared to make the most of this appearance. With this in mind he had brought along a Roman orator who understood better the procedure of Roman law. Of course this lawyer or orator was paid, but he was determined to "do his mercenary best."

Paul was called out of the prison and all were summoned before the governor and the trial began.

Tertullus was the first to speak and his first effort was to secure the good will of Felix. This Roman orator said everything he could in favor of Felix. It wasn't what he did say that mattered, it was rather what he did not say that suggested flattery.

Indeed:

(1) By the effort of Felix the country **did** enjoy a measure of peace. He even called himself "The Pacifier of the Providence" yet there was much discord and Felix was the cause of a good deal of it.

(2) And it was true that "evils were corrected". Yes, and how many

889. Show the great difference in the relation of Paul to the high priest here from that of previous times.

890. How did Ananias hear that Paul had left Jerusalem and was now in Caesarea?

891. When Paul was tried before Felix how many days elapsed since he first arrived in Jerusalem?

other "evils" were promoted by this one? And some of the corrected evils resulted in the slaughter of numerous Jews.

Felix like other kings felt he had "divine right" in his rule, hence the use of the word "providence" in verse 2.

Tertullus says that it was not only here before the governor that the nation made mention of these things, but at all times and in all ways with thankfulness. (What a liar.) This smooth speaker says in essence that: "I could go on like this for hours but I do not wish to bother you with it."

What is the meaning of "clemency?" It refers to compassion or remission—just another word of flattery. Now to the charges against Paul.

1. "We (the Jews, since he was speaking for them) have found this man a 'pestilent fellow'."

This was but a general charge as much as to say that "this man is a monster" or "this one is a desperate character", a "dangerous criminal". This was only given to throw a dark aura around the apostle.

2. He is a mover (originator) of insurrections. Not confined to one location, but "among the Jews throughout the world".

When the Jews were pressed for a charge against Jesus they resorted to that of insurrection. This would be a very pointed appeal to a Roman ruler.

3. A ringleader of the sect of the Nazarenes.

This was a military term applied to those who were in the front rank of the army, a foremost man—of the sect. The term Nazarenes was a term of contempt referring to Jesus of Nazareth. This sect was mentioned by Tertullus as if it were a low class of people. Thus Paul then was a ringleader of this rabble.

4. A profaner of the temple. Literally "attempted"—"endeavored"—to profane the temple.

Why would a Roman governor be interested in this thought? Because it was a capital offense in both Roman and Jewish law. The accusation they had against Paul had to do with bringing a Gentile into the Jewish quarter. This was strictly forbidden on penalty of death. This the Roman ruler knew.

892. Why bring Tertullus along?

893. In what way was Tertullus deceptive in what he said to Felix?

894. Mention two of the sins of "The Pacifier of the Providence."

895. What is the meaning of the word "providence" in verse 2?

896. What obvious lie did Tertullus tell?

897. Why call Paul "a pestilent fellow?"

898. What is the meaning of the term "insurrection?"

899. Why call the Christians "Nazarenes?"

900. Why mention profaning the temple?

To put the Jews in the best light, Tertullus insinuates that left alone the Jews would have tried the case and settled it in justice and law, but Lysias interfered and made it ultimately necessary to appear here in Caesarea.

**10-21** Of course a greater falsehood could hardly be imagined, for far from being about to judge Paul, they were about to murder him when Lysias interfered.

The orator adds in conclusion that a simple examination on the part of the governor will substantiate all that has been said. The Jews led by Ananias, although they knew how the facts had been perverted were so full of hatred they "joined in assailing him".

Notice how carefully and completely Paul answers the false charges and note also his adroit introduction. When the governor gave Paul the nod of assent to speak he spoke after this fashion:

"Since you have been for many years a judge of this nation (from 6 to 10 years, a long time when the average term was 2 years or less) I am glad to make my defense before you for I can be more confident of a fair judgment."

Then follows the reasons why the things whereof he was accused were **not** so.

- (1) "A pestilent fellow"—This general charge was passed over by Paul as not even worthy of notice. Anyone who actively objected to the belief of another would be considered by the one opposed as "a pestilent fellow"—"a monster of wickedness"—This proved nothing.
- (2) "A mover of insurrection". Hear Paul on this charge: "Take knowledge, O Felix, it has been but 12 days since I came to Jerusalem. A mover of an insurrection against Rome? Where? Did they find me in the temple? Did they? Can they prove that I stirred up a crowd in the synagogues? Prove it. Or in the streets of the city? I have been here in Caesarea five days. Stir up an insurrection in seven days? Ridiculous! For proof of what they have said, they have nothing."
- (3) "A ringleader of the sect of the Nazarenes."  
"Guilty! But I am only serving the God of our fathers by this means. Far from introducing a new god, I am following the law and the prophets who hath told of these days. I have the same hope as these, my accusers, the hope of the resurrection of

901. In what way did Tertellus attempt to put the Jews in a favorable light? How false?
902. Show the advantage of the introduction given by Paul?
903. Why not answer the first charge?
904. How did the mention of the twelve days answer the charge of insurrection.
905. How did Paul show that being a Nazarene was no offense against God?

both the just and the unjust. Far from being some kind of a heretic I do so thoroughly believe these things that I constantly **exercise** myself (a term alluding to athletic exercises at the Grecian games) so as to have a conscience void of offense before God and man."

(4) "A profaner of the temple."

This was a charge of sacrilege. As to being sacrilegious Paul had this to say of his relationship to the temple at Jerusalem: "I was in the temple to worship. I had no thought of profaning the temple or insulting my people. Indeed, I brought alms and offerings to them from foreign places. There was no tumult or crowd. This was how they found me in the temple. Certain Jews from Asia also found me in the performance of these rites. They should be here today to accuse me now as they accused me then. But since they are not here let the ones that are here say what wrong I have done. I was examined before the Sanhedrin and they found nothing against me. On only one point could I be called in question and that has to do with a point of doctrine and not of law. I cried before the council: "Touching the resurrection of the dead I am called in question before you this day."

**22** If either Paul or Ananias thought a decision was to be made at this time they were to be disappointed. Felix knew very well of the relationship of Christianity and Judaism. Felix was not thinking primarily of justice, but like a certain other, Pilate, about his job. He was afraid to incur the disfavor of the Sanhedrin and yet he could not condemn this innocent man. A pretext was used to relieve the pressure.

"When Lysias the chief captain shall come down I will determine your matter."

He was a long time in coming for Paul stayed two years in Caesarea.

c. Paul's two years imprisonment in Caesarea. 24:23-27.

**23** And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

**24** But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

906. Who should have been present at the trial to substantiate the charges?

907. Why make the point that the charge was not one of law but rather of doctrine?

908. How account for the indecision of Felix?

909. Why did Felix make the statement that he did?

- 25 And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.
- 26 He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him.
- 27 But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

**23** "He seems to have been in what was termed 'military custody' in which the prisoner was bound by a long, light chain to his arm, the other end of which was fastened to the officer." (Jacobus, page 375)

There was a thriving work for the Lord here in Caesarea, headed up by Philip, the evangelist. And so it was that Philip must have been among those who came to see Paul while he was held here. This could have been a renewing of the friendship that was established when the house of Philip was opened to Paul and his companions on the return of their missionary journey. (Cf. 21:7, 8)

Others from Jerusalem also could have visited the apostle. It could have been that during this time he wrote the epistles of Colossians, Ephesians and Philemon—some authorities so believe. I am no authority and can only say that the evidence seems to point to a later date than this for these three books.

**24** It will be well to tell just now a little case history of the prospects for the gospel that Paul had in Felix and Drusilla.

First, who was this man Felix? What was his background? The story starts with two slave brothers. Paullus and Felix. For some reason not known to your writer, Paullus obtained a fortune. Through this he was able to engineer the placement of Claudius as emperor. Naturally upon the ascension of Claudius to the throne, Paullus prevailed on him on behalf of his brother, Felix. Thus was Felix, the slave, made governor of Judea, with residence in the marble house of Herod in Caesarea. "He indulged in all kinds of cruelty and lust, exercising regal power with the disposition of a slave."

Felix was the husband of three queens or "royal ladies". His first and last wife were both named Drusilla. The one mentioned in the text was the daughter of Herod Agrippa I—(the one that beheaded James and put Peter in prison (12:1, 2). She was the youngest of

910. What is meant by "military custody?"

911. Who would be logical to expect as a visitor while Paul was in prison?

912. What about the writing of three book from Caesarea?

913. Tell in your own words of the rise of Felix from a slave to a governor.

the three daughters of Herod Agrippa and also the most beautiful. When but a child she was betrothed to Epiphanes, son of Antiochus who refused to undergo the necessary rite to become a Jew. She was then married to Azizus, king of Eunesa (a small kingdom in Syria). From this marriage a son was born whom she named Agrippa.

Felix met Drusilla when he first became governor and fell in love with her. (The wife of Felix at the time was the granddaughter of Anthony and Cleopatra).

With the aid of a magician in the court of Azizus, Felix persuaded this 18 or 19 year old girl to become his wife, for as he said, "If you do not refuse me I will make you a happy woman."

She accepted his offer and was prevailed on to transgress the laws of her forefathers and marry this profligate.

Felix plainly was a sensualist and Drusilla a hypocrite of the deepest dye. Before such persons was Paul called to speak. Felix asked Paul to outline the Christian faith. This Paul did but he also fitted the material to the one listening.

Paul spoke of "righteousness" of which Felix had none. The ancient historian, Tacitus, stated that Felix felt he could commit all crimes with impunity.

25 The apostle spoke of "self-control". Drusilla, while seated beside Felix, was evidence of his lack of it.

The third thought was that of "judgment" which Felix faced unprepared.

How Paul developed these thoughts we do not know but this manner of development was so real and personal that terror took hold of the heart of the governor and lest he should give in to the truth that was pressing upon him he cried out: "Go thy way for this time; and when I have a convenient season, I will call thee unto me."

The "convenient season" was upon him. Although Felix **did** call for Paul many times, the subject of salvation and "the faith" never came to light as it did here. No word is given how the message affected Drusilla.

Tradition has it that she and her son perished in Pompeii upon the eruption of Vesuvius in 79 A.D. What a tragic death for an unrepentant sinner.

26 Strange that a wealthy man like the governor of Judea and Samaria should hope to receive a bride from a poor Jewish prisoner. But was Paul so poor? I have of late read some discussion suggesting that at this period Paul had come into some little money.

It cost money to appeal to Caesar as Paul did. It cost money to

914. What of a Biblical interest is given here of Drusilla?

915. To whom was Drusilla married when Felix asked her to marry him?

916. Show the appropriateness of the message of the Apostle to those who heard.

have two slaves or attendants (Luke and Aristarchus). This is but the reasoning of man, but it is an interesting thought.

However it happened, Felix hoped that some day it would be "convenient" for him to obtain a bribe from the apostle for his release. But Paul saw to it that it was not so. What were the subjects discussed by the apostle and Felix? I cannot imagine that Paul changed his method or message here, but that he did all he could to obtain the conversion of this notorious sinner.

28 When two years had passed, Felix in his public and political life had gone from bad to worse and was called to Rome to give an account. He was dismissed from his office and Porcius Festus took his place. The last act of Felix as governor was to gain favor with the Jews (who were the ones who were bringing the charges against him at Rome) by leaving Paul in bonds.

d. Festus visits Jerusalem. 25:1-6a.

- 1 Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea.
- 2 And the chief priests and the principal men of the Jews informed him against Paul; and they besought him,
- 3 asking a favor against him, that he would send for him to Jerusalem; laying a plot to kill him on the way.
- 4 Howbeit Festus answered, that Paul was kept in charge at Caesarea, and that he himself was about to depart thither shortly.
- 5 Let them therefore, saith he, that are of power among you go down with me, and if there is anything amiss in the man, let them accuse him.
- 6a And when he had tarried among them not more than eight or ten days,

1, 2 Festus was a "mild-mannered man, honest and just in his dealings" (whenever it did not interfere with his political advantages), withal a crafty politician. His first gesture upon coming to his new position was to pay a visit to Jerusalem and see how "the land lay" in the capital of the Jews.

The Jews were glad for his visit for it afforded them further opportunity to press their charges against Paul. These opposers of the

917. What was the response of Felix to Paul's message?
918. Did Felix ever call Paul to speak to him again?
919. What was the final fate of Drusilla?
920. What motive was there in asking Paul for money? Did Paul have it?
921. How is it that Paul was not approached on the subject of a bride?
922. How did Felix lose his job?
923. What was the first act of the new governor Festus?

gospel did not give up easily. By this time it had gotten out of the realm of a doctrinal issue and was more of a personal grudge against Paul.

**3-6** Ananias probably smarted a long time under the rebuke, "Thou whited wall". He influenced the elders of the Sanhedrin to feel the same way about the apostle. However, Ananias was no longer the high priest when Festus came to Jerusalem. Ananias was retired but held great power in a personal and political manner over the Jews of Jerusalem.

One by the name of Ismael, son of Fabi who had been put forward by Agrippa, was now high priest.

When Festus arrived in Jerusalem the same cry reached him that was heard two years previous. "Saul of Tarsus must be punished, and that right away."

Luke makes it obvious in his record that the request for Paul's punishment was unlawful. The Jews were not going to use the Assassins to carry out their plan, their motive was far more obvious. Murder was a small matter to them in comparison to the defilement of the temple.

Festus did not rebuke them for their unjust suggestion, nor did he yield to it. His answer to them was altogether fair as well as typically Roman: "Paul is right where he should be. I am about to return to Caesarea and if you want to see him or to oppose him in any way, come with me. Let your chief men return with me and stand in Roman court in lawful procedure. If there is anything amiss in the man it will be brought to light in this way."

**e. Paul's trial, defence and appeal to Caesar. 25:6b-12.**

**6b** he went down unto Caesarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought.

**7** And when he was come, the Jews that had come down from Jerusalem stood round about him, bringing against him many and grievous charges which they could not prove;

**8** while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned at all.

**9** But Festus, desiring to gain favor with the Jews, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

**924.** How was Festus received by the Jews in Jerusalem? Why?

**925.** Since it was unlawful for the Jews to ask for the punishment of Paul how did they imagine Festus would grant their request?

**926.** What is "typically Roman" about the answer of Festus to the Jews?



- 10 But Paul said, I am standing before Caesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest.
- 11 If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none of those things is true whereof these accuse me, no man can give me up unto them. I appeal unto Caesar.
- 12 Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Caesar: unto Caesar shalt thou go.

**6b** Festus was as good as his word. It was not more than eight or ten days until he went to Caesarea. On the very next day after his arrival he heard the case of Paul.

Once again the apostle was called from his prison room to make his defense. Note: He had appeared in the last two years before the following:

- (1) The mob on the steps of the Tower of Antonia.
- (2) The Sanhedrin in Jerusalem.
- (3) Before Felix.
- (4) Before Felix again in an unofficial manner.
- (5) Now before Festus.
- (6) He is yet to appear before king Agrippa.

This all afforded a wonderful opportunity to preach the word, which opportunity Paul used, but it was also a bit wearying and it must have been not a little exasperating as to result.

**7-11** There was no Roman orator this time. All the Jews gathered round Paul and after the Jewish manner began to accuse him of many grievous charges. Luke evidently was an eye-witness of this event and he adds that proof for the charges was entirely lacking. What were the charges brought? This can be answered from the thoughts of the reply Paul gave. These charges had to do with:

- (1) Sin against the law (being a Nazarene)
- (2) Sin against the Jews (a pestilent fellow)
- (3) Sin against the temple (attempting to profane it)
- (4) Sin against Caesar (stirring up an insurrection)

The same charges of two years ago. They had not forgotten one of them. But they had no more proof this time than they had before. Festus could see that there was no real purpose in holding this man longer, but if he could be used to an advantage for his political prestige, then he would do so. The question Festus asked was ask-

927. Name three of the six persons or groups before whom Paul had been tried in the last two years.

928. What is different about this trial from the first one that Paul had here?

929. What is alike in the two trials?

ed only that he might obtain the favor of the Jews present. "Wilt thou go up to Jerusalem and there be judged of these things before me?"

It is even doubtful that Festus would have taken Paul to Jerusalem for judgment, but then to please the Jews he said this and possibly to hear the reaction of the apostle. He was hardly prepared for what he heard. Paul was not going to be sacrificed for the desires of a selfish local official, especially when there was a way of securing at least a measure of justice. Paul said in thought: "No, I will not go to Jerusalem. I am to be judged and I am standing right where this should be carried out. Why go to Jerusalem? I could only stand before Jews there. I have done them no harm, as you very well know. Now if I were a criminal or even a **murderer**, I would refuse not to die; but if all the charges are lies I utterly refuse to be used as a means to further your evil ends. You will not deliver me into the bloody hands of the Jews. I **appeal to Caesar!**"

These words did not at all please Festus. This was a poor beginning for his governorship. He was taken aback. This was the first such case he had dealt with. "What shall I do?" He turned to his counselors for an answer. There was only one thing to do. It was the right of every Roman citizen to make such an appeal. Although it was going over his head as a judge, Festus could only say: "Thou hast appealed unto Caesar. Unto Caesar shalt thou go."

f. Paul's defense before King Agrippa. 25:1b—26:32.

- 13 Now when certain days were passed, Agrippa the king and Bernice arrived at Caesarea, and saluted Festus.
- 14 And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix;
- 15 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him.
- 16 To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have met the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him.
- 17 When therefore they were come together here, I made no delay, but on the next day sat on the judgment-seat, and commanded the man to be brought.

930. Why did Festus ask the question about trial in Jerusalem?

931. Do you believe Paul was justified in appealing to Caesar?

932. Why did this appeal displease Festus?

- 18 Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed;
- 19 but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive.
- 20 And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem and there be judged of these matters.
- 21 But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Caesar.
- 22 And Agrippa said unto Festus, I also could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.
- 23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing with the chief captains and the principal men of the city, at the command of Festus Paul was brought in.
- 24 And Festus saith, King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer.
- 25 But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him.
- 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination, I may have somewhat to write.
- 27 For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.
- 1 And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:
- 2 I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews:
- 3 especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.
- 4 My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews;

- 5 having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee.
- 6 And now I stand here to be judged for the hope of the promise made of God unto our fathers;
- 7 unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king!
- 8 Why is it judged incredible with you, if God doth raise the dead?
- 9 I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.
- 10 And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them.
- 11 And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.
- 12 Whereupon as I journeyed to Damascus with the authority and commission of the chief priests,
- 13 at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.
- 14 And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.
- 15 And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.
- 16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee;
- 17 delivering thee from the people, and from the Gentiles, unto whom I send thee,
- 18 to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.
- 19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:
- 20 but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judaea,

and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

- 21 For this cause the Jews seized me in the temple and assayed to kill me.
- 22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;
- 23 how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.
- 24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad.
- 25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.
- 26 For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of those things is hidden from him; for this hath not been done in a corner.
- 27 King Agrippa, believest thou the prophets? I know that thou believest.
- 28 And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian.
- 29 And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.
- 30 And the king rose up, and the governor, and Bernice, and they that sat with them:
- 31 and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds.
- 32 And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

13 Festus had not been in office long until he had a visit from royalty.

We might say that it was a visit of relatives, for the sister of the king was a sister to his wife. "Agrippa, the king and Bernice." These came to bring greetings (and congratulations) but also to stay "for many days". Among the many things of interest in the new post it was natural that Festus should mention the rather unique case of Paul. Luke had such a valuable source for his information that he could put the words of Festus to Agrippa in the first person. Luke causes Festus to say( paraphrasing his words):

933. What relation was King Agrippa to Festus?

**14-19** "There is a carry-over case from the rule of Felix. He was left a prisoner. When I arrived in Jerusalem, I heard more about him. It seems the chief priests expected me to turn him over to them as 'a token of my esteem'. I, of course, answered that this was no custom prevailing among us Romans. (It evidently is among the Jews.) I said that our law was to face one another in the court and let the accused have equal opportunity with the accusers. They took me up on my offer and I heard their case the very next day.

Well, when the man was brought and the trial was under way I found there were no such charges as I at first imagined. I thought the man must have done some great evil to the Jews. But the only thing I could make out was an argument between them over one called 'Jesus' whom the Jews said was dead but whom Paul strongly maintained to be alive.

**20-22** "Now I am not acquainted with such superstitious religious beliefs, so I asked Paul if he would go up to Jerusalem about this matter and be judged there before me. (Here Festus places an entirely different construction on his actions than truly happened). But what did the man do? He appealed to Caesar. So I have charged him to be kept for this trial before Augustus."

It could have been from the note found in verse 22 that Agrippa had heard of Paul's imprisonment even before Festus gave him the details. The verse does seem to suggest that the king was rather anxiously awaiting a chance to hear from this strange prisoner.

"I also was wishing that I could hear the man myself," said Agrippa.

**23-27** "Tomorrow you shall," answered Festus.

So according to the prearranged plan there was on the morrow a gathering not soon to be forgotten. To the king it was but another opportunity to amuse himself amid royal surroundings. This was to be done in full formal dress. The army generals were there! all the chief men of social position and rulers of the city were sent invitations. Bernice and Agrippa had on their royal robes. In the midst of all this splendor Paul appeared from the prison.

Did Paul hear the gossip of the jailor the night before the gathering? Did he know just what occasioned this appearance? Did he have knowledge that he was to speak before a king? To all these questions we will have no answer but it is interesting to speculate.

Festus had called the meeting so he now makes a formal speech of introduction. Paul stands between two soldiers with the light chain

934. What seemed to be the greatest concern of Festus in the case of Paul?

935. What false construction did Festus put upon his actions?

936. Did Agrippa know of Paul before Festus told of him?

937. Describe briefly the assembly before whom Paul was to speak.

938. What did Festus say was the purpose of the trial?

dangling from his left wrist. Festus stands before Agrippa and gestures toward Paul and says:

"King Agrippa, and all others here present, behold the man. This is the one that has caused all the Jews to cry out that he should be killed. I heard this cry both here and in Jerusalem. I have tried him and found nothing at all worthy of death, but here is our problem. He has appealed to Augustus, and I will send him. But I have nothing to write of him to the emperor. I know not the details of this case. But you can help me, and especially you, King Agrippa, since you know much more about the Jewish religion than I. You can appreciate my position, that it does seem altogether unreasonable to send a prisoner with no charges."

So spoke the governor in words of flattery and not without a note of real need.

1 Everyone else had been speaking about and for the apostle. Agrippa gestures from his elevated seat to Paul and says:

"Paul, thou art permitted to speak for thyself."

## PAUL'S DEFENSE BEFORE AGRIPPA

26:2-29

### Introduction. 2, 3.

**Proposition:** "To demonstrate that Jesus is the Christ and that he, Paul, was innocent."

I—Paul's early life. 4-8.

1. Was among the Jews and well known by them. 4, 5a.
2. Was a strict Pharisee. 5b.
3. Now judged for the things he and all the Jews believed. 6, 7.
4. Application to the king. 8.

II—His persecution of the Christians. 9-11.

1. He opposed Jesus of Nazareth and His teaching. 9.
2. Intense persecution at Jerusalem. 10.
3. Details of his madness, even to foreign cities. 11.

III—His conversion. 12-19.

1. On the road Damascus at noon and attended with an intense light. 12, 13.
2. The voice, the message of Jesus to Saul. 14-18.
3. Paul's ready and complete response to the vision and voice. 19.

IV—Paul's labors following his conversion. 20.

V—The application of what has just been said to the present situation. 21-23.

939. Who was in the place of highest authority in this trial?

940. Would it be a good plan for us to tell the details of our conversion even as Paul did here?

1. The reason for his being taken in the temple was because he was carrying out the commission of Christ. 21.
2. What he says now and has preached before is nothing but what the prophets have said should come. 22, 23.

VI—The interruption of Festus and Paul's answer. 24, 25.

VII—The application of Paul's answer to the king. 26-29.

1. The knowledge of king Agrippa of the life and death of Jesus of Nazareth. 26.
2. Appeal to Agrippa and his knowledge of the prophets. 27.
3. Agrippa's conviction and "almost persuasion". 28.
4. Paul's reply. 29.

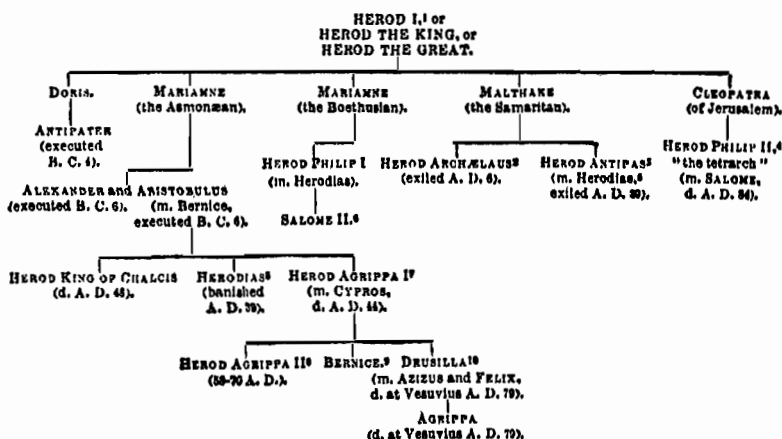
Now we shall proceed to carefully examine the details of this outline.

### Introduction. 2-3.

Paul counted this occasion a real privilege, which indeed it was. But "more especially" because of "whom" he had as an audience. Not just a king, but "King Agrippa". The apostle states that he was very glad to speak to this one, but why? Well, a bit of background is in order here to appreciate what is to follow.

Here is a little chart of the Herod family to show you the relationship of this Herod to the rest of them.

TABLE OF THE HERODIAN FAMILY.



<sup>1</sup> "Herod the King," Matt. 2; Luke 1:1. <sup>2</sup> Herod "Archelaus," Luke 19:12-27; Matt. 2:22. <sup>3</sup> "Herod" Antipas "the tetrarch," Matt. 14:1; Luke 3:1, 19; Mark 6:14. <sup>4</sup> Herod "Philip" "the tetrarch," Matt. 14:1, 6; Luke 3:1, 19; 9:17; Mark 6:14. <sup>5</sup> "Herodias," Matt. 14:3, 6; Mark 6:17. <sup>6</sup> Salome, Matt. 14:6; Mark 6:22, 29; Luke 3:12. <sup>7</sup> "Herod" Agrippa (I) "the king," Acts 12:1. <sup>8</sup> "Herod" Agrippa II, Acts 25:13-27; 26. <sup>9</sup> "Bernice," Acts 25:18, 23; 26:30. <sup>10</sup> "Drusilla," Acts 24:24.



You can see **that this man** was the last one of the Herods to appear in history.

When Paul said that this man "knew of these things", i.e. the events of the life of Christ and of Saul's own conversion, it was surely true that he did! His grandfather attempted to kill Jesus when He was an infant. His father had attempted to kill the apostle Peter. All his life he must have heard of this one Jesus of Nazareth. It could have been that he also knew the writings of the prophets. His father being quite a student of the Jewish religion had taught him these things. At least his association with the Jews had taught him many points of their history and prophets. Herod Agrippa was himself part Jew, his mother was a Jewess.

Paul seems to have a high estimate of the knowledge of this one on such matters. The apostle says: . . . "Thou art expert in all customs and questions which are among the Jews."

This was a fine introduction designed to secure the favorable attention and interest of the king and the rest of the audience. And what an audience!

Paul now proceeds to demonstrate through the telling of the history of his own life that he is innocent of all the charges laid against him and that Jesus of Nazareth is indeed the Messiah.

I. Paul's early life. 4-8.

1. Was among the Jews and well known. 4-5.

Paul was going to take his time in explaining enough of the background to prove both his complete innocence and the validity of his conversion and commission. He says first then that he was not an intruding stranger with an unusual heresy and strange teaching. He said in thought: "King Agrippa, these persons who accuse me have known me and of me since my childhood. My whole life has been in closest association with my people, the Jews. A good share of my life has been spent in Jerusalem.

2. Was a strict Pharisee. 5b.

Then to show in the future of his discussion the validity of his change he mentions his zeal for the law. To say that he was a Pharisee was to say that he stood for the law of Moses in the strongest, strictest manner. Indeed, Paul was to later describe himself during this period as "a Pharisee of the Pharisees". The implications of this statement were well understood by Agrippa, if not by the others.

941. Why did Paul consider it a special privilege to speak before King Agrippa?

942. Show how it would surely be true that Agrippa knew of the things of the life of Christ and Paul.

943. What two things did Paul hope to prove by a background explanation of his life?

944. Why mention the fact that he was a Pharisee?

3. Now to be judged for what he and all other Jews believed. 6, 7

"And now"—This is surely suggestive of a great contrast; what he was then and what he was as he stood before the king. What a change! It must also contain a note of irony for the apostle is saying that his charges are based only on what he did believe, does now believe, and what the Jews have always believed.

"... The hope of the promise made of God unto **our** fathers; unto which promise **our** twelve tribes, earnestly serving God night and day, hope to attain."

"The hope" referred to was the coming of the Messiah. This hope was based on a promise, a promise given by God to Abraham, Isaac, Jacob, Joseph and others. And so it was the mainspring of the Jews' hope. In this promise they saw deliverance and exaltation. How sad it was that when He came to His own . . . they received Him not. . .

Paul is saying to the king that his charges are not those of some "wicked villany" but concern the coming of the "king of the Jews".

Ah! What a descriptive phrase is given as to the great desire of the Jews for the Messiah. Mark it:

"... earnestly serving God night and day, hope to attain."

This can point out to us how earnest, and zealous, and self-sacrificing we can be and still be wrong.

4. Application to the king. 8.

If you will recall the words of Festus to Agrippa you will remember that the governor told the king of the discussion over the resurrection (cf. 25:19). Paul evidently spoke of the resurrection of Jesus of Nazareth as a proof of the Messiahship. Indeed, the resurrection would prove that this Jesus was the Messiah, or Christ. This thought was new and startling to the king, but none the less convincing. With these thoughts in mind we can appreciate the words of Paul to Agrippa: "Why is it judged incredible with you if God doth raise the dead?"

II. His persecution of the Christians. 9-11.

1. He opposed Jesus of Nazareth and His teaching. 9.

Paul is saying: "Oh, king, if you feel in opposition to this One and this new teaching, I can say that I appreciate your feeling, having felt the very same myself. Indeed, to me it was a holy responsibility. 'I verily thought . . . I ought to' . . .

945. How did Paul use the word "*our*" to an advantage, as in verse 6?

946. What is "the hope" referred to in verse 6?

947. What can we learn for ourselves in the earnest desire of the Jews for the Messiah?

948. How would King Agrippa know of the resurrection? Why would he think it incredible?

"This name and its authority to me were very odious and anything I could do contrary to it, that I did."

2. Intense persecution at Jerusalem. 10.

"And this I did in Jerusalem. (I say it with shame). I not only shut up Christians in jail, but when they were tried in the Sanhedrin for blasphemy, I gave my black pebble against them, and for their death. You ask how I could carry out the work of an officer of the law? I received permission from the chief priests to do so."

3. Details of his madness; even to foreign cities. 11.

"Many times did the Jews find me in the synagogue. For what reason? to worship God? No. I was heretic hunting and when I found a suspect I grilled him with questions of this false Messiah until I made him blaspheme (as I thought), and then I could throw him in jail and vote for his death at the council. When there were no more to be found in Jerusalem I was so mad that I did not hesitate to pursue them even to foreign cities."

III. His conversion. 12-19.

(You are referred to the harmony of the three accounts of the conversion of Saul on pages 120-121. There is little we could add here that is not already written there.)

IV. Paul's labors following his conversion. 20.

In this one descriptive verse is compacted all the efforts of the apostle to preach the gospel in the first, second and third journeys, as well as his efforts to preach immediately following his conversion. So much time and so many events could hardly be described in so short a space.

V. The application of what has just been said to the present situation. 21-23.

1. The reason he was taken in the temple was because he was carrying out the commission of Christ. 21.

If Paul was arrested for fulfilling divine summons, those who arrested him were in the wrong. The content of his preaching was but a fulfillment of the promise of the prophets. In this manner Paul showed that "the cause" for which the Jews "seized" him in the temple was indeed baseless.

2. What I say now, I have preached before, and this is nothing but what Moses and the prophets have said would come. 22-23.

949. How would a statement of Paul's persecution of the Christians help in getting the message to King Agrippa?

950. In what manner did Paul "give his vote" against them?

951. How did Paul "strive to make them blaspheme?"

952. How did the fact that Paul was carrying out the commission of the Messiah reflect on those who arrested him?

953. How does Paul use Moses and the prophets in his message?

Paul now plainly states, for the benefit of those listening, that God was with him and approved the things he did and the contrary was true of those who opposed him. "It was only through God's intervention that I stand here before you this day. But as I do, I want to bear this news that all inspired spokesmen from Moses through all the prophets have borne: 'The Messiah was forordained to suffer and die'."

Further that: "He was to be raised from the dead and by this means (His death and resurrection) He would be able to give the light of hope to all people."

"Although arrested on a false charge, tried in mockery and treated shamefully, by my own people, the Lord stood by me and delivered me out of it all. I stand here before you today, O king, to testify of the same message for which I have been so treated. That message contains nothing but what Moses and the prophets said would come to pass. I want to tell to the small and the great that the Messiah was to suffer and to die and rise again from the dead. Yea, by this means He was able after His resurrection to proclaim the light of hope to all people."

#### VI. The interruption of Festus and Paul's answer. 24, 25.

Festus had hoped by this hearing to learn certain things that could help in his letter to the emperor. But he was totally unprepared to hear this strange tale. Will you try to imagine how this record must have sounded to a complete outsider? Festus listened in open-mouthed amazement at Paul's account of:

- (1) The intense hatred of one religion against another (and both believing in the same God).
- (2) The leader of one side overcome and changed to the opposite side by a bright light on a road in Syria.
- (3) The wholehearted zeal of the new convert and apostle.
- (4) The persecution by those with whom he once worked.
- (5) And now he says the message he has to bring tells of the raising of a man from the dead.

Festus could not help but perceive that this one who spoke, spoke with intelligence on the subject of the Jewish religion. "This one is indeed a learned man, but his speculations into these matters have turned his brain. This is not helping my purpose at all—he is giving me nothing that I could write to the emperor." Festus burst forth in this loud impetuous ejaculation:

"Paul, thou art mad; thy much learning is turning thee to madness."

954. Why was Festus so amazed at Paul's message?

955. How could Festus speak of Paul's learning?

Paul answers as only one led by the Holy Spirit could answer. Without a moments hesitation he replies to Festus: "I am not mad, most excellent Festus (politely using the official title for the governor), but speak forth words of truth and soberness."

Paul is saying to Festus that what he has to say is neither fanciful nor nonsensical, but rather the opposite—"truth and soberness". And then for the benefit of both Festus and Agrippa, Paul makes the next remark:

"The king knows that the thoughts I am presenting so freely are all the events of the life of Jesus and those things that have happened to me are doubtless already known by the king. None of these things happened in secret."

Now to obtain again the attention of the king that had been diverted by the interruption of Festus, Paul says: "King Agrippa, believest thou the prophets? Ah, I know of thy background and religious profession. I know thou believest."

And, Paul might also have concluded that the king believed from the expression on his face. It is my conviction that king Agrippa was deeply stirred by what Paul preached. I also believe that Paul could see this and for that reason asked the above question. It was for this same reason that Agrippa replied as he did to Paul's pointed question.

"With but little persuasion thou wouldst fain make me a Christian."

There are those who feel that the king was saying this as a jest or as a slighting remark, the thought being (according to them) that Agrippa said to Paul: "Ah, you are trying to make a Christian of me with just a little persuasion."

But I cannot see that such a remark fits into the tenor of the meeting. It is my conviction that King Agrippa was stirred in the same manner that Sergius Paulus was in Salamis. (13:7)

What a wonderful answer does Paul give to the statement of Agrippa. He turns the rejection of the king into a definite advantage. He says in thought: "I would that it were God's will that whether with little persuasion or with much persuasion both those of no standing (in this world) and those of great standing, would become as I am—lifting his right manacled hand—except these bonds."

VII. The break-up of the meeting. 26:30-32.

The signal that the trial and defense were over was given by the

956. How did Paul show courtesy in answering Festus?

957. How did Paul prove that what he was saying was truth and soberness?

958. Why was Paul so sure that the king believed?

959. Do you believe Agrippa was serious in his reply to Paul?

960. Show how Paul turned rejection into advantage.

rising of the king from his chair. All others also rose and began moving out of the room. Paul was again led to his place of confinement. What were the thoughts of the apostle as he returned from this meeting? He could at least feel that he was “free from the blood of all men”—including that of a king. When Bernice, Festus and Agrippa had withdrawn to themselves, Festus said: “Why, this man should not even be in prison. He has done nothing worthy of imprisonment.”

To this thought both Bernice and Agrippa agree. Agrippa comments further on the subject by saying:

“This man might have been set at liberty had he not appealed unto Caesar.”

Of course whether Agrippa would have agreed to his release and to the acceptance of the censure of the Jews is questionable, but this was a concession at least.

g. Preparations for leaving. 27:1, 2.

1 And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band.

2 And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us.

1. Once again the pronoun “we” comes to the forefront. Luke has evidently been with Paul during the two years imprisonment in Caesarea. Some suggest that it was at this time that Luke wrote his “former treatise”. It could very well have been so.

Luke was not the only one to accompany the apostle on the trip . . . “certain other prisoners” were to go to Rome. Among them was “Aristarchus”, Paul’s fellow-prisoner. The man into whose hands these persons were placed was named Julius. It is of interest to note that he was of that group who served as special “cohort” of the emperor. What more appropriate person to take Paul to the imperial city?

2. The ship in which they were to sail was from the little coastal town of Adramyttium. This town was located on the coast of Mysia. Evidently the boat on which they were to embark was one of the

961. What do you suppose were the thoughts of the apostle as he returned to jail?

962. Do you believe Agrippa would have freed Paul if there had been no appeal to Caesar?

963. What does the use of the pronoun “we” suggest?

964. How does the “former treatise” enter the thought here?

965. What do you know of Julius?

smaller local merchant vessels, and this was its return trip on its commercial run. The hope of Julius was that they would find another ship somewhere on the coast of Asia that was going to Rome. At any rate, baggage was packed and put on board and farewells were said at the dock. Maybe Philip, the evangelist, was in the group that waved farewell to the apostle and his companions.

If Rome were to be reached action must be taken. The time for sailing on the open sea was fast drawing to a close. According to the closest calculations it was late in the month of August when they put out from the harbor of Caesarea. Perchance the lateness of the season accounted for the willingness of Julius to sail on a vessel that was only going part of the way to their destination.

**4. AT SIDON. 27:3.**

- 3 And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself.

3. Sixty-five miles was the extent of the first days sailing. Maybe because Julius was one of those who listened to Paul before Agrippa, or because he learned from Luke and Aristarchus of Paul's character, he gave him special permission to visit the saints in Sidon (cf. 11:19). If we are right in thinking that most of the sailing of that time was done at night (because of the guidance of the stars) then we could say that Paul had a whole day to "refresh himself". It would seem that although Paul was somewhat of a seasoned seaman, on this occasion seasickness was hinted at in the words "refreshed himself" or "received attention".

**5. UNDER THE LEE OF CYPRUS. 27:4.**

- 4 And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary.

4. "... they put to sea again, running briskly north till above the upper coast of Cyprus, but having constantly to tack as soon as they steered west, the wind now being against them.

"Having at last, however, reached that island, they ran as close as they could under its lee; their headway still slow; their poor daily advance being, as hitherto, won only by assiduous tacking. They would, thus, often run close in towards Asia Minor, in full

966. Why take a ship that was not going all the way to Rome?

967. Who might have been at the dock to say goodbye? Prove your answer.

968. Why the haste at this time?

969. How far did they sail the first day?

970. How is it that in spite of their hurry Paul had a whole day to "refresh himself"?

971. Was Paul seasick?

972. What is meant by the expression "tacking"?

sight of the glorious range of the Taurus mountains beyond whose snow peaks the thoughts of the apostle must often have wandered to the churches of the central tableland which he loved so dearly as his children in Christ and which he knew he would never see again. How were they faring? Had grievous wolves, entering in, troubled them? Would they quit them like men and, after all, be his crown of rejoicing in the day of the Lord Jesus?

**6. AT MYRA. 27:5, 6.**

5 And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein.

5. "The southwest wind which, at the start, had been favorable for sailing now made the voyage painfully tedious since they turned westward after running north for a time from Sidon, but at last they reached Myra, their next port of call." (Cunningham Geikie, Vol. III, pages 475-476).

Here is a fine quotation concerning the town of Myra (Cf. 476, Geikie): "One of the chief towns of Lycia, it lay where the coast forms a slight bay just before it turns north as the west face of Asia Minor, bordering the Aegean or, as we say, the Grecian Archipelago. An open-air theatre, 355 feet in diameter, many fine public buildings, and numerous stately tombs, enriched with statues and elaborate carving, then attracted the eye on entering its port—Andriaca, two and a half miles from the town itself, which lay on the slope of a hill, setting off its every detail. The old name is still known, though the Turks call it Dembre; but its present squalor contrasts painfully with the splendour of the ruins which speak of what it was under the Romans.

6. "But what was a ship from Alexandria Egypt doing here? And this ship was sailing for Italy. Was it not away off its course? Indeed, it was. The same wind that troubled the ship from Adramyttium had blown this great vessel off its course."

As to what the ship looked like, I refer you again to Geikie:

"Ships, in Paul's day, were as various in their size, within certain limits, as they are now, that in which on this voyage, he was wrecked at Malta carrying two hundred and seventy-six persons and a cargo of wheat; a dangerous one even now; I, myself, having narrowly escaped shipwreck between the Dardanelles and Malta, by its

973. What do you suppose was in the mind of the apostle as they came in sight of the Taurus mountains?

974. Give two facts about Myra.

975. How would it be possible to find a ship from Egypt at this place?



shifting. Josephus tells us that the vessel in which he was sailing to Italy carried 600 persons and it, like that of Paul, was lost, going down in the Adriatic so suddenly that Josephus and the rest 'swam for their lives all that night' just as Paul had once done. Lucian further helps us to realize the marine of those days by the account he gives of a corn-ship of Alexandria, which had come to the Piraeus—'a large, indeed an immense ship'. The ship carpenter told him, he says, that it was 120 cubits—that is, say, 180 feet long; its breadth over 30 cubits, or over 45 feet, and its depth 29 cubits or, say, 43 feet. Its lofty mast, for he mentions only one—was wonderful and so was its yard. The ropes from it to the hull were a sight to see and so was the curved stern rising high, like a bird's neck, at the one end and the prow, of similar shape to balance it at the other end. Its name—'The Goddess Isis'—shone out on both sides of the bow with such artistic ornamentation, while the top he said was of flame color and on the deck the eye was attracted, in the fore part of the ship, by the anchors, the windlasses and such like, and on the poop by the cabins and offices. The great merchantmen of the Phoenicians known as Tarshish ships had been famous in the day of Exekiel and it is not probable that shipbuilding had lost its skill in the advance of 600 years, and hence we may safely conclude that the docks and harbors of that first century saw vessels which, for costliness and splendor, though not in outline or scientific structure, would even now have been the pride of their owners and of their crews." (pp. 469-70, III)

This ship from Alexandria was to complete its voyage and it was the very one Julius wanted for their destination. So Paul and his companions were put aboard. All together there were 276 persons on board this wheat ship.

# 7. AT CNIDUS. 27:7a.

- 7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us,

7a I see no point in using my words to describe this voyage from a second-hand viewpoint when there are those who have been there and have described it as they saw it. Note this word from Farrar:

"The distance between the two spots is only one hundred and thirty miles and under favorable circumstances they might have got to their destination in twenty-four hours. But the baffling Etesians Periodical Mediterrean winds still continued with un-

976. Give three facts concerning the ship on which Paul was to sail.

977. What disappointment was evidenced at Cnidus?

978. What determined the route of the voyage as far as Crete?

979. Why sail under the lee of Crete?

seasonable steadiness and to reach even to Cnidus occupied many weary and uncomfortable days, and when they got off at the beautiful and commodious harbor they were destined to a fresh and bitter disappointment for they could not enter it. Had they been able to do so the season was by this time so far advanced and the wind was so steadily adverse that we hardly doubt that, unless they continued their journey by land, they would either have waited there for a more favorable breeze or decided to winter in a port where there was every pleasant requisite at hand for the convenience of so large a vessel and its numerous crew. Since, however, the wind would neither suffer them to put in at Cnidus nor to continue their direct voyage, which would have passed north of Crete, the only alternative left them was to make for Cape Salmone at the eastern end of the island and there sail under its lee." (p. 564)

#### 8. UNDER THE LEE OF CRETE. 27:7b.

7b we sailed under the lee of Crete, over against Salmone;

7b "To get to Salmone was comparatively easy, but when they had rounded it they had the utmost difficulty in creeping along the weather shore until they came to a place called Fair Haven, a little to the east of Cape Matala, and not far from an obscure town of the name of Lasea." (ibid)

#### 9. AT FAIR HAVENS. 27:8-15.

8 and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them,

10 and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives.

11 But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phoenix, and winter there; which is a haven of Crete, looking north-east and south-east.

13 And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore.

14 But after no long time there beat down from it a tempestuous wind, which is called Euraquilo:

15 and when the ship was caught, and could not face the wind, we gave way to it, and were driven.

**8-10** Why was "much time" spent at Fair Haven? Was it not in waiting for winds to change? But they did not change. The feast of the Jewish day of atonement (September 15 or 24) came and went and yet they remained in the harbor. Soon it was October when the time for sailing was almost past. Something must be done for a winter's stay. Paul came forward with his advice. It was to stay where they were as it was too late for sailing and it would only result in a possible loss to the ship and injury to those on board. When Paul said "I perceive" he was speaking from experience and not necessarily from inspiration. This advice was offered to Julius, since he was the imperial representative and the one who seemed to determine the action of the voyage. The pilot as well as the owner had other ideas. And there was much to be said in their favor. Their argument was:

- (1) Fair Haven is not a "commodious" place to winter—exposed as it is from almost every point of the compass. Besides that, it is a long way from any town and it will be indeed dreary and lonesome for the sailors.
- (2) Phoenix is only a short 32 miles up the coast (of course it is around the Cape of Crete but we can make it). This harbor will be perfect for our wintering. A south wind will soon spring up and we will be there before day dawns.

**11-15** The centurion listened to both sides and cast his vote for the owner and the captain. Sure enough a south wind did come up and they weighed anchor and pushed along the coast of Crete. The little boat that trailed behind was soon to be used as a means of landing when they reached their destination in the harbor of Phoenix. But "after no little while" the sailors must have looked up in alarm as the wind began to change and a great thunderhead gathered in the northeast. It proved to be the very tempest that they feared—"The Eurquilo" or "Noreaster".

**10. CAUDA.** 27:16, 17.

16 And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat:

17 and when they had hoisted it up, they used helps, undergirding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven.

**16-7** "When they reached the cape there came from 7,000 foot high Mt. Ida a sudden typhonic squall. . . "The winds come down from those mountains fit to blow the ship out of the water," said a skipper to Sir William Ramsey. (ibid. Given by Wm. Dallman in

980. What time of the year was it when they arrived at Fair Haven?

981. What two arguments were used as to sailing for Phoenix?

982. What encouraged the sailors to think they had obtained their goal?

983. What was the name of the wind that came upon them? It's meaning?

"Paul", p. 244). When the ship was seized in this cyclone and whirled around and could not look the wind in the face, we let her drive and ran under a small island named Cauda . . . 23 miles away."

Here the water was a little less rough. Their first effort was to take up the little boat that was in tow at the back of the ship. This had to be done if they were going to have a means of going ashore later and therefore it would act as a life boat in an emergency. It was only with the greatest difficulty that the small boat was lifted out of the water and made secure on board ship. Then there began the process known as "frapping the ship". It consisted of passing cables under the boat in such a way as to bind the timbers together and thus make it less susceptible to leaking. Whether the cables were passed around the ship vertically or horizontally has occasioned some discussion, as it seems that both methods were employed. Just how this was done amid such a storm is not known but that they did it we are sure. Following these precautions, the rudders were set and the ship was given over to the winds to be driven.

The third and final effort to prepare to meet the storm was in "lowering the gear". This consisted of taking in all the sail that was up and securing the ropes as tightly as possible. The rudder of the boat was set in such a way as to keep the course away from the Syrtis, the terrible quicksand of Northern Africa.

#### **DRIVEN FOR FOURTEEN DAYS BY THE WIND. 18-27.**

- 18 And as we labored exceedingly with the storm, the next day they began to throw the freight overboard;
- 19 and the third day they cast out with their own hands the tackling of the ship.
- 20 And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.
- 21 And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss.
- 22 And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship.
- 23 For there stood by me this night an angel of the God whose I am, whom also I serve,
- 24 saying, Fear not, Paul; thou must stand before Caesar: and lo, God hath granted thee all them that sail with thee.

984. Why pause at Cauda?

985. Why was the small boat trailing behind? Why take it in?

986. What is meant by "frapping" the ship?

987. Why set the rudder?

- 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me.
- 26 But we must be cast upon a certain island.
- 27 But when the fourteenth night was come, as we were to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country:

**18-25** Following these precautions the ship was driven. For 13 days they drifted on an average of 36 miles in 24 hours—making a total of 468 miles.

The day following the frapping of the ship they began to throw overboard the wheat so as to lighten the ship, for in spite of the frapping they had evidently sprung a leak. On the third day as much of the extra gear as could be spared was thrown in the sea. In spite of this effort they contrived to "labor exceedingly" with the storm. The sun could not be seen in the day nor the stars at night. All hope that they would ever be saved from a watery grave was now gone. It might have been on the fifth day or the sixth or seventh or even later, but sometime in the midst of this dreary, frightening experience Paul gathered some of the sailors about him to give the message recorded in Acts 27:21-26. First of all he was to say, "I told you so. If you had hearkened unto me in Fair Haven you would not now be where you are." But his main thought was one of encouragement. He said, "Be of good cheer for I have a message from God concerning our safety. Not one of you shall perish. There shall be loss 'tis true but only of the ship. I know this for last night an angel of God stood by me and said as much. I am a servant of God and belong to Him. The words which he spoke to me were:

'Fear not, Paul. You must stand before Caesar, your prayers have been heard on behalf of those on board and God hath granted them all to you.'

And so Paul concluded his remarks by saying, "Cheer up, for I believe that it shall be, indeed, even as He hath said." And then Paul reveals a bit more insight into the future by adding: "But we must be cast upon a certain island."

**26-27** All this time no one had taken food, much of the provisions being gone and the tossing of the ship making it practically impossible. Let's not forget that Luke was aboard this vessel and is giving an eye-witness account of these events.

988. How far and how fast did they drift?

989. Why throw overboard the wheat and gear?

990. What two thoughts did Paul give in his message to the sailors?

991. What word of the future was given by the Apostle?

992. How did they know they were near land?

LANDING ON MELITA. 28-44.

- 28 and they sounded, and found twenty fathoms; and after a little space, they sounded again, and found fifteen fathoms.
- 29 And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day.
- 30 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship,
- 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.
- 32 Then the soldiers cut away the ropes of the boat, and let her fall off.
- 33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing.
- 34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you.
- 35 And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat.
- 36 Then were they all of good cheer, and themselves also took food.
- 37 And we were in all in the ship two hundred threescore and sixteen souls.
- 38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.
- 39 And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it.
- 40 And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach.
- 41 But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves.
- 42 And the soldiers' counsel was to kill the prisoners, lest any of them should out, and escape.
- 43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who

could swim should cast themselves overboard, and get first to the land;

- 44 and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

**28-29** It was on the fourteenth night that a different sound was heard above the wind and rain. The sailors immediately recognized it as the roar of the breakers on the beach. Sounding was taken in a short time and the depth found to be twenty fathoms (120 feet). Another sounding was taken and it was measured as fifteen fathoms (90 feet). The land was approaching rapidly. Lest they be thrown on the rocks they let go four anchors from the stern of the boat. They did not know where they were or what would become of them and the attitude of the heart is well expressed in the little phrase that follows the account of the lowering of the anchors:

"And they wished (or prayed) for day."

**30-32** Paul was on deck before daybreak and watched with a sharp and experienced eye the activities of all hands. The sailors can hardly be blamed for their actions considering their background and the circumstances. It was a matter of "every man for himself", with them. And they would have indeed escaped and left the ship unmanned had it not been for the vigilance of the apostle. The sham of appearing to set out anchors from the bow of the ship was transparent to Paul—he who had been "a night and a day in the deep". Turning to the centurion and the soldiers who also stood by watching the proceedings, gesturing to the sailors as they lowered the boat he cried:

"Except these abide in the ship ye cannot be saved."

All hands were going to be needed to care for the coming emergency and if the sailors left the others would suffer.

And so we can also learn the lesson from this circumstance—that although Paul knew the Lord had promised the safety of all, he was expected to do his part in the carrying out of God's plan.

The soldiers immediately sprang to thwart the purpose of the sailors. The small boat had already been lowered and was even then bobbing in the sea. A soldier drew his short sword and leaning over the side of the ship severed the rope and let the small boat adrift.

**33-36** And then the cold grey light of dawn began to streak the sky and when it was light enough to be seen Paul for the second time

993. Why throw out the anchors?

994. How could the words of Paul be true regarding the loss of all unless the sailor stayed aboard?

995. What lesson can we learn from this circumstance respecting the Lord's will?

assembled the men around him on the deck of the ship and spoke to them on this wise:

"Come now, let us take some food. It has been two weeks—fourteen days since you ate at all. Food is for your safety. You will need strength for what is ahead of us—but I assure you that not a hair of your head shall perish. Come, let us eat."

And so saying, Paul took a loaf of bread in his hands and broke it. He then did a very wonderful thing. There on the deck of the doomed ship, amid more than two hundred heathen persons, he bowed his head and raised his voice in thanksgiving to the Father above.

What a testimony this action was and how we need to let our light shine in the midst of a crooked and perverse generation. Seeing the brave, confident example of the apostle, the others took heart and began to eat.

**37-41** Luke here reminds us again that he was aboard, for he counts himself among these 276 souls on board.

When they had "eaten enough" they began to do what they could for the waterlogged vessel. It was evidently now all but swamped with water. Overboard went more of the wheat.

When the day had advanced far enough to see through the storm to land they perceived a certain land they knew not what nor where, but there was also a beach. Immediately there was talk as to whether they could bring the ship up on the beach in safety. They might better their lot by trying. Surely they could not long stay where they were. The anchor chains or ropes were unfastened, the iron bands that had held the great rudder loosed; this must be used and that skillfully if any kind of safe landing were to be made. A small sail was hoisted in the fore of the ship and the great unwieldy vessel began to move. Now, what they did not see was a small island out from the shore of Malta—it would have been impossible for them to distinguish it from the mainland. But upon approaching the shore they could see the small isle of Salmonetta and the channel between it and the larger island. It was here that they encountered the "two seas" and alas a shallow channel!

According to those who have investigated the sea bed at this place, a very heavy, sticky clay is to be found here. Into this clay the bow of the ship was run with the greatest force. It stuck fast. But even as it did the heavy waves of the coast began to tear at the stern of the vessel. All could see that it would be no time until the whole ship would come to pieces. Then it was that almost all be-

996. What encouragement and testimony did Paul give at this point?

997. How many on board the ship?

998. What did they do to improve the condition of the ship?

999. Why try to sail into the land?

1000. What did they fail to see in the land before them?

1001. What caused them to go aground?



gan to think of themselves and what would happen to them under such conditions. With characteristic Roman cruelty the soldiers suggested that the prisoners be killed since such an open means of escape was before them and the soldiers would be held responsible for their lives. But then was fulfilled, indeed, the words that for Paul's sake these would be saved.

**42-44** The centurion, desiring to save Paul . . . and well he might for all that he had said and done, counseled that no one be harmed but that as many as could swim go overboard immediately and make for the shore; that those that could not were to look for a spar or plank or something from the ship that would float and with that aid reach safety. This was carried out posthaste and so all 276 persons came dripping up on the beach of Malta on that cold November morning.

**12. MELITA. 28:1-10.**

- 1 And when we were escaped, then we knew that the island was called Melita.
- 2 And the barbarians showed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold.
- 3 But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand.
- 4 And when the barbarians saw the venomous creature hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live.
- 5 Howbeit he shook off the creature into the fire, and took no harm.
- 6 But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation and beheld nothing amiss come to him, they changed their minds, and said that he was a god.
- 7 Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously.
- 8 And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him.
- 9 And when this was done, the rest also that had diseases in the island came, and were cured:

1002. Why suggest to kill the prisoners?

1003. How were all saved for Paul's sake?

1004. What month was it that this happened?

10 who also honored us with many honors; and when we sailed, they put on board such things as we needed.

1-6 The natives of the island were doubtless as intent upon seeing what was in the sea before their island as those on board were in seeing what lay before them.

The first passenger had hardly come out of the water until the natives began to gather sticks and brush for a fire. It was cold and these strangers were wet. Thus in a short time a great bonfire was blazing and the thankful survivors were standing around it trying to warm themselves.

Paul again shows his humility and helpful spirit. Up into the wooded area went the apostle to gather an armful of "furzeroots" and laid them on the fire, but even as he did so he knew that he had gathered more than roots in that armload. Because of the heat, the snake that had hidden there came out. Paul evidently was yet in the position of putting the fuel on the fire when the viper slithered out and immediately struck at him and fastened itself to his hand. "The creature" so firmly fastened itself that it hung from Paul's hand. All could see it. The Maltese were seen whispering among themselves. Luke learned that they were saying of Paul —

"Surely this man was a murderer (possibly having learned that there were prisoners among the strangers), that even though he has escaped the sea yet justice is giving him his just deserts."

But the snake did not hang on Paul's hand long for it was shaken off into the fire. Then were the "barbarians" the more intent upon watching this stranger, but he neither fell over dead nor did they see him swell up at all. Then in a few moments they repeated in reverse what had happened to the apostle at Lystra. They called him a god!

7-10 Following the episode on the beach they were taken to the governor of the island whose name was Publius. He was a wealthy land owner and was very kindly disposed toward these unexpected visitors. For three days they were treated royally by Publius. The unusual escape of Paul from the bite of the serpent was probably noised about but the islanders were to have even more proof of the power and presence of God with this man.

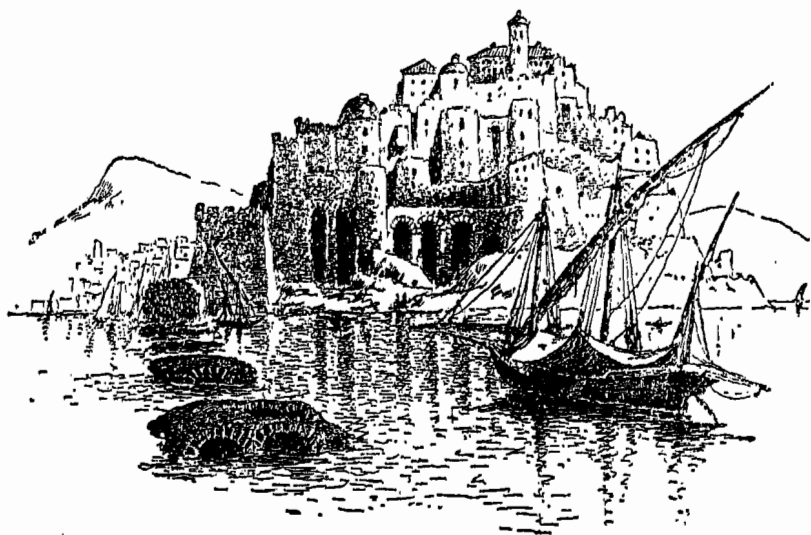
They had not been any time with the governor until they were told of the severe sickness of his father—very probably he was confined to his bed in his son's house. He was suffering from dysentery in the aggravated form. Paul doubtless saw an opportunity to repay some of the kindness shown them and at the same time an op-

1005. What was the first act of kindness on the part of the natives?

1006. What caused the snake to come out of the roots?

1007. How were the Maltese like and unlike those of Lystra?

1008. How did Paul repay the natives for their kindness and at the same time open a door for the gospel?



### PUTEOLI

A famous watering place of the Romans, located in a sheltered part of the Bay of Naples. Its Greek name was Dicaearchia. It was the most accessible harbor near to Rome. So Paul was brought to this port with other prisoners (Acts 28:13). Vespasian conferred great privileges upon the city. Cicero had a villa here, and Hadrian a tomb. Portions of its famous baths remain to this day, and a part of the pier at which St. Paul must have landed on his way to Rome. The present name is Pozzuoli. (**Unger's Bible Dictionary, P. 904, 905.**)

portunity to give testimony for his Saviour. Going into the room where the sick man lay, Paul placed his hands upon him and prayed; he was healed. This exciting and wonderful incident was soon told in every part of the island. In no time at all Paul had a business of healing on his hands. Those with all types of diseases came to be cured—and were they? Ah, yes! Like in the days of the Saviour (and so unlike today) there were no disappointments. These persons were not without a deep sense of gratitude. Paul, Luke, Aristarchus and others were “honored with many honors”. And when they sailed, the natives put on board the ship as many things in food-stuffs and other gifts as they thought they could use.

## 12. AT SYRACUSE. 28:11, 12.

11 And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers.

12 And touching at Syracuse, we tarried there three days.

11 It was a ship from Alexandria, Egypt, upon which Paul started the journey and it was a ship from Alexandria upon which he was to finish the journey; but of course it was another vessel, one that had fared better than her companion during the winter period. This three month period was from the middle of November to the middle of February. According to Greek mythology, Jupiter or Zeus had two sons by one of the goddesses named Leda. These sons were supposed to have been translated into the sky and as the “shining stars” had a good influence on the ocean and hence were the patron gods of the sailors. The names of these two sons were Castor and Pollux. The ship upon which Paul and the others embarked was named after these gods.

12 It was eighty-six miles to Syracuse. This port was made up of five cities. “The walls were 22 miles in circumference and the city rivaled Carthage in wealth, according to Strabo. Cicero calls it ‘glorious Syracuse, greatest of Greek cities, and fairest of all cities.’ It was a colony of Corinth and for years almost mistress of the world.” (Dallmann, *Paul* pp. 251-252.)

Here they stayed for three days. There is no record that Paul preached here at this time, but later a strong work was established.

## 13. AT RHEGIUM. 28:13a.

13 And from thence we made a circuit, and arrived at Rhegium:

1009. How are the cures of Paul and Jesus unlike those of today?

1010. What was the significance of the name of the ship upon which they sailed to Rome?

1011. What type of city was Syracuse?

**14. IN PUTEOLI. 28:13b, 14.**

- 13b and after one day a south wind sprang up, and on the second day we came to Puteoli;  
 14 where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome.

**13b, 14** "Puteoli was eight miles northwest of Naples and the greatest port of Italy, especially for wheat from Egypt, the grainary of Rome, 140 miles away. Here stood a large pier of twenty-five arches, of which thirteen ruined ones remain. At this pier the vessels discharged their passengers and cargo. Curious crowds commonly came to see the sight." (ibid, p. 263)

In the crowd that came to the pier were some followers of the Way. How glad was Paul to see these brethren and how happy they were to see him. He was prevailed upon by them to stay seven days. During this time they doubtless had preaching and fellowship.

**THE MARKET OF APPIUS AND THE THREE TAVERNS. 15.**

- 15 And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

**15** In order to get some idea of the territory the apostle is covering at this time, we quote from Dallmann respecting the trip from Puteoli to The Market of Appius and the Three Taverns.

"On the eighth day after landing, Paul left Puteoli for Rome, one hundred and seventy miles away. On the Via Consularis he passed the temple of Serapis. Going between the two mountains beyond the city, he crosses the famous and fertile fields of Campania. After a march of nineteen miles he spends the night at Capua, famous for its mighty ancient amphitheatre and its statue of Venus.

He leaves on the Via Appia, built by the Censor Appius Claudius in 312 B.C. during the Samnite War. In 280 the blind man by a great speech had hindered a peace with Pyrrhus. He was also Rome's first author and composed a collection of wise sayings. Eight hundred years later this 'queen of Roads', as Statius calls it, was still in such perfect state as to astonish Procopius, secretary of General Belisarius. Procopius writes: "To traverse the Appian Way is a five days' journey for a good walker. It leads from Rome to Capua. Its breadth is such that two chariots may meet upon it and pass each other without interruption, and its magnificence sur-

1012. How far to Rome from Puteoli? How long did they stay in Puteoli?  
 1013. When was the road of Appia built?  
 1014. How many days walk from Capau to Rome?  
 1015. Give three interesting facts about this road.

passes that of all other roads." Procopius goes on to tell us Appius had the material brought from a great distance 'so as to have all the stones hard and of the nature of millstones.' Then he had the stones smoothed and polished and cut in corresponding angles so as to bite together in jointures without the intervention of copper or any other material to bind them, and in this manner they were so firmly united that, on looking at them, we would say they had not been put together by art, but had grown so upon the spot. Milestones were all along the way. Every forty feet was a seat. About every twenty miles was a "mansion" or poststation where horses, mules, and vehicles were kept for travelers and government dispatches." (ibid, p. 264-265).

"Paul landed at Appii Forum where Appius Claudius founded a market for the country people when he built the Queen of Roads, of which the great Caesar himself had once been a curator. Suetonius says: "Claudius Drusus erected a statue of himself wearing a crown at Appii Forum. A hundred years before, Horace was here with Virgil and Maecenas . . . to reconcile Augustus and Mark Anthony. He found the water was utterly bad. The place was full of boatmen and extortionate tavern-keepers.

"Four buildings, one a miserable inn, is all that remains of Foro Appio. The forty-third milestone is still there. Here Paul was met by Christians who had come from Rome to greet him.

Three Taverns is ten miles beyond the Market of Appius. At Antium on the sea, where Nero was born, Cicero had a villa and on his way to Mormiae he stopped at Three Taverns. While the horses were being changed he tasted the wine and wrote a letter to Atticus on the festival of Ceres, April 12, 58 B.C. Here more Christians from Rome came to greet the apostle. When Paul saw these, he thanked God and took courage." (ibid, p. 267-268)

Evidently there were groups of Christians in both places. Paul must have entered this great city with apprehension and wonder as to how he would be received among the Jewish Christians and as to how his trial would turn out. So when these persons showed their love by coming more than forty miles to greet him, he did indeed thank God and was encouraged.

#### 15. AT ROME. 28:16-31.

16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren,

1016. What was the method of travel from Puteoli to Appii Forum?

1017. How far had the Christians traveled to see Paul?

# ACTS MADE ACTUAL

- though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:
- 18 who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.
- 19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught whereof to accuse my nation.
- 20 For this cause therefore did I entreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain.
- 21 And they said unto him, We neither received letters from Judaea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.
- 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.
- 23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.
- 24 And some believed the things which were spoken, and some disbelieved.
- 25 And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Spirit through Isaiah the prophet unto your fathers,
- 26 saying,  
     Go thou unto this people, and say,  
     By hearing ye shall hear, and shall in no wise understand;  
     And seeing ye shall see, and shall in no wise perceive:
- 27 For this people's heart is waxed gross,  
     And their ears are dull of hearing,  
     And their eyes they have closed;  
     Lest haply they should perceive with their eyes,  
     And hear with their ears,  
     And understand with their heart,  
     And should turn again,  
     And I should heal them.
- 28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.

- 29 And when he had said these words, the Jews departed, having much disputing among themselves.
- 30 And he abode two whole years in his own hired dwelling, and received all that went in unto him,
- 31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

16 "I must also see Rome." And now Paul was to have the fulfillment of this desire but how unlike the manner in which he had anticipated viewing the capitol city. There is much that could be written respecting the scenes that greeted the apostle as he walked those forty-three miles. We could write of the tombs and statues that lined the way but others have told of those things. Let us try to hold to the text as near as possible.

Paul was given much freedom here. He had his own rented house or apartment—all that reminded him that he was a prisoner was the chain and the soldier. What a train of long wearisome events had happened since he said, "I appeal to Caesar." What a trying and tiresome journey it had been. But after only three days the tireless ambassador in bonds sent word that he wanted to meet with those who were the leaders among the Jews of Rome. Paul was especially interested in getting the true facts before these men. He wanted them to know that he was here as a prisoner, not because he had done anything against the Jewish leaders or the nation of Israel. Paul places the responsibility of his imprisonment upon the Jews. He further proves that he had done nothing against the Roman government for he states that upon examination no fault was found in him. Indeed, left up to them he would be at liberty; but the Jews intervened and made necessary an appeal to Caesar; thus did Paul account for his appearance in Rome as a prisoner. But one more final, pungent word—I sent for you that I might see you and tell you that for the "hope of Israel" (the Messiah) I am bound with this chain.

17-22 Whether or not these elders and rulers of the synagogues in Rome were telling the truth or not I do not know, but they said that they had neither received written nor spoken word about the apostle, but that they had heard of this new sect to which Paul had just alluded and they would like very much to hear more about it first hand. These men were prejudiced to begin with for they only heard evil concerning this new "sect". But we should be glad that they were even willing to give it a hearing. So a day and time was set and they came out in great numbers to hear from this strange prisoner.

1918. How does Paul show his tireless effort in serving Christ?

1019. Whom does Paul blame for his imprisonment?

1020. What was the reason Paul assigned for his imprisonment?



**23-31** Then followed a most touching scene. From morning until evening the bond-servant of Jesus Christ expounded, testified, opened, alleged, besought and proved that this Jesus was the Christ and that He did have a kingdom and subjects. Paul proved from both the law and the prophets that this was so. What was the result? "Not peace but a sword."

"The division which has resulted ever since when the truth of God has encountered, side by side, earnest conviction with worldly indifference, honest investigation with bigoted prejudice, trustful faith with the pride of scepticism."

A stormy session followed as they disagreed among themselves. Then they departed, but not before Paul gave them one final inspired warning. Paul said, "The words of Isaiah the prophet are surely fulfilled in you."

As in Antioch of Pisidia he said in conclusion "Lo we turn to the Gentiles." Here in Rome he modified the form just a bit.

"This salvation of God is sent unto the Gentiles. They will also hear."

And now for two whole years he is to abide here at Rome. Luke tells us that all were permitted to see him and that he preached concerning the kingdom of God; that he also taught concerning the Lord Jesus Christ with all boldness. We might also add that certain epistles were written at this time. How many and which ones are determined by your conception as to what happened to Paul when he appeared before Caesar. After the two years was he released? Did he indeed go to Spain and then return to Rome for a second trial? We do not know. Here is the order of the writing of the epistles as I have thought of them:

### THE EPISTLES OF PAUL

The Epistle	The Date	The Journey	The Place Where Written
1. I Thess.	52 A.D.	Second	Corinth
2. II Thess.	53 A.D.	Second	Corinth
3. I Cor.	57 A.D.	Third	Ephesus
4. II Cor.	57 A.D.	Third	Macedonia at Phillippi
5. Gal.	57 A.D.	Third	Corinth
6. Romans	58 A.D.	Third	Corinth
7. Phil.	62 A.D.	Journey to Rome	Enroute to Rome

1021. Why should we suspect the Jews in Rome of not telling the truth?

1022. What was touching about the scene in Paul's lodging?

1023. Did any in Rome accept the gospel?

1024. What time and place was similar to this in Rome?

1025. What is "The Kingdom of God" of which Paul preached?

1026. What are the two theories of Paul's trial and imprisonment?

## ACTS MADE ACTUAL

The Epistle	The Date	The Journey	The Place Where Written
8. Col.	62 A.D.	Journey to Rome	At Rome
9. Eph.	62 A.D.	Journey to Rome	Rome
10. Eph.	62 A.D.	Journey to Rome	Rome
11. I Tim.	67 A.D.	After Release	Ephesus
12. Titus	67 A.D.	After a visit to Crete	Ephesus
13. II Tim.	68 A.D.	To Tim. who was in Ephesus	Rome
14. Hebrews	68 A.D.	Some Bible scholars think that someone beside Paul wrote the epistle to the Hebrews	Rome

Thus after six years of happy effort I have finished the notes on the book of Acts. They are far from perfect. Of this I am more conscious than anyone else. But if they contribute in some way to make this marvelous book of Acts more actual to you, I shall be well repaid.

Yours in the Kingdom of God  
San Jose, California  
January, 1953

Don De Welt  
Revised, February, 1958

## ACTS TEST OVER THE THIRD MISSIONARY JOURNEY AND THE VOYAGE TO ROME

18:23—28:31

### True or False

- \_\_\_\_\_ 1. Paul visited numerous churches in Galatia on his third journey.
- \_\_\_\_\_ 2. Among those visited in the above stated province was Berea and Thessalonica.
- \_\_\_\_\_ 3. Apollos was a native of Corinth.
- \_\_\_\_\_ 4. No, that is all wrong. He was from Athens.
- \_\_\_\_\_ 5. Still wrong, his native home was Alexandria.
- \_\_\_\_\_ 6. Apollos was "mighty in the scriptures".
- \_\_\_\_\_ 7. A woman helped to teach this man the truth.
- \_\_\_\_\_ 8. Apollos became a famous preacher at Corinth.
- \_\_\_\_\_ 9. Paul asked twelve men in Ephesus if they had received the Holy Spirit after they had believed.
- \_\_\_\_\_ 10. Acts states that the twelve men were baptized into the name of "the Father, and of the Son and of the Holy Spirit".
- \_\_\_\_\_ 11. The spiritual gifts given were "tongues of knowledge".

## ACTS MADE ACTUAL

- 12. Paul preached for six months in the synagogues of Ephesus.
- 13. He worked for three years in the schoolroom of Tyrannus.
- 14. Diseases and those possessed of demons were healed by handkerchiefs that were carried away from the body of Paul.
- 15. Seven sons of one Sceva really took a beating from a man possessed of a demon. (Read this carefully please)
- 16. The whole town of Ephesus heard about this and it caused a terrible reflection upon the standing of the church.
- 17. There were hypocrites even in the churches that Paul established.
- 18. A thousand or more dollars went up in smoke in the city of Ephesus.
- 19. Paul's plan from Ephesus was to go immediately from there to Jerusalem.
- 20. Paul wrote II Corinthians from Ephesus at this time.

## MULTIPLE CHOICE

- 1. Paul sent who from Ephesus to Macedonia? 1) Titus and Timothy. 2) Timothy and Erastus. 3) Aristarchus and Secundus.
- 2. What churches were established during the stay at Ephesus? 1) The churches at Corinth and Thessalonica. 2) The seven churches of Asia. 3) The churches at Troas and Philippi.
- 3. The work of Christ was called: 1) The church of Christ. 2) The Gospel of Christ. 3) The Way, in the town of Ephesus.
- 4. Demetrius was: 1) A goldsmith. 2) A worker in brass. 3) A silversmith.
- 5. Demetrius was angry most of all because: 1) Diana was losing devotees. 2) He was losing money. 3) The Jews were losing followers.
- 6. Who was carried into the mob in the Ephesian theater? 1) Timothy and Erastus. 2) Gaius and Titus. 3) Aristarchus and Gaius.
- 7. Paul was kept from going into the theatre because: 1) He knew it was against the rules. 2) Friends warned him. 3) Jehovah warned him.
- 8. Alexander was: 1) The orator of the Jews. 2) A friend of Paul. 3) One of the Asiarchs.
- 9. The mob was quieted down by the: 1) City police. 2) City councilman. 3) The town clerk.
- 10. "The assembly" that was called out by Demetrius can be referred to in a general way as a: 1) Town meeting. 2) Church. 3) Camp meeting.

## ACTS MADE ACTUAL

11. The town clerk gained his point by telling them that: 1) They would be only furthering the cause of Christ. 2) Called into account for their actions. 3) Dishonoring their reputation.
12. Paul departed from Ephesus: 1) At night. 2) After he had exhorted the disciples. 3) Early in the morning.
13. Paul went directly to: 1) Macedonia. 2) Greece. 3) Asia from Ephesus.
14. Paul wrote the following books from Corinth: 1) Romans and II Corinthians. 2) Galatians and Philippians. 3) Romans and Galatians.
15. II Corinthians was written from: 1) Rome. 2) Philippi. 3) Troas.

## FILL IN THE BLANKS

1. Paul expected \_\_\_\_\_ to meet him at \_\_\_\_\_ with news from \_\_\_\_\_.
2. Paul was taking up a collection on the third missionary journey for the poor \_\_\_\_\_ in \_\_\_\_\_.
3. There were \_\_\_\_\_ men who helped carry this money (the number of men).
4. Luke's home-town was \_\_\_\_\_.
5. Paul was in a hurry to arrive in \_\_\_\_\_ before \_\_\_\_\_.
6. The meeting in Troas occurred on the \_\_\_\_\_ day of the week.
7. The meeting was held in a three-story house and \_\_\_\_\_ fell out of the window and was taken up for dead.
8. "From \_\_\_\_\_ he sent to \_\_\_\_\_, and called to him the \_\_\_\_\_ of the church." Acts 20:17.

## UNDERLINE THE MISTAKES IN THE FOLLOWING:

Paul wanted the Ephesian elders to know that after his departing grievous wolves would enter in among them, not sparing the flock.

And not only so, but that right from among themselves men would arise as partyists to draw away disciples after them.

Paul gave a statement from Jesus that was not found in the four gospels. Rhodes is the name of one of Paul's companions.

There was a change of ships at Patara. They passed Cyprus on the right. The ship from Patara unloaded at Tyre. They stayed three days at Tyre.

Some of these of Tyre were prophets. They stayed seven days at Ptolemais. Philip the evangelist was a convert of Paul. Philip was like Paul, and was an evangelizing bachelor.

There came a prophet from Jerusalem whose name was Agabus. This man took his own girdle and bound his hands and feet and said that Paul would be thus bound in Jerusalem.

Paul was to stay in the home of John Mark in Jerusalem. There were only two apostles present in Jerusalem when Paul arrived.

## ACTS MADE ACTUAL

### CAN YOU MATCH THESE THOUGHTS?

Place the matching numbers in the two lists alongside each other.

1. "All zealous for the law".
  2. The Jews from Asia.
  3. "He spake unto them in the Hebrew language".
  4. Four men who had a vow.
  5. Claudius Lysias.
  6. The castle stairs.
  7. ". . . scourge a man that is a Roman"?
  8. The Egyptian who led 4000 Assassins.
  9. ". . . far hence unto the Gentiles".
  10. "No resurrection, neither angels nor spirits".
  11. Neither eat nor drink till they had killed Paul.
  12. The command of Ananias.
  13. Paul's sister's son.
  14. 200 spearmen, 200 footman, 70 horsemen.
  15. The governor of Syria and Cilicia.
- 
1. The Jews in Jerusalem.
  2. The chief captain.
  3. The words that set off the mob to cry: "Away with him".
  4. Those over which Paul was at charge.
  5. Paul addressing the Jewish mob.
  6. Those who stirred up the multitudes and laid hands on Paul.
  7. Where Paul stood to address the Jews.
  8. "Smite him on the mouth."
  9. Paul's words to the centurion.
  10. The one for whom Paul was mistaken.
  11. The profession of the Sadducees.
  12. The forty under an oath.
  13. Paul's escort.
  14. Felix.
  15. He who heard the plot.

### WHO SAID IT?—TELL WHERE

1. ". . . We have found this man a pestilent fellow."
2. "I appeal unto Caesar."
3. "I also could wish to hear the man myself."
4. "Saul, Saul, why persecutest thou me?"
5. "Paul, thou art mad. Thy much learning is turning thee mad."
6. "With but little persuasion thou wouldest fain make me a Christian."
7. "Sirs, I perceive that the voyage will be with injury and much loss."
8. "By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive."
9. "We neither received letters from Judea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee."

## ACTS MADE ACTUAL

### REVIEW EXAMINATION OVER THE BOOK OF ACTS

#### True or False

- 1. Jesus promised the baptism in the Holy Spirit to 120 disciples.
- 2. One of the qualifications for the office of the apostle was to have been with Jesus from the baptism of John until the day of ascension.
- 3. The theme of the sermon on Pentecost was repentance from sin and faith in God.
- 4. The lame man at the gate beautiful had been lame since his birth.
- 5. Peter had the same type of men in his second audience as he did in the first.
- 6. All twelve apostles were arrested and put in jail as a result of Peter's message on Solomon's porch.
- 7. Ananais and Sapphira were carried out dead because of lying.
- 8. An angel of God released the twelve apostles from prison.
- 9. Gamaliel saved the apostles from a beating by a clever speech.
- 10. Stephen was stoned for blasphemy.

#### True or False

- 1. Philip and Stephen were scattered by the persecution.
- 2. Simon the sorcerer believed but was never baptized.
- 3. The Ethiopian eunuch was the treasurer of a queen.
- 4. Peter and John came to Samaria for the purpose of giving spiritual gifts.
- 5. Simon the sorcerer sinned in that he tried to impart the Holy Spirit when he had no right to do so.
- 6. Ananais baptized Saul of Tarsus after Saul had been without food or drink for three days and nights.
- 7. Saul did not preach immediately after his baptism, but went away into Arabia.
- 8. Peter's first convert in Lydda was named Aeneas.
- 9. Cornelius was baptized in the Holy Spirit before he was baptized in water.
- 10. Herod made a speech in Jerusalem for which an angel of heaven smote him and he was eaten of worms.

#### True or False

### THE FIRST MISSIONARY JOURNEY

- 1. Elymas was one of the converts made in the town of Iconium.

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- ..... 2. There were many who heard the word and believed in Antioch of Pisidia.
- ..... 3. Timothy was converted by Paul at Derbe.
- ..... 4. No persecution was encountered at Derbe.
- ..... 5. Upon the return trip they did not have time for preaching.

**True or False**

### **TROUBLE OVER CIRCUMCISION**

- ..... 1. The trouble was caused by the Jews from Antioch.
- ..... 2. Paul and Barnabas had a difficult time in being accepted as sincere by the brethren in Jerusalem.
- ..... 3. Peter's speech told of the miracles God had wrought through his ministry.
- ..... 4. James told how prophecy was fulfilled in the conversion of the Gentiles.
- ..... 5. The letter stated that it was wrong to eat blood.

**True or False**

### **THE SECOND MISSIONARY JOURNEY**

- ..... 1. Paul took up a collection for the poor saints in Judea on this journey.
- ..... 2. Paul established the work in Galatia on this journey.
- ..... 3. The woman with a spirit of divination lived in Philippi.
- ..... 4. Paul refused to leave the jail at Philippi without a proper escort.
- ..... 5. Paul stayed in Thessalonica to reason three Sabbaths.
- ..... 6. Jason lived in Thessalonica.
- ..... 7. There was a good work done in Berea with no opposition.
- ..... 8. An Epicurean is one who does not believe in showing emotion.
- ..... 9. There was no one converted in Athens.
- ..... 10. Silas and Timothy joined Paul in Corinth.

**True or False**

### **THE THIRD MISSIONARY JOURNEY**

- ..... 1. Priscilla and Aquila met Apollos in Corinth and corrected his teaching.
- ..... 2. The seven sons of Sceva were interested in casting out demons.
- ..... 3. Paul wrote the book of I Corinthians from Ephesus.
- ..... 4. Demetrius was interested in stopping the preaching of Paul.
- ..... 5. Paul took a collection from Galatia, Macedonia and Achaia for the saints in Judea.

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### True or False

#### THE VOYAGE TO ROME

- 1. Paul was purifying himself in the temple when the Jewish authorities stirred up the people against him.
- 2. Paul made a defense before the council that had no answer by those of the council.
- 3. Paul was tried before Festus with Tertullus as the lawyer for the Jews.
- 4. The ship drifted for fourteen days before the breakers of Malta were heard.
- 5. Paul stayed two years both in Caesarea and in Rome.

## SPECIAL STUDY ON THE HOLY SPIRIT

### THE PERSONALITY AND DEITY OF THE HOLY SPIRIT

1. The Holy Spirit is a person and is so described in the Word of God.
  - A. The personal pronoun is used when speaking of the Holy Spirit. John 14:16, 17; 14:26; 16:13. Romans 8:16.
  - B. The Holy Spirit is said to have a mind. I Cor. 2:9-11; Romans 8:26, 27.
  - C. The Holy Spirit can be grieved. Eph. 4:30.
  - D. The Holy Spirit can be lied to. Acts 5:3.
  - E. The Holy Spirit is said to speak. John 16:13; Acts 8:29; I Tim. 4:1.
  - F. The Holy Spirit is said to have the power of choice. I Cor. 12:11 (Not best ref.).
  - G. The Holy Spirit has the power to forbid. Acts 16:6.
  - H. The Holy Spirit has the power to love. Rom. 15:30

The above attributes are ascribable only to a person; hence, we can say the Holy Spirit is a person.
2. The Holy Spirit is a divine person . . . One of the Godhead.
  - A. The Holy Spirit is called God. Acts 5:3-5; Gen. 1:11, 26; Job 26:13; Ps. 104:30.
  - B. The Holy Spirit is said to be eternal. Heb. 9:14.
  - C. The Holy Spirit is spoken of as omniscient or "all wise". I Cor. 2:10-13.
  - D. The Holy Spirit is spoken of as omnipotent or "all powerful". Acts 1:8; I Cor. 2:4, 5.
  - E. The Holy Spirit is spoken of as omnipresent or "everywhere present". Ps. 139:7-10; John 14:16, 17.



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F. The Holy Spirit is placed on an equal with Christ and God.  
Matt. 28:19; Rom. 15:30; II Cor. 13:14.

The above attributes are ascribable only to God. Hence, we can say that the Holy Spirit is divine or one of the Godhead.

## THE HOLY SPIRIT IN THE LIFE OF CHRIST

John 3:34; Col. 1:19; 2:9

We need but make a brief statement to understand the relation of Christ with the Holy Spirit; the same statement that John made concerning Him, i.e. Christ possessed the Spirit "without measure". John 3:34. God placed no limitations on the power of the Holy Spirit in Jesus' life. The Holy Spirit exercised in Christ's life and ministry all of His inherent power. This truth is demonstrated when we consider the following facts:

- A. The Holy Spirit prophesied of His coming. II Pet. 1:21; Micah. 5:2; Isa. 7:14; Gen. 49:10; Isa. 53:4-6.
  - B. The Holy Spirit brought about His birth. Luke 1:35; Matt. 1:20-25.
  - C. The Holy Spirit was present at His baptism. Matt. 3:16; Luke 3:22; Mark 1:10.
  - D. The Holy Spirit aided and empowered His ministry. Matt. 12:28; Luke 4:18-21; Acts 1:2; Luke 10:21.
  - E. The Holy Spirit raised Him from the dead. Rom. 8:11.
  - F. The Holy Spirit was with Him at the ascension. Acts 1:2.
- In truth then we can say that the Holy Spirit abode with Christ and the fullness of His power was in and with Christ at all times.

## THE BAPTISM OF THE HOLY SPIRIT

### 1. What is it?

The answer can be found in the meaning of the word "baptism". This word means to "dip to plung, immerse". We can say then that this experience would be the dipping, the plunging, the immersion in the Holy Spirit. The Holy Spirit is the element of the baptism and man is the object of this baptism. Concisely stated, the baptism in the Holy Spirit was the complete immersion or subjection of the spirit of man by the Holy Spirit. The experience is one of the spirit of man not of his body, only as the body is effected by the condition of the spirit.

### 2. Where is this experience recorded in the Scriptures?

- A. On the day of Pentecost in the city of Jerusalem. Acts 2:1-4.
- B. At the household of Cornelius in the city of Caesarea. Acts 10:35-48.

### 3. Who received it?

- A. On the day of Pentecost . . . The apostles.
  - 1. Reasons why we can know the apostles were the only ones baptized in the Holy Spirit on the day of Pentecost.
  - a. Because of the promise made by Christ concerning this event.

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Acts 1:5 (please read the preceding four verses of this chapter), "for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence."

Notice now the specificalness of this promise made by Christ.

- 1) Made to certain persons "unto the apostles whom he had chosen." Acts 1:26; 2:4.
- 2) It is concerned with a certain event, "shall be baptized in the Holy Spirit".
- 3) It was to take place at a certain place, "not to depart from Jerusalem".
- 4) It was to happen at a certain time "not many days hence".

Notice a parallel to this and draw your own conclusion.

- 1) I promise twelve boys in a class of one hundred
- 2) That they will receive \$1.00 apiece
- 3) Here in the classroom
- 4) Tomorrow morning when class convenes.

Would it seem reasonable that any more than twelve boys would receive the money promised? Would it be consistent with the specificalness of the promise to give the money to more than twelve? This thought is all based upon this simple truth or rule of understanding:

**Whenever certain persons are specified in a promise to be the recipients of that promise this specification excludes all others.**

This is found to be true in the promise of Gen. 3:15. Two persons were involved in this promise or prophecy; none others could consistently participate in the action described. The promise of God to Abraham that through his seed would all the families of the earth be blessed (Gen. 12:3), could not be accomplished by any other seed but Abraham's. For the seed of some other family to expect God to bless the world in the way that he promised to bless it through Abraham's seed would be ridiculous.

Here is the way it happened:

Jesus, on the fortieth day after His resurrection, appeared to His eleven chosen apostles on the hill of Olivet. He spoke to them things concerning the kingdom of God and in the midst of these words concerning the kingdom of God, He made a tremendous promise. Taking the statement of John the Baptist, made some years ago, He pointed out to them the **when** and **where** and **who** involved in this promise. He told them at a certain place, Jerusalem, at a certain time, "not many days hence", a certain event would take place—they would be "baptized in the Holy Spirit". Well, His apostle showed their inability to really grasp the meaning of the King and His program by their inquiry into the restoration of the kingdom of Israel. He answered them and drew their minds back to the all important promise He had made and the results of it.

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His ascension took place in their sight; the angels appeared with their message. They returned with joy to Jerusalem to wait for "the promise of the Father". (See Luke 24:49). When they reached Jerusalem, they went into the upper room and had a prayer meeting.

Now who do you suppose the apostles anticipated would received this baptism in the Holy Spirit? Do you think for one moment that they thought that this promise which Jesus had made only to them was going to be poured forth upon any and all who might be gathered together at the appointed time and place when the event was to be fulfilled?

- b. Because the grammatical construction of verses 1:26 and 2:1 prevent any but the apostles from being the recipients of this experience.

We have already made comment upon this point. We only repeat here briefly the facts: The grammatical rule referred to in this discussion is the rule relating to the antecedent of a pronoun. Let us read the verses and then note the application of this rule, 1:26—2:1. "And they gave lots for them and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was now come, **they** were all together in one place." The question is: Who does the pronoun "they" refer to? The rule of English grammar governing the discovery of the antecedent of pronouns reads as follows:

"A pronoun should not be made to refer to an antecedent placed inconspicuously in the sentence (or in the paragraph, to say nothing of the preceding paragraph), if another noun is so prominent that the reader naturally connects the pronoun with it." (Handbook of Effective Writing by Walter Kay Smart, pages 103-104.)

Words in the parenthesis are those of the writer. The rule given in the previous notes refers to this point also but the rule quoted here is so much to the point and so clearly points to the solution to the question that it was thought best to quote it without further comment.

The only question that needs to be answered honestly by every person interested in the truth is, "Which noun is prominent and the one the reader naturally connects with the pronoun?"

- c. Because other scripture references concerning the baptism in the Holy Spirit apply only to the apostles.

- 1) John 14:26. In this reference we have the following words:

"But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."

We know that Jesus was addressing His apostles and thus gave this promise to them, for the circumstances of the conversation took place at the passover feast in which Jesus instituted His Supper.

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(See John 13:1). We also know that only the apostles were present at this feast. Note then that the words of this text are addressed to the apostles and that Jesus is speaking of the coming Holy Spirit which they would receive. When did this promise to the apostles find its fulfillment? At Pentecost of course. What did Jesus say the Holy Spirit would do for them when He came? The words of the text say: "Teach you all things and bring to your remembrance all that I said unto you." How could any but the apostles qualify for this promise? Jesus had taught but very little to others, whereas the apostles were instructed thoroughly by His life and teachings. Compare John 16:13-15 and Matt. 10:20.

2) Acts 1:8. In this verse we have the words of Jesus concerning the purpose of the Holy Spirit baptism. These words were only 'given to the apostles'. Nowhere in the New Testament is there one word given as to what purpose there would be in baptizing any others in the Holy Spirit.

3) Mark 16:14-18. Note the situation: In verse 14 we are told that the persons present were the eleven apostles and the risen Lord. Jesus upbraids them for their unbelief and hardness of heart because **they believed not**. Then follows His commission to them; every word of it addressed to the apostles. In verses 17, 18, we have the promise of signs accompanying **them that believe**. Now, I ask candidly, **who was in need of faith or belief?** Was it the persons to whom the apostles were to preach the gospel? No. Such persons had already believed. The persons in this situation that were in need of faith were the apostles. Jesus had just rebuked them for their unbelief; hence, the promise of the accompanying signs addressed as it was "to those who believed", was a promise to the apostles, the ones in need of faith.

This is confirmed beyond doubt when we read the 20th verse which describes the carrying out of the commission of Jesus. Note: Jesus said, "Go ye into all the world;" verse 20 says, "And they went forth preaching everywhere". Jesus said, "these signs shall accompany them that believe;" verse 20 says "the Lord working with them (the apostles) and confirming the word by signs that followed, Amen." This thought is further established when we read in the book of Acts of the signs promised and in each and every case they were performed "through the apostles hands". There is not one reference in the entire book where "He that believed and was baptized" exercised more faith and thus performed the promised signs.

d. The fourth reason for saying that the apostles were the only ones to receive the baptism in the Holy Spirit upon the day of Pentecost is found in 2:7; "Behold, are not all these that speak Galileans?"

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We know that all the apostles with the exception of Judas Iscariot were from the province of Galilee. We cannot give it as a demonstrable fact but it does seem very unlikely that the 120 persons spoken of in 1:15 were all from the province of Galilee, which lay some sixty or seventy miles north of the city of Jerusalem.

B. The baptism of the Holy Spirit of the house of Cornelius. Acts, 10:4-48; 11:15-18.

Who were baptized in the Holy Spirit upon this occasion? We answer that the whole household, those who were akin to Cornelius, the servants that might have been present, or those who came as interested listeners. The significant fact is that they were Gentiles.

1. Reasons why this incident is not an example for the Holy Spirit baptism today.

a. Because the purpose of the Holy Spirit baptism upon this occasion sets it aside as a special act of God. Hence, it could not be a general example for all Christians. Acts 11:15-18 states in plain words the purpose for this event. (Read this carefully please.) The Holy Spirit through Peter tells us that the reason for this whole circumstance was to convince Peter and all other Jews that the Gentiles were to have the benefits of the gospel. What better method could have been used than to send upon the Gentiles (the first Gentiles to ever hear the gospel) the "same gift" as was sent upon the apostles in the beginning? The baptism in the Holy Spirit of this Gentile household was intended to so overwhelm the prejudice of the Jew that he would receive them as being on an equal with them in the kingdom of Christ. This very purpose was accomplished. Acts 11:18 states: "And when they heard these things (the recital of the baptism of the household of Cornelius) they held their peace, and glorified God, saying, 'Then to the Gentiles also hath God granted repentance unto life.'"

How could it be said that this is an example for us today? According to some the purpose of the baptism in the Holy Spirit today is to better fit the Christian for service (which thing the word of God is said to do, II Tim. 3:16, 17), whereas, here the purpose was entirely different.

There is a very trite axiom that applies very well at this point: "The exception proves the rule." The rule in this thought is that "only the apostles were baptized in the Holy Spirit"; the exception is the household of Cornelius, which is an exception only because it accomplished a special purpose and thus only proves the rule.

b. Because those of the household of Cornelius were baptized in the Holy Spirit before their sins were washed away. Acts 10:48, compare Acts 22:16; 2:38; I Pet. 3:21; Mark 16:16.

This again points to the fact that this was a special case and not an example for us today. If this were an example, then Holy Spirit baptism would precede baptism for the remission of sins and thus

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would God grant to sinners a greater blessing in the Spirit than to the Saints. There were several secondary or subordinate purposes:

- 1) In enabling the apostles to establish the church, wisdom and power were needed. These were to be theirs through the Holy Spirit. Matt. 10:19, 20; John 16:13-15; 14-26.
  - 2) In setting up the church they must bear witness of the resurrection. The Holy Spirit baptism empowered them for this task. Acts 1:8.
  - 3) While building the kingdom in the hearts of men, certain Jewish prejudices had to be overcome. The natural aversion or prejudice of the Jews with the Gentile was surmounted through the baptism in the Holy Spirit. Acts 11:15-18.
  - 4) To establish the truthfulness of their claims in the minds of the unbelievers, the apostles were granted through the Holy Spirit Baptism, the power of signs and wonders. Mark 16:14-18.
  - 5) The apostles were enabled by virtue of the Holy Spirit Baptism to lay their hands upon the heads of certain individuals and by this means, impart to the Holy Spirit within the person certain specified powers—these powers were called “spiritual gifts”. (I Cor. 12:1-9). These persons, thus endowed, were capable leaders in the early church. Thus again, do we see the hand of God in the establishment of the church through the Holy Spirit inspired apostles.
4. Why was the baptism in the Holy Spirit?
- A. There was but one primary purpose and that was to prepare the apostles for their task of setting up the kingdom of God on earth, or of building the church Jesus promised.
5. How long did it last?
- The answer can only be that the power of the baptism lasted long enough to fulfill its purpose.

## SPECIAL GIFTS OF THE HOLY SPIRIT

1. **What is meant by special gifts of the Holy Spirit?** We feel that we could do no better than to repeat what has already been said on this point. The apostles because of the baptism in the Holy Spirit given to them by Jesus were enabled to impart through the laying on of their hands certain special powers to the Holy Spirit within the persons upon whom they would lay their hands. The apostles did not impart the Holy Spirit, but they did enable the Holy Spirit within the individual to accomplish certain acts that he could not previously accomplish. The powers thus granted through the imposition of the apostles' hands were called “gift”. A person who could perform any one of these miraculous works was said to have a “spiritual gift”.

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### 2. The number of gifts. I Cor. 12:1-11.

- a) The word of wisdom (divine wisdom) 8a.
- b) The word of knowledge (divine knowledge) 8b.
- c) Faith (supernatural faith) 9a.
- d) Healing 9b.
- e) Working of miracles 10a.
- f) Prophecy 10b.
- g) Discerning of spirits 10c; I John 4:1-3.
- h) Diverse kinds of tongues 10d.
- i) The interpretation of tongues 10e.

### 3. Who received these gifts?

- a) The seven. Acts 6:1-8.
- b) The Samaritans. Acts 8:14-23.
- c) The twelve at Ephesus. Acts 19:1-7.
- d) Timothy. II Timothy 1:6.
- e) Possibly many of the church leaders. Acts 11:27; 13:1; 15:32; 21:8-14

### 4. How given? Through the laying on of the apostles' hands.

- b) Acts 8:17-19.
- c) Acts 19:6.
- d) II Timothy 1:6.
- e) Romans 1:11.

### 5. Could these powers or gifts be passed on?

- a) They Bible says "no". Acts 8:14-21; Romans 1:11.
- b) History says "no". Read the article of the McClintock and Strong Historical Encyclopedia, Vol. 6, page 320.

### 6. What was the purpose of such gifts?

The answer should be evident to all who have studied the previous notes. These spiritual powers were given to reveal divine direction in the establishment of the church in the absence of the New Testament. The message was kept pure until the day in which the revealed written word could be completed. In addition to this purpose, they confirmed the word by the signs they enabled the possessors to perform. Cf. I Cor. 14:22; Acts 13:4-12, I Cor. 12:28; II Tim. 1:5; Romans 1:11.

### 7. When did they close?

- a) When the apostles and those on whom they had laid their hands died.
- b) When "that which was perfect was come," the Word of God, then that which was only "in part", that which belonged to the childhood of the church, was "done away". I Cor. 13:8-10;
- c) Ps. 19:7; II Tim. 3:17.

## THE HOLY SPIRIT AND THE CHRISTIAN

### 1. THE HOLY SPIRIT INDWELLS THE CHRISTIAN.

#### 1. This indwelling received at baptism.

a. "Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John who, when they were come down, prayed for them that they might receive the Holy Spirit: for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus." Acts 8:14-16

b. "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, "Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on Him that should come after him, that is, on Jesus. And when they heard this they were baptized into the name of the Lord Jesus." Acts 19:1-5.

c. "This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing (or message) of faith?" Gal. 3:2.

d. "And Peter said unto them, Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is **the promise**, and to your children, and to all that are afar off, (even) as many as the Lord our God shall call unto him." Acts 2:38, 39. Cf. 2:33 "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear." Cf. Eph. 1:13 ". . . ye were sealed with the Holy Spirit of promise."

e. "We are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey Him." Acts 5:32.

#### 2. In this indwelling our bodies are used as His habitation.

a. "Or know ye not that your body is a temple (sanctuary) of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God, therefore; in your body." I Cor. 6:19, 20.

b. "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his . . . But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ



Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you." Rom. 8:9 and 11.

c. "... in whom ye also are builded together for a habitation of God in the Spirit." Eph. 2:22.

d. "Or think ye that the scripture speaketh in vain? Doth the Spirit which he made to dwell in us long unto envying? Jas. 4:5.

### 3. Other references that plainly state our relation to the Spirit's indwelling:

a. "Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you." I Thess. 4:8.

b. "That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us." II Tim. 1:14.

c. "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit ... " Heb. 6:4.

d. "And he that keepeth his commandments abideth in him and he in him. And hereby we know that he abideth in us by, the Spirit which he gave us." I John 3:24.

e. "... hereby we know that we abide in him and he in us, because he hath given us of his Spirit." I John 4:13.

f. "... that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith." Gal. 3:14.

4. **But to some I know there are other questions**—Such questions arise in a consideration of such passages as given above. In these we see that both God and Christ are also said to be abiding within us. Now to the question: "How do God and Christ live within? Is it literal or figurative?" Surely you could not say that God literally lives within you. Neither could you say it of Christ. If then their presence within us is only figurative, what of the presence of the Holy Spirit within? Is His presence also a figurative indwelling?

I do not want to be guilty of over-simplification but the answer to this question with me is as simple as this:

- (1) Where is the home of God now?

Answer: Heaven

- (2) Where is the home of Christ now?

Answer: With the Father in heaven.

- (3) Where is the home of the Holy Spirit now?

Answer: **On earth.** Previous to the day of Pentecost His home was also in heaven, but since that time He has been here in the world. (Cf. John 14:16).

Now note: **He** is here, **not** His representation. If **He** is here, and we know **He** is, where does **He** dwell? That has already been answered, earnest brethren, sincere Christians.

We might approach the same subject from a little different viewpoint. Back in 1864 the same subject was being discussed among earnest brethren. Here is the comment of Moses E. Lard on the subject:

"Being now through with stating preliminaries, I proceed to make an application of them to the position or doctrine which it is the more especial object of this article to defend. That position is this: **That the Holy Spirit dwells in Christians.** But let it be first settled that the holy Scriptures assert this position. It will then be in place to inquire in what sense they assert it, i.e. whether literally or figuratively.

The verse cited at the commencement of this article may, for the sake of being very distinct, be divided into three parts, each having its separate meaning and value. The first part is a hypothesis: **"If the Spirit of Him that raised up Jesus from the dead dwell in you!** The second asserts a fact: **'He that raised up Christ from the dead shall also quicken your mortal bodies.'** The third states how this fact will be effected: **'By His Spirit that dwelleth in you.'**

Now in regard to the first part, I hold it to be indisputable that the apostle would never have used the language, "If the Spirit dwell in you", had it not been both the rule and the fact **that the Spirit does dwell in Christians.** The hypothesis is not false and it can have no other foundation. But we need not treat the position even as indisputable. The following passage clearly asserts it: "Know ye not that your body is a temple of the Holy Spirit which is in you?" I Cor. 6:19. And this language is addressed not alone to inspired men, but to Christians generally. Let us now note the several items which it contains. First, we have the body, the human body, the body however not of men out of Christ, but of men in Him, the body of Christians, and this body we have as a temple. Second we have the Holy Spirit represented as being in this body, as dwelling in this temple. This much is absolutely certain. From these premises, therefore, it clearly appears that the New Testament, and that, too, in a part of it relating to Christians, actually and positively asserts that the Holy Spirit dwells in them. On these premises and this conclusion arise several questions demanding notice.

1st. Is the translation of the preceding passages true to the sense of the sacred original? I answer, it is; strictly so, and while it might admit of mere verbal alternations, it can admit of none in the least affecting the sense. The literal word-for-word translation of the second passage is this: Know ye not that your body is a temple of the Holy Spirit in you? The verb which is to follow the Holy Spirit is not expressed, and is hence to be supplied. Analogy clearly requires that it should be *enoikei* and not *esti*. The passage would then read: Know ye not that your body is a temple of the Holy Spirit

which dwells in you? But this clearly does not alter the sense. Against the translation therefore no objection can be urged.

2nd. In what acceptation are we to take the term Spirit in the first passage? Can we possibly take it to denote, not the Holy Spirit, but a mere frame of mind or disposition? This latter position is sometimes assumed, but is it correct? We emphatically deny it. He would be deemed a bold man truly who should venture to render the passage thus: If the **disposition** of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also make your mortal bodies alive by His **disposition** which dwells in you. Yet if this be the meaning of the passage, no injustice would be done it by such rendering. But even granting the possibility, which we do not, of thus rendering the word Spirit in the first part of the verse, still clearly it could not be so rendered in the last part. For surely our bodies are neither kept alive now, nor will they be made alive at the resurrection, whichever view we take, by any mere disposition dwelling in us, though it were even divine. But did even the slightest doubt exist as to the import of the word Spirit in the first passage, none can exist in regard to its meaning in the second. Here we have not the single word Spirit, but the combination, the Holy Spirit, both in the translation and in the original; and this combination, as is universally admitted, stands only for the Holy Spirit proper, and never for a disposition or frame of mind. We are therefore to take the word Spirit as meaning strictly and properly the Holy Spirit.

3rd. In what sense must we take the clause, "dwelleth in you?" To this inquiry we have two different replies involving two opposing theories.

The first is that we are to take the clause literally; and hence to hold that the Holy Spirit actually and literally dwells in Christians.

The second is that we are to take the clause not literally, but figuratively; and hence to hold that the Holy Spirit dwells in Christians not actually and literally, but representatively or through the truth.

But what kind of dwelling is this last? Let the language be understood. When it is said that the Holy Spirit dwells in Christians not actually and literally, but merely through the truth or representatively, the implication clearly is, that the Spirit itself does not dwell in them at all. On the contrary, the truth only dwells in them, and this stands for or is in the place of the Spirit. This unquestionably is the meaning of the language. Which now of these two theories are we to accept as the correct one? Of course the answer must depend on the acceptation in which we take the clause, "dwells in you". In what sense then shall we take it?

The rule by which the answer to this question is to be determined is this: A word, whenever met with, is to be taken in its common

current sense, unless the subject-matter, the context, or a qualifying epithet forbids it. This rule is universal and imperative. What the phrase "dwells in" means is perfectly clear; namely, to live in or inhabit as a home. This, then, is the sense in which we must take the clause unless prevented as the rule requires. Now, as to a qualifying epithet there is none, and a glance of the eye at the context is enough to satisfy us that there is nothing in it to prevent the clause being taken in its common acceptation. The only item then, remaining to be considered is the subject-matter. But what is this? The subject of the sentence in hand is, the Holy Spirit; the thing said of it, that it dwells in Christians, and these together constitute the subject-matter or the thought presented in the sentence for consideration. Now if the subject-matter involves anything to prevent the clause being taken in its ordinary sense, it must be the Spirit itself. Does the Spirit itself, then, prevent it? And, if so, on account of what?

1st. It cannot be on account of anything in its nature. For of the nature or substance of the Spirit strictly speaking, we know nothing. Of course, then, we cannot affirm that it is such as to prevent the Spirit dwelling in Christians. From this source, therefore, nothing can be deduced forbidding the clause being taken in its usual sense.

2nd. It cannot be on account of its inability or want of power. Surely no one will deny that the Spirit dwells in Christians on the score that it cannot. We know no limits to its power; hence we must use no language which implies any.

3rd. Nor can it be because it will not. To assert this would be presumptuous indeed. We know nothing to justify it; neither does the word of God teach it. It is hence inadmissible.

4th. Neither can it be owing to anything in the office of the Spirit in the work of redemption. For all we know of this office we learn from Holy writ; and it is simply certain that we learn nothing there against the notion that the Spirit dwells in Christians; and hence nothing to forbid the clause being taken in its usual sense." (Lard's Quarterly, Vol. I.)

But why is the body called a temple? Is it one literally? Of course not. Why then is it referred to as such in this passage? Because of what immediately follows. Your body is to be regarded "as a temple" because 'the Divine Spirit of God dwells in it. You are to look upon your body as the sacred habitation of the Holy Spirit.

Romans 11:33-36 "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments and His ways past tracing out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given

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to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and unto Him are all things. To Him be the glory for ever. Amen."

Hebrews 11:3 "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." If the Holy Spirit is a person (and we know He is) how could He be broken up into 10,000 parts and thus be present in each individual Christian at the same time? Or as one brother of my acquaintance put it—"Does each Christian have a separate Holy Spirit all his own?"

Here we have a problem concerning the **nature** of the Holy Spirit and more specifically a problem concerning the **omnipresence** of His nature.

How, then, can we explain how the Holy Spirit as a person can be everywhere present? Do the scriptures affirm this fact? Yes, the very circumstances already described suggest that. If He is present "in" you as a person and you live in New York and He is present at the same time "in" me and I live in San Francisco, you are forced to a conclusion involving omnipresence.

How then can we explain this phenomenon? How can we understand it? The answer is in Hebrews 11:3—"By faith we understand that the worlds have been framed by the word of God. . ."

Now I ask a question or two:

- (1) How do we understand "by faith"?

Answer: Easy. "Faith cometh by hearing and hearing by the word of God." Romans 10:17.

- (2) What are you to understand by faith here?

Answer: "That the worlds have been framed . . ." We understand this because we have read the account of it in Genesis.

So far everything looks perfectly obvious—but another question or two!

- (1) How **much** concerning the framing of the worlds do you understand?

Answer: I must answer only what is revealed in God's word.

- (2) **How** do you understand the creation? i.e. Do you understand the **use** of God's **power** and **wisdom**?

Job's words in modern garb also ask: "Were you there when I formed the world?" Job 38:4.

Just how was the wisdom of God employed in the creation of the earth? Just how was God's power exercised in the creation of this universe?

Come now, can you explain the omniscience and omnipotence in the nature of God?

This word from Lard is so much to the point we reproduce it here for consideration:

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"But the position, that God dwells in Christians not literally but through the Spirit, instead, it seems to me, of disproving that the Spirit dwells literally in them, establishes it. For how can God dwell in Christians through the Spirit if the Spirit itself does not dwell in them? When men say that the Spirit dwells in Christians through the truth they claim for the truth a literal indwelling; yet when God is said to dwell in them through Spirit, they deny of the Spirit a literal indwelling. Are they consistent?"

But why should any one doubt that the Holy Spirit dwells literally in Christians? It cannot be on the ground that it is not clearly enough asserted. Still by some it is doubted, and we repeat, why? **Is it on the ground of our inability to comprehend and explain the fact and mode of such indwelling?** We fear that this has much to do with the case. But is this a legitimate ground of doubt? In some cases it is, I grant, but not in this. Such is the nature of the fact asserted that we cannot comprehend it. This we are compelled to confess. Now instead of this inability being a just ground for doubt, it seems to me that it should be the very reverse. **For the more sensibly we feel that we cannot and do not comprehend a fact, the less reason have we to question what the Bible says respecting it.** Of all the possible grounds upon which a doubt might be founded, this should be the last.

Surely a literal indwelling is not doubted on the ground that we have no sensible evidence of the Spirit's presence. Nor from the Bible have we any reason to conclude that such evidence would be afforded us. And gratuitously to assume it, and then make the assumption a ground on which to doubt the indwelling, is most unwarrantable indeed." (ibid)

## II. THE HOLY SPIRIT SEALS THE CHRISTIAN.

1. This sealing is identical with regeneration.

a. Eph. 1:13, 14 "... in whom ye also, having heard the word of the truth, the gospel of your salvation—in whom, **having also believed, ye were sealed** with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory."

2. This sealing should last until the day of redemption.

Eph. 4:30 "And grieve not the Holy Spirit of God, in whom ye were sealed **unto the day of redemption.**"

3. This sealing carries two ideas:

- a. Something that is sealed is authentic.
- b. Sealing declares ownership.

## III. THE HOLY SPIRIT INTERCEDES FOR THE CHRISTIAN. Röm. 8:26, 27.

"And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he

that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

1. Note the meaning of "infirmity". While referring to our human weakness in general, it has special reference here to our weakness in prayer.

2. Note the meaning of "helpeth". This is a queer word, a compound in the original, composed of three different words, and literally means "to lay hold of in connection with". Cf. 10:40.

3. Note the meaning of the word "intercession". It is the same word used of Christ in 1 John 2:1, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

How does the Holy Spirit make intercession for the saints?

a. This intercession is said by some to be altogether independent of our spirit, and that the unutterable groanings in our heart are His, the Holy Spirit's and not ours. Here are five reasons given for holding this position:

- 1) Since the groanings of verse 23 properly belong to us, the "likewise" of verse 26 must "introduce a new thing", and the groanings therefore are not ours as in verse 23, but the Spirit's.
- 2) The word of "intercession" is the same as used in verse 34, and since Christ's intercession is wholly His own, why is the same not true of the Spirit?
- 3) One of the prepositions (anti) in the word "helpeth" confirms this explanation. The word "helpeth" is made up of two prepositions and a verb. The word is "sunantilambano"; sun (with), anti (over against, or in place of), and lambano (to take hold).
- 4) Verse 27 says that God knoweth the mind, not of man, but of the Spirit who maketh intercession.
- 5) The intercession is made "according to the will of God" and this can be said of the Holy Spirit alone. (This view and these arguments are given by Kuyper in his work "The Work of the Holy Spirit", page 636). The conclusion to this position is stated in these words:

"If we were brought at once by regeneration into the condition of perfect holiness, such intercession of the Spirit for the saint would not be necessary, for the saint then being himself all that he ought to be could pray as he ought to pray. Such unutterable groanings of the Spirit in the Christian's behalf are therefore to be thought of as taking place in proportion as the Christian fails to properly pray for himself. Such we are to believe to be especially the case in the heart of the young Christian, because in his early Christian experience, being yet a babe in the new life he knows neither how nor what to pray for as he ought." (W. E. Biederwolf in "A Help to the Study of the Holy Spirit" page 147.)

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I do not agree with the previously stated interpretation, but rather believe that the "groanings" are the Christians' and that the intercession is made by the Spirit through such "inarticulate signs". Here are the reasons why I so believe:

- 1) The scriptures teach that the spirit of man and the Holy Spirit can cooperate in expressing the will of God. Note Matt. 10:19, 20 (spoken to the apostles) "Be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." In Gal. 4:6 it is said, "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying Abba Father" and in Rom. 8:15 it is said, "But ye received the spirit of adoption, whereby we cry, Abba, Father." What in one passage the Holy Spirit is said to do, in the other is predicated (affirmed) of ourselves.

The idea then that it would not be possible or scriptural for the Holy Spirit to dwell in us must be abandoned.

- 2) The words "We know not how to pray as we ought" which serve to introduce the particular help given by the Spirit, strongly intimate an effort on the believer's part.
- 3) The words "cannot be uttered" favor this view. The thought here is that the "groanings" cannot be expressed in words or distinct terms. Now this could not be predicated of the Holy Spirit. Why should He have trouble expressing Himself?

The idea that the "groanings" are the words of the Spirit's language to the Father would surely put a strange meaning on the word "groaning". Note please that the Spirit's intercession is not to be accomplished by these groanings or by the means of these groanings; but rather with them.

- 4) There is an argument in the soul's experience. What child of God has not been in the place of uncertainty when he was not sure of the Father's will; in the place of a straightened soul when he could hardly find the heart to pray?

The conclusion to this position:

The Spirit helps our infirmities in prayer in the following manner: When we come before the throne of grace with a burden too heavy to bear alone, and at the same time we do not know how to express the desires of our hearts for the good we want to come out of the circumstances, it is then that all we can utter are the "groanings" here spoken of, the real deep wants of the human nature. It is then that the Holy Spirit intercedes by translating, so to speak, these inarticulate sighs into the true expression of the soul's need. He that searches the hearts of men, i.e. God, sees this intelligible petition in "the mind of the Spirit" and receives this petition as the true request of the soul. Thus does the Holy Spirit make intercession for the saints.



**IV. THE HOLY SPIRIT BEARS WITNESS WITH THE SPIRIT OF THE CHRISTIAN THAT HE IS CHILD OF GOD.**  
Rom. 8:16.

It will help much if we consider the previous three verses in this connection. Note them: "For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God." For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit that we are children of God." Rom. 8:13-16.

Consider carefully the following points: The text does **not** say that the Holy Spirit bears witness to our spirits, but rather **with** our spirits. This would suggest then that testimony is being borne to God and not to us. The Holy Spirit knows whether we are children of God or not, and He bears this witness to God. The Holy Spirit has told us what to do to become a child of God and also what to do to stay a child of God. The New Testament is His witness on these matters. The spirit of the Christian can now bear testimony or witness as to whether he has thus become and is now continuing as a child of God.

**V. BY THE HOLY SPIRIT THE CHRISTIAN IS TO PUT TO DEATH THE DEEDS OF THE BODY.** Rom. 8:13.

"For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." How does the Holy Spirit enable the Christian to "put to death" the doings of the flesh? First of all let us say that there is some question as to whether the Holy Spirit is meant here or the human spirit. Lard says: "The clause itself is without any veritable marks determining what is meant." But it does seem to be even as Lard also remarks, that what follows in verses 14-16 would allow no such thought to the human spirit.

Considering then that this is indeed speaking of the Holy Spirit, how is this to be accomplished? First let me quote from two of the finest scholars I know:

"So then, brethren, because of the relation which we sustain to Christ, and because of the opposite effects of living fleshly and spiritual lives we, though free from the law, are under no obligation to be lawless, and to live after the flesh; for if ye so live ye must pay the penalty of such a course by dying; but if by the exercise of your will, and the aid of the Holy Spirit, ye put an end to the sinful practices of your fleshly nature, ye shall live.

The testimony of Christian experience is that the aid of the Holy Spirit, though real and effectual, is not so obtrusive as to enable the one aided to take sensible notice of it. To all appearance and

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sensation the victory over the flesh is entirely the Christian's own, and he recognizes the aid of the Spirit, not because his burdens are sensibly lightened, but because of the fact that in his efforts to do right he now succeeds where lately he failed. The success, moreover, though habitual, is not invariable for invariable victory over the temptation breeds self-consciousness and self-righteousness, and other sins perhaps more dangerous than the ordinary lusts of the flesh." (Philip Y. Pendleton. **Standard Bible Commentary**. Page 360.)

"Still the will is to be your will, the effort your effort, and the result your deed. To you the whole is to seem to be your own unaided act. You will hence approve or blame yourself whenever you succeed or fail, just as though wholly unassisted. Nevertheless the Holy Spirit will aid you. But this aid will be tendered back out of sight. It will not be pushed out so as to come under the eye of consciousness. You will hence never be able to take any sensible notice of it. You will be conscious of the effort, and you can know the result. But you are told merely that you are aided. Hence the fact that you are so is matter of belief, not of knowledge. (Moses E. Lard, **Commentary on Romans**, pages 263.)

To my way of thinking and studying this presents the case of the aid of the Spirit in a most wonderful manner.

**VI. THE CHRISTIAN IS TO BE "LED BY THE SPIRIT" TO "WALK BY THE SPIRIT".** Rom. 8:14; Gal. 5:16, 18 and 25.

**VII. THE HOLY SPIRIT IS TO PRODUCE HIS FRUIT IN OUR NATURES.** Gal. 5:22.

**VIII. HE IS ACTIVE IN THE NEW BIRTH.** John 3:5.

**IX. HE IS TO QUICKEN OUR MORTAL BODIES.** Rom. 8:11.

**X. HE IS TO FILL OUR LIVES.** Eph. 5:18; Acts 6:3; 4:32; 13:52.

**XI. TO STRENGTHEN OUR INWARD MAN.** Eph. 3:16.

**XII. TO SHED ABROAD THE LOVE OF GOD IN OUR HEART.** Rom. 5:5.

**XIII. HE CRIES "ABBA, FATHER".** Rom. 8:15.

**XIV. WE ARE TO PRAY IN THE HOLY SPIRIT.** Jude 20.

**XV. WE ARE NOT TO GRIEVE OR QUENCH THE HOLY SPIRIT.** Eph. 4:30.

# QUESTIONS

ON THE

## ACTS OF THE APOSTLES.

BY

ALBERT BARNES,

MINISTER OF THE GOSPEL, PHILADELPHIA.





# QUESTIONS

ON THE

## ACTS OF THE APOSTLES.

### INTRODUCTORY QUESTIONS.

What is meant by the title of this book—"The Acts of the Apostles?" Of the doings of what apostle particularly does it contain the record? Was this title given probably by the writer himself? Who wrote this book? What evidence is there that it was written by Luke? See chap. i. 1. Compare Luke i. 3. Where is it supposed that it was written? At what time was it written? Probably about the year 64. To what time does the writer bring down the history? Chap. xxviii. 31. About the year 62. Was the writer at Rome with Paul? Chap. xxviii. 16. Has this book been uniformly received in the church as one of divine authority? Does it contain a history of all the transactions of the early church? Are any circumstances mentioned elsewhere which are omitted here? Gal. i. 17; 1 Pet. v. 13; 2 Cor. xi. 25, &c. Was the writer of this book a companion of any of the apostles? See chap. xvi. 10, 17; xx. 1—6; xxvii.; xxviii. What is the design of this book? Is there any proof that can be derived from this book that the Christian religion is true?

### CHAPTER I.

§ THE ACCOUNT OF THE ASCENSION OF CHRIST. THE APOSTLES RETURN TO JERUSALEM FROM THE MOUNT OF OLIVES.

1. *What did the writer of this book say he had formerly made?* What is meant by a treatise? To what treatise does he here refer? To whom is this book addressed? What is the meaning of the name *Theophilus*? Is it probable that it was some individual, or to a friend of God in general, to whom this was written? Compare Luke i. 3. *Concerning what had the former treatise been written?* What is meant here by "all?" *Ans.* The principal or main things. See Acts xiii. 10; 1 Tim. i. 16; James i. 2; Mat. ii. 3; Acts ii. 5. What is the meaning of the expression *began to do*, &c.? *Ans.* *Did.* Gen. ix. 20; Mat. vi. 7; Mark x. 32. Compare Mat. xxvi. 67. What is referred to here by *to do*? What by *to teach*? What benefit has resulted from the record of those things?

2. *Until what time did the writer do this?*

What is meant by his *being taken up*? Luke xxiv. 51. How long after his resurrection was that? Ver. 3. *What had Jesus done before he was taken up?* What is meant here by "through the Holy Ghost?" Is Christ before his death said to have given commands through the Holy Ghost? Why is he said here to have done it? Did he in any measure give them the Holy Ghost before his ascension? John xx. 22. What is meant by "had given commandments?" *Ans.* The plural noun is not used in the Greek. It is a participle, *having commanded*. To what command does Luke here refer? Mat. xxviii. 19; Mark xvi. 15—19. Who were the apostles? How many of them were there at this time? On what occasion had he *chosen* them? Luke vi. 12—16; Mat. x.

3. *Had Jesus showed himself to them?* What is meant by "after his passion?" How had he showed himself to them? What are infallible proofs? What infallible proofs had he given them? How long was he seen by them? How many times is it recorded that he appeared to them? What is meant by his speaking the things pertaining to the kingdom of God? What circumstances are there to show that in this they could not be deceived?

4. *When they were assembled together, what did he command them?* What is the meaning of "being assembled together?" *Ans.* He having assembled them together. Where was this? What is meant by their waiting for the promise of the Father? See John xiv. 16, 26; xv. 26; xvi. 7—13. Where was this promise fulfilled? Acts ii.

5. *What did Jesus say respecting John?* To what did he refer here? Mat. iii. 11; John i. 33. What is meant by their being baptized with the Holy Ghost? Acts ii. How many days after this did it take place?

6. *When they were come together, what did they ask him?* What did they mean by *restoring the kingdom*? What did they mean by restoring it to Israel? What was then the condition of the land of Judea? What had been the expectation of the Jews and of the apostles about the Messiah? What led

them to suppose that he would *at that time* restore it? Had Jesus ever taken any pains to *correct* their notions about his kingdom? Mat. xx. 20—28; xvi. 21—25. What illustration does this afford of the power of prejudice?

7. *What did Jesus answer them?* What are meant by *times and seasons*? What is meant by the Father's putting them in his power? Has God often reproved the curiosity of man about the *time* of future events? Mat. xxiv. 3. Compare 36; 1 Thess. v. 1, 2; 2 Pet. iii. 10; Luke xii. 39, 40. What is meant when it is said that *THE FATHER* has them in his power? Mark xiii. 32. Why has this been done? In what way has he left the time of our death? What should we learn from that?

8. *What did Jesus say they should receive?* What is the translation of this in the margin? What is its meaning? What *power* had the apostles? When did this power come upon them? Acts ii. *What did he say they should be?* What is meant by their being witnesses? Of what were they to be witnesses? What qualifications had they to give testimony concerning his doctrines, life, and death? What English word has been derived from the Greek word here used? *Ans. Martyrs.* What is the meaning of that word now? Were any of the apostles *martyrs* in that sense? *Where were they to bear witness?* Where was Jerusalem? Why was this place particularly mentioned? What evidence is there that they did this? Acts ii. How long did the apostles probably remain in Jerusalem? Compare Acts viii. 1, with xii. 1. Where was Judea? What proof is there that they bore witness in Judea? Chap. viii. 1, 4. Where was Samaria? What proof is there that they preached in Samaria? Chap. viii. 5, 14; ix. 31. What is meant by "the utmost parts of the earth"? Is there any proof that that this was accomplished? What should Christians learn now from the conduct of the apostles?

9. *When he had spoken these things what was done?* What were the apostles doing when he was taken up? *What received him?* Where did this occur? Ver. 12. Compare Luke xxiv. 50. Why is it said so particularly that he was taken up "while they beheld"? Did they see him *rise* from the dead? Why was this difference between the evidence of his resurrection and ascension? Why did the Lord Jesus ascend to heaven? John xvii. 4, 5; Phil. ii. 6, 9, 10. Compare John xvi. 7. What office does he still perform in heaven? Heb. ix. 7, 8, 11, 12. Compare Lev. xvi. 11—14. In what way does he now discharge this office? Heb. ix. 24; x. 12, 14. Had any other person been taken to heaven in a similar manner? 2 Kings ii.

11; Gen. v. 24. Compare Heb. xl. 5. In what manner will the Lord Jesus return? Ver. 11; Rev. i. 7; Mat. xxiv. 30; xxvi. 64; Mark xiii. 26; Dan. vii. 13. Of what are the clouds, and coming in clouds, an emblem? *Ans.* Of sublimity, majesty, grandeur. Deut. iv. 11; 2 Sam. xxii. 12; Psal. xcvi. 2; civ. 3.

10. *As they looked who appeared unto them?* What is meant by their looking steadfastly? *How were the men clothed?* Who were those men? Are angels ever called men? Luke xxiv. 4. Compare John xx. 12. Of what is white apparel an emblem? Rev. iii. 4. Who are commonly represented as clothed in this manner? John xx. 12; Mat. xxviii. 3; Mark xvi. 5; Rev. iii. 5; iv. 4; vii. 9, 13, 14. How many angels are mentioned as appearing at the resurrection of Jesus? John xx. 12; Luke xxiv. 4.

11. *What did they say?* Whom did they mean by "men of Galilee"? What was there improper in their gazing in this manner towards their departed Saviour? *What did they say this same Jesus would again do?* What is meant by "in like-manner"? Compare Mat. xxiv. 30; 1 Thess. iv. 16. For what purpose will he again return? How should we feel in the prospect of his return? In what way would this give comfort to his disciples?

§ THE ADDRESS OF PETER. HIS ACCOUNT OF THE DEATH OF JUDAS. THE CHOICE OF MATTHIAS IN HIS PLACE.

12. *To what place did the apostles return after the ascension of Christ?* What did they do before they returned? Luke xxiv. 52. *From what place did they return?* Where was the mount of Olives? Compare Mat. xxi. 1. From what part of the mountain did he ascend? Luke xxiv. 50. *How far was this from Jerusalem?* How far was a Sabbath-day's journey? *Ans.* Two thousand cubits, or seven furlongs and a half; nearly a mile. From what did this custom of the Jews take its origin? Compare Num. xxxv. 5.

13. *When they were come to Jerusalem, to what place did they go?* What is meant by "an upper room"? *Who abode there?* What is meant by their *abiding* there? Were all the apostles there? Compare Luke vi. 13—16.

14. *What were they engaged in then?* What is meant by their *continuing* in prayer, &c.? Compare Rom. xii. 12; xiii. 6. (Greek.) Acts vi. 4; Col. iv. 2. What is meant by "with one accord"? In what manner should Christians now pray? *Who were with them?* What women are meant? Luke xxiii. 49, 55; xxiv. 10; Mat. xxvii. 55; Luke viii. 2, 3. Were any of the apostles married? Mat. viii. 14. Did their wives ever attend them on their journeys? 1 Cor. ix. 5. *Who are*

particularly mentioned as being with them? Is Mary mentioned after this in the New Testament? Where did she afterwards live? John xix. 27. Who are meant by "his brethren?" What had been their views of Jesus? John vii. 5.

15. *In those days who stood up among the disciples?* What days are meant? Who are disciples? Mat. v. 1. Why did Peter do this? *How many names were together?* What is meant here by names? *Ans.* Persons. Rev. iii. 4; Acts iv. 12; xviii. 15. Is it probable that these were the whole of the disciples of Jesus? Why were all the disciples called to express an opinion about a successor to Judas? Who should choose a minister?

16. *What did Peter say?* What is meant by "men and brethren?" What is meant by "this scripture?" To what scripture did he refer? See ver. 20. What is meant by "must needs be fulfilled?" *Who had spoken this scripture?* Is there any proof here that the Old Testament was inspired? Compare 2 Pet. i. 21. *Whom did the scripture refer to?* What is meant by "which was guide," &c.? Mat. xxvi. 47; John xviii. 3.

17. *What did Peter say respecting Judas?* What is meant by "he was numbered with us?" Compare Luke vi. 13—16. Did Jesus know the character of Judas before he betrayed him? John vi. 70; ii. 25. Why was Judas chosen to be an apostle? What argument can be drawn respecting the purity of the character of Jesus from the conduct of Judas?

18. *What did Judas do with the reward of iniquity?* What is meant by the "reward of iniquity?" What is meant by "he purchased?" How can this be reconciled with Mat. xxvii. 5—10? *What became of Judas?* How can this account be reconciled with Mat. xxvii. 5?

19. *To whom was this known?* *What was this field called?* What is meant by "in their proper tongue?" To what use was the field appropriated? Mat. xxvii. 7. Are these the words of Peter, or of Luke?

20. *What did Peter say was written in the book of Psalms?* Where is the expression "let his habitation," &c. written? Psal. lxxix. 25. How does this quotation differ from the place in the psalm? What is meant by "habitation?" Is there any evidence that this psalm was originally composed with reference to the Messiah? Compare ver. 9, with John ii. 17; and ver. 21, with Mat. xxvii. 34. *What else was written in the book of Psalms?* Where is this recorded? Psal. cix. 8. What is the expression in the psalm? What is now the meaning of the word *bishopric*? What is the meaning of the term here? *Ans.* As in the margin, *office*, or *charge*.

Compare Num. iv. 16; 2 Kings xi. 18. Who was the author of this psalm? What was its design? In what way can this be applied to Judas? Had David any reference to him peculiarly when he wrote it?

21, 22. *What did Peter say ought to be done?* Of whom was the man to be chosen? Is there any reference here to the seventy disciples? Luke x. 1, 2. Why was it proper to choose one from them? What is meant by the expression "went in and out?" Compare Psal. cxxxi. 8; Deut. xxviii. 19; xxxi. 2. To whom does the word "beginning" refer? What is meant by *ordained* here? What is meant by *must* be ordained? Why was it proper to appoint one to this office? *For what purpose was he to be ordained?*

23. *Whom did they appoint?* What is the meaning of the word *Barsabas*? Why was the name Justus probably given to him? *Ans.* It is a Roman name meaning *just*, and was probably given him on account of his integrity. What is meant by "they appointed?"

24. *What did they then do?* Why did they pray? *What was the prayer?* What is meant by "which knowest the hearts of all men?" Who alone has this knowledge? Jer. xvii. 10; Psal. cxxxix. 1, 23; 1 Chron. xxvii. 9. Is this knowledge ever ascribed to Christ? Rev. ii. 18. Compare ver. 23; John ii. 25; vi. 64; xvi. 19. What reasons are there for supposing that this prayer was addressed to Jesus Christ? Did the apostles ever render him divine homage after his resurrection? Luke xxiv. 52; John xx. 28; Acts vii. 59. Was this ever required? John v. 23; Heb. i. 6; Phil. ii. 10, 11; Rev. v. 8—14; 1 Thess. iii. 11, 12. Why did they on this occasion appeal to him as the searcher of hearts?

25. *To what was the one who was to be chosen to be appointed?* What is meant by *ministry* and *apostleship*? Compare Gen. i. 14; Acts xxiii. 6. What is meant by "part" here? *Who had fallen from this?* How had he fallen? *Why is it said that he had fallen?* To whom does the expression "he might go" refer—to Judas or to the one who was to be chosen? What reasons are there for supposing it to refer to Judas? What is meant by the expression "his own place?" What reasons are there for supposing it to refer to future punishment? Is anything known about the doom of Judas in the eternal world? Mat. xxvi. 24. Why is that called his *own place*? Will all persons find their proper places in the eternal world? What will be the proper place of the wicked? What does this declaration concerning Judas prove about the future punishment of the wicked?

26. *What did the apostles then do?* What are *lots*? What is meant by their giving

their lots? Was drawing or casting lots often practised among the Jews? 1 Chron. xxiv. 5; Num. xxi. 55; Josh. xv. xvi. xvii. &c.; 1 Sam. xiv. 41, 42. On what occasions was this done? In what light was it regarded? Prov. xvi. 33. What was the mode of casting lots? Is it ever right now? Is it right in games of chances or lotteries? Why is it wrong? *On whom did the lot fall?* Why was Matthias appointed? Ver. 22. Was any other apostle ever appointed? Acts ix. 15. For what purpose was he appointed? 1 Cor. xv. 8; ix. 1; Acts xxii. 8, 9, 14, 15; xxvi. 17, 18. Are there now any successors in the peculiar duties of the apostolic office?

## CHAPTER II.

### THE DESCENT OF THE HOLY GHOST ON THE DAY OF PENTECOST.

1. *When the day of Pentecost was come, where were they?* Who are meant here by "they"? What is the meaning of the word *Pentecost*? When was this feast observed? Lev. xxiii. 5, 15, 16. What else is it called? Exod. xxxiv. 22; Num. xxviii. 26; Deut. xvi. 10. Why was it called *the feast of weeks*? What was offered on this occasion? Lev. xxiii. 18—20; Num. xxviii. 27—31. At what time in the year was it observed? What is meant by "was fully come"? Mark i. 15. Why is it mentioned that the day was fully come? *Ans.* Probably to account for the fact, afterwards mentioned, that there were so many strangers present. What is meant by "with one accord"? What place was this? On what day of the week did this occur? Did the Jews all agree as to the time of observing it? What did they regard this feast as commemorating? *Ans.* The giving of the law on Mount Sinai.

2. *What took place suddenly?* What is meant by "from heaven"? What is meant by "*rushing* mighty wind"? Is it said that there was any wind on that occasion? Of what is the wind regarded as an emblem in the Bible? See John iii. 8; also 1 Kings xix. 11; Psal. cxlix. c. 3; xviii. 10. Why is the wind used as an emblem of the Holy Spirit, or of the power of God? *What was the effect of this?* What filled the house? What was there in this fitted to excite their attention? *Ans.* The sudden sound when there was no appearance of clouds or of a tempest. What house was this? Chap. i. 13.

3. *What appeared unto them?* What is meant by *appeared unto them*? *What were they like?* *Where did they sit?* Upon each of whom? In what sense is the word *tongue* used in the Scriptures? Is it ever applied to fire? Isa. v. 24. Heb. "Tongue of fire." What does it mean here? What is meant by "cloven"? Of what is *fire* an emblem? Exod. iii. 2, 3; xix. 16—20; Gen. xv. 17;

Deut. iv. 24; Ezek. i. 4; Psal. cxviii. 12—14. What was indicated by this appearance of the tongues of fire? Would the apostles naturally suppose that this indicated the coming of the Holy Ghost? Compare Mat. iii. 11. Why was the form of *tongues* used on this occasion? *Ans.* To be emblematic of the peculiar endowments with which they would be favoured—the power of speaking other languages.

4. *With what were they all filled?* *How did they begin to speak?* *What helped them to do this?* Who are meant here by all? What is meant by their being filled with the Holy Ghost? Compare Luke i. 41, 67; also for the use of the word *filled*, see Acts iii. 10; v. 17; xiii. 45. Had this been promised? Mat. iii. 11; John xiv. 16, 17, 26; xv. 26; xvi. 7—11. What is meant by speaking with other tongues? What is meant by "as the Spirit gave them utterance"? What language did the disciples speak before this? What languages did they now speak? Ver. 9—11. How can this be accounted for? Was it predicted in any place that this power should be conferred on them? Mark xvi. 17; Isa. xxviii. 11. Compare with 1 Cor. xiv. 21. Is there any other evidence that it existed in the Christian church? 1 Cor. xii. 10, 11, 28, 30; xiv. 2, 4—6, 9, 14, 18, 19, 22, 23, 27, 39. Why were they endowed with this power? Compare 1 Cor. xiv. 22, 24, 25. Is there any evidence in this of the truth of the Christian religion? Is this power to be expected now in the church? In what way can men be fitted now to preach in foreign languages?

5. *Who were dwelling at Jerusalem then?* What is meant here by *dwelling*? What are meant by *devout men*? Compare Acts viii. 2; Luke ii. 25. *Where were they from?* What is meant by this? Compare John vii. 35. For what purpose had they come up to Jerusalem? Was this common on the great feasts?

6. *When this was noised abroad, what took place?* What was noised abroad? What brought the multitude together? What is meant by their being confounded? Does the descent of the Holy Spirit commonly attract attention? Does God ever make use of *curiosity* as a means of conversion?

7. *How did they feel when they came together?* *What did they say?* Who are meant by Galileans? What was there peculiar about Galileans that should render this so remarkable? Mark xiv. 70; Luke xxii. 59; John vii. 52. What does God make use of to spread the gospel? 2 Cor. iv. 7; 1 Cor. i. 27.

8. *What did they hear?* What is meant by "in which we were born?"

9, 10. *What people are particularly men-*



*tioned?* Who were *Parthians*? Where was *Parthia*? Who were *Medes*? Where was *Media*? Is it ever mentioned in the Old Testament? Gen. x. 2; 2 Kings vii. 6; xviii. 11; Esth. i. 19; Jer. xxv. 26; Dan. v. 28; vi. 8; ix. 1; viii. 20. What language was spoken in those places? Who were the *Elamites*? From whom did they descend? Gen. x. 22. Are they mentioned in the Old Testament? Gen. xiv. 1, 4; Ezra ii. 7; viii. 7; Neh. vii. 12, 34; Isa. xl. 11; xxi. 2; xxii. 6, &c. Is any one of the prophets said to have resided among them? Dan. viii. 2. Where was this country situated? For what were they remarkable? Isa. xxii. 6; Jer. xlix. 85. What language did they speak? Where was *Mesopotamia*? What is this country called in the Old Testament? *Padan Aram*. Who is mentioned as having dwelt in this region? Gen. xxi. 27, 28. What language was spoken there? Where was *Judea*? Why is it mentioned that those who dwelt in *Judea* could understand them? Where was *Cappadocia*? Where was *Pontus*? Are these places elsewhere mentioned? 1 Pet. i. 1. Who is mentioned as having been a native of *Pontus*? Acts xviii. 2, 18, 26; Rom. xvi. 3. What language was spoken in these places? What region is meant here by *Asia*? Compare Acts vi. 9; xv. 6; xx. 16. Was this region afterwards celebrated in the Christian history? Rev. i. 4; ii. 13.

10. Where were *Phrygia* and *Pamphylia*? Where was *Egypt*? Were there many Jews in *Egypt*? What language was spoken there? What is meant by *Lybia*? Where was *Cyrene*? What is the name of that region now? *Ans.* It belongs to *Tripoli*. Is any individual from that place mentioned in the New Testament? Mat. xxvii. 32; Luke xlii. 26. Did any of the *Cyrenians* early become Christians? Acts xi. 20; xiii. 1. What language was spoken there? Were these places ever afterwards distinguished in the history of the church? Who are meant by *strangers of Rome*? Is there any evidence that there were many Jews at *Rome*? What language did they speak? Who are meant by *Jews* here? Who by *proselytes*? Do these expressions refer to those who were from *Rome*, or to all nations here mentioned?

11. Who were *Cretes*? Where is the island of *Crete*? What language was spoken there? What was the character of the *Cretans*? Tit. i. 12, 13. Who were *Arabians*? Where is *Arabia*? What language was spoken there? How many languages did the apostles speak? Were any of these nations afterwards converted to the Christian faith? What influence would this miracle on the day of Pentecost have on their conversion? What are meant here by the wonderful works of God?

Compare Luke i. 49; Psal. lxxi. 19; xxvi. 7; lxxvi. 3; xcii. 5.

§ PETER'S DEFENCE OF THE OCCURRENCE ON THE DAY OF PENTECOST.

12. What effect was produced on the people by the apostles' speaking so many languages? What is meant by the expression "were in doubt?"

13. What did others do? What is meant by *mocking*? Compare Acts xvii. 32. What did they say? What is meant by *new wine*? How do the enemies of revivals of religion often feel and express themselves now?

14. What did Peter do? What is meant by "with the eleven?" What did he mean by "ye men of *Judea*?" What by "all that dwell at *Jerusalem*?"

15. What did Peter say of the apostles? What hour of the day was this? Into how many hours did the Jews divide the day? At what time was the *third* hour? How could the fact that this was but the third hour account for their not being drunken? What was their morning hour for prayer?

16. What did Peter say this was? What is meant by "this is?" Where was this spoken? Joel ii. 28—31.

17. What should come to pass in the last days? What is meant literally by the *last days*? See Gen. xlix. 1. To what is the expression applied in the Old Testament? Isa. ii. 2; Mic. iv. 1. Why is this expression applied to the times of the Messiah? What is it used to denote in the New Testament? Heb. i. 2; 1 Pet. i. 20; 2 Pet. iii. 3; 1 John ii. 18. Did the expression imply that the world was then coming to an end? Is it ever used with reference to any thing else than the times of the gospel? John vi. 39, 40, 44, 45; xi. 24; xii. 48. What is meant by "I will pour out of my Spirit?" What is the expression in Joel? To what is the word "pour out" commonly applied? Isa. lvii. 6; Psal. xlii. 6; 1 Sam. i. 15; Mat. ix. 17; Rev. xvi. 1; Acts xxii. 20. What idea is conveyed here by the expression "I will pour out?" Compare Tit. iii. 5, 6; Job xxxvi. 27; Isa. xlii. 3; xv. 8; Mal. iii. 10. Is it ever applied to any thing else? Psal. lxxix. 24; Jer. x. 25. Is it elsewhere applied to the Spirit? Prov. i. 23; Isa. xlii. 3; Zech. xii. 10. What is meant here by "my Spirit?" What blessings are communicated by the Spirit? John iii. 5, 6; Gal. v. 22—25; Tit. iii. 5—7; Isa. xxxii. 15, 16, 1 Cor. xii. 4—10. What was denoted here by pouring out the Spirit? What is meant by "all flesh?" Does it mean upon every individual of the human family? What is said of their "sons and daughters?" Is there any evidence that this was fulfilled in regard to females? Acts xxi. 9; 1 Cor. xiv. 34. Did females ever prophesy among the Jews? Judg. iv. 4.

2 Kings xxii. 14. Compare Luke ii. 36. What is meant by "shall prophesy?" *Ans.* The word has various meanings. (1.) Mat. xi. 13; xv. 7. (2.) Mat. xxvi. 68. (3.) Luke i. 67. Compare 1 Sam. x. 5; xix. 20; xxx. 15. (4.) Mat. vii. 22. *What is said of the young men?* What is it to see visions? Did God ever communicate his will in this way? Dan. ii. 28; vii. 1, 2, 15; viii. 2; Ezek. xl. 24; Gen. xv. 1; Num. xii. 6; Job i. 13; vii. 14; Ezek. i. 1; viii. 3. Did the prophet ever appear to be translated to a distant land? Ezek. viii. 3; xl. 2; xl. 24; Dan. viii. 2. What were the ancient prophets called? 1 Sam. ix. 9, 11, 18, 19; 2 Sam. xxiv. 11. Were any such visions seen in the time of the gospel? Acts ix. 10, 12; x. 3. *What is said of the old men?* Did God ever communicate his will in this way? Gen. xx. 3; xxxi. 11, 24; xxxvii. 5; xl. 5; xli. 1—7; 1 Kings iii. 5; Dan. ii. 3; vii. 1. Are any instances of this mentioned in the New Testament? Mat. i. 20; ii. 12, 13, 19, 22; xxvii. 19. What is meant by it here?

18. *What is said of the servants and hand-maidens?* Who are meant by them?

19. *What did God say he would show?* What is meant by "will show?" What are meant here by *wonders* and *signs*? Compare Exod. iv. 21; vii. 3, 9; xl. 9; Deut. iii. 84; Mat. xxiv. 24; Mark xiii. 22; John iv. 43. To what is there reference here in the signs and wonders? What *time* is referred to? Could this be said to be fulfilled on the day of Pentecost? What is denoted by *blood*? What by *fire*? What is meant by *vapour* of smoke? What is denoted by this?

20. *What is said respecting the sun?* What is denoted by this? *What is said of the moon?* What is meant by its being turned into blood? Compare Rev. vi. 12; viii. 8. What calamities were denoted by this? *When should this be?* What is meant by "that great and notable day of the Lord"? Could this be said to be fulfilled on the day of Pentecost?

21. *What is said of him who should call on the name of the Lord?* What is it to call on the name of the Lord? Psal. lxxix. 6; Zech. xlii. 9. Who is meant here by *the Lord*? See 1 Cor. i. 2; Rom. x. 13, 14. What is meant by *shall be saved*? Is there any evidence that this was fulfilled in the calamities of Jerusalem? Will this also be fulfilled hereafter? What will be the state of those who do not call on the name of the Lord at those times? Rev. vi. 15, 16. What should we do in view of the approaching scenes of judgment?

§ PETER'S DEFENCE OF THE OCCURRENCE ON THE DAY OF PENTECOST CONCLUDED. HIS PROOF OF THE RESURRECTION OF CHRIST.

22. *What address did Peter make to the*

*men of Israel?* Who are meant by the men of Israel? *What did he say of Jesus of Nazareth?* What is meant by "approved of God?" *In what way was he approved of God?* What are miracles, and wonders, and signs? How did these show that he was approved of God? *Who did them?* What is meant by God's doing them *by him*? See John v. 36. Is God represented as doing any thing else *by him*? Heb. i. 2. Compare John i. 3; Col. i. 15—19. Why does Peter here mention, particularly, that *God* did them by him? Did the Jews ever deny the reality of the miracles of Jesus? Compare John xv. 24. To whom did they attribute them? Mat. ix. 34; Mark iii. 22.

23. *What had been done to Jesus?* What is meant by "being delivered?" Compare John iii. 16; 1 John iv. 9, 10; Mark x. 33; xv. 15; Luke xxiii. 25; xviii. 32; Mat. xxvii. 2, 26; John xix. 16. *In what way was he delivered?* What is here meant by *determinate*? For the uses of the word translated *determinate*, see Acts x. 42, "ordained;" Luke xxii. 22, "determined;" Acts xi. 29; xvii. 26, "determined." What is meant here by "counsel?" Compare Acts iv. 28; Eph. i. 11; Heb. vi. 17; Acts xx. 27; 1 Cor. iv. 5; Luke xxii. 51. Why did God determine that he should be delivered up to death? Why was Peter so anxious to show that this happened according to the counsel of God? What is meant by "foreknowledge?" How does this differ from "counsel?" What circumstances show that this was done by a wise foreknowledge? *What had they done to Jesus?* What is meant here by "wicked hands?" Does this refer to the Jews or to the Romans? If this was done by the determinate counsel of God, how could it be wrong? Does the decree of God interfere with the free agency of men? Does the determinate counsel of God extend to other events as well as the death of Christ?

24. *What had God done to Jesus?* Why was Peter so desirous to show that *God* had raised him up? What is meant here by *having loosed*? What is meant by the *pains of death*? Compare Psal. cxvi. 3; xviii. 5. *What is said to have been the reason why he was raised?* What is meant by "it was not possible?" Why was it not possible? Compare John i. 4; v. 26; x. 18; Heb. ii. 14.

25. *What did David speak concerning him?* Where is this recorded? Psal. xvi. 8—11. What is meant by "I foresaw?" What is meant by his seeing him on his right hand? What is meant by being *moved*? Psal. xlii. 6; lxii. 2, 6.

26. *What is said of his heart?* *What of his tongue?* Why did he rejoice? Compare Heb. xii. 2. *What is said of his flesh?* What is meant here by *flesh*? What is meant by

*shall rest?* What is meant by its resting in hope? Do Christians when they die rest in similar hope?

27. *What is said of his soul?* What is meant here by *soul*? What is meant here by *hell*? To what is this word commonly applied now? What is its proper original meaning? Does the word here translated *hell* (*Hades*) occur often in the New Testament? *Ans.* Eleven times. Rev. xx. 13, 14; vi. 8; i. 18; 1 Cor. xv. 55; Mat. xi. 23; Luke xvi. 23; x. 15; Mat. xvi. 18; Acts ii. 27, 31. What is the meaning of the expression, therefore, "thou wilt not leave my soul in hell?" *What is said of "thine Holy One?"* Who is meant by "thine Holy One?" Why is he so called? What is it to *see* corruption? Did Jesus see corruption?

28. *What was made known to him?* What are the ways of life? How was this made known to the Messiah? *With what was he made full?* How was he filled with joy? What is meant by being filled with joy "with thy countenance?" How is he now filled with joy?

29. *What did Peter say of David?* What is denoted by "let me freely speak?" What is a patriarch? To whom is this name usually applied? Heb. vii. 4; Acts vii. 8, 9; 1 Chron. xxiv. 31; 2 Chron. xix. 8, &c. Why was it given to David? Where was David buried? 1 Kings ii. 10. Compare 2 Sam. v. 7. Where were kings commonly buried? 1 Sam. xxviii. 3; 2 Kings xxi. 18; 2 Chron. xvi. 14; 2 Kings xiv. 20; 2 Chron. xxi. 20; xxiv. 25, &c. How were the sepulchres constructed? See Maundrell's Travels, p. 76. Is there any evidence that David was buried with great splendour, or amidst much wealth? See Josephus, Ant. b. vii. ch. xv. § 3; b. xiii. ch. viii. § 4.

30. *What does Peter say that David was?* What is a *prophet*? Is there any other evidence that David was a prophet? See Psal. xxii. 18. Compare Mat. xxvii. 35; Psal. lxi. 21; Mat. xxviii. 34, 48; Psal. lxi. 25; Acts i. 20. *What had God promised to him?* *How had he promised this?* Where is this oath recorded? Psal. lxxxix. 3, 4, 35, 36; cxxxii. 11. To what promise does Peter here refer? 2 Sam. ii. 12, 16. What is meant by "the fruit of his loins?" 2 Sam. vii. 12. Compare Gen. xxxv. 11; xli. 26; 1 Kings xviii. 19. What is meant by "according to the flesh?" See Rom. i. 3, 4. What is meant by raising up Christ? Was the Messiah expected by the Jews to be the descendant of David? Mat. xii. 23; xxi. 9; xxii. 42, 45; Mark xi. 10; John vii. 42. How does it appear that the promise which was made to David referred to the Messiah? What is meant by "to sit on his throne?" What kind of a kingdom did Christ come to

set up? In what sense does he sit on the throne of David?

31. *What did David see before?* *Of what did he speak?* How did he see this? Where did he speak of his resurrection? Psal. xvi.

32. *What does Peter say of Jesus?* *Who were witnesses of this?* To whom does he refer by "we?" Had all the 120 present been witnesses of it? Did Jesus appear to many of the disciples after his resurrection? 1 Cor. xv. 6. Did they see him rise, or see him after he was risen? How does it appear that these persons were well qualified to bear witness in the case?

33. *How was Jesus exalted?* What is meant by his being *exalted*? Compare John xvii. 5; Eph. i. 21. What is denoted by *right hand*? *Ans.* Power. Psal. xvii. 17; xviii. 35; xx. 6; xxi. 8, &c. *What had Jesus received?* When was this promise made? John xiv. 26; xv. 26; xvi. 13—15. From whom was the Holy Ghost to proceed? John xiv. 26; xv. 26. *What had he done?* What is meant by "he hath shed forth this?"

34. *What did Peter say of David?* What did he mean by "is not ascended into heaven?" Did he mean to say that he was not saved? *What did he say himself?* Where did he say this? Psal. cx. 1. What is meant here by "the Lord?" *Ans.* Jehovah. Why is this word printed in small capitals? *Ans.* To show that the original word is Jehovah. It is thus throughout the Bible. Is this name given to any being but God? What is meant by "my lord?" To whom is this term commonly applied? *Ans.* To a master or a sovereign. What does its use by David imply? Is there any expression of similar import in the New Testament? Rev. xxii. 16. What evidence is there that the cxth psalm refers to the Messiah? Mat. xxii. 42—46. In what sense was the Messiah the Lord of David? What is meant by sitting at his right hand?

35. *Till what time was he to sit there?* What is a footstool? What is meant by making his foes his footstool?

36. *What did Peter say that the house of Israel should know?* What is meant by the house of Israel? What is meant by "God hath made?" What evidence had they that God had done this? Why does Peter introduce the words "whom ye have crucified?" Was there any thing in this to produce conviction for sin? What is meant by his making him *Lord*? What by making him *Christ*? Was there any thing in this that was fitted to excite their fears, and to produce conviction for sin?

§ THE EFFECT OF PETER'S SERMON. THE CONVERSION AND BAPTISM OF THE THREE THOUSAND. THE EFFECT OF THE GOSPEL ON THEM IN PROMOTING BENEVOLENCE.

37. *When they heard what Peter had said,*

how did they feel? What truth was the cause of their being pricked in their heart? What is meant by their being pricked in their heart? Are sinners ever thus affected now? What is the cause of it? What did they say? What did they mean by this question? What was evinced by this? Is this an inquiry which convicted sinners usually make? Compare Acts ix. 6; xvi. 30. What constitutes conviction for sin?

38. What did Peter tell them to do? What is it to repent? What was their state of mind as described in ver. 38? How does that state of mind differ from true repentance? Are sinners safe when they are simply alarmed by their danger? Is there any holiness or goodness in mere conviction of sin? What did he tell them to do besides repenting? What is it to be baptized? Is it the duty of all who are true penitents to make a profession of religion? What is meant by being baptized in the name of Jesus Christ? What was the direction given in Mat. xxviii. 19? Is it implied here that they were not baptized in the name of the Father and Holy Ghost? What is denoted by baptism? What is meant by "for the remission of sins?" How would baptism be connected with that? What did Peter say they would receive? Did he refer here to the miraculous powers of the Holy Ghost? What did he mean? What do all Christians receive? How may we know that we are influenced by the Holy Ghost? Compare Gal. v. 22—24.

39. What did Peter say of the promise? What promise did he refer to? Ver. 17. Who are meant here by "you?" Who are meant by "your children?" Does it refer to them as children, or to their descendants? What similar promises are found in the Old Testament? Isa. xlv. 3; lix. 21. Should parents take encouragement from such promises? How should the children of pious parents feel in reference to such promises? Who are meant by those who are afar off? Did Peter yet know that the gospel was to be preached to the Gentiles? See Acts x.

40. What else did Peter do and say? What is meant by "testify?" What by "exhort?" What did he mean by "save yourselves?" What is meant by "untoward?" What was the character of that generation? Compare Mat. xxiii.; xii. 39; xvi. 4; Mark viii. 38. What is meant by their saving themselves from that generation? What should sinners do when awakened who are surrounded by the wicked, or who have been associated with them?

41. What was done to those who gladly received his word? What is meant by "his word?" What is meant by their gladly receiving it? At what time in the day did Peter begin his discourse? Ver. 15. Was it practicable to baptize so many in one day?

In what mode or manner was it probably done—by immersion, or in some other way? How many were added the same day? Added to what?

42. In what did they continue? What is meant by their continuing steadfastly? What is meant by their continuing in the apostles' doctrine? What by fellowship? What is meant here by breaking of bread?

43. What came upon all? What is meant here by fear? Why did fear come upon them? What was done by the apostles? What are wonders and signs? Was this promised? Mark xvi. 17.

44. What was said of all that believed? What is meant by their being together? What by their having all things common? Compare chap. iv. 34—37; v. 1—10. Has this been the case with the apostles? Did they enjoin or require this of their followers? Acts v. 4. Why was it done?

45. What did they sell? What did they then do with them? What is the difference between possessions and goods? Is it to be supposed that they sold all that they had? Was it practised in other churches to have all things in common? Why was it done on this occasion? What is the effect of religion in regard to possessions and property? Compare 2 Cor. viii. 19; ix. 2; 1 Cor. xvi. 2; Gal. ii. 10. Is it required of men now to do it?

46. Where did they continue? What is meant by their continuing them daily? Ans. At the usual time of prayers and sacrifice. Why did they resort to the temple? What did they do from house to house? What is meant by "from house to house?" In what manner did they eat their meat? What is meant here by meat? What is meant by "singleness of heart?" Compare Rom. xii. 8; 2 Cor. i. 12; Col. iii. 22; Eph. vi. 5. What is said in 1 Cor. x. 31? Compare Col. iii. 17; 1 Pet. iv. 11. What were they continually doing? See also Luke xxiv. 53. How did the people feel towards them? What is meant by their having favour with them? What was done daily? Who added them to the church? What is meant here by the church? What is meant by their being added to it? What is meant by such as should be saved? Was there any considerable number thus joined to the church? Compare chap. v. 14; xi. 24.

### CHAPTER III.

#### THE LAME MAN HEALED.

1. What did Peter and John do at the hour of prayer? At what hour was this? What time in the day was this? Why were they accustomed to go to the temple?

2. Who was carried there? Where was he commonly laid? For what purpose was he laid there? Was it customary to place the

poor in such places? Luke xvi. 20; Mark x. 46; Luke xviii. 35; John ix. 1—8. Were there any hospitals or alms-houses at that time? Why was the gate of the temple a favourable place for asking alms? *At what gate of the temple was he placed?* Where was that gate, and of what was it made? See Josephus, Jewish Wars, b. v. ch. v. § 8. What are alms?

8. *When he saw Peter and John, what did he do?*

4. *What did Peter do?* Why did he say look on us?

5. *What did the man do?*

6. *What did Peter then say?* What did he mean by "such as I have?" *What did he tell him to do?* What is meant by "in the name," &c.? Compare Mark xvi. 17, 18; Acts iv. 10. Why is the name "Jesus of Nazareth" mentioned here? Had the man any power himself to do this? Did our Saviour ever address the afflicted in this way? Compare John v. 8; Mat. ix. 6; xii. 13. What does God command sinners to do? Acts xvii. 30. What should they do when he commands them?

7. *What did Peter do?* *What was the effect?*

8. *What did the man do?* Is there any prophecy that was fulfilled by this? Isa. xxxv. 6. What was denoted by his walking and leaping? What ought we to do for the great mercies bestowed on us?

9, 10. *What was the effect on the people?* How old was the man at this time? Chap. iv. 22. What circumstances are there that prove that this was a real miracle?

11. *What did the lame man do?* What is meant by his holding Peter and John? Why did he do this? *What did all the people do?* Where was Solomon's porch?

§ PETER'S DISCOURSE IN RELATION TO THE HEALING OF THE LAME MAN IN THE TEMPLE.

12. *When Peter saw it, what did he answer?* What did he see? Ver. 11. What is meant here by *answering*? Compare Dan. ii. 26; Acts v. 8. What did he mean by "men of Israel?" What is meant by *power* and *holiness* here? What disposition did this show on the part of the apostles?

13. *How did Peter account for the miracle?* Why is God called the God of Abraham? Compare Mat. xxii. 32; Exod. iii. 6, 15; Gen. xxviii. 13; xxvi. 24. Why was it important to show that the God of Abraham had done this? What is meant by "hath glorified?" Compare John xvii. 1; Eph. i. 20—22; Phil. ii. 9—11; Heb. ii. 9. How had this miracle been the means of glorifying him? *What had they done to Jesus?* To whom had they delivered him up? See questions on chap. ii. 23. *What had they further done?* *In whose*

*presence had they done this?* Who was Pilate? *What was Pilate determined to do?* What is meant by his being *determined* to let him go? Why was he determined to do it? Mat. xxvii. 17—25; Luke xxiii. 16—23.

14. *Whom had they denied?* Who is meant by the *Holy One*? Psal. xvi. 10. Compare Acts ii. 27. What is meant by his being the *Just*? *Whom did they desire?* Who was that murderer? Mat. xxvii. 21. What was Barabbas called? Luke xxiii. 19; Mark xv. 7.

15. *What had they done to the Prince of life?* What is meant here by the word *Prince*? Compare Heb. ii. 10, "Captain of salvation." Acts v. 31; Heb. xii. 2, "The author," &c. What is meant here by *life*? Why is Christ called the *Prince of life*? John i. 4; v. 26; 1 John v. 11; 1 Cor. xv. 45. How was the guilt of the Jews aggravated from this? *What had God done?* *Who were witnesses of it?* In what way were they witnesses that he had risen? Did they see him rise?

16. *What had made the man strong?* What is meant here by "*his name*?" Compare Acts i. 15; iv. 12; Eph. i. 21. Was there anything in the mere name of Jesus to produce this miracle? Acts xix. 13—17. What is meant by "through faith in his name?" Faith exercised by whom—by the lame man, or by the apostles? Compare Mat. xvii. 20. What is meant by "*perfect soundness*?" Was there any possibility of deception in this case?

17. *How did Peter say they had done this?* Why does he call them brethren? What is the meaning of "*I wot*?" In what sense had they done this through ignorance? Had they had no opportunity of knowing his character? Does ignorance constitute an excuse, or a mitigating circumstance for crime? Compare Luke xxiii. 34; Acts xiii. 27; 1 Cor. ii. 8; 1 Tim. i. 13. Of what were they guilty? *What is said respecting their rulers?* Did not they understand that he was the Messiah? 1 Cor. ii. 8. Had they no opportunity to know it? *What did they regard Jesus to be?*

18. *Had God foretold these things?* *By whom had he foretold them?* What is meant by "*all his prophets*?" *Who had fulfilled them?* Was it any excuse for their crimes that they had fulfilled the prophecies? Is it any excuse for sin that it is foretold? Is it any excuse that it is certainly foreknown? Why did Peter mention the fact that this was all foretold?

19. *What did Peter tell them to do?* What is it to *repent*? What is the force of *therefore* in this place? What is meant by "*be converted*?" *Why should they repent and be converted?* What is the force of "*that your sins may be*," &c.? What is meant by *blotting out sins*? Compare Isa. xliii. 25; Psal. li. 1, 9; Jer. xviii. 23. From what is

the expression derived? Compare Exod. xxxii. 32, 33; Deut. ix. 14; xxvi. 19. What is meant by "*when the times, &c. shall come?*" What is meant here by *refreshing*? What times are referred to here? What is meant by "*from the presence of the Lord?*" Compare Mark i. 2; Luke i. 76; ii. 31.

20. *Whom should he send?* What time is referred to here?

21. *What must receive him? How long?* What is meant by the *heaven receiving him*? Why *must* the heaven receive him? For what purpose was he received to heaven? Eph. i. 20—22; John xvi. 7; xvii. 2; 1 John ii. 1, 2; Heb. vii. 25; Rom. viii. 34; Heb. ix. 24. What idea is conveyed by his being received into heaven? *Ans.* Exalted to power and honour. 1 Pet. iii. 22. What is meant here by *until*? Does it mean that his dominion will then cease? What is meant by the *restitution of all things*? *Who had foretold these things?* What is meant by "*since the world began?*"

22. *What did Moses say to the fathers?* Who are meant by *the fathers*? Where is this recorded? Deut. xviii. 15—19. On what occasion, and why, was this said by Moses? Deut. xviii. 11—14. To whom did Moses refer by the word *prophet*? What is a prophet? Had he any particular reference to the Messiah? On what principle does Peter apply this to the Messiah? Did the Jews ever regard the Messiah as a *prophet*? John vi. 14; i. 21; Mat. xxi. 11; Luke iv. 24; John vii. 40. What is meant by *raising him up*? What is meant by "*of your brethren?*" Was this applicable to the Lord Jesus? Heb. ii. 11, 16, 17. What is meant by "*like unto me?*" In what respects was the Messiah like Moses? *What were they to do in regard to him?*

23. *What should come to pass?* What is meant by "*every soul?*" *Ans.* Every person. Compare Acts vii. 1, 4; Josh. x. 28. What is meant by "*hear that prophet?*" What is meant by *shall be destroyed*? What is the expression in Deut. xviii. 19? In what way was punishment commonly inflicted on the Jews? Exod. xxx. 33; xli. 15; xix. 31; Num. xv. 31. What punishment did Peter refer to here? What will be the doom of those who do not now hear the Lord Jesus Christ? Mark xvi. 16, 17.

24. *Who had foretold those days?* Why is *Samuel* here mentioned particularly? Compare Psal. xcix. 6. Were there any prophets between Moses and Samuel? Was there any prediction of the Messiah by Samuel? 2 Sam. vii. 16.

25. *What did Peter say they were?* What is meant by their being children of the prophets? What is meant by their being children "*of the covenant?*" Compare Mat. viii. 12. What is a *covenant*? What covenant is re-

ferred to here? Gen. xii. 3; xxii. 18. What is meant by "*in thy seed?*" Compare Gal. iii. 16; Rom. iv. 13, 16.

26. *To whom was Jesus sent first?* What is referred to here by "*God having raised up his Son?*" Compare ver. 22. To whom did Jesus confine his personal ministry? *How was he sent to bless them?* In what way does he bestow his blessings on men now? Why may come and receive that blessing?

#### CHAPTER IV.

THE APOSTLES IMPRISONED. THE SUCCESS OF THE GOSPEL. THE DISCOURSE OF PETER BEFORE THE SANHEDRIM.

1. *As they spake to the people, who came upon them?* What is meant by their coming upon them? Who were the *priests*? Why would they be offended if the apostles taught the people? Who was the captain of the temple? Why would he come upon them? Who were the *Sadducees*? Why would they be offended at the apostles?

2. *Why did they come upon them? Why were they grieved?* What is meant by their being grieved? Compare Acts xvi. 18. Why were they grieved that the apostles taught the people? What is meant by the *resurrection of the dead*? How did they preach this doctrine through Jesus?

3. *What did they do to the apostles?* What is meant here by *hold*? *At what time was that?* What is denoted by *even-tide*? Why did they not proceed immediately against them?

4. *Did any believe?* What is meant by *howbeit*? *How many believed?* Was there any persecution of Christians before this? What has been the effect of persecution in regard to the spread of the gospel? Is it meant that this number was converted on that occasion, or does it include all who had become Christians?

5, 6. *What occurred on the morrow?* Who were the *rulers*? Who were the *elders*? Who were the *scribes*? *Who was the high-priest?* Who is said in John xviii. 13, to have been high-priest? Why is *Annas* here called high-priest? *Who else were assembled?* What was this body called? Compare ver. 15. Where was it usually assembled?

7. *When they were assembled where did they place the apostles?* What question did they ask them? Did the great council claim the right of regulating the affairs of religion?

8. *Which of the apostles answered them? With what was he filled?* What is meant by his being filled with the *Holy Ghost*? What does Peter say in 1 Pet. iii. 15? What had been Peter's conduct when, on another occasion, he was in the presence of this council? Luke xxii. 54—62. How can it be accounted for that he was now so bold? Can we learn

any thing of what constitutes *true repentance* from his conduct now? *In what manner did Peter address them?* What should we learn from his example in this? Compare 1 Pet. ii. 13, 14, 17; Rom. xlii. 7; Mat. xxii. 21.

9. *Of what was Peter willing to give an account? What does he call that deed?*

10. *To whom did Peter wish this to be known? By whose name was he healed? What is meant by name? What did he charge on them? What had God done?*

11. *What did Peter say this was? From what place is this quoted? Psal. cxviii. 22. Is it anywhere else applied to the Messiah? Mat. xxi. 42. Compare Isa. xxviii. 16; Rom. ix. 33; Eph. ii. 20. What had the builders done to it? Who were the builders? What is meant by their setting it at naught? What had it become? What is meant by its being the head of the corner?*

12. *What did Peter say respecting salvation? What is meant by salvation? Compare Mat. i. 2; Acts v. 31; Luke iv. 18; Rom. viii. 21; Gal. v. 1. What gave occasion for Peter to say this? Did the Jews believe that salvation was to be obtained through the Messiah? Did the apostles pretend to preach any new doctrine on these subjects? Compare Acts xxiii. 6; xxvi. 6. Can men be saved by any other? What is meant here by name? What is meant by under heaven? What is meant by given? Is salvation ever represented as given to men by God? Compare John iii. 16; 1 Cor. iii. 5; Gal. i. 4, 11, 20; Eph. i. 22; v. 25. What is meant by the expression, "whereby we must be saved?" Does this declaration apply to infants and to the heathen? Is there any reason to believe that any of them are saved by the merits of Christ?*

§ THE EFFECT OF PETER'S SERMON. THE DELIVERANCE OF THE SANHEDRIM. THEIR COMMAND TO THE APOSTLES. THE ANSWER OF PETER. THE APOSTLES ARE DISCHARGED.

13. *What did the rulers see? What is meant by boldness? What did the rulers perceive? What had been the occupation of Peter and John? Mat. iv. 18—21. What is the difference between unlearned and ignorant? What did the rulers do? Why did they marvel? Of what did they take knowledge? What is meant by their taking knowledge? From what circumstances would they obtain this knowledge? What should we learn here in regard to the duty of Christians, and Christian ministers? Are we to infer from the boldness of Peter and John that learning is of no value to ministers? Is there any proof here of the truth of the Christian religion?*

14. *Whom did they behold? With whom was he standing? Why was he with them?*

*What was the effect of his being there? Did the Jews ever deny the reality of the miracles wrought by our Saviour and the apostles? Compare Mat. xii. 24; John xi. 45, 46; Acts xix. 36.*

15. *What did the rulers command Peter and John to do? What did they then do? What is meant here by the council?*

16. *What did they say to each other? Why did they not at once punish them? What did they say was manifest? To whom was this known? What is the meaning of notable? What were they unable to do?*

17. *What did they desire to prevent? Why did they wish that it should spread no further? What did they propose to do to prevent it? What is meant by "straitly threaten them?" Why did they suppose that threatening them would prevent it?*

18. *What did they do?*

19. *What did Peter and John say? Is meant by "in the sight of God?" What is meant here by hearken? Compare John v. 24; viii. 47. What is meant by judge ye? Was this principle one which the Jews might be expected to admit? What ought we to do when the commands of men interfere with the plain commands of God? How are we to ascertain what is the will of God? Have magistrates or parents a right to restrain or control in things of religion? What is the influence of religion on liberty of conscience and the rights of man?*

20. *What did the apostles further say in reply to the command of the rulers?*

21. *What did the rulers then do? What is meant by finding nothing how they might punish them? Why did they not punish them? What did all men do? Who are meant here by all men? What is meant by glorifying God? Why did they glorify God?*

22. *How old was the man who was healed? Why is his age mentioned?*

23. *Where did they go when they were set at liberty? Who are meant by their own company? Chap. ii. 44, 45. Why did they go to them? Why did they report to them?*

§ THE PRAYER OF THE APOSTLES. THE ANSWER TO THE PRAYER. THE UNITY AND LIBERALITY OF THE CHURCH, AND THE EFFECT OF THAT UNITY.

24. *When they heard that what did they do? To whom did they lift up their voice? What is denoted by lifting up the voice to God? In what manner did they do it? What is meant by "with one accord?" What did they say? What is the meaning of the word Lord here? What did they say respecting the Lord? Why did they begin their prayer in this manner? To whom should the Christian go in trials?*

25. *By whom had God spoken? What is meant by his speaking by the mouth of David?*

Is there any evidence here that David was inspired? *What had God spoken by David about the heathen?* Where is this recorded? Psal. ii. 1, 2. On what occasion was this psalm written? What evidence is there that it refers to the Messiah? Who are meant here by the heathen? What is meant by their *raging*? *What did he say of the people?* Who are meant by the *people*? What is meant by *imagine*? What are meant by *vain things*?

26. *What did the kings of the earth do?* Who are intended by the kings of the earth? What is meant by their standing up? *What did the rulers do?* What is meant by their being gathered together? *Against whom were they gathered together?* What is meant by *his Christ*? Is opposition to Christ ever represented as opposition to God? Mat. x. 40; xviii. 5; John xii. 44, 45; Luke x. 16. Why is it so? Compare Heb. i. 3; John i. 1; Phil. ii. 6. How should they feel who neglect or oppose the Lord Jesus?

27. *What did they say had been done by Herod, &c.?* What is meant by "of a truth"? What is meant here by *child*? Why is Jesus called *Anointed*?

28. *For what were they gathered together?*

29. *What did they ask the Lord to behold?* Why did they desire him to behold their threatenings? *What did they ask him to grant?* Why did they not ask to be delivered? What should we pray for in time of persecution?

30. *In what way did they ask God to help them?* Why did they desire this? What are *signs and wonders*?

31. *When they had prayed what took place?* *What place?* What is meant by *was shaken*? Compare, for the use of the word, Mat. xi. 7; Acts xvi. 26; Heb. xii. 26. Did they regard this as any evidence that God heard their prayer? Is an earthquake ever spoken of as any evidence of the presence of God? Acts xvi. 25, 26; Isa. xxix. 6; Psal. lxxviii. 8. *With what were they filled?* *What did they do?*

32. *What is said of the multitude that believed?* How large was the multitude? Compare chap. iv. 4. What is meant by their being of *one heart*? What by *one soul*? What evidence is there here of the power of religion? Did the Lord Jesus ever offer any prayer for this? John xvii. 21. *How did they regard their earthly possessions?*

33. *To what truth did the apostles bear witness?* *In what manner did they do this?* What is meant by "with great power"? Why is *this doctrine* so particularly mentioned? What was upon them? What is the meaning of *grace*? Does this mean that the favour of God attended them, or the favour of the people? Compare chap. ii. 47. What had they done to secure the favour of

the people? What is the effect of benevolence in fitting men to embrace the gospel? Compare Rom. ii. 4.

34, 35. *Were there any among them that lacked?* What is meant by *lacked*? *What did those do who were possessors of lands?* *What did they do with them?* *How was the money distributed?* Was this probably done by all those who had property? Was it considered as a matter of obligation to do it? How did the apostles afterwards provide that the money should be distributed to the poor? Acts vi. 1, 2, &c.

36. *Who is particularly mentioned as having sold his property?* Why is he particularly mentioned? Was he afterwards distinguished in any way? Acts xi. 24, 30. With whom did he labour as a companion? Acts xi. 26, 27; ix. 26, 27; xii. 25; xiii. 1, 2, 50; xiv. 12; xv. 12; 1 Cor. ix. 6; Gal. ii. 1, 9. How long did he continue to travel with Paul? Acts xv. 35—41. *What was he surnamed by the apostles?* Was it common to give a surname? Compare John i. 42; Mark iii. 17. What is the meaning of the word *Barnabas*? Why was this name given him? *What was he?* What is a *Levite*? *Of what country was he?* Where was Cyprus? *What did he do with his land?* What is meant by his laying it at the apostles' feet?

## CHAPTER V.

### THE DEATH OF ANANIAS AND SAPPHIRA.

#### THE EFFECT OF THIS DEATH.

1. *What man is mentioned at the beginning of this chapter?* *What did he do?* *What was the name of his wife?* What is meant by *possessions*? Compare ver. 3.

2. *What did he do with the price of his land?* What is meant here by *kept back*? *Who was privy to this?* What is meant by her being "privy to it"? *What did he bring?* *Where did he lay it?* Did he, by doing this, profess to bring all?

3. *What did Peter say?* How could Peter know that he had lied to the Holy Ghost? Why is this charged on *Satan*? Compare Luke xxii. 3; John xiii. 27; viii. 44, 55; Gen. iii. 1—5. What is meant by his *filling the heart* of Ananias? If Satan had done this, how could Ananias be guilty? *To whom had Ananias lied?* What is meant by his *lying*? What is meant here by the Holy Ghost? What evidence is there that this refers to the third person of the Trinity? Compare Mat. iii. 16; i. 18, 20; xxii. 32; xxviii. 19; John xiv. 26; vii. 39; xx. 22; xv. 26; xvi. 7—11. Is there any evidence here that the Holy Ghost differs from the Father? Is there any evidence that he is divine? Compare ver. 4.

4. *What did Peter ask Ananias respecting his land?* What is meant by *whiles it re-*



*mained?* Were the early Christians under obligations to sell their property? *What question did Peter put showing that Ananias was guilty?* To whom had he lied? What is meant by thou hast not lied unto men? Had not Ananias attempted to deceive men? How can this be explained? Compare Psal. li, 4. Is there any proof here that the Holy Ghost is divine? Compare ver. 3.

5. *What took place when Ananias heard these words?* What is meant by *gave up the ghost*? How can it be accounted for that Ananias died thus? *What effect had this on others?*

6. *What did the young men do?* Who are meant by the young men? What is meant by "wound him up?" Compare John xi. 44; xix. 40. *What did they do with him?* Where were the dead buried among the Jews? Why did they bury him so suddenly?

7. *Who came in some time after?* How long after? *Did she know what had been done?*

8. *What did Peter ask her?* What did he mean by *so much*? *What did she answer?*

9. *What did Peter then say to her?* Whom had they agreed together to tempt? How did they tempt the Spirit of the Lord by this? *Who did Peter tell Sapphira were at the door?* *What did he say they would do?* Why would this be? Does this prove that this was a direct judgment from God?

10. *What did she do straightway?* Where did the young men bury her?

11. *What was the effect of this?* What should we learn from this history of Ananias and Sapphira? Why did God visit this sin in this manner then?

12. *What were wrought among the people?* By whose hands? What are signs and wonders? *Where were they all?* Where was Solomon's porch? Compare John x. 23. What is meant by *one accord*? Why were they there?

13. *What is said of the rest?* Who are meant by the rest? Why were they afraid to join themselves to the apostles? *What is said of the people?* What is meant by magnifying them?

14. *Were any added to the Lord?* Who were they? How many were added? What is meant by being added to the Lord? Who ought now to join the church? What tended to produce the effect recorded here?

15. *What did they do with the sick?* Why did they do this? What is the difference between beds and couches? What is the force of *inasmuch*? Connect it with ver. 12. Why did they expect that the shadow of Peter would heal them? Is there any evidence that his shadow did heal any? Is there any similar instance recorded? Compare Acts xix. 12; Mat. ix. 21, 22.

16. *Who came unto them?* From whence did they come? Whom did they bring with them? *What was done unto them?* What is meant by being *vexed with unclean spirits*?

§ THE EFFECT OF THE MIRACLES OF THE APOSTLES ON THE HIGH-PRIEST AND THE SADDUCEES. THE APOSTLES IMPRISONED. THEY ARE RELEASED BY THE ANGEL OF THE LORD. THEY ENTER INTO THE TEMPLE AND TEACH. THEY ARE BROUGHT BEFORE THE COUNCIL. THE DISCOURSE OF PETER.

17. *What did the high-priest then do?* Who else rose up? To what sect did they belong? *With what were they filled?* Who was the high-priest? See John xi. 49. Had he ever before showed any opposition to the cause of the Lord Jesus? Who are meant by those who were with him? What is meant by the word *sect*? Who were the Sadducees? Why were they more indignant than the Pharisees? Compare Acts xxiii. 6. What is meant by indignation? Why were they filled with it? Compare chap. iv. 18—21.

18. *What did they do with the apostles?* 19. *What took place that night?* What is meant by the angel of the Lord? Why was this done? Compare Psal. xxiv. 7.

20. *Where did the angel tell them to go and speak?* *What were they to speak?* Why were they to speak in the temple? What is meant by the words of this life? Compare John vi. 68. What should we learn from this in regard to our duty?

21. *When they heard that, what did they do?* *What did the high-priest do?* Why was the council called together? What is meant by the senate? *What did they do when the council was assembled?*

22, 23. *When the officers came to the prison, what did they find?* *What did they say when they returned?*

24. *When the high-priest and the captain heard these things, what effect had it on them?* What is meant by they doubted? Why did they doubt?

25. *Who came then to them?* *What did he say?*

26. *What did the captain then do?* *Who went with him?* *In what manner did they bring them?* *Why did they do this?* Why did not the apostles resist them? Compare Acts xxv. 11.

27, 28. *When they had brought them, where did they place them?* *What did the high-priest ask them?* What is meant by "straitly command?" *What did he say they had done?* How ought they to feel at a charge like this? See 1 Pet. iv. 13—16. *What did he say they intended to do?* What is meant by bringing blood on one? Compare Mat. xxvii. 25.

29. *What did Peter and the other apostles say?*

30. *What did Peter say God had done?* What is meant by raising up Jesus? *What had the Jews done to him?* What is meant by hanging him on a tree? Gal. iii. 13; 1 Pet. ii. 24; Acts x. 39; xiii. 29. What should we learn from this conduct of the apostles?

31. *What had God done to Jesus?* What is meant by exalting him? Chap. ii. 33. What is meant by "with his right hand?" For what purpose had he exalted him? What is meant by his being a Prince? What by being a Saviour? What was he to give? What is repentance? What is meant by Israel? How does Jesus give repentance? Why is there need of his giving it? How is his giving it connected with his being exalted? Compare John xvii. 2; Mat. xxviii. 18; John xvi. 7—11. What is forgiveness of sins? To whom does it belong to forgive sin? Mark ii. 9—11; Isa. xliii. 25; Dan. ix. 9; Psal. xxx. 4. What do we learn here about the character and nature of Christ?

32. *What did Peter say the apostles were?* Of what things? How were they qualified to bear witness of them? *What did he say of the Holy Ghost?* How was he a witness of those things? Chap. ii. 4.

#### § THE SPEECH OF GAMALIEL.

33. *When they heard that, how were they affected?* When they heard what? What is meant by being cut to the heart? Why were they thus affected? *What did they take counsel to do?*

34. *Who stood up then?* To what sect of the Jews did he belong? What was he? How was he esteemed among the people? What did he command to do? Who was Gamaliel? See Acts xxii. 3. What is meant by being a doctor of the law? What is meant by a little space? Compare chap. iv. 15.

35. *What did he say to them?*

36. *Who did he say had risen up before those days?* What did he boast himself to be? What is meant by his boasting himself to be somebody? Who joined him? What became of them? How long before Gamaliel said this did this occur? Is it mentioned by any other writer? What was the condition of Judea at this time? See Josephus, Ant. b. xvii. ch. x. § 4, 8.

37. *Who arose after Theudas?* Is he mentioned by any other writer? Josephus, Ant. b. xvii. ch. x. § 5; b. xviii. ch. i. § 1. At what time did he appear? What is meant by taxing here? See Luke ii. 1, 2. Compare also Josephus, b. xviii. ch. i. § 1. Why did he excite this sedition? See Josephus: Was he joined by any? What became of them?

38. *What did Gamaliel advise respecting the apostles?* Why did he advise this? Why was it wise to let them alone? What should we do in regard to error? Is it never right to oppose error? What reason had Gamaliel

to think that if this were of man it would come to nought? Can any argument be drawn from this in favour of the divine origin of Christianity?

39. *What did he say would happen if their doctrine was of God?* Against whom might they be found fighting if they opposed the apostles? What is meant by haply? How would thus opposing the apostles be evidence that they were fighting against God? In what way do men oppose God now? How ought we to feel in regard to the acquirements of God?

40. *How was Gamaliel's counsel received by the Jewish rulers?* When they had called the apostles, what did they do? What did they command them? In what respect did they agree to the advice of Gamaliel? Why did they beat them? What was the usual amount of lashes inflicted by the Jews? 2 Cor. xi. 24.

41. *How did the apostles feel when they left the council?* Why did they rejoice? What is meant by their suffering shame? What by suffering it "for his name?" Why did they rejoice to suffer shame? Compare 1 Pet. iv. 13; Col. i. 24; Phil. iii. 10. Had they been directed to rejoice in such circumstances? Mat. v. 11, 12; x. 2; 2 Cor. xii. 10; Phil. i. 29; Jam. i. 2. What is meant by their being counted worthy? Counted worthy by whom? Is a profession of religion ever attended with shame now? How should Christians feel if they are ridiculed and persecuted for their religion?

42. *What did the apostles do?* Why did they not obey the rulers? Ver. 29.

#### CHAPTER VI.

THE CHOICE OF SEVEN DEACONS. THE FAITHFULNESS OF STEPHEN. THE JEWS ARE EXCITED AGAINST HIM.

1. *What was the condition of the church in regard to numbers in those days?* Of what number did the church probably consist? Compare chap. ii. 41; iv. 4; v. 14. What arose then? What is a murmuring? Who were the Grecians? Who are meant by the Hebrews? What grounds of jealousy or suspicion would there be existing between them? Why was this murmuring? Why was it not against the apostles? What is meant by the daily ministration? What was the custom of the early Christians with regard to their poor widows? 1 Tim. v. 3, 9, 10, 16; Jam. i. 27.

2. *What did the twelve do?* Who are meant by the twelve? Is it probable that they assembled all the members of the church? What did they say to them? What is meant by "it is not reason?" What is meant by leaving the word of God? Why should they not do it? What is the

duty of the ministry? What is meant by *serving tables*?

3. *What did they tell the brethren to do?* What is meant by "look ye out?" Why was the number *seven* selected? What is meant by their being "of honest report?" What by being "full of the Holy Ghost?" Why should they sustain this character? *What did the apostles say they would do?* In what manner were they appointed? Ver. 6. To whom does it belong to select deacons in the church? What is the nature and design of their office? Are they appointed to preach the gospel? What should be their character? Compare 1 Tim. iii. 8—10. Were there any such officers in the Jewish synagogues?

4. *What did the apostles say they would do?* What is meant by giving themselves continually? What is referred to here by *prayer*—private or public prayer? What is meant by the *ministry of the word*? How ought ministers to labour in this office? 1 Tim. iv. 15, 16; 2 Tim. iv. 2. How ought they to be supported? 1 Cor. ix. 7—14; Gal. vi. 6.

5. *What is said of that saying?* What *saying*? *Whom did they choose?* *What was the character of Stephen?* Was he afterwards distinguished in any way? Acts vii. *What was Nicolas?* What is a *proselyte*? Where was Antioch? Is there any other Antioch mentioned in the New Testament? Acts xiii. 14.

6. *Before whom were these men set?* *What did the apostles do?* Why did they first pray? What was denoted by their laying hands on them? Compare Num. xxvii. 18; 1 Tim. v. 22. Why were they set before the apostles?

7. *What is said of the word of God?* What is meant by its *increasing*? *Who were obedient to the faith?* What is meant here by *faith*? Who were the *priests*? What was there remarkable in *their* being converted?

8. *What is said of Stephen?* *What did he do?* What is meant here by *power*? What are wonders?

9. *Who arose against Stephen?* *What did they do?* What is meant by *disputing*? What ground of dispute was there between them? What is meant by *synagogue*? Is it meant that they had synagogues in Jerusalem? Why would they have synagogues there? Who are meant by the *libertines*? Who by the Cyrenians? Compare Mat. xxvii. 32. Who by the *Alexandrines*? Where was *Alexandria*? Were there many Jews there? Where was *Cilicia*? What was the capital of Cilicia? Acts xxi. 39. Was this the native place of any of the apostles? Acts ix. 11. Was he engaged probably in this dispute with Stephen? Acts vii. 5, 8. What place is meant here by *Asia*?

10. *What is said of those who disputed with Stephen?* What is meant by *resist*? What is meant here by *wisdom*? Compare Luke xxi. 15. What by *spirit*?

11. *What did they then do?* What is meant by *suborned*? Had the Jews ever done this before? Mat. xxvi. 60, 61. What did the men say? What are *blasphemous words*? What did they regard as blasphemous words? Had Stephen spoken in that manner? Why did they suppose they were blasphemous words? What *had* Stephen probably said? When we attempt to report what others have said, in what way should it be done? What course do men commonly pursue when they cannot answer the arguments of Christians?

12. *Whom did they stir up?* What is meant by *stirred up*? Had the Jews ever pursued a similar course before? Mat. xxvii. 20. Who were the elders and scribes? *What did they do to Stephen?* What was the *council*?

13. *Whom did they set up against him?* *What did they say?* Why were these called *false witnesses*? Why did they regard such words as blasphemy? What is meant by the *holy place*? What law did they mean?

14. *What did they say they had heard him say?* What place? Is it probable that Stephen ever said this? Did Jesus himself declare that he would destroy that place? See Mat. xxiv. What are meant by *the customs*? What is meant by changing them? Is it probable that Stephen affirmed this? *Ans.* No. For it was long after this before the apostles understood that it was to be done. Compare Acts x. 14; xi. 2; xv. 20; xxi. 20.

15. *What was the appearance of Stephen as they who sat in the council looked on him?* What is meant by *the face of an angel*? Are any similar instances recorded? 2 Sam. xiv. 17; xix. 27; Exod. xxxiv. 29, 30; 2 Cor. iii. 7, 13; Rev. i. 16. Compare Mat. xvii. 2; Gen. xxxiii. 10. Is it meant that there was any thing *miraculous* in this appearance? What is meant? Is it the tendency of pious feeling to impress any peculiar appearance on the countenance?

## CHAPTER VII.

### THE DISCOURSE OF STEPHEN.

What is the design of this chapter? Compare chap. vi. 13, 14. What is the course of argument which Stephen pursues? How does this course meet the accusations against him? Was his argument complete, or was it interrupted? See ver. 53, 54. How did Luke probably become acquainted with this speech of Stephen? Is this speech inspired?

1. *What did the high-priest say?* What things?

2. *In what manner did Stephen answer*

him? *Who appeared to Abraham? Where was Abraham then? Where did he afterwards dwell? What is meant by the God of glory? Why did Stephen use the expression "our father?" Where was Mesopotamia? What is the place called in the Old Testament? Gen. xi. 31. Where was Ur of the Chaldeans? Where was Charran? What is this called in Gen. xi. 31? Where is this place?*

3. *What did God say to Abraham? What is meant by kindred? Where was he to go? Did he know into what land he was going? How is this represented in Heb. xi. 8, 9? What act of faith was there in this? How does it resemble the faith now required?*

4. *Where did Abraham go and dwell? When his father was dead, where did he remove? At what age did his father die? Gen. xi. 32. How old was Abraham when he removed to Haran? Compare Gen. xi. 26; xii. 4. How can the difficulty presented in these passages be solved?*

5. *Did God give him an inheritance in the land? What is an inheritance? What is meant by the expression, "not so much as to set his foot on?" Deut. ii. 5. What did God promise him? When was this promise made? What did Abraham show by this? Compare Rom. iv. 18.*

6. *What did God say? What is meant by on this wise? What is meant by seed? What is meant by sojourn? What land is denoted by strange land? What should they do to his seed? What is meant by bringing them into bondage? What by "entreat them evil?" For how long a time should this be? How long is it said that this should be in Exod. xii. 40? What account does Paul give in Gal. iii. 17? How long were they actually in Egypt? How can these accounts be reconciled?*

7. *What is said respecting the nation to whom they would be in bondage? What is meant by "will I judge?" Compare John xviii. 31; iii. 17; viii. 50. When and how did God punish the Egyptians? After that what should they do? Where should they serve him? What place is meant?*

8. *What did God give Abraham? Where is the account of this found? Gen. xvii. 9—13. What is meant by covenant? Gen. xvii. 7. Why is it called the covenant of circumcision? When did Abraham circumcise Isaac? How many sons had Jacob? Why were they called patriarchs?*

9. *What did the patriarchs do? Why did they do this? What is envy? Why were they envious? Gen. xxxvii. 3—11. To whom did they sell him? Gen. xxxvii. 28. Who was with him? What is meant by his being with him?*

10. *From what did God deliver him? From*

*what afflictions? What did God give him? In what way was that favour gained? Gen. xli. What did Pharaoh make him? What is meant by his house?*

11. *What happened then? What is a dearth? To what lands did the dearth extend? What was the condition of Jacob and his family? What is meant by sustenance?*

12. *When Jacob heard that there was corn in Egypt, whom did he send? Did he send all his sons? Gen. xlii. What is meant here by corn?*

13. *When was Joseph made known to his brethren? To whom was his kindred made known? What is meant by kindred?*

14. *To whom did Joseph then send? Whom did he call to him? How many did he call? How many are there said to have been in Gen. xli. 26, 27; Exod. i. 5; and Deut. x. 22? How can these accounts be reconciled?*

§ STEPHEN'S DISCOURSE CONTINUED.

15. *Where did Jacob die? Where was he buried? Gen. i. 13.*

16. *Where were they carried over? What evidence is there that Joseph was carried into Canaan? Josh. xxiv. 32. Compare Gen. i. 25. What evidence is there that the bones of the other patriarchs were carried to Canaan? Josephus, Ant. b. ii. ch. 8, § 2. Where was Sychem? In what sepulchre were they laid? Who is said to have bought that sepulchre? Who is said to have bought it in Gen. xxxiii. 19, and Josh. xxiv. 32? How can these accounts be reconciled?*

17. *What occurred when the time of the promise grew near?*

18. *Who arose at that time? What is meant by his not knowing Joseph? Is it known who this king was?*

19. *How did he deal with the children of Israel? What is meant by subtilly? In what way did he deal subtilly? Compare Exod. i. 22. What is meant by evil entreated? Exod. i. 11. Why did he do that?*

20. *Who was born at that time? What is said of him? Why was Moses kept alive? Compare Heb. xi. 23. Where was he nourished? How long was he nourished there?*

21. *What was then done with him? Exod. ii. 3. Who took him up? How did she discover him? Exod. ii. 5. What did she do for him? Whom did she employ to nourish him? Exod. ii. 8, 9.*

22. *In what was Moses learned? What is meant by "was learned?" For what were the Egyptians distinguished? Were they much celebrated for this? Compare 1 Kings iv. 30; Isa. xix. 11, 12. Did any ancient philosophers travel to Egypt to obtain knowledge? What is meant by his being mighty in words? Was Moses eloquent? Exod. iv. 10. Who was employed to speak for him?*

Exod. iv. 11—16. What deeds did Moses perform in Egypt? Exod. vii.; viii.; &c.

23. What came into his heart? How old was he? How is it known that he was of that age? What was the condition of the children of Israel then? Exod. i. 11.

24. What did he see? What wrong did he suffer? Exod. ii. 11, 12. What did Moses do? What did he do with him when he had killed him? Exod. ii. 12.

25. What did he suppose? Why did he suppose that? Did they understand that?

26. What did he do the next day? How many were striving? Exod. ii. 13. What is meant here by striving? What would he have done? What did he say? What was implied by their being brethren?

27. What did he that did the wrong do? What did he say? Who is it in a quarrel that commonly refuses to be reconciled?

28. What did he ask? How could this have been known?

29. What did Moses then do? Why did he flee? Exod. ii. 12, 15. What was he in the land of Madian? What is meant by his being a stranger there? Where was the land of Madian? How many sons had he? Whom did he marry? Exod. ii. 18; iii. 1. What were the names of his sons? Exod. xviii. 3, 4.

30. When forty years were expired, who appeared to him? Where was this? Where is mount Sina? What place is mentioned in Exod. iii. 2? How can these accounts be reconciled? What afterwards took place on this mount? Exod. xix.; xx. Who appeared to him? What is the meaning of the word angel? What is meant by it here? Exod. iii. 2. Compare Exod. iii. 4. Is this angel any where else spoken of? Exod. xxxiii. 20, 21, 23; xxxiii. 34; xxxiii. 2. How did he appear? How is God commonly represented as appearing to men? Luke ii. 9; Mat. xvii. 1—5; Acts ix. 8. What was the fire in? What is a bush?

31. How did Moses feel when he saw it? Why did he wonder? Exod. iii. 2, 3. What came unto him?

32. What did the voice say? What is the meaning of this? Compare Mat. xxii. 32. What effect had this on Moses?

33. What did the Lord then tell him to do? Why was he to do that? Why was this a reason for putting off his shoes? How were the ancients accustomed to regard a place of worship? How should we regard it?

§ STEPHEN'S DISCOURSE CONTINUED.

34. What did God say he had seen? What had he heard? Why was he come down? What did he say he would do to Moses?

35. What did God make of this Moses? What is meant here by a deliverer? By whose hand was this done? What is meant by "the hand of the angel?"

36. Who brought them out? After what was this? What are signs and wonders? Where were they wrought? What wonders were wrought in Egypt? Exod. iv.—xi. What at the Red Sea? Ex. xvi. What in the wilderness? Ex. xvi.; xvii.; &c. How long were they wrought?

37. What did this Moses say? Where is this recorded? Deut. xviii. 18. Comp. Acts iii. 22.

38. What is further said of Moses? What is meant by the church in the wilderness? With what angel? What did the angel do? Who is meant here by the angel? By whose ministry was the law given? Acts vii. 53; Heb. ii. 2. What did Moses receive? What are meant by oracles? Why are they called lively? Where is mount Sina? What occurred there? Ex. xix.; xx.

39. What did the Jews do to Moses? Where did they turn in their hearts? What is meant by their turning back in this manner to Egypt?

40. What did they say to Aaron? Why did they say this? Where was Moses then? Ex. xxxii.

41. What did they make? Of what did they make this? Ex. xxxii. 2—4. What did they offer to the idol?

42. What did God then do? What is meant by his turning? What did he give them up to? What is meant by the host of heaven? Where was it written? What is meant here by the book of the prophets? In what place is this recorded? Amos v. 25, 26. What is said in that place? What is the force of the question here? In what sense was it true that they had not offered sacrifices to God.

43. What did they take up? What is meant by tabernacle? Comp. Acts xix. 24. Who was Moloch? What was the mode of worshipping this idol? Comp. Lev. xviii. 21; xx. 2—5; 1 Kings xi. 7; 2 Kings xxi. 34. What else did they take up? What is this said to be in Amos v. 26? What is meant here by a star? How can these two passages be reconciled? Where is it said that he would carry them away? What is the expression in Amos v. 27? How can these places be reconciled?

44. What did Stephen say their fathers had? What is meant here by the tabernacle? Why is it called the tabernacle of witness? Who had appointed this? How was he to make it? What is meant by this? Comp. Ex. xxv. 9, 40; xxxvi. 30.

45. Who brought it into the possession of the Gentiles? What is meant by the possession of the Gentiles? Who is meant here by Jesus? Ans. Joshua. See Heb. iv. 8. What is meant here by "unto the days of David?"

46. What did David find? What did he

*desire to do?* What is meant here by favour? What is meant here by a *tabernacle*? Why did not David build it? 1 Chron. xxii. 8. Did David make any preparations for building it?

#### STEPHEN'S DISCOURSE CONCLUDED.

##### HIS MARTYRDOM.

47. *Who built the temple?*

48. *What is said of the most High?* Where was this said? 1 Kings viii. 27. *What prophet had spoken of this?* Isa. lxxv. 1, 2.

49. *What did God say by the prophet?* What is meant by "heaven is my throne?" Comp. Mat. v. 34. What is meant by "earth is my footstool?" What is meant by "the place of my rest?" What was the design of Stephen in introducing this?

50. *What question is asked in the 50th verse?*

51. *What did Stephen call his hearers? What did he say they did?* What is meant by their being stiff-necked? Comp. Ex. xxxii. 9; xxxiii. 3, 5; Deut. ix. 6. What is meant by their being uncircumcised in heart? What by being uncircumcised in ears? What is meant by their resisting the Holy Ghost? How had their fathers done it? Comp. Acts vii. 27, 35, 39—43.

52. *What had their fathers done? What had they done?* In what sense were they his betrayers?

53. *What had they received? How had they received the law? Had they kept it?* What is meant by law here? What is meant by disposition? In what sense had the law been given by the disposition of angels?

54. *What was the effect of this speech on his hearers? What did they do?* Why were they so enraged?

55. *Of what was Stephen full? Where did he look? What did he see?* What is meant by the glory of God here? Whom did he see? What is meant by his standing on the right hand of God? In what manner are we to suppose that these things were made visible to Stephen?

56. *What did he say he saw? What is meant by "the heavens opened?"* Comp. Ezek. i. 1.

57. *What did they then do?* Why did they stop their ears?

58. *Where did they cast him? Why did they do this?* Lev. xxiv. 14. *What did they do then?* For what did they stone him? Comp. Lev. xxiv. 16; John x. 31. In what manner was this usually done? *What did the witnesses do?* Who were the witnesses? chap. vi. 13. What were they required to do? Deut. xvii. 7. Why was this? Why did they lay down their clothes? What clothes are meant? Who was Saul? Why is this fact recorded here? Comp. Acts xxii. 30.

59. *What did Stephen do when they stoned him? What is meant by "calling upon God" here?* Is there any evidence here that Jesus is divine? *What did he say?* What is meant by "receive my spirit?" How did the Lord Jesus die? Luke xxiii. 46.

60. *What did Stephen then do?* Why did he kneel down? *What did he say?* What did the Lord Jesus say when he died? Luke xxiii. 34. *What is said of him when he had done this?* What is meant by *he fell asleep*? Why is this mode of expression used? Comp. John xi. 11, 12; 1 Cor. xi. 30; xv. 51; 1 Thess. iv. 14; v. 10. What should we learn from the death of Stephen?

#### CHAPTER VIII.

THE BURIAL OF STEPHEN. THE PERSECUTION OF THE CHURCH BY SAUL. THE PREACHING OF THE APOSTLES, AND THEIR SUCCESS. ACCOUNT OF SIMON MAGUS.

1. *What is said of Saul?* Does Paul ever afterwards refer to this himself? Acts xxii. 20. *What was there at that time?* What is a persecution? What was the occasion of this? Acts xi. 19. What is meant here by the church? *What effect had this on Christians?* Where were Judea and Samaria? Were they scattered to any other places? Acts vi. 19. Why did not the apostles go also?

2. *Who buried Stephen? What did they do then?* Who are meant here by *decent men*? What is meant by *carried to his burial*? Is it probable that they were Christians? Comp. John xix. 38, 39. Was it customary for the Jews to express great lamentation over their deceased friends? Mat. ix. 23. Why would they do it in the case of Stephen?

3. *What is said of Saul?* What is the meaning of *made havoc*? *What did he enter?* *What did he do?* Why did they imprison them, and not put them to death? Comp. John xviii. 31. Does Paul ever refer to his zeal in this? Acts xxvii. 10, 11; Gal. i. 13; 1 Cor. xv. 9.

4. *What did they who were scattered abroad do? Where did they go?* Comp. chap. xi. 19. What is meant here by *preaching*? What word? Were these persons ordained? What should Christians in travelling from place to place endeavour to do?

5. *Where did Philip go? What did he do?* Who was Philip? chap. vi. 5. What is he in Acts xxi. 8? What city probably was this? Comp. John iv. 5. Had the gospel ever been preached there before? John iv. What is meant by *preaching Christ*?

6. *What did the people do?* What is meant by *with one accord*? What is meant by *gave heed*? *What did they hear and see?*

7. *What miracles did he perform?* What

are meant by *unclean spirits*? What are *valsies*?

8. *What was there in that city?* What was the cause of that joy? What is the effect of true religion? Does it ever produce gloom? What is the effect of a revival of religion?

9. *What was the name of a certain man in Samaria?* What had he done before? What is this man commonly called? Why called *Magus*? What is sorcery? Were eastern nations much given to this? Comp. Dan. i. 20; ii. 2. What was probably the native place of Simon? What was his character after what occurred here? *What did he do to the people of Samaria?* What is meant here by *bewitched*? Ans. Amazed, astonished, or confounded. *What did he give out that he was?*

10. *What did the people do and say?* What was meant by his being *the great power of God*?

11. *How did the people esteem Simon?* Why did they thus esteem him?

12. *When they believed Philip, what was done?* Why did they believe Philip rather than Simon?

13. *What is said of Simon then?* What is meant by his believing? Was he a true Christian? ver. 18, 21—23. What would induce him to profess faith in Christ? *What was done to Simon?* Why was he baptized? *After his baptism, with whom did he continue?* Was it customary for the disciples to remain with their teachers? Acts ii. 42. What probably induced Simon to join the church? What delusive feelings may now operate to induce men to make a profession of religion? What motives ought to influence men to do it?

§ PETER AND JOHN ARE SENT TO SAMARIA. THE ATTEMPT OF SIMON TO PURCHASE THE GIFT OF THE HOLY GHOST. THE APOSTLES RETURN TO JERUSALEM.

14. *When the apostles heard of this, what did they do?* Why did they send them? What is shown by their sending Peter? Ans. That the pretensions of the Roman Catholics that he was the head of the church are unfounded. What was the character of John?

15. *When they were come down, what did they do?* Why is this called *coming down*? Comp. Mat. xx. 18; John vii. 8. What is meant here by their receiving the Holy Ghost? Were they not converted before this? Why did they desire that they should receive his intraculous influences?

16. *What had not as yet taken place among them?* What is meant by his *falling* upon them? *What had been done?*

17. *What did the apostles do to the Samaritans?* What was signified by laying the hands on them? *What did the Samaritans*

*then receive?* Did they lay hands on all the professed converts? ver. 18, 19. For what purpose was this done in regard to any?

18. *When Simon saw this, what did he do?* Why did he wish this power? What crime has taken its name from this? Ans. *Simony*. What is that?

19. *What did Simon say?*

20. *What did Peter say to him?* What is meant by this expression? Was Simon in any danger of perishing? *What had he thought?* What is meant by the gift of God? chap. x. 45; xi. 17. Why is it called the gift of God?

21. *What did Peter say that Simon had not?* What matter? What is meant by *lot* here? *What did Peter say of his heart?* What is meant here by *heart*? What is meant by "in the sight of God?" How could Peter know his heart? Had Simon given any certain indication of the state of his heart?

22. *What did Peter tell him to do?* What is it to repent? Why did he tell him to repent *first*? What should sinners be told to do? Why should they be told to repent before they should be told to pray? Comp. Isa. i. 15; Ps. lxxvi. 18; Micah iii. 4; Prov. i. 28. *What did he tell him then to do?* What is meant by *if perhaps*, &c.? What is meant by "the thought of thine heart?" Are thoughts sinful? Is it certain that God will forgive sinners if they ask him?

23. *What did Peter say he perceived?* How could he perceive that? What is *gall*? What is the *gall of bitterness*? What is meant here by the expression? Comp. Jer. ii. 19; iv. 18; Rom. iii. 14; Eph. iv. 31; Dent. xxix. 18; Heb. xii. 15. *In what bond was Simon?* What is a *bond*? In what state does this represent Simon? In what condition are sinners? Ps. cxvi. 16; Prov. v. 22.

24. *What did Simon say?* *For what did he wish Peter to pray?* Why did he not pray himself? Do sinners ever ask the prayers of others when they are not willing to pray for themselves? Did Simon wish to be freed from *sin* or *punishment*? What do sinners commonly desire? What was the future character of Simon?

25. *Whither did the apostles return?* Where else did they preach the gospel?

§ THE CONVERSION OF THE EUNUCH OF ETHIOPIA.

26. *Who spoke to Philip?* What is meant here by an angel of the Lord? How did he probably speak to him? Comp. Mat. ii. 13. *What did he tell him to do?* Where was Philip then? Where was *Gaza*? Gen. x. 19. What remarkable event had ever happened there? Judg. xv. How far was it from Jerusalem? In what direction? What is said of it in Zephaniah ii. 4? Was this ever fulfilled? See Josephus, Ant. b. xi. ch

viii.; § 3, 4; and b. xiii. chap. xiii. § 3. *What is said of this?* What is meant by *desert*? Does this refer to *Gaza*, or to the *road* to it? Was there any new town erected after the old one was destroyed? Was it on the same place as the old? What is its present situation? For what purpose was Philip directed to that place? What means does God usually take when he designs to convert a sinner?

27. *What did Philip do? Who was there? Of what country was the man? Where was Ethiopia? What is the name of that country now? Did the road to that lie through Gaza? Under what queen was he? Where did she reign? Was there more than one of that name? What rank had he? Where had he been? Was he a Jew or a Gentile?*

28. *What was he doing as he returned? What is a chariot? What had probably led him to read this prophet? Who was Esaias? Had he probably heard anything of Jesus? What should we do when we are travelling?*

29. *What did the Spirit say to Philip? What Spirit? What is meant by "join thyself to this chariot?"*

30. *What did Philip do? What was indicated by his running? How ought we to act when we are strongly prompted to duty? What did Philip hear? What did he say?*

31. *What did the man say? Why had he any difficulty in understanding this passage? Comp. Rom. x. 4. What did he desire Philip to do?*

32. *What place of Scripture was he reading? Where is this recorded? Isa. liii. 7, 8. How was he led? What is denoted by his being led? What by his being led as a sheep to the slaughter? In what respects was he like a lamb? What is denoted in this verse in regard to the Messiah? Was this evinced by the Lord Jesus?*

33. *What is said of him in his humiliation? What is the passage in Isa. liii. 8? How can these places be reconciled? What is denoted by his humiliation? What is meant here by judgment? In what respects was his judgment taken away? What question is asked respecting his generation? What is the usual meaning of the word generation? What is its meaning here? What was taken from the earth? Why was this such an enormous act of wickedness?*

34. *What did the eunuch answer? What is the meaning of answer here? What probably induced him to ask that question?*

35. *What did Philip do? What is meant by "preached unto him Jesus?"*

36. *Where did they come as they went on their way? Is there any considerable stream, or river, in that region? Is any fountain mentioned there? What did the eunuch say? What is baptism? what way had he pro-*

bably learned the duty of being baptized? Is it a duty to be baptized? Comp. Mark xvi. 16.

37. *What did Philip say? What is it to believe? What is it to believe with all the heart? Why is this belief necessary in order to be baptized? What did the eunuch answer? What was implied in that answer? What is it necessary for us to believe?*

38. *What did the eunuch do? Where did they go? What did Philip do? Does this prove that the eunuch was immersed?*

39. *When they were come up out of the water, what did the Spirit of the Lord do? What is meant by caught away Philip? Was there any miracle in the case? Ans. No. The expression means no more than an earnest or urgent suggestion, so that Philip suddenly departed. What did the eunuch do? Why did he rejoice? Is any thing further known of the eunuch? What should we learn from this case?*

40. *Where was Philip found? What is meant by his being found? Where was Azotus? What was its former name? 1 Sam. v. 2, 3. What occurred there as recorded in 1 Sam. v.? How far was it from Gaza? In what direction? What is its present state and name? Where did Philip preach? What cities did he preach in? What place did he come to? Where was Cesarea? By whom was it built? Why was it called Cesarea? What was its appearance? Was it ever the residence of the Roman governor? Acts xxii. 33; xxv. 6, 13. What is its present situation? How long did Philip remain there? Comp. Acts xxi. 8, 9.*

## CHAPTER IX.

THE PERSECUTION OF THE CHURCH BY SAUL OF TARSUS. HIS CONVICTION.

What subject is introduced in this chapter?

1. *What is said of Saul? Had he shown any opposition to Christians before? chap. viii. 3. Comp. chap. xxvi. 10, 11. What is denoted by "breathing out?" What is threatening? What is slaughter? Against whom was this? To whom did he go? Who was high priest at that time? Had he authority to grant this? Did the elders concur with him in the appointment? See ver. 14, and chap. xxiii. 5.*

2. *What did Saul desire of him? To what place? Where was Damascus? When was it founded? Comp. Gen. xv. 2. What is its present condition? Is it probable that there were any Christians in Damascus? Comp. Acts ii. 9, 10, 11, with Acts xi. 19. To what places in Damascus were the letters to be addressed? For what purpose? What is meant by "of this way?" What authority had the high priest over them?*



3. *To what place did he come near as he journeyed? What is meant by journeyed? What shone round about him? From whence did this light come? In what way did God appear to the Jews?* Ex. xlii. 21, 22. Comp. Isa. iv. 5, 6. What was this appearance or manifestation usually called? Ex. xvi. 7, 10; Lev. ix. 23; Num. xiv. 10; xvi. 19; 1 Kings viii. 11; Luke ii. 9. Did the Lord Jesus ever appear in this manner, or was he ever encompassed with that glory? Matt. xvii. 1—5. Had he any such glory before his becoming a man? John. xvii. 5. How will he appear when he shall come to judge the world? Matt. xxv. 31; xvi. 27; xix. 28. Did he ever appear in this manner before his birth in Bethlehem? Comp. Isa. vi. with John xii. 41. Did the Lord Jesus appear at this time to Saul? See Acts viii. 27; 1 Cor. xv. 8; ix. 1. How are we to understand this appearance of light? *Where was the light from? What was its appearance?* Acts xxvi. 13.

4. *What effect did this produce on Saul?* Is any similar effect recorded in any other case? Dan. viii. 17; x. 8. Why did he fall? *What did he hear? What did the voice say?* Why is the name repeated? Comp. Luke x. 41; xxii. 31; Matt. xxiii. 37. How could Saul be said to persecute Jesus? Matt. xxv. 40, 45.

5. *What did Saul say? What is the meaning of the word Lord here? What did the Lord say? What did he say it was hard for him to do? What is meant by the pricks?* How were the ox goads among the Hebrews made? Comp. Judg. iii. 31; 1 Sam. xiii. 21. What is the idea in this expression? Whom do men most injure by their opposition to the commands of God?

6. *How did this affect Saul? Why did he tremble? How does the sinner feel when he is awakened to see his sin? What did he say? What was implied in this? Whose will had he followed before? Whose was he disposed to follow now? Does this usually take place in conversion?* Acts xvi. 30. *What did the Lord say to him? What city? Why did not the Lord Jesus direct him at once? Do young converts always understand their duty at once? Do they need the advice and instruction of others?*

7. *What is said of the men who journeyed with him? Why did they stand speechless? What is said in Acts xxvi. 14? How can these places be reconciled? For what purpose probably were they going with Saul? What did they hear? What is said in Acts xxii. 9? How can these places be reconciled?* Ans. The word "voice" in Acts ix. 7, refers to a sound. They heard a loud voice, and were astonished, but did not hear his words distinctly. Comp. 1 Sam. xii. 18; Ps. xxix. 3, 4. In Acts xxii. 9, the word means that

they did not understand his words. Paul alone heard distinctly what was said. What is recorded in John xii. 28, 29? What i Dan. x. 7?

8. *What did Saul do? When he had opened his eyes, what is said of him? Why could he not see? Acts xxii. 11. Was there any miracle in this? Is a similar effect ever produced now by intense light?*

9. *How long was he without sight? In what state did he remain during those days? Why did he remain in that state? What are usually the feelings of a sinner when under conviction?*

§ ANANIAS IS SENT TO COMFORT AND INSTRUCT SAUL. HIS PREACHING IN DAMASCUS.

10. *Who was then at Damascus? What was his name? Who spoke to him? In what manner did he speak to him? What is a vision? Comp. Gen. xvi. 1; Num. xii. 6; Ezra xi. 24; Acts x. 3; xi. 5; xvi. 9; Dan. ii. 19; vii. 2; viii. 1, 2. What did Ananias answer? What is said of Ananias in Acts xxii. 12?*

11. *What did the Lord say to him? In what direction did the street so called run? Is there any such street in Damascus now? For whom was he to inquire? In whose house? Why was he called Saul of Tarsus? Where was Tarsus? What is said of it in Acts xxi. 39? Why was he to inquire of him? Is it not probable that Saul had prayed before? What was the difference between his prayers then and now? What was indicated by his praying now? What is the effect of conviction for sin on a sinner?*

12. *Whom had Saul seen? In what way had he seen him? Why was this vision shown to Saul? What is a vision?*

13. *What did Ananias say he had heard? When did Ananias say this? v. 10. By whom had he heard this?*

14. *What did Ananias say Saul had?*

15. *What did the Lord say to him? What is meant by go thy way? What should we do when God commands us to do anything? What did the Lord say Saul was? What is the usual meaning of the word vessel? In what sense is it applied to men? Comp. 2 Cor. iv. 7; 1 Thess. iv. 4. What is meant when it is said Saul was a chosen vessel? Comp. John xiv. 16. For what purpose was he chosen? What is meant by bearing his name? Who are Gentiles? Did Paul regard himself as peculiarly called to this? See Rom. xi. 13; xv. 16; Gal. ii. 8. Before whom was he to bear his name besides Gentiles? Was this fulfilled? Acts xxv. 23; Comp. xxvi. 32; xxvii. 24. Did he ever preach to the Jews? ver. 20—22; Acts xlii. 46; xxviii. 17.*

16. *What would he show him? Was this fulfilled? Acts xx. 23; 1 Cor. xi. 23—27; 2 Tim. i. 11, 12.*

17. *What did Ananias do? What did he say to Saul? Why did he use the word brother? What is meant by his being filled with the Holy Ghost?*

18. *What immediately happened? What are scales? Did scales literally fall from his eyes? What is meant here? Was there any miracle in this case? What did Saul do?*

19. *What did Saul receive? What is meant here by meat? What effect had this on him? To whom did he join himself? How long was he with them? How long was it before he went to Jerusalem? Gal. i. 17. Did he go anywhere else? Gal. i. 17. Where was Arabia? Was he more than once at Damascus? Gal. i. 17. Is there any evidence in the conversion of Saul of the truth of the Christian religion?*

20. *What did Paul straightway do? What is meant by straightway? What is meant by his preaching Christ? What is meant here by the Son of God? Who had a right to speak in the synagogues? Comp. Acts xiii. 15.*

21. *What effect did his preaching have on those who heard him? What did they say? How do men usually feel when their companions are converted?*

§ SAUL IS PERSECUTED IN DAMASCUS, AND ESCAPES. HE GOES TO JERUSALEM, AND JOINS HIMSELF TO THE APOSTLES. HE IS PERSECUTED AT JERUSALEM, AND GOES TO TARSUS. THE END OF THE PERSECUTION. PETER HEALS ENHAS, AND RAISES DORCAS FROM THE DEAD.

22. *What is said of Saul? What is meant here by strength? What did he do? What is meant by confounding the Jews? What is meant by "very Christ"?*

23. *After many days were fulfilled, what did the Jews do? How long a time is included here in the expression "many days"? Comp. Gal. i. 17, 18. Where did Paul go in that time? Gal. i. 17. Where was Arabia? Is there any argument here that shows that this history is genuine? What is meant by their taking counsel?*

24. *What is said of their "laying wait"? What did the Jews do? What is said in 2 Cor. xi. 32? How can these places be reconciled?*

25. *What did the disciples do? Through what did they let him down? 2 Cor. xi. 33. Was it right thus to make his escape? Comp. Matt. x. 23.*

26. *Where did Paul go? What did he assay to do? What is meant by assayed? What is meant by "to join himself"? Did they receive him? Why were they afraid of him?*

27. *What did Barnabas do? Who was Barnabas? To what apostles did he take him? Gal. i. 18, 19. Why did Barnabas probably do this? How can it be accounted for that the apostles had not before heard of Saul's conversion?*

28. *What is said of his being with them? How long was he there? Gal. i. 18.*

29. *What did he do? Who are meant by the Grecians? What did they do?*

30. *When the brethren knew this, what did they do? Where was Caesarea? Where was Tarsus?*

31. *What is said of the churches there? Why did the persecution then cease? Was there anything unusual then in the civil state of the Jews? What is meant by "were edified"? How did they walk? What was the effect? What is meant by their walking? What is meant here by "the fear of the Lord"? Comp. 2 Chron. xix. 7; Job xxviii. 28; Ps. xix. 9; Prov. i. 7; ix. 10. What is meant by "the comfort of the Holy Ghost"? Comp. John xiv. 16, 17; Rom. v. 1-5.*

32. *Where did Peter go? Who are meant here by saints? Where was Lydda?*

33. *Whom did he find there? What is the palsy?*

34. *What did Peter say to him? What is meant by "Jesus Christ maketh thee whole"? Why did he tell him to make his bed? Comp. Matt. ix. 6; Mark ii. 9, 11; John v. 11, 12. What did the man do?*

35. *What is said of those that dwell in Lydda and Saron? What is meant by "all" here? What is meant by their turning unto the Lord? 2 Cor. iii. 16; Acts xi. 21. Where was Saron? What is it usually called in the Old Testament? 1 Chron. v. 16; Cant. ii. 1. For what was it distinguished? Isa. xxx. 9; xxxv. 2; lxv. 10.*

36. *Who was there at Joppa? Where was Joppa? Comp. 2 Chron. iii. 16; Ezra iii. 7. What was the name of this disciple? What is the meaning of the name Tabitha and Dorcas? What had she done? What are alms-deeds?*

37. *What happened in those days? Where did they lay her?*

38. *To whom did the disciples send? How far was Joppa from Lydda? Why did they send for Peter?*

39. *What did Peter do? When he was come what occurred?*

40. *What did Peter do to them? When they were put forth, what did he do? Why did he put them forth? Comp. Matt. ix. 25; 2 Kings iv. 33.*

41. *What did he then do?*

42. *Where was this known? What was the effect? Why was this effect produced? Comp. John xii. 11.*

43. *Where did Peter remain?*

## CHAPTER X.

AN ANGEL APPEARS TO CORNELIUS. PETER IS SENT TO HIM.

What is the scope and design of this chapter? Why was it important to record so

particularly the conversion of Cornelius? Why was Peter employed in this? Comp. Matt. xvi. 18, 19.

1. *Who was then in Cesarea?* Where was Cesarea? Was this man a Roman or a Jew? *What was he?* What was a centurion? *Of what band was he?* What was a band? Why was this called the Italian band?

2. *What is said of Cornelius?* What is meant by *devout*? What is denoted by his fearing God? What is meant by "all his house"? What are alms? What is meant by his praying "always"? Comp. Rom. xii. 12; Luke xviii. 1; Ps. cxix. 2; Prov. ii. 2—5.

3. *What did he see?* What is a vision? What is meant by "evidently"? What is an angel of God? For what purposes are angels employed? Comp. Heb. i. 14. At what time in the day was the ninth-hour? What was usually done by the Jews at this hour?

4. *What effect had this on Cornelius?* Why was he afraid? *What did he say?* What is meant by "what is it, Lord"? *What did the angel answer?* What is meant by a memorial? Is God willing to accept the sincere worship of all? Comp. 1 Sam. xv. 22; Hos. vi. 6; Amos v. 21, 22; Isa. i. 11—15; Eccl. v. 1. Was Cornelius ready to receive the gospel when it was offered to him? Was he depending on external morality for salvation? How did his character differ from those who depend on morality for eternal life?

5. *What did the angel tell Cornelius to do?*

6. *Where did he lodge?* What is meant by "lodgeth"? By what sea?

7, 8. *Whom did Cornelius send?*

9. *On the morrow what occurred?* What time was the sixth hour? At what hours were the Jews accustomed to pray? Did they ever pray more than twice a day? Comp. Ps. lv. 17; Dan. vi. 10, 13.

10. *What is said of Peter when he was there?* At what hours did the Jews take their meals? *While they were made ready what occurred?* Made what ready? What is the meaning of the word *trance*? Comp. Num. xxiv. 4, 16; Acts xxii. 17; also 2 Cor. xii. 2.

11. *What did he see?* What is meant by "heaven opened"? *What descended?* What is meant by "knit at the four corners"? What is meant here by a *vessel*?

12. *What were in this sheet?*

13. *What was said to Peter?*

14. *What did Peter answer?* What is meant by "common" here? What by "unclean"? What distinction was made among animals by the Jews? See Lev. xi. 2—27.

15. *What did the voice then say to Peter?* What is meant by this? Did this refer to animals, or to the sending of the gospel to the Gentiles? Did the ceremonial laws of the

Jews cease to be binding on the introduction of the gospel?

16. *How often was this done?* *What occurred then?* What was denoted by its being repeated? See Gen. xli. 82.

17. *While Peter doubted what this should mean, what happened?* What is meant by "doubted in himself"? What is meant here by the gate?

18. *What did they ask?*

19. *What did the Spirit say to Peter?*

20. *What did the Spirit tell Peter to do? Who had sent the men?*

§ PETER GOES DOWN TO CESAREA.

21. *What did Peter do? What question did he ask them?*

22. *What did they answer?*

23. *How did Peter treat the men? What is meant by "he lodged them"? On the morrow what did he do? Who went with him? How many attended him?* chap. xi. 12. Was it usual for Christians to accompany the apostles in their travels? Rom. xv. 24; Acts xv. 3; 8 John 6; 1 Cor. xvi. 6, 11.

24. *When did they enter into Cesarea? What had Cornelius done? What is meant by kinsmen?*

25. *As Peter was coming in, what did Cornelius do? What is meant here by "worshipped him"?*

26. *What did Peter do? What did he say? What did he mean by this?*

27. *What did he do as he talked with him? Whom did he find in the house?*

28. *What did Peter say? What is meant by "it is an unlawful thing"? Was it forbidden by the law of Moses? How came the Jews to regard it as unlawful to keep company with those of another nation? Comp. Lev. xviii. 24—30; Deut. vii. 3—12. To what extent did they carry this? Comp. John iv. 9. What had God showed him? How had he showed him that? ver. 11, 12; Comp. chap. xv. 8, 9.*

29. *How did Peter say he had come? What is meant by gain saying? What question did he ask? What is meant by "for what intent"? Had he not been informed of this? ver. 22. Why did he ask that question now?*

30. *What did Cornelius say? Who stood before him? Who was this man? See ver. 8. What is denoted by his having bright clothing? Comp. Matt. xxviii. 3.*

31, 32. *What did the man say?*

33. *What did Cornelius say Peter had done by coming to him? For what did he say they were assembled?*

§ PETER'S DISCOURSE TO CORNELIUS. THE HOLY GHOST DESCENDS UPON HIM AND HIS FAMILY, AND THEY ARE BAPTIZED.

34. *What did Peter then do? What is meant by "of a truth"? What is meant by "a respecter of persons"? See James ii. 1—4.*

Is this elsewhere affirmed of God? Rom. ii. 11; Eph. vi. 9; Col. iii. 15. What is meant here when it is said that God is no respecter of persons? Does this interfere with the doctrine of election? How had Peter perceived that God was not a respecter of persons?

35. *Who is accepted with God?* What is meant by being accepted with him? What is meant here by fearing God? What is the difference between that and working righteousness? Are we to infer from this that the heathen will be saved?

36. *What had God sent to the children of Israel?* What did he preach? By whom? What is said here of Jesus Christ? What is meant here by peace? What is meant by his being Lord of all? Comp. John xvii. 2; Matt. xxviii. 18; Eph. i. 20—22. Does it imply that he was divine?

37. *What did Peter say to Cornelius and his friends that they knew?* Where was it published? Where did it begin? After what? Where was Galilee? Was it near the place where Cornelius was?

38. *What did God do to Jesus of Nazareth?* What is meant by anointing him? What is meant by his being anointed with the Holy Ghost? Comp. Matt. iii. 16, 17; John iii. 34. What is meant by his being anointed with power? What did Jesus do? What is meant by "went about doing good"? What should we do? Whom did he heal? What is meant by "were oppressed with the devil"? Who was with him? What is denoted by this?

39. *What did Peter say of himself and the others who were with him?* What did the Jews do to Jesus? What is meant here by "a tree"?

40. *What did God do to Jesus?* In what way did he show him? What is meant by "openly"?

41. *To whom did he show him?* Who were those chosen witnesses? What did they do with him? Why did not God show him to all the people? Was he seen by many persons? 1 Cor. xv. 5—8.

42. *What did he command them to do?* When did he command this? Matt. xxviii. 9, 20. For what was he ordained by God? What is meant here by "the quick"? How shall they be judged? 1 Thess. iv. 16, 17; 1 Cor. xv. 52.

43. *Who gave witness to him?* By what prophets was this done? See Deut. xviii. 15; Gen. xlix. 10; Num. xxi. 8, 9; Isa. liii.; Dan. ix. 25—27; Isa. ix. 6, 7; Ps. cx. xvi.; Gal. iv. 2—6. What is meant by "believing in him"? What is the remission of sins?

44. *While Peter spoke these words, what happened?* What is meant by "the Holy Ghost fell on them"? See chap. ii. 1—4.

45. *What effect had this on those who were*

*of the circumcision?* Why were they astonished? What had they commonly thought respecting the Gentiles?

46. *What did the Jews hear those Gentiles do?* What is meant by "and magnify God"?

47. *What did Peter answer and say?* What is meant here by "forbid water"? What had they received? Why was this an argument for their being baptized?

48. *What did he command to be done?* Why did he command others to do it? Did the apostles themselves usually baptize? See 1 Cor. i. 14—17. What did they pray him to do?

## CHAPTER XI.

PETER STATES TO THE OTHER APOSTLES WHAT HAD OCCURRED IN CÆSARÆA. THE REVIVAL AT ANTIOCH. THE FAMINE IN THE DAYS OF CLAUDIUS CÆSAR.

1. *Who heard that the Gentiles had received the word of God?* Which of the apostles and brethren? Where was Judea? In what direction from Judea was Cæsarea?

2. *When Peter was come up to Jerusalem, what did they of the circumcision do?* Who are meant here by "they of the circumcision"? Why did they contend with him? Is there any evidence here that the apostles did not regard Peter as being supreme head of the church on earth?

3. *What did they say?* Why did they regard this as wrong?

4. *What did Peter do?* What is meant by "rehearsed"? What by "expounded"? What is meant by "in order"? What did he relate to them? ver. 5—17.

18. *When they heard these things, what did they do?* What did they say? Why did they glorify God for this? What is meant by repentance unto life? Why was this such a matter of joy to them?

19. *Where did they who were scattered abroad travel?* Where was Phenice? Where was Antioch? Was this a distinguished city? Were there any Jews there? To whom did they preach the word? Why did they preach to none but Jews?

20. *Of what places were some of them?* Where was Cyprus? Where was Cyrene? To whom did they speak? Who are meant here by the Greeks? Comp. Rom. i. 16.

21. *What was with them?* What is meant by this? What was the effect of this? What is meant by their turning to the Lord?

22. *What came to the ears of the church at Jerusalem?* What are tidings? Whom did they send forth? Why did they send any one? Why was Barnabas selected? Of what country was he? chap. iv. 36, 37.

23. *When he was come, what did he see?* What is meant by "the grace of God" here? What effect had this on him? What did he

do? What is meant by "purpose of heart"? What is meant by cleaving unto the Lord?

24. *What is said of Barnabas?* What is meant by his being full of the Holy Ghost? What is meant by his being full of faith? *What was the effect of this?* What is meant by "much people"? What is meant by their being added to the Lord? How did his being a good man conduce to this?

25. *To what place did Barnabas go?* For what purpose? Why did he seek Saul?

26. *What did he do when he had found it?* What took place then? Were the apostles accustomed to remain a long time in cities? Comp. Acts xx. 81; xviii. 11. What is denoted by their "assembling with the church"? *What were the disciples called in Antioch?* Why were they called *Christians*? By whom was this name probably given? What had they been called before? See Acts xxiv. 5; ii. 7. Are they called Christians any where else in the New Testament? Acts xxvi. 23; 1 Pet. iv. 16. What does the name properly imply?

27. *In those days who came to Antioch?* In what days? Who are meant here by *prophets*?

28. *What did Agabus signify?* What is meant by "signified"? What is meant by his "signifying by the Spirit"? What is a *dearth*? What is meant here by "throughout all the world"? *When did this come to pass?* Who was Claudius Cesar? At what time was this prophecy delivered? When did Claudius begin to reign? What famines occurred in his time? Comp. Josephus, Ant. b. xx. chap. 2, § 5.

29. *What did the disciples determine to do?* What is meant by "according to his ability"? Were Christians ever called on to aid the poor in Judea at any other time? Rom. xv. 25—27; 1 Cor. xvi. 1, 2; 2 Cor. ix. 1, 2.

30. *By whom did they send it?* To whom did they send it? Who are meant here by *elders*? What is the duty of Christians now in regard to the poor?

## CHAPTER XII.

THE PERSECUTION OF THE CHURCH BY HEROD. THE DEATH OF JAMES. THE IMPRISONMENT AND RELEASE OF PETER.

1. *At that time what did Herod do?* What Herod was this? Over what did he reign? See Josephus, Ant. b. xix. chap. 5, § 1. What was the character of Herod? What is meant by "to vex"? What is meant by "certain of the church"?

2. *Whom did he kill?* Whose son was James? Matt. iv. 21. Was there any other James among the apostles? Matt. xx. 23.

3. *What did he proceed further to do?* Why did he do that? Did this accord with the character of Herod? Josephus, Ant. b. xix.

chap. 7, § 3. Why did he wish to please the Jews? *What days were those?* What days are here referred to? Ex. xii. 15—18.

4. *When he had apprehended him, what did he do?* Why was he not tried immediately? *To whom did he deliver him?* What is a *quaternion*? How many soldiers were intrusted with the care of Peter? *What did he intend?* What time is meant here by *Easter*? Ans. The *Passover*. Why was the term *Easter* used by the translators here? What is meant by "bring him forth to the people"?

5. *Where was Peter kept?* What was done by the church? What is meant by "prayer without ceasing"? What is our duty when we or our friends are in danger?

6. *When Herod would have brought him forth, where was Peter?* For what purpose would Herod have brought him forth? What is meant by "in the same night"? What state of mind was shown by his sleeping? What will religion and a good conscience do for us when we are in danger? What is meant by his sleeping between two soldiers? *With what was he bound?* Where were the keepers? What security was taken that Peter should not escape?

7. *Who came upon him?* What is an angel? *What shone in the prison?* What did the angel do? What became of his chains?

8. *What did the angel tell Peter to do?* What is meant by "gird thyself"? What are sandals? *What did he tell him to cast about him?* What is meant here by garment?

9. *What did Peter do?* What did he think of this? What is meant by "wist not"? What is a vision?

10. *When they were past the first and second ward, where did they come?* What is meant by "ward"? Where was the prison probably situated? *What did the iron gate do?* What is meant by "of his own accord"? *What did they pass?* What did the angel then do?

11. *When Peter was come to himself, what did he say?* What is meant by "was come to himself"? What is meant by "of a surety"? How did he know this? What is meant by "the expectation of the people of the Jews"?

PETER GOES TO THE HOUSE OF MARY, AND SHOWS HIMSELF TO THOSE THERE ASSEMBLED, AND RETIRES. THE DEATH OF HEROD.

12. *When he had considered it, where did he go?* Whose mother was Mary? Who was John? Comp. Col. iv. 10; Acts xv. 39; 2 Tim. iv. 11. Who were there? Why were they praying?

13. *What did Peter say?* What is meant by the "door of the gate"? Who came to hearken?

14. *When she knew Peter's voice, what is*

said of her? What is meant by "she opened not the gate for gladness"?

15. *What did they do? What had they been praying for? Why did they not believe her? What did she do? What did they then say? What did they mean by "it is his angel"?*

16. *What did Peter do? What effect had it on them when they saw him?*

17. *What did he do? What is it to beckon? Why did he do this? What did he declare to them? What did he tell them to do? What James was this? Acts i. 13; Matt. x. 2. Where did Peter go?*

18. *As soon as it was day, what happened? Why would the soldiers be excited about it?*

19. *What did Herod do? What did he do to the keepers? What is meant by "he examined"? Is it probable that they were put to death? Where did Herod go? Where was Caesarea?*

20. *With whom was Herod displeased? Where were Tyre and Sidon? Why was he probably displeased with them? What did they do? Whom did they make their friend? What is a chamberlain? Why did they seek for peace? What is meant by "their country was nourished by the king's country"?*

21. *Upon a set day, what did Herod do? What day was this? Josephus, Ant. b. xix. chap. 8, § 2. In what was he arrayed? What is royal apparel? What was the apparel of Herod? See Josephus.*

22. *What did the people do? What account does Josephus give of this?*

23. *What did the angel of the Lord do? Are diseases ever traced to angels? Comp. 2 Sam. xxiv. 16; 1 Chron. xxi. 12, 15, 20, 27; 2 Chron. xxxii. 21. Why was he smitten? How could Herod be to blame for what the people did? What is meant by "gave not God the glory"? In what manner did he die? In what way did his grandfather Herod the Great die? Josephus, Ant. b. xvii. chap. 6, § 5. What was this disease? See 2 Maccabees ix. 5—9.*

24. *What is said of the word of the Lord? Why did the gospel now spread?*

25. *From whence did Barnabas and Saul return? Return to what place? Why had they been to Jerusalem? chap. xi. 30. Whom did they take with them?*

### CHAPTER XIII.

PAUL AND BARNABAS SENT OUT. ELYMAS THE SORCERER. PAUL AND BARNABAS GO TO ANTIOCH.

1. *Who were in the church at Antioch? What are meant here by prophets? What by teachers? 1 Cor. xii. 28, 29; Eph. iv. 11; 2 Peter ii. 1. Who are mentioned? Where was Cyrene? What is said of Manaen? What is meant by "who was brought up*

with"? Who was Herod the tetrarch? Luke iii. 1. Had any of these been preachers before? Acts ix. 20; Gal. i. 11—17; Acts ix. 27; xi. 22, 23.

2. *As they ministered to the Lord and fasted, what did the Holy Ghost say? What is meant here by "they ministered to the Lord"? What is meant here by "separate me"? To what work had he called them? chap. xiv. 26, 27.*

3. *What did they do? Why did they fast and pray? What is denoted by their putting their hands on them? Was this an ordination to the work of the ministry? Was it an ordination of them as apostles? To what place did they send them?*

4. *By whom were they sent forth? To what place did they depart? Where was Seleucia? Where did they then sail? Where was Cyprus?*

5. *Where did they preach the word of God? Where was Salamis? Whom had they to their minister? What is meant by "to their minister"?*

6. *When they had gone through the isle, where did they come? Where was Paphos? Whom did they find there? What is a sorcerer? chap. viii. 9. What is a false prophet?*

7. *Who was the deputy of the country? What is meant by a deputy? Under what government was the island? What was his character? What is meant here by "prudent"? What did he do?*

8. *What did Elymas do? What is the meaning of the name Elymas? Why did he withstand them?*

9. *What did Saul do? What else was he called? By what name is he usually called in the New Testament? Why was his name changed? What is the meaning of the name Saul? What of Paul? With what was he filled? What is meant here by his being filled with the Holy Ghost?*

10. *What did Paul say? What is subtilty? What is mischief? Whose child was he? In what respect was he the child of the devil? Comp. John viii. 44. Of what was he the enemy? What did he pervert? What is meant here by "pervert"? What is meant by "the right ways of the Lord"? Comp. Jer. xxxi. 9; Heb. xii. 13; Isa. xliii. 3, 4; xliii. 16; Luke iii. 5.*

11. *What did Paul say should happen to Elymas? Why was this punishment inflicted? Had the apostles power to inflict punishment? 1 Cor. v. 1; 1 Tim. i. 20. For how long a time was this to be? What fell on him? What did he do? What is a mist?*

12. *What effect had this on the deputy? At what was he astonished? What is meant here by "the doctrine of the Lord"?*

13. *When Paul and Barnabas had tossed*

from Paphos, where did they go? Where was Pamphylia? Where was Perga situated? What did John do? Why did he do this? Comp. chap. xv. 38.

14. *When they departed from Perga, where did they go? Where was Pisidia? What did they do there?*

§ PAUL'S DISCOURSE IN THE SYNAGOGUE AT ANTIOCH.

15. *After the reading of the law and the prophets, what was done? What is meant by "the law and the prophets"? In what manner were they read in the synagogues? Who were the "rulers of the synagogue"?*

16. *What did Paul do? Who did he mean by "ye that fear God"? What is the design of Paul's speech?*

17. *What did he say the God of that people had done? Who were meant by their fathers? What is meant by "exalted the people"? What is meant by their being "strangers" in Egypt? Gen. xxxvi. 7; Ex. vi. 4; xxii. 21. How did he bring them out of Egypt? What is meant by "with an high arm"? Comp. Deut. xxxvi. 8; Ex. vi. 6.*

18. *How long did he suffer their manners in 'the wilderness? What is meant by "he suffered their manners"?*

19. *Whom did he destroy? What is meant by destroying them? What nations were they? Deut. vii. 1; Josh. iii. 10; Neh. ix. 8. How did he divide the land? What is meant by this? Josh. xiv. xv.*

20. *After that whom did he give them? What are meant by judges? See Judg. ii. 16. For how long a time did he give them? What is said in 1 Kings vi. 1? How can these passages be reconciled?*

21. *What did they then desire? Where is this recorded? 1 Sam. viii. 5; Hos. xiii. 10. Was it foretold that they would have a king? Deut. xvii. 14, 15. Whom did God give them? Who was Cis? 1 Sam. x. 1. How long a time did he give them? Does this mean that Saul reigned during all that time, or does it include the time of Samuel?*

22. *When he had removed him, whom did he raise up? What is meant by "he removed him"? For what cause did he remove him? 1 Sam. xv. 8—33. Where was he put to death? 1 Sam. xxxi. 1—6. What did God do to David? What is meant by his bearing testimony to him? 1 Sam. xiii. 14. What did he say? Where is this said? Comp. 1 Sam. xiii. 14; xvi. 1, 12; with Ps. lxxxix. 20. What is meant by "a man after mine own heart"? See 1 Sam. xiii. 14. What should he do? Did David do his will? 1 Kings xiv. 8, 9; xv. 8, 5. Had Saul done his will?*

23. *What had God done? What is meant here by seed? Ans. Posterity, descendants. Had God promised this?*

24. *What had John done?*

25. *As John fulfilled his course, what did he say? What is meant by "fulfilled his course"? Where is this recorded? Comp. John i. 20, with Matt. iii. 11. What did John mean by this?*

26. *What did Paul call his hearers? What is meant by "children of the stock of Abraham"? What was sent to them? What is meant by "word of this salvation"?*

27. *What had those who dwelt at Jerusalem done? Why did they do this? Did they intend to fulfil the Scriptures in doing it? What is meant by "because they knew him not"? See Acts ii. 23, 36, 37; 1 Cor. ii. 8. What is meant by "voices of the prophets"?*

28. *What did they desire Pilate to do? What did they not find in him? What is meant by "no cause of death"? On what ground did they desire Pilate to put him to death? Comp. Luke xxii. 70, 71, with xxiii. 1, 2.*

29. *When they had fulfilled all that was written of him, what did they do? What is meant here by "had fulfilled all"? Who took him down? John xix. 38, 39.*

§ PAUL'S DISCOURSE CONCLUDED. THE EFFECT ON THE JEWS AND GENTILES. PAUL AND BARNABAS ARE PERSECUTED, AND EXPELLED FROM ANTIOCH.

30. *What did God do?*

31. *By whom was he seen? How long? How many days? Acts i. 3.*

32. *What did they declare? What is meant by "glad tidings"? Respecting what were the glad tidings?*

33. *What had God fulfilled? To whom had he fulfilled it? Where was anything written respecting this? What was written? What is the meaning of this? How does this apply to the resurrection of Christ? Comp. Col. i. 18; Rev. i. 5; Rom. i. 4.*

34. *Concerning his raising him from the dead, what did he further say? What is meant by "no more to return to corruption"? What is meant by "on this wise"? Where was this said? Isa. lv. 3. What is the design of the passage there? How does it bear on this case? What is meant by "the sure mercies of David"? Comp. 2 Sam. vii. 16; Ps. lxxxix. 45; cxxxii. 11, 12. Why are they called sure? Comp. 2 Cor. i. 20.*

35. *What does he say in another psalm? Where is that said? Ps. xvi. 10.*

36. *What does Paul say of David? What is meant by his serving his own generation? What is meant by "fell on sleep"? See 1 Kings ii. 10; Comp. Matt. xxvii. 52.*

37. *What does Paul say of him whom God raised from the dead?*

38. *What does he say should be known? How is sin forgiven through him?*

39. *By him what can be done to all who believe? What is it to believe? What is it to*

be justified? Was the design of the law of Moses to declare a way of pardon? Heb. ix. 7—14; x. 1—4, 11. What is meant by the law of Moses? How can we be justified through Christ?

40. *Of what does Paul tell them to beware?* Where is this said? Heb. i. 5. What was the occasion on which it was spoken? What is meant by "in the prophets"?

41. *What was said in the prophets?* What is meant by "despisers"? What is meant here by "perish"? *What would God work?* What "work" is referred to in the prophecy of Habakkuk? To what does Paul refer it here? What is meant by "in no wise"? What is meant by "though a man declare it unto you"? To whom is this applicable now?

42. *When the Jews were gone out of the synagogue, what did the Gentiles desire?* What is meant here by "the next Sabbath"? See the margin.

43. *When the congregation was broken up, what was done?* What is meant by "was broken up"? What is meant here by "the congregation"? *Ans. The synagogue.* What were "religious proselytes"? *What did Paul and Barnabas do?* What is meant by their continuing in the grace of God?

44. *The next Sabbath who came together?* What probably induced them to come?

45. *What effect had this on the Jews?* What is envy? Why were they filled with envy? *What did they do?* What is it to blaspheme? What is probably meant by it here? Comp. Luke xxii. 65.

46. *What is said of Paul and Barnabas?* What is meant by "waxed bold"? *What did they say was necessary?* Why was it necessary? See Luke xxiv. 47. *What did they judge themselves to be?* What is meant here by "judge"? What is meant by "unworthy of everlasting life"? How had they thus judged themselves? *What did they say they would do?* What is meant by "turn to the Gentiles"?

47. *What had the Lord commanded them?* Where is this command found? Isa. xlix. 6. Why did they not appeal to the command of Christ? Matt. xxviii. 19. What is meant by his being "a light"? John i. 4. Who are the Gentiles? Is this truth found elsewhere in Isaiah? Isa. xlii. 1; liv. 3; lx. 3, 5, 16; lxi. 6, 9; lxii. 2; lxvi. 12. Comp. Rom. xv. 9—12. What is meant here by "the ends of the earth"? chap. i. 8.

48. *When the Gentiles heard this, what did they do?* What is meant by their glorifying the word of the Lord? *What is said of those who were ordained to eternal life?* What is meant by eternal life? What is meant here by "were ordained"?

49. *Where was the word of the Lord published?*

50. *What did the Jews do?* Who are meant by "devout and honourable women" here? What is meant by *coasts*?

51. *What did Paul and Barnabas do?* What was denoted by their shaking off the dust of their feet? Was this commanded? Matt. x. 14. *Where did they come?* Where was Iconium?

52. *What is said of the disciples?* The disciples were filled with what? What is meant by their being filled with joy? Comp. Matt. v. 12; 1 Thess. i. 6, 7.

## CHAPTER XIV.

PERSECUTION AT ICONIUM. PAUL AND BARNABAS FLEE TO DERBE, AND LYSTRA. THE LAME MAN AT LYSTRA HEALED. THE EFFECT ON THE PEOPLE.

1. *What came to pass in Iconium?* *How did they speak?* Who are meant here by "Greeks"?

2. *What did the unbelieving Jews do?* What is meant here by "stirred up"? What is meant by "made their minds evil affected"?

3. *Did they remain there?* *What did they do?* What is meant by "speaking in the Lord"? *What did the Lord give?* What are signs and wonders?

4. *What is said of the multitude of the city?* *How were they divided?*

5. *What was made?* What is an assault? *For what purpose did they make an assault?* What is meant by using them despitefully?

6. *When they were ware of it, where did they flee?* *Where were those cities?* Where was Lycaonia?

7. *What did they do there?*

8. *Who sat there?* What is the meaning of "impotent"? *How long had he been a cripple?* What is a cripple?

9. *Whom did he hear?* *What did Paul perceive?* How did he perceive this? What is meant by "had faith to be healed"? Comp. Matt. ix. 21, 22, 28, 29; Luke vii. 50; xvii. 19; xviii. 42.

10. *What did Paul say?* *What did the man do?*

11. *What did the people do?* *What language did they use?* What was the language of Lycaonia? Whom did they mean by the gods? What gods were worshipped in that region?

12. *Whom did they call Barnabas?* Who was Jupiter? Whom did they call Paul? *Why did they so call him?* Who was Mercury?

13. *What did the priest of Jupiter do?* What does the word "which" refer to in the expression "*which* was before their city"? What was usually placed before their cities? What are meant by "garlands"? What was usually done with them? *What would he have done?*



14. *What did the apostles do? What was denoted by rending their clothes?* Comp. Matt. xxvi. 65.

15. *What did they say? What is the meaning of "sirs"? What did the Lord Jesus do when he was worshipped as God?* John xx. 28. How can it be accounted for that he was willing to be thus worshipped? Comp. John v. 23. *What did Paul and Barnabas say they were? What is meant by their being of "like passions"?* Comp. James v. 7. *What did they preach to them? What is meant here by "vanities"?* Comp. Deut. xxxvii. 21; 2 Kings xvii. 15; 1 Kings xvi. 13, 26; Jer. ii. 5; viii. 19; x. 8. Why are idols called vanities? Why is God called "the living God"? What had God made?

§ PAUL AND BARNABAS CONCLUDE THEIR DISCOURSE. PAUL IS STONED. HE AND BARNABAS GO TO DERBE, AND HAVING VISITED THE CHURCHES, RETURN TO ANTIOCH.

16. *What had God suffered all nations to do? What is meant by "suffered"?* Comp. Acts xvii. 30. What is meant by their own ways? Is reason sufficient to guide men into the truth?

17. *What had he not done? What is meant by "he left himself not without witness"? What did he do? What did he give? With what did he fill their hearts? What is meant by filling their hearts with food?* Comp. Ps. cxlv. 15, 16.

18. *What could they scarcely do with these sayings?*

19. *Who came there? Where were Antioch and Iconium?* chap. xiii. 14, 51. *What did they do to Paul? What did they suppose? Was he dead? Does he ever refer to this?* 2 Cor. xi. 25.

20. *When the disciples stood round Paul, what did he do? Was there any miracle here? How can it be accounted for that he rose up so suddenly, and was able to go into the city? Where did he go? Why did he return to a place where he had just been stoned? Where did he and Barnabas then go?*

21. *What did they do in Derbe? What is meant by "had taught many"? See the margin. To what places did they return?*

22. *What did they do to the disciples? Why were they called disciples? What is meant here by "confirming"? What is meant by confirming their souls? What is meant by "continuing in the faith"? How did they say we must enter into the kingdom of God? What is meant by "tribulation"? What is meant here by "the kingdom of God"? What is meant by "we must"? Why is it necessary to be afflicted?*

23. *Whom did they ordain? What is meant by ordain? What is meant by elders? What was probably their office? What did they then do? What is meant by commanded?*

What is meant here by "the Lord"? What should we do when we part from Christian friends?

24. *Where did they then go?*

25. *Where did they preach? Where did they then go? Where was Attalia?*

26. *Where did they then sail? What had been done there? What had they done in regard to that work? What was that work?*

27. *When they had come, what did they do? What is meant by "rehearsed"? Why did they rehearse it to the church? What did they rehearse? What is meant by "he had opened the door of faith"? &c. See 1 Cor. xvi. 9; 2 Cor. ii. 12.*

28. *Where did they abide? How long did they abide there? What should we do when we are protected and defended on a journey? Is it the duty of the church now to send forth missionaries?*

## CHAPTER XV.

THE COUNCIL AT JERUSALEM. THE ADDRESS OF PETER, AND THE ADVICE OF JAMES.

1. *Who came down from Judea? Who are meant here by "certain men"? What is meant by "came down"? To what places did they come? ver. 23. Whom did they teach? Who are meant by "the brethren"? What did they teach them? What is meant by "after the manner of Moses"? What could be plausibly urged for this? Why was it not necessary that they should be circumcised?*

2. *What took place between them and Paul and Barnabas? What is meant by "dissension"? Why did Paul and Barnabas so oppose them? Is it right to engage in earnest debate in defence of the truth? Comp. Jude 3; Phil. i. 17. With what feelings and views should such discussions be conducted? What did they determine? Who determined this? Why would those who came down from Judea be willing to submit this to the apostles and elders at Jerusalem? Why would they not acknowledge the authority of Paul and Barnabas?*

3. *By whom were they brought on their way? Was this customary in the travels of the apostles? Comp. 1 Cor. xv. 6, 11; 3 John 6. What places did they pass through? Where was Phenice? Where was Samaria? What did they declare? What was the effect?*

4. *When they came to Jerusalem, who received them? What is meant by "were received"? What did they declare?*

5. *Who rose up? Are these the words of Paul and Barnabas respecting what occurred at Antioch, or of Luke respecting what took place at Jerusalem? Who are meant by "the sect of the Pharisees"? What did they believe? What is meant here by "believed"?*

6. *What did the apostles and elders do?*

7. *What took place?* What is meant here by *disputing*? *Who rose and spoke*? Was Peter accustomed to speak in this manner? Comp. chap. ii. 14, &c. iii. 6, 12, &c. What particular qualifications would he have for delivering an opinion on this occasion? *What did Peter say*? What transaction did he refer to? chap. x.

8. *What had God done?* Why does he add here "which knoweth the hearts"? What was meant by his giving them the "Holy Ghost"? See chap. x. 45.

9. *Did he put any difference between them and the Jews?* *What did he do?* What is meant by his "purifying their hearts by faith"? What is the argument which Peter would draw from this? Comp. chap. x. 47; xi. 17.

10. *What question did Peter ask?* What is meant by "tempt ye God"? How would this have been tempting God? What is meant here by a *yoke*? Of what is a *yoke* an emblem? Comp. Gal. v. 1; 1 Tim. vi. 1; Lam. iii. 27; i. 14. Why were those ceremonies called a *yoke*? Comp. Matt. xxiii. 4. What is meant by "were not able to bear"?

11. *What did Peter say they believed?* What is the force of the argument in this verse? What is meant by "the grace of the Lord Jesus Christ"?

12. *What did the multitude do?* Who are meant by the multitude? Comp. ver. 22, 23. *What did Paul and Barnabas do?*

13. *When they had done who spoke?* What James was this? Where did he reside? Acts xii. 17; xxi. 18; Gal. i. 19; ii. 9, 12.

14. *What did he say Simeon had done?* Whom did he mean by Simeon? Matt. iv. 8. What is meant by "to take out of them a people for his name"?

15. *What agreed to this?* Where are those words written? Amos ix. 11, 12. Why were they so anxious to show that this agreed with the prophets? In what way should we test all revivals of religion?

16. *After this what would God do?* After what? Comp. Amos ix. 8—10. What is referred to by the passage in Amos? What is meant by "I will return"? What is meant here by "the tabernacle of David"?

17. *What is said of the residue of men?* Who are meant by "the residue of men"? What is the passage in Amos ix. 12? How can these places be reconciled? What is meant by "upon whom my name is called"?

18. *What are known to God?* How does this bear on the argument of James?

19. *What did James say his sentence was?* What is meant here by "my sentence"? What is meant by "that we trouble not them"?

20. *What did he say they should write to them?* What are meant by "pollutions of idols"? Why should they abstain from these?

What is meant by "from things strangled"? Why were these forbidden? Comp. Lev. xvii. 13. What is meant by "from blood"? Was it forbidden to the Jews to eat blood? Lev. xvii. 11, 14. Why was it forbidden? See Lev. xvii. 14; Comp. Gen. ix. 4—6. Is it now improper to eat blood?

21. *What did James say Moses had?* What is meant by "of old time"? What is meant by "them that preach him"? *When was he read?*

§ THE COUNCIL AT JERUSALEM. THE RESOLUTION OF THE APOSTLES AND ELDERS. THEIR LETTER. THE EFFECT ON THE CHURCH AT ANTIOCH. THE DISSENSION BETWEEN PAUL AND BARNABAS, AND THEIR SEPARATION.

22. *What did the apostles and elders and brethren resolve to do?* Why did they resolve to send others with Paul and Barnabas? *Whom did they send?* *What is said of them?* What is meant by "chief men among the brethren"? Were either of these afterwards distinguished? See Acts xiv. 25, 29; xvii. 4, 10, 15; Comp. 2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1; 1 Peter v. 12.

23. *What did they write?* What is meant by *greeting*? Where was Syria? Where was Cilicia? Why did they write to these places?

24. *What had they heard?* What is meant by "troubled you with words"? What by "subverting your souls"? *What had they said?*

25. *What seemed good to the apostles and elders?*

26. *What had Paul and Barnabas done?* Where had they done this? chap. xiv.

27. *Whom had they sent with Paul and Barnabas?* *What should they do?* What are meant here by "the same things"?

28. *What seemed good to the Holy Ghost?* Why were these things "necessary"?

29. *What things are mentioned?*

30. *When they were dismissed where did they go?* *What did they do?*

31. *What effect had this on the people of Antioch?*

32. *What did Judas and Silas do?* *What were they?* What is meant here by prophets? What is meant by "confirmed them"?

33. *When they had tarried there a little space, what occurred?*

34. *What did Silas do?*

35. *Where did Paul and Barnabas remain?* 36. *Some days after, what did Paul say to Barnabas?* What cities and places did he refer to? chap. xiv.

37. *What did Barnabas determine to do?* Had John been with them before? chap. xii. 25; xiii. 5. Was he related to Barnabas? Col. iv. 10.

38. *What did Paul think about this?*

39. *What took place between Paul and Barnabas? Was there any thing wrong in this contention? Where did Barnabas go? Where was Cyprus?*

40. *Whom did Paul choose? By whom was he recommended?*

41. *Where did he go? Had he been there before? chap. xiv. Did Paul and Barnabas ever become reconciled? 1 Cor. ix. 6; Gal. ii. 9. Did Paul and Mark ever become reconciled? Col. iv. 10; Philem. 24; 2 Tim. iv. 11.*

## CHAPTER XVI.

PAUL CHOOSES TIMOTHY TO BE A MINISTER, AND CIRCUMCISES HIM. HIS CALL BY A VISION TO MACEDONIA. HIS JOURNEY TO PHILIPPI, AND THE CONVERSION OF LYDIA.

1. *Where did Paul then come? Where were Derbe and Lystra? Had he ever been there before? chap. xiv. 6. Whom did he find there? What was the name of his mother? 2 Tim. i. 5.*

2. *What is said of Timothy? What is meant by "well reported of?" 1 Tim. v. 10. How had Timothy been educated? 2 Tim. iii. 15?*

3. *What would Paul have him do? What did he do to him? Why did he circumcise him? On what principle did Paul do this? 1 Cor. ix. 20; Comp. Acts xxi. 23—26.*

4. *As they went through the cities, what did they deliver them? What decrees? chap. xvi. 20, 29. What is meant here by the word decrees? What is meant here by ordained?*

5. *What is said of the churches?*

6. *Where did they go? Where were Phrygia and Galatia? Why was this region called Galatia? What were they forbidden to do? What is meant here by Asia? Was the gospel ever preached in this region? See Rev. i. ii. iii.*

7. *After they were come to Mysia, what did they assay to do? What is meant by assayed? Where was Mysia? Where was Bithynia?*

8. *To what place did they come? Where was Troas?*

9. *What appeared to Paul in the night? What is a vision? chap. x. 3. Who appeared to him? How is this to be understood? Where was Macedonia? What did the man say?*

10. *What did they do when he had seen the vision? Who are referred to by "we?" What did they assuredly gather? What is meant by "assuredly gathering?"*

11. *Where did they first go? Where was Samothracia? Where did they go the next day? Where was Neapolis?*

12. *Where did they go then? Where was Philippi? What is meant by its being a colony? From whom did it receive its name?*

13. *On the Sabbath where did they go?*

*What is meant by "where prayer was wont to be made?" Did the Jews usually construct places of prayer near to streams? Why were such places selected? To whom did they speak?*

14. *Who heard them? Where was Thyatira? What is meant by "which worshipped God?" What did the Lord do? What did she do?*

15. *When she was baptized, what did she say? Who were baptized with her? What is meant by household? Is there any proof here of the propriety of infant baptism? What is meant by "she constrained us?"*

§ PAUL DISPOSSESSES A CERTAIN DAMSEL OF THE SPIRIT OF DIVINATION. PAUL AND SILAS ARE IMPRISONED AT PHILIPPI. THE ALARM OF THE JAILER.

16, 17. *As they went to prayer, who followed them? What did she say? What is meant by "as we went to prayer?" What is meant here by "a spirit of divination?" Was such a spirit common? What did she bring her masters? What is soothsaying? Why did she follow Paul and Barnabas and say this?*

18. *How long did she do this? What did Paul do? What became of the spirit?*

19. *What did her masters see? What did they do to Paul and Silas? What is meant here by "the market-place?"*

20. *To whom did they bring them? What did they say? What is meant by their troubling their city?*

21. *What did they say they taught? What are meant by customs? Why was it not lawful for them to receive them? Were any persons allowed to introduce the worship of foreign gods among the Romans without the permission of the laws?*

22. *What did the multitude do? What did the magistrates do? What is meant by "to beat them?"*

23. *When they had laid many stripes on them, what did they do? Does Paul ever allude to this? 2 Cor. xi. 24, 25. What did they charge the jailer to do?*

24. *When the jailer had received such a charge, where did he thrust them? Why did he thrust them there? In what did he make their feet fast? What are stocks? Why did he do this?*

25. *What did Paul and Silas do at midnight? Why did they do this? What should we learn from this of the nature of religion? Who heard them?*

26. *What was there suddenly? What effect had this on the prison? What effect on the bonds of the prisoners? How were these bonds loosed? Did the prisoners escape? ver. 28.*

27. *What did the keeper of the prison do? Why would he have killed himself? Did the ancients suppose that suicide was lawful?*

28. *What did Paul say?*

29. *What did the jailer call for? What did he do? Why did he tremble?*

30. *What did he do to them? Out of what place? What did he say? What did he mean by "to be saved"? What led him to ask this question?*

§ THE CONVERSION OF THE JAILER. HIS KINDNESS TO PAUL AND SILAS. THE BAPTISM OF HIMSELF AND FAMILY. PAUL AND SILAS DELIVERED FROM THEIR CONFINEMENT.

31. *What did Paul and Silas tell the jailer to do? What is it to believe on the Lord Jesus? What did they say of his house? What is meant by "thy house"? How would his believing affect their salvation?*

32. *What did they do?*

33. *What did he do to them? Is there any evidence here that religion produces humanity and kindness? What was done to him and his? What is meant by straightway? Is there any evidence here that baptism may be performed without immersion? Is there any evidence that children should be baptized?*

34. *What did he set before them? What is meant here by meat? In what state of mind was he? Why did he rejoice? In whom did he believe? What is said of his house?*

35. *When it was day, what did the magistrates do? What did they direct them to say? Who are meant here by servants? What probably induced them to send to release the apostles?*

36. *What did the keeper of the prison say to them?*

37. *What did Paul say to them? What is meant by openly? Had they violated any of the Roman laws? What did Paul say they were? What is meant by their being Romans? What did Paul say they should do? Why did he require them to do this? What may we learn from this in regard to our insisting on our rights? In what circumstances should we do it?*

38. *What did the sergeants do? What effect had this on the magistrates? Why did they fear?*

39. *What did they then do? What did they desire them to do? Why did they desire them to depart?*

40. *When they went out of the prison, into whose house did they enter? Whom did they see? What did they do to them? What did they then do? Who departed? Comp. chap. xvii. 4. Did any remain at Philippi? Comp. chap. xvi. 10, with xx. 5, 6, and chap. xvii. 14. To what place did they depart? chap. xvii. 1. Was a church ever established at Philippi? Did Paul ever write to that church? From what place and in what circumstances did he write to it? Comp. Phil. i. 12, 13.*

## CHAPTER XVII.

PAUL PREACHES AT THESSALONICA. THE ESTABLISHMENT OF A CHURCH THERE. IS PERSECUTED BY THE JEWS. HE PREACHES AT BEREÆ; IS PERSECUTED THERE ALSO, AND GOES TO ATHENS.

1. *Through what places did Paul and Silas pass? Where were Amphipolis and Apollonia? To what place did they come? What was there? Where was Thessalonica? Why did they not stop at Amphipolis or Apollonia? Did Paul ever afterwards write to the people of Thessalonica?*

2. *What did Paul do? Was this his custom? What is meant by "reasoned with them"?*

3. *What did he allege? What is meant by "opening"? What by "alleging"? What is meant by "must needs have suffered"? Whom did he declare to be the Christ? What evidence have we that Jesus is the Messiah foretold by the prophets? Why was it necessary that the Messiah should die? Why was it necessary that he should rise again?*

4. *Did any of the Jews believe? What did they do? What is meant by "consorted with"? Who else believed? Who are meant by "devout Greeks"? How did these Thessalonians receive the word? 1 Thess. ii. 13.*

5. *What did the unbelieving Jews do? Why did they do this? Why were they filled with envy? What is meant by "certain lewd fellows of the baser sort"? Whose house did they assault? Why did they attack his house? ver. 7. What did they seek to do with Paul and Silas?*

6. *To whom did they draw Jason and other brethren? What did they say? What did they mean by their having turned the world upside down? In what sense is it true that religion does this?*

7. *What did they say Jason had done? What did they say they all taught? What are meant by "the decrees of Cesar"? Was this true?*

8. *What effect had this on the people and the rulers? Why would it produce this effect?*

9. *When they had taken security of them, what did they do? What is meant by their taking security?*

10. *Where did the brethren send Paul and Silas? Where was Berea? When they came there, where did they go?*

11. *What is said of the Bereans? What is meant by "more noble"? What did they do? What is meant here by the Scriptures? Why should the Scriptures be searched? In what manner should it be done?*

12. *What did many of them do? What is the force of therefore in this place? What is the effect of a candid searching of the Scriptures?*

13. *What did the Jews of Thessalonica do? What is meant by "stirred up the people"?*

14. *What did the brethren do to Paul? Who are meant by "the brethren"? What is meant by "even to the sea"? What is said of Silas and Timotheus?*

§ PAUL AT ATHENS.

15. *To what place did they conduct Paul? Where was Athens? For what was this city celebrated? What did they receive? Why did Paul wish Silas and Timotheus to come to him?*

16. *Where did Paul wait for them? How was his mind affected while there? Why was he thus affected? What is meant by "his spirit was stirred within him"? What is meant by the expression "wholly given to idolatry"? See the margin. With what feelings should we regard a wicked people?*

17. *What did he do? Where did he dispute? Who are meant by "devout persons"? What should we learn from Paul's example?*

18. *Who encountered him? Who are meant by philosophers? What is meant by encountered? Who were the Epicureans? What were their distinguishing opinions? Who were the Stoics? What did some say? What is meant by babblers? What did others say? What is meant by "strange gods"? Why did they say this?*

19. *To what place did they bring Paul? Where was the Areopagus? Why was he brought there? What did they ask him?*

20. *What did they say that he brought to them? What is meant by "strange things"? What did they say they would know?*

21. *What is said of the Athenians and strangers there? Was this said of them by any of their own writers? Was it right to spend their time in this way? To whom are we accountable for the improvement of time?*

22. *Where did Paul stand? What did he say? Where was Mars' Hill? See the margin? How had Paul perceived this? ver. 23. What is meant by "are too superstitious"?*

23. *As he passed, by what did he behold? What is meant here by "your devotions"? What did he find? What is an altar? Is there any other evidence that there was such an altar there? On what occasion probably was it erected?*

24. *What does Paul say of God? What did the Greeks believe in regard to the creation of the world? What is meant by his being Lord of heaven and earth? What is meant by "dwelleth not in temples made with hands"?*

25. *What did Paul say of his being worshipped? What is meant by "worshipped with men's hands"? What opinion of the heathen did he here probably intend to oppose? What is implied by "as though he needed any thing"? Comp. Ps. i. 10—12.*

*What does God give? How does this bear on what the apostle is saying? Is this sentiment found elsewhere? Comp. Job xii. 10.*

26. *Of what had God made all nations? What is meant here by "one blood"? Comp. Gen. i.; Mal. ii. 10. How does this bear on the design of Paul in this address? For what had he made them? What is said in Gen. i. 28? What had God determined? What is meant here by times? What by "times before appointed"? What is meant by "the bounds of their habitation"? What should we learn from this in regard to the equality and the rights of men?*

27. *What should they do? What is meant here by "if haply"? What by "they might feel after him"? What is said here of God? What effect should it have on us that God is near us?*

28. *What does Paul say respecting our being in him? What is meant by "we live in him"? What by "in him we move"? What by "have our being"? What should this teach us? Who had said this? What poet particularly had said this? How did Paul become acquainted with the Greek poets? What is meant here by offspring?*

29. *What does Paul say we ought not to think? Why ought we not to think this? What is the argument here? What is said in Isa. xl. 18—20? What is meant by graven?*

30. *What does Paul say of the times of this ignorance? What does he mean by the times of this ignorance? What is meant by "God winked at"? What does he now command? What is it to repent?*

31. *Why did he command all to repent? What is meant by "hath appointed"? How would he judge the world? What is meant by "in righteousness"? What is meant by "hath ordained"? What had God given? What is meant by assurance? How had he given this? How was his resurrection an assurance that he would judge the world?*

32. *When they heard of the resurrection of the dead, what did some do? What is meant by mocked? What did others say? Which portion of them probably was it that mocked?*

33. *What did Paul do?*

34. *Did any believe? What is meant by "claye unto him"? What man is mentioned as having believed? What is meant by "the Areopagite"? What woman is mentioned?*

## CHAPTER XVIII.

PAUL AT CORINTH.

1. *After these things, where did Paul go? After what things? Where was Corinth? What was the character of the people of Corinth? Was a Christian church ever established there? Did Paul ever address to them any letters?*

2. *Whom did he find there? Where was*

he born? Where had he lately come from? Why had he left Italy? Who was Claudius? Why did he expel the Jews from Rome?

3. *With whom did Paul abide at Corinth?* What is meant by "of the same craft"? What did he do there? What were they? Was Paul accustomed to labour with his own hands? Comp. Acts xx. 34; 2 Thess. iii. 9, 10. What was the custom of the Jews in training up their children in regard to their employments for life?

4. *What did Paul do every Sabbath?* What is meant by "persuaded the Jews and the Greeks"?

5. *When Silas and Timotheus were come from Macedonia, what is said of Paul?* What is meant by "was pressed in spirit"? What did he do? What is meant by "that Jesus was Christ"?

6. *What did the Jews do?* What is meant by "blasphemed"? What did Paul do? What was signified by his shaking his raiment? Comp. Neh. v. 13. *What did Paul say?* What is meant by "your blood be upon your own heads"? Comp. Matt. xxvii. 25. What is meant by "I am clean"? Where would he go henceforth?

7. *To what house did he go?* Where was his house? What is meant by "joined hard to the synagogue"?

8. *Did any of the Jews believe in the Lord?* What is said of Crispus in 1 Cor. i. 14. Who else believed?

9. *Who then spoke to Paul?* In what manner? What is meant by "in a vision"? What did the Lord say? Why would Paul probably be afraid? Comp. 1 Cor. ii. 3.

10. *Who was with Paul?* What should not man do? What did the Lord say he had in that city? What is meant by this?

11. *How long did Paul remain there?* Was Paul accustomed to remain so long in a place? Comp. Acts xx. 31.

§ PAUL IS BROUGHT BEFORE GALLIO. HE DEPARTS TO SYRIA. APOLLOS AT EPHESUS.

12. *Who was deputy at Achaia?* What is meant by deputy? Where was Achaia? What was the capital of Achaia? What did the Jews do? Where did they bring Paul? What is meant here by the judgment-seat?

13. *What did they say?* Contrary to what law?

14. *What was Paul about to do?* For what purpose? What did Gallio say? What is meant by "a matter of wrong"? What by "wicked lewdness"? What by "reason would that I should bear with you"?

15. *What did he say if it were a matter of words and names?* What was meant by this? Were the Jews given to such contentions?

16. *What did Gallio do?*

17. *What did the Greeks do to Sosthenes?* Why did they do this? Is it probable that

Sosthenes ever became a Christian? See 1 Cor. i. 1. *What is said of Gallio?* What is meant by this? Why did he not care for these things? What was his character?

18. *Where did Paul sail from Corinth?* Where was Syria? Who went with him? What had he done in Cenchrea? Where was Cenchrea? Why had he done this? What is a vow? What was probably the vow which Paul had made?

19. *To what place did he come?* Where was Ephesus? What did he do there?

20. *What did they desire him to do?* Did he remain?

21. *What did he say was the reason why he must depart?* What feast? Why did he wish to be present at that feast? What did he say he would do? Did he ever return? chap. xix. 1; Comp. xx. 31. *Where did he sail from?*

22. *Where did he land?* What did he then do? What is meant by saluting the church? Where did he then go?

23. *When he had spent some time there, where did he go?* What did he do there?

24. *Who came to Ephesus?* Where was he born? Where was Alexandria? What was the character of Apollos? What is meant by "mighty in the Scriptures"? Were there many Jews at Alexandria?

25. *In what was he instructed?* What is meant by "in the way of the Lord"? What did he do? What is meant by "being fervent in spirit"? What is it said that he knew? What is meant by this?

26. *What did Aquila and Priscilla do?* What is meant by "expounded"? What is meant by "the way of God"?

27. *Where was he disposed to go?* What did the brethren do? When he was come, what did he do? What is meant by "through grace"?

28. *What did he do in regard to the Jews?* What is meant by "mightily convinced"? What is meant by "that Jesus was Christ"?

## CHAPTER XIX.

PAUL FINDS AND BAPTIZES CERTAIN DISCIPLES AT EPHESUS. HE WORKS SPECIAL MIRACLES.

1. *While Apollos was at Corinth where did Paul come?* Had Paul promised to return? chap. xviii. 21. *Where had he passed?* What is the meaning here of "upper coasts"? Whom did he find at Ephesus? What is meant by disciples?

2. *What did he say to them?* What did he mean here by the Holy Ghost? What did they say? How can this be accounted for?

3. *What question did he then ask them?* What did they answer? What is meant by John's baptism? ver. 4.

4. *What did Paul say of John's baptism?*

What is meant by the baptism of repentance? *What did John say unto the people?* Are the words "that is, on Christ Jesus," the words of Paul or of John?

5. *When they heard this, what was done?* What reasons are there for supposing that they were re-baptized? What is meant by being baptized "in the name of the Lord Jesus"?

6. *When Paul had laid his hands on them, what took place?* What is meant by "the Holy Ghost came on them"? *What did they do?* What is meant by "prophesied"?

7. *How many men were there?*

8. *Where did Paul go? What did he do in the synagogue?*

9. *What is said of divers of them?* What is meant by *were hardened?* *Of what did they speak evil?* What is meant by "that way"? *What did Paul do? Where did he dispute?* What is meant here by "disputing"?

10. *How long did this continue? Who heard the word of the Lord?* What is meant here by "Asia"?

11. *What did God do by the hands of Paul?* What is meant by "special miracles"?

12. *What were taken from his body to the sick? What was the effect of this?* How can this be accounted for? Is there anything like this recorded as having occurred at any other time? See Matt. ix. 20—22; Comp. Mark vii. 33; John viii. 6.

13. *What did certain vagabond Jews do?* What is the meaning here of *vagabond?* *What else are they called?* What are *exorcists?* What is meant by calling over them the name of the Lord Jesus? What is meant by "we adjure you"?

14. *Who were they that did this?* What is meant here by "chief of the priests"?

15. *What did the evil spirit answer?* What did he mean by "Jesus I know," &c.? Comp. Matt. viii. 29.

16. *What did the man in whom the evil spirit was do?*

§ THE EFFECT OF THE GOSPEL IN LEADING THOSE WHO PRACTISED CURIOUS ARTS TO BURN THEIR BOOKS. DEMETRIUS PRODUCES AN EXCITEMENT AT EPHESUS AGAINST PAUL.

17. *To whom were Paul's miracles known? What fell on them? What is said of the name of the Lord Jesus?* What is meant by "magnified"? How would this tend to magnify his name?

18. *What did those who believed do? What did they show?* What is meant by *deeds?* What is the tendency of religion in regard to the past conduct? Ought we all to be willing to confess our former sins?

19. *What did those who used curious arts do? What are meant by "curious arts"? What are intended here by "books"? What did they then do? What did the price amount*

*to? How much is that? Why did they burn their books? What should we learn from this?*

20. *What is said of the word of God?* What is meant of its growing mightily?

21. *After these things were ended, where did Paul purpose to go?* For what purpose did he intend to go to Jerusalem? Rom. xv. 25, 26. Did he ever go to Rome? Acts xxvii. xxviii.

22. *Whom did he send to Macedonia?* Why did he send them? Who was Erastus? Rom. xvi. 23. *Where did Paul remain?* What place is here meant by *Asia?*

23. *What arose then?* What is meant by *stir?* What is meant by "that way"?

24. *Who was the cause of the excitement?* *What was Demetrius?* *What did he make?* What are *shrines?* For what purpose were they made? Who was *Diana?* *What did the making of those shrines bring to them?* What are *craftsmen?*

25. *Whom did Demetrius call together?* *What did he say?* What is meant by "sirs"? Greek, *men.* What is meant by *craft?* What is meant here by *wealth?*

26. *What did they see and hear?* *What had Paul said?* What is meant here by "all Asia"?

27. *What was in danger?* What is meant by "this our craft"? What is meant by "to be set at naught"? *What danger was there to the temple of the goddess Diana?* What was the size and appearance of that temple? *Who worshipped Diana?* What is meant here by "the world"?

28. *When they heard these sayings, what was the effect?* Why were they full of wrath? *What did they cry out?*

29. *What was the city filled with?* *Whom did they seize upon?* Who was *Gaius?* Comp. 1 Cor. i. 14; Rom. xvi. 23. Was *Aristarchus* ever with Paul at Rome? Col. iv. 10. *Where did they rush?* What is a *theatre?* Why did they go there?

§ THE EXCITEMENT AT EPHESUS. IT IS APPRAISED BY THE TOWN-CLERK.

30. *When Paul would have entered into the theatre, what is said of the disciples?* Why would they not suffer him?

31. *What did certain of the chief of Asia do?* Who are meant by "the chief of Asia"? What is meant by their being his friends?

32. *What did they cry?* What is said of the *Assembly?* What is said of the *more part?* What is meant by the "more part"?

33. *Whom did they draw out of the multitude?* *What did the Jews do?* For what purpose did they do this? *What did Alexander do?* What is meant here by "his defence"?

34. *When they knew that he was a Jew, what did they do? Why did they do this?*

35. *Who appeased the people?* What is meant here by "town-clerk"? What by "*appeased the people*"? *What did he say?* What is meant by a *worshipper*? What is meant by the "image that fell down from Jupiter"?

36. *What did he say of these things?* What did he mean by saying that they could not be spoken against? *What ought they to do?*

37. *Whom had they brought there?* What is meant here by the phrase "robbers of churches"? *What is said about their blaspheming their goddess?* What does this prove about Paul's manner of preaching?

38. *What did he say if Demetrius and those with him had a matter against any man?* What is meant by "the law is open"? What are *deputies*? What is meant by "let them implead one another"?

39. *If they inquired of any other matter, how did he say it should be determined?* What is meant here by "any other matter"? What by "a lawful assembly"?

40. *What were they in danger of?* *Why were they in danger?*

41. *When he had thus spoken, what did he do?*

## CHAPTER XX.

PAUL'S JOURNEY TO TROAS. HIS DISCOURSE THERE. HE CONTINUES HIS JOURNEY TOWARDS JERUSALEM, AND COMES TO MILETUS.

1. *After the uproar was ceased, what did Paul do?* What uproar? chap. xix. 23—

41. What is meant by *embraced*? *Where did he go?* Had he before purposed to do this? chap. xix. 21.

2. *When he had gone over those parts, where did he then come?* What parts? What is meant here by Greece?

3. *How long did Paul abide there?* *What did the Jews do?* *Where was he about to sail?* Where was Syria? Why was he about to sail there? *When Paul knew that the Jews laid wait for him, what did he do?*

4. *Who accompanied him?*

5. *Where did they go?* *At what place did they tarry for Paul?* Where was Troas? What is meant by the expression "for us" in this verse? Where had Luke been left? chap. xvi. 12.

6. *From what place did they sail?* *At what time?* What time is meant by "the days of unleavened bread"? *In what time did they arrive at Troas?* Had Paul ever crossed there before? chap. xvi. 11, 12. How long was he then in sailing? *How long did they remain there?*

7. *On the first day of the week, what did the disciples do?* Is there any evidence here respecting the observance of the Lord's day? What is meant by "to break bread"? How

often did the early Christians celebrate the Lord's supper? *What was Paul about to do?* *How long did he continue his speech?*

8. *What were there in the upper chamber?* Why is this mentioned? What is meant by the upper chamber? chap. i. 13.

9. *Who sat in the window?* *What happened to him?* What is meant by "the third left"? Was he really dead?

10. *What did Paul do?* *What did he say?* Was a similar thing ever done in any other case? 2 Kings iv. 33—35. Was the life of this young man restored by miracle?

11. *When Paul had come up again, what did he do?* What is meant here by "had broken bread"? *How long did he talk?*

12. *Whom did they bring alive?* *What effect had it on them?*

13. *To what place did Paul's companions sail?* Where was Assos? *Whom did they intend to take in there?* *What had Paul appointed?* *What did he intend to do himself?*

14. *Where did Paul meet them?* *To what place did they then come?* Where was Mitylene?

15. *Where did they next come?* Where was Chios? What is it now called? *Ans.* Scio. *Where did they arrive the next day?* Where was Samos? *Where did they tarry?* Where was Trogyllium? *Where did they then go?* Where was Miletus? How far was this from Ephesus?

16. *What had Paul determined to do?* What is meant by "to sail by Ephesus"? *Why had he determined this?* *For what purpose did he haste?* What is meant by "the day of Pentecost"?

§ PAUL'S PARTING DISCOURSE TO THE ELDERS OF EPHESUS AT MILETUS.

17. *Whom did Paul send for when he was at Miletus?* How far was this?

18. *When they were come to him, what did they say?* What must have been Paul's manner of life that he could appeal to those who had seen him at all times? How long had he been in Asia? Comp. ver. 31.

19. *Whom had Paul served?* *How had he served him?* What is meant by "humility of mind"? *With what else?* Does Paul elsewhere mention this proof of his tender regard for his hearers? ver. 31; Phil. iii. 8; 2 Cor. ii. 4. *What befell Paul?* What is meant by "the lying in wait of the Jews"?

20. *How had Paul shown his faithfulness?* What did he mean by "I have kept back nothing that was profitable unto you"? *How had Paul taught them?* What is shown by this example of Paul in regard to the duty of ministers? What is shown in regard to the duty of the people towards ministers?

21. *What did he testify?* What is meant by *testifying*? What is "repentance toward



God"? What is meant by "faith toward our Lord Jesus Christ"?

22. *What did Paul say he was then about to do?* What is meant by "bound in the spirit"? *What did he say he did not know?*

23. *What did the Holy Ghost witness?* What is meant here by "witnesseth"? How did the Holy Ghost witness this? *What did the Holy Ghost say? What are bonds? What was said to Paul when he first entered into the ministry?* Acts ix. 16. What is meant by "abide me"? See the margin.

24. *What did he say of these things? What did he mean by "move me"? What did he say of his life? What did he mean by this? What did he desire? What is meant by course?* Comp. 2 Tim. iv. 7; Heb. xli. 1; 1 Cor. ix. 24. *What else did he desire to finish? Of whom had he received it? For what purpose? What is meant by "the gospel of the grace of God"? How ought we to desire to live? How should we regard afflictions in the path of duty? If we are called upon to give up our lives for the sake of Christ, what should we do? What did Paul afterwards say near the close of his life?* 2 Tim. iv. 6—8.

25. *What did Paul say he knew? What is meant by "I know," here? Is it probable that he ever did see them again? What is meant here by "preaching the kingdom of God"?*

26. *What did he take them to record? What is meant here by "I take you to record"? What is meant here by "the blood of all men"? What is meant by being pure from it? Did Paul mean to say that he was perfect?*

27. *What had Paul not shunned to declare? What is meant by "I have not shunned"? What is meant by "counsel of God"? What does Paul refer to here by it? Why ought ministers to declare all the counsel of God? If they should declare all that, how ought people to receive it?*

§ PAUL'S PARTING DISCOURSE TO THE ELDERS AT EPHESUS CONCLUDED.

28. *What did Paul tell the elders of Ephesus to take heed to? What is meant by their taking heed to themselves? What particular dangers are ministers exposed to? What is meant here by the flock? What were they made over the flock? Who had made them overseers? How ought we to regard the office of the ministry? What were they to do? What is meant here by to feed? Comp. John xxi. 15, 16. Who are meant by the church of God? Who had purchased the church? With what? What is meant by purchased? Comp. 1 Tim. iii. 13; 1 Cor. vi. 20; vii. 23; 2 Pet. ii. 1. How did he do it with his blood? Comp. Rom. iii. 25*

29. *What did Paul say he knew? How could he know this? What are meant here by wolves? Comp. Matt. vii. 15; x. 16. Why are they called grievous? What would they not spare? What is meant by this? Who are referred to by the grievous wolves?*

30. *Who should arise from among them? What should they speak? What are meant by perverse things? Comp. Acts xiii. 10. What should they do?*

31. *What did Paul tell them to do? What is it to watch? Matt. xxiv. 42. How long had he warned them? What is meant by warn? How had he done it? What is shown by this?*

32. *To whom did Paul commend them? What is meant by "commend to God"? To what did he commend them? What is meant by "the word of his grace"? What was it able to do? What is meant by "is able," here? Comp. Heb. iv. 12; Isa. xlix. 2; Jer. xxiii. 28; Rom. i. 16. What is meant by "to build you up"? What was it able to give them? What is an inheritance? What inheritance is referred to here? Comp. Matt. xix. 29, xxv. 34; Rev. xxi. 7; Eph. i. ii. v. 5; Rom. viii. 17. What is meant by "all them which are sanctified"?*

33. *What had Paul not coveted? What is meant by coveted? What was Paul's object in preaching? What should every minister be able to say? Is there any evidence here that the Christian religion is true? What is apparel? Why is this mentioned?*

34. *What did Paul say they knew? Was he accustomed to labour? Acts xviii. 3; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. To whose necessities besides his own had he ministered? What should we learn from this respecting labour?*

35. *What had Paul showed them? What does he mean here by "all things"? How had he showed them this? What should they remember? Are these words elsewhere recorded? How did Paul probably come to the knowledge that the Lord Jesus said this? What is said in John xxi. 25? What did the Lord Jesus say? What is meant by this? Why is it more blessed? How did the Lord Jesus illustrate this in his own case? Comp. 2 Cor. viii. 9.*

36. *What did Paul then do? Was it usual to kneel at prayer? Comp. 2 Chron. vi. 13; Dan. vi. 10; Luke xxii. 41; Acts vii. 60; ix. 40; xxi. 5; Rom. iv. 11; Phil. ii. 10; Eph. iii. 14; Mark i. 40.*

37. *What did they all do? Why did they fall on his neck? Comp. Gen. xli. 29.*

38. *For what did they most sorrow? What did they do when he left them? What should we learn from this account of his parting with the elders of Ephesus?*

## CHAPTER XXI.

## PAUL GOES TO JERUSALEM.

1. *After they had gotten from them, and had launched, where did they come? Gotten from whom? chap. xx. 37, 38. Where was Coos? Where did they go the day following? Where was Rhodes? Where did they then go? Where was Patara?*

2. *What did they find there? Where was the ship going? What did they do? Where was Phenicia?*

3. *What place did they discover? Where was Cyprus? Where did they leave it? To what place did they sail? Where was Syria? Where did they land? Where was Tyre? What was the ship to do there? What is meant by "to unlade her burden"?*

4. *Whom did they find there? How long did they remain there? What did the disciples say to Paul? Through what did they say this? What is meant by "through the spirit"? What did they probably foresee? Are we to understand this as a command of God to Paul not to go to Jerusalem?*

5. *When they had accomplished those days, what did they do? What is meant by "accomplished those days"? What did the people of Tyre do? What did they do when they went out of the city? "How should children be taught to behave to ministers and pious people"?*

6. *When they had taken leave one of another, what did they do?*

7. *Where did they next come? Where was Ptolemais? What was it formerly called? Comp. Judg. i. 31. What is it now called? Akko. For what has it ever been distinguished? How long did they stay with them?*

8. *The next day, what did they of Paul's company do? To what place did they come? Where was Cesarea? Into whose house did they enter? Of what number was Philip one? Who are meant by the seven? Acts vi. 1—3. What is Philip called? What is meant by evangelist? Why was Philip so called? With whom did Paul and his company abide?*

9. *How many daughters had Philip? What did they do? What is meant here by prophecy? Comp. chap. ii. 17.*

10. *While they tarried there, who came down from Judea? Who was Agabus? See chap. xi. 28.*

11. *What did he do with Paul's girdle? What is meant by a girdle? In whose name did he speak? What did he say? Was this fulfilled? See ver. 33, and chap. xxiv. In what way were prophets accustomed to deliver their messages? Ans. By significant actions, or emblems representing the events which they foretold. See Jer. xlii. 4; xxviii. 2, 3; xviii. 4; Isa. xx. 3, 4; Ezek. iv. xlii.*

12. *When they heard these things, what did they do?*

13. *How did Paul answer them? What traits of Paul's character are here seen? What should every Christian be ready to do? How should we feel when our friends are called to go to preach the gospel in heathen lands?*

14. *When he would not be persuaded, what did they do? What did they show by this? What should we learn from their conduct?*

15. *What did they do after those days? After what days? What is meant by "took up our carriages"?*

16. *Who went with them? With whom were they to lodge? Of what place was Mnason? What is meant by his being an old disciple?*

17. *When they were come to Jerusalem, what did the brethren do?*

§ PAUL GOES INTO THE TEMPLE AT JERUSALEM, TO PERFORM A VOW, WITH FOUR OTHERS. THE EXCITEMENT OF THE JEWS.

18. *The day following, what did Paul do? Who was James? Why did he go particularly to James? Who were present?*

19. *What did Paul do to them? What is meant by saluted them? What did he declare?*

20. *When they heard it, what did they do? What is meant by "glorified the Lord"? What did they say to him? What is meant by "who believe"? What reason is there to suppose that there were many Christians in Jerusalem, at that time? What were they all zealous of? What is meant here by the law? What is it to be zealous of the law? How can it be accounted for that the Christians in Jerusalem still continued to observe the law of Moses?*

21. *Of whom were they informed? Of what had they been informed respecting him? By whom probably had this been done? Was it true? Comp. chap. xviii. 18. What was the truth in the case? What is meant by to forsake Moses? What is meant by to walk after the customs?*

22. *What did they say must needs be? What is meant here by "the multitude"? What by "must needs"? Why would they come together?*

23. *What did they tell him to do? Whom did they say they had? What is meant by "we have four men"? What is a vow? What vow was this? Comp. Numb. vi.*

24. *What did they direct Paul to do? What is meant by "purify thyself with them"? What is meant by "be at charges with them"? Why would they shave their heads? Numb. vi. 18. What would all then know? What is meant by "walkest orderly"? What did they wish Paul to show by this?*

25. *What had they written and commanded*

respecting the Gentiles? Where was this written? Acts xv. 20, 29. What are meant by "as touching the Gentiles?"

26. What did Paul then do? What did he do the next day? What is meant by the temple? For what did he enter the temple? What is meant by "to signify the accomplishment of the days of purification?" Why was this necessary? What offering was required to be made? See Num. vi.

27. When the seven days were almost ended, what took place? What seven days? What is meant here by "almost ended?" Who are meant by "the Jews which were of Asia?"

28. What did the Jews which were of Asia say? Who are meant by "men of Israel?" What did they say Paul had taught? Was this true? What did they say he had done? What is meant by temple here? How far was it lawful for the Gentiles to enter into the temple? Was there any evidence that Paul had done this?

29. Whom had they seen with him? What did they suppose? What reason had they to suppose this? Of what ought we to be careful in our statements?

§ THE EXCITEMENT AT JERUSALEM IN CONSEQUENCE OF PAUL'S HAVING ENTERED THE TEMPLE. PAUL IS IN DANGER OF LOSING HIS LIFE, AND IS RESCUED BY THE CHIEF CAPTAIN.

30. How was the city affected? What did the people do? What did they do to Paul? What doors were shut?

31. What were they about to do? To whom did tidings come? What tidings? Who is meant by chief captain? What is meant by band? Where was this band stationed? For what purpose? Of what nation was this chief captain? What was his name? Chap. xxiii. 26.

32. Whom did the chief captain take? Who were centurions? When the Jews saw them, what did they do? Why did they stop them?

33. What did the chief captain command respecting Paul? Why did he command this? Had this been foretold? Chap. xxi. 11. What did he demand?

34. How did the multitude answer the chief captain? Where did he then command Paul to be carried? What is a castle? What castle is referred to here?

35. What took place when he was on the stairs? What stairs? See Josephus' Jewish Wars, b. v. ch. v. § 8. What is meant by "he was borne of the soldiers?"

36. What did the multitude cry out? What did they mean by "away with him?" Compare Luke xxiii. 18.

37. When Paul was led into the castle, what did he say? What did the chief captain reply?

38. Who did the chief captain suppose Paul was? Who else has given an account of this Egyptian? Ans. Josephus, Ant. b. xx. ch. viii. § 6, and Jewish Wars, b. ii. ch. xiii. § 8. What is the account which Josephus gives of him? What did the Egyptian make? What is an uproar? At what time was this? Whom did he lead out? What is meant here by wilderness? How many men does Josephus say there were? Ans. Thirty thousand. How can these accounts be reconciled? What were those men? What is meant here by murderers?

39. What did Paul say? What did he say of Tarsus? What is meant by "of no mean city?" What did he ask of the chief captain?

40. What did the chief captain give him? What did Paul do? What was made? In what language did he speak to them? What is meant here by the Hebrew tongue? Why did he speak to them in this language?

## CHAPTER XXII.

PAUL'S DEFENCE BEFORE THE JEWS.

1. In what manner did Paul address the Jews? What was indicated by this manner of address? What is a defence? Defence against what? Chap. xxi. 28. What are the principal points in Paul's defence?

2. In what tongue did he speak? When they heard that, what did they do?

3. What did Paul say he was? Where was he born? Where was Tarsus? Where was he brought up? Who was Gamaliel? Compare chap. v. 34. How was he taught? What is meant by this? What is meant by "at the feet of Gamaliel?" Of what was he zealous? What is meant by being zealous towards God?

4. What did Paul say he had done? What is meant by this way? What is meant by unto death? What did he say of them?

5. What did Paul say of the high priest? What of the estate of the elders? What is meant by "the estate of the elders?"

6—16. What account did Paul give of his conversion? On this passage, see questions on chap. ix. 3—17.

17. When he was come to Jerusalem, what occurred? How long after his conversion was this? See Gal. i. 17, 18. Where was he praying? What is a trance? Compare chap. x. 10.

18. Whom did Paul see? Who is meant by him? What did he say to him? Why should he leave Jerusalem? Who are meant here by they? Why would they not receive his testimony? Chap. ix. 26.

19. What did Paul say to him? What is meant by "beat in every synagogue?" Why did Paul say this?

20. When the blood of Stephen was shed,

*what did he do?* What is meant by "kept the raiment?"

21. *What did he then say to him?* What is meant by "far hence?" Did Paul ever travel far among the Gentiles? Compare Rom. xv. 19.

§ THE EXCITEMENT AMONG THE JEWS AT THE CLOSE OF PAUL'S DEFENCE. PAUL IS BROUGHT INTO THE CASTLE, AND ABOUT TO BE SCOURGED. HE CLAIMS THE PRIVILEGE OF A ROMAN CITIZEN, AND IS BROUGHT BEFORE THE JEWISH COUNCIL.

22. *What did they give Paul to this word?* What is meant by *audience*? *What did they then say?* Why did they say this?

23. *What did they then do?* Why did they cast off their clothes? What did they indicate by throwing dust in the air? Compare 2 Sam. xvi. 13.

24. *What did the chief captain then do?* What is meant here by *examined*? What by *scourging*? Was this common among the Romans? *Why did he do this?* Was this a just mode of treatment?

25. *As they bound him with thongs, what did Paul say?* What are *thongs*? Why did they bind him? Was it lawful to scourge a Roman?

26. *When the centurion heard that, what did he say?*

27. *What did the chief captain then ask Paul?* *What did Paul answer?*

28. *How did the chief captain say that he had obtained this freedom?* What is meant by "this freedom?" *How did Paul say he had obtained it?* How is this to be understood?

29. *What did they then do who should have examined him?* What is meant by "who should have examined him?" *What is said of the chief captain?* *Why was he afraid?* Was it against the Roman law to bind a Roman citizen?

30. *On the morrow what would the chief captain know?* *What did he do?* *Whom did he command to appear?* What is meant by "all their council?" What is meant by "brought Paul down?"

#### CHAPTER XXIII.

PAUL'S DEFENCE BEFORE THE JEWISH COUNCIL. THE DISSENSION BETWEEN THE PHARISEES AND THE SADDUCEES.

1. *What did Paul earnestly behold?* What is meant by "earnestly beholding?" What was the *council*? *What did he say?* What is meant by "in all good conscience?" Had he so lived before he became a Christian? Compare Acts xxvi. 9. Does the fact that men are conscientious prove that their conduct is right?

2. *What did the high-priest do?* Why did he command to smite him on the mouth?

Was a similar thing ever done in the case of the Lord Jesus? John xviii. 22. Who was Ananias? Was he really the high-priest?

3. *What did Paul say to him?* What is meant here by "whited wall?" Compare Matt. xxlii. 27. What is meant by "God shall smite thee?" How did Ananias die? See Josephus' Jewish Wars, b. ii. ch. xvii. § 8. *How did he say he sat there?* What is meant by "to judge me?" *What did he do contrary to the law?*

4. *What did those who stood by say?* What is meant by *revilest*?

5. *What did Paul say?* What did he mean by "I wist not?" Why did he not know that he was high-priest? Was he really the high-priest? How is Paul's declaration here to be understood? *What was written?* Where is this written? Exod. xxli. 28. How does this bear on what Paul had said?

6. *What did Paul perceive?* How did he perceive this? *What did he cry out?* Why did he take advantage of this? What is meant by "I am a Pharisee?" *Concerning what did he say he was called in question?* What is meant by "the hope and resurrection of the dead?" How was this true? How can Paul be vindicated in this statement?

7. *What was the effect of his saying this?* What is a *disension*? *What is said of the multitude?* What *multitude*?

8. *What do the Sadducees say?* *What do the Pharisees confess?* Both what? What is meant here by *confess*?

9. *What arose?* *What did the scribes say?* Who were the scribes? *Of what part were they?* *Who did they suppose had spoken to Paul?* To what did they here refer? Chap. xxli. 17, 18. Who did Paul there say had spoken to him? Why did the scribes pervert what he had said? *What did they say they ought not to do?* What is meant by "fight against God?"

10. *What arose then?* *What did the chief captain fear?* *What did he command?* Where was the castle?

§ THE LORD STANDS BY PAUL, AND ENCOURAGES HIM. THE JEWS FORM A PLAN TO PUT HIM TO DEATH. PAUL SENDS HIS SISTER'S SON TO THE CHIEF CAPTAIN TO INFORM HIM OF IT.

11. *Who stood by him the night following?* Who is meant here by the Lord? *What did he say?* Was this fulfilled? Chap. xxviii. 30, 31. Had this ever been the earnest desire of Paul? Rom. i. 10; xv. 28, 24.

12. *When it was day, what did certain of the Jews do?* What is meant by *certain*? What is meant by *banded together*? *How did they bind themselves?* What is meant by their binding themselves under a *curse*?

*What did they say? Was this a common oath among the Jews? Who were these? Why did they do this?*

13. *How many were there?*

14. *To whom did they come? What did they say?*

15. *What did they ask the chief priests to do? What is meant by "with the council?" Why did they wish the concurrence of the council? What did they say they would do? What is meant by "or ever he come near?"*

16. *Who heard of this? What did he do?*

17. *Whom did Paul call to him? What did he tell him to do? If the Lord had assured Paul before of safety, why did he use these means to secure his life? What should we do when our lives are in danger?*

18. *What did the centurion do? What did he say?*

19. *What did the chief captain do? What was indicated by his taking him by the hand? What did he ask him?*

20. *What did the young man tell the chief captain?*

21. *What did he ask him not to do? Why did he ask him not to yield to them?*

22. *What did the chief captain then do? What did he charge him? What is meant by charged him?*

§ PAUL IS SENT TO CESAREA.

23. *Whom did he call unto him? What did he command them to do? What were spearmen? Why did he command so many to be ready? At what time were they to be ready? What o'clock was this? Why did he command them to go in the night?*

24. *What were they to provide? What is meant here by beasts? To whom were they to bring him? Who was Felix? Governor of what? What was his character? Why were they to bring Paul to him? How far was it from Jerusalem to Cesarea?*

25. *What did the chief captain write?*

26. *What did he call Felix? What is meant by "greeting?"*

27—30. *What was the substance of the letter which he sent?*

31. *To what place did the soldiers take Paul? Where was Antipatris?*

32. *What did they do on the morrow? Why did the soldiers leave him? To what place did they return?*

33. *When they were come to Cesarea, what was done?*

34. *What did the governor do? What question did he ask? What is a province? Why did he ask this? What did he understand? Where was Cilicia?*

35. *When did he say he would hear Paul? Where did he command him to be kept? What is meant by "Herod's judgment-hall?"*

## CHAPTER XXIV.

PAUL IS ACCUSED BY TERTULLUS BEFORE FELIX. HIS DEFENCE.

1. *After five days who descended? Five days after what? What is meant by descended? See chap. xv. 1. Of what country probably was Tertullus? Why did the Jews employ him? Against whom did Tertullus inform Paul?*

2. *When Paul was called forth, what did Tertullus do? What did he say? What is meant here by quietness? What did he refer to by "worthy deeds?" What is meant here by "thy providence?" What had Felix done tending to promote the peace of Judea?*

3. *How did he say they accepted this? What is meant by "most noble" here? What was the design of Tertullus in saying this?*

4. *What did he wish Felix to hear? What is meant by "of thy clemency?"*

5. *What did he say they had found this man? What is meant by "a pestilent fellow?" What is meant by "a mover of sedition?" Was this true? What is meant by "a ringleader?" Who are referred to by "the sect of the Nazarenes?" Why were they called Nazarenes?*

6. *What did he say Paul had gone about to do? What did he refer to by this? Chap. xxi. 28, 29. What did he say they had done? How would they have judged him? What is meant by judged?*

7. *What did he say Lysias had done?*

8. *What had Lysias commanded? How did Tertullus say that Felix could obtain a knowledge of these things?*

9. *What did the Jews do? What did they say?*

10. *What did the governor then do to Paul? What is meant by beckoned? What did Paul answer? What is meant here by a judge? How long had Felix been governor of Judea? How would this fact enable Paul to answer the more cheerfully?*

11. *What could Felix understand? How could he understand this? How had those twelve days been passed? Compare chap. xxi. 15, 18, 21, 26, 27; xxii. 29, 30; xxiii. 10. For what had he gone up to Jerusalem? What is meant by to worship? How can this be reconciled with ver. 17? Compare chap. xx. 16.*

12. *What does Paul say they had not found him doing? In what places does he deny having done this? How does this meet the accusation against him in ver. 5?*

13. *What did he say they could not prove? What does this appeal of Paul prove?*

14. *What did he confess? What was the charge of Tertullus which Paul here meets? Ver. 5. How does this meet the charge? What is meant by the way? What is meant*

here by *heresy*? Ver. 5. Why does he mention God as the God of his fathers? Compare 2 Tim. i. 3. *What did he say he believed?*

15. *Of what had he hope? What did they allow?* Why does Paul introduce this? See chap. xxiii. 6, 7.

16. *In what did he exercise himself?* What is meant by "I exercise myself?" What is meant by *conscience*? What is "a conscience void of offence?" When is a conscience void of offence toward God? When towards man? Why should we strive to have such a conscience? How may we secure such a conscience? What is proved here in regard to the character of Paul?

§ PAUL'S DEFENCE BEFORE FELIX CONCLUDED. HE REASONS OF RIGHTEOUSNESS, TEMPERANCE, AND A COMING JUDGMENT BEFORE FELIX. IS LEFT BOUND BY FELIX WHEN FESTUS SUCCEEDS HIM IN THE OFFICE.

17. *What did Paul say he did after many years?* What are *alms*? What is meant by "to my nation?" To what part of the nation? Rom. xv. 25, 26. What are *offerings*?

18. *Who found him in the temple? In what state did they find him?* What did he mean by this? See chap. xxi. 23—26.

19. *Where did he say they ought to have been?* Why ought they to have been present?

20. *What did he demand that those present should do?* What is meant by the council? When was he before the council? Chap. xxiii. 1—10.

21. *What did Paul except?* What is meant by "this one voice?" Did Paul mean to acknowledge that he had done wrong in what he said then?

22. *When Felix heard these things, what did he do? Of what had he more perfect knowledge?* What is meant by "that way?" Why was this a reason for deferring them? What is meant by "deferred them?" *What did he say?* Why did he wait for Lysias?

23. *Whom did Felix command to keep Paul? What did he direct them to do?* Why did he wish him to have liberty?

24. *After some days, what did Felix do? Who was his wife?* Whose daughter was she? To whom had she been before married? Was Felix lawfully married to her? Why did he send for Paul? Concerning what did he hear him? What is meant here by "the faith in Christ?"

25. *Of what did Paul reason?* What is meant here by "reasoned?" Why did he select these topics? What is meant by "righteousness?" What was the character of Felix with regard to righteousness? What is meant here by *temperance*? Why did he reason on this before Felix? What is meant by "judgment to come?" Why did he reason on this? *What was the effect on Felix?*

What is meant by he "trembled?" Why did he tremble? *What did he say?* What is meant by "a more convenient season?" What is the difference between the conduct of Felix and that of the jailer at Philippi? Acts xvi. 30. Do we read of Felix's conversion at a more convenient season? When do sinners resemble Felix? Why do sinners ever defer repentance to a more convenient season? What should Christians learn from Paul's conduct before Felix?

26. *What did he hope?* Why did he hope for this? *What did he do?* What is meant by "communed with him?" Is there any evidence that he was again alarmed in view of his sins?

27. *What governor then came? After how long a time?* By whom was he sent? *Ans.* Nero. What is meant by "into Felix's room?" *What was Felix willing to do?* Why was he willing to do this? *What ought he to have done?* Where did Felix go? *Did he conciliate the favour of the Jews?* *Ans.* No. See Josephus' Ant. b. xx. ch. viii. § 9. *What did he do with Paul?* What should we learn from the conduct of Felix?

#### CHAPTER XXV.

FESTUS IS INFORMED BY THE JEWS AGAINST PAUL. PAUL IS BROUGHT BEFORE HIM AT CESAREA. HIS DEFENCE, AND APPEAL TO CÆSAR.

1. *Into what place did Festus come?* Who was Festus? What is meant by a *province*? A province of what empire? For what purpose did he come into the province? *How long did he remain in Cesarea?* Where did he then go? For what purpose did he probably go to Jerusalem? Why is it said that he ascended to Jerusalem?

2. *Against whom was he informed?* By whom?

3. *What did they desire? What did they intend to do?* On what pretence could they ask that he might be brought to Jerusalem?

4. *What did Festus answer?* Why did he not grant their request?

5. *What did he wish them to do?* What is meant by "which are able?"

6. *How long did Festus tarry at Jerusalem? Where did he then go? What did he command the next day?*

7. *When Paul was come, what did the Jews do?* What complaints did they make? Compare chap. xxiv. 5, 6.

8. *What did Paul answer?*

9. *What was Festus willing to do?* Why was he desirous of doing this? *What did he ask Paul?* Why did Festus ask this?

10. *Where did Paul say he stood?* What did he mean by this? Who is meant by *Cæsar*? Why was that called his judgment?

sent? *What did he say ought to be done there? What is meant by "ought to be judged?" To whom had he done no wrong? What did Festus know about this? How did he know it? Why did Paul refuse to go to Jerusalem?*

11. *What did Paul say if he was an offender? What is meant by "an offender?" Why did he say this? Should a Christian show respect to the laws? Under what circumstances did he say no man should deliver him unto them? How could Paul say this so confidently? To whom did he appeal? What is meant by "I appeal?" Was it lawful or customary to do this? Why did Paul do it in this case?*

12. *What did Festus do? What is meant by "conferred?" What is meant here by "the council?" Why did he confer with them? What did Festus then say? Why was Festus probably willing that he should be sent to Rome? Had Paul ever desired to go to Rome? Rom. i. 9, 10; xv. 23, 24. In what way was his prayer answered? What should we learn from this about the way in which God answers prayers?*

§ AGRIPPA AND BERNICE COME TO CÆSAREA TO SALUTE FESTUS. FESTUS DECLARES PAUL'S CAUSE TO HIM. AGRIPPA EXPRESSES A DESIRE TO HEAR HIM. AGRIPPA AND BERNICE, AND THE CHIEF MEN OF CÆSAREA, ASSEMBLE TO HEAR PAUL.

13. *After certain days who came to Cæsarea? Who was king Agrippa? Over what countries was he king? To whom was he subject? Who had given him his kingdom? Who was Bernice? What was her character? For what did they come? What is meant by "to salute Festus?"*

14. *After they had been there some days, what did Festus do? What is meant by "declared Paul's cause?" Why did he do this? What is meant by "left in bonds?"*

15. *What did Festus say the chief priests and elders had done when he was at Jerusalem? What is meant here by "judgment against him?"*

16. *What did Festus say he answered them? What is meant by "it is not the manner of the Romans?" Was this secured by law? Who is meant here by "to deliver?" Was this observed in the case of the Lord Jesus? See Matt. xxvii. 18—25. What is meant by license?*

17. *What did he do on the morrow?*

18. *What did he say his accusers brought against him? What accusations had he supposed they would bring?*

19. *What questions had they? What is meant here by questions? What is meant by superstition? What question had they about Jesus? Did Festus believe that he had risen*

from the dead? What is shown here about his feelings in regard to the Saviour?

20. *What did he doubt? What is meant by this? Why did he doubt? What did he purpose to do?*

21. *What did he say Paul had done? Who is meant here by Augustus? Who was emperor at that time? Why was he called Augustus?*

22. *What did Agrippa say? Why did he wish to hear him? What did Festus answer?*

23. *What took place on the morrow? What is meant by "with great pomp?" What is meant by the "place of hearing?" Who entered with them? What did Festus command?*

24. *What did Festus say to king Agrippa? Who is meant by "have dealt with me?"*

25. *What had he found respecting Paul? What had Paul done? What had Festus resolved to do?*

26. *What did he say he had not to write to his lord? What is meant here by "certain thing?" Who is meant by "my lord?" Why had he brought him before Agrippa?*

27. *How did it seem to him to send a prisoner without signifying the crimes laid against him? Why was it unreasonable? How could Agrippa probably aid him in this? What is meant by signify? What is meant by withal?*

#### CHAPTER XXVI.

PAUL'S DEFENCE BEFORE KING AGRIPPA.

1. *What did Agrippa say to Paul? What did Paul do? What was denoted by his stretching forth his hand? As Paul had appealed to Cæsar, might he not now have refused to speak? Why did he choose to speak before Agrippa?*

2. *What did Paul say he thought himself? Why was he happy? Why was he happy to be heard before Agrippa? Before whom had he been tried before? Chap. xxiv. xxv. Why was Agrippa better qualified to judge this case than Felix and Festus? Of what had Paul been accused by the Jews? Chap. xxiv. 5, 6. What made him willing to repeat his defence before Agrippa? For what purpose was he now tried before Agrippa?*

3. *What did Paul know of Agrippa? What is meant by "expert?" What are meant by customs? What by questions? How came Agrippa to understand Jewish customs and questions so well? Did Paul say this to flatter Agrippa? What did he ask Agrippa to do? What is the force of "wherefore" here? Why should Agrippa be more disposed to hear him patiently than Felix or Festus?*

4. *What does Paul say of his manner of life? What is meant by "manner of life?" Where was his early life spent? Where was*

he born? Chap. xxii. 3. Where was he educated? Chap. xxii. 3. Is it probable that Paul had been distinguished in the school of Gamaliel for zeal in the Jewish customs? Compare Phil. iii. 4—6; Acts ix. 1, 2.

5. *From what time had they known him?* What is meant by "from the beginning?" *How had he lived?* What is meant by the "most straitest?" In what were the Pharisees strict? What is a *sect*? What other sects were there among the Jews? Why does Paul appeal to his early life in this case?

6. *For what did Paul now stand?* What is meant here by "am judged?" What is meant by "for the hope?" To what promise does he here refer? What is meant by "made of God?" Who are meant here by "our fathers?"

7. *Who hoped to come to that promise?* Who are meant by "our twelve tribes?" *Whom did they serve?* *How did they serve him?* What is meant by *instantly*? What is meant here by "day and night?" Compare Luke ii. 37. What was the moral character of the Jews at that time? What was their character in regard to the observance of religious rites and ceremonies? *For what did Paul say he was accused by the Jews?*

8. *What question did Paul ask concerning the resurrection of the dead?* What is meant by *incredible*? Whom did he address when he said "with you?" Did the Romans regard it as incredible? Why should it not be thought incredible? Has God power to raise the dead? Has he said that he would? 1 Cor. xv.

9. *What did Paul say he verily thought?* What is meant by "I verily thought?" Why did he think that he *ought* to do this? Was he conscientious in this? Is a man always right who is conscientious? What is meant by "many things?" What is shown by this in regard to Paul's opposition to the gospel? What is meant by "contrary to the name?"

10. *What did he do in Jerusalem?* *What did he do to the saints?* Who are meant by *saints*? *When they were put to death, what did he do?* What is meant by "gave my voice?" Was Paul a member of the great council? *From whom did he receive authority?* Is there an account of the murder of any one except Stephen? Acts vii. 57—60. Is it probable that any others were put to death?

11. *Where did Paul punish them?* *What did he compel them to do?* What is it to blaspheme? Does this mean that any of them did blaspheme? Why did he seek to compel them to do this? *What were Paul's feelings against Christians?* What is shown by this of the nature of persecution? *Where did he persecute them?* What is meant by "strange cities?" What city is particularly mentioned? Chap. ix. 3.

12—15. *What did he say took place on the road to Damascus?* See chap. ix. 5, &c.

§ PAUL'S DEFENCE BEFORE KING AGRIPPA CONCLUDED. ITS EFFECT ON AGRIPPA.

16. *What did Jesus tell Paul to do?* *For what purpose did he say he had appeared to him?* *Of what things would he make him a witness?* What did he mean by "those things in which I will appear unto thee?" Compare chap. xxii. 17, 18. What do we learn from this in regard to the duty of ministers?

17. *From whom would he deliver him?* Who are meant here by "the people?" *To whom did he then send him?* Why does Paul insist on this?

18. *For what purpose would he send him?* What is meant by "to open their eyes?" Compare Eph. i. 18. What is meant by turning "them from darkness to light?" What by "from the power of Satan unto God?" Under whose dominion are sinners by nature? See Col. i. 13; 1 Pet. ii. 9; John xii. 31; xvi. 11. In what respect are they under Satan? *What should they receive?* What is meant by the "forgiveness of sins?" What is an *inheritance*? What is meant by "them who are sanctified?" Who else besides the Gentiles are in a state of darkness? What is the effect of the gospel when it is preached to sinners? What are some of the privileges of Christians?

19. *How did Paul regard the heavenly vision?* What does he say in Gal. i. 16. What is meant here by *vision*? Why is it called heavenly? What should we learn from this in regard to our duty?

20. *What did he do?* *Where did he preach?* *What did he show them?* Where was Damascus? What is meant by "the coasts of Judea?"

21. *What did the Jews do?* For what cause? What is meant by "went about to kill me?"

22. *What did Paul say he had obtained?* *In consequence of this help, what did he say of himself?* What should we learn from Paul's tracing his deliverances to God? *What did he continue to do?* Who are meant by "small?" Who by "great?" What should we learn from this respecting the duty of ministers? *What did he say?* Why was he so anxious to show that Moses and the prophets had said this?

23. *What did Moses and the prophets say of Christ?* What is meant by "should suffer?" Were there none raised from the dead before Christ? In what sense was he the first that should rise from the dead? What is said of him in Col. i. 18? What in 1 Cor. xv. 20?

24. *As he thus spoke, what did Festus say?* What is indicated by his speaking with a loud



voice? What is meant by "thou art beside thyself?" What do men of the world often think of zealous and active Christians? Why did Festus think Paul was beside himself? *What did Festus say had made Paul mad? What did he mean by mad?* How had Paul been educated? Is it ever the effect of much learning to produce derangement?

25. *What did Paul say? What did he call Festus?* How should we address those in authority? What words did Paul say he spoke? What is meant by *soberness*? Did Paul manifest any anger in reply to the rude remark of Festus? How should we answer those who speak to us rudely? How did Paul prove that he was not deranged?

26. *What did Paul say the king knew?* What king? What things did Paul refer to? What opportunity had he for knowing these things? *How did Paul speak before him?* What is meant by "I speak freely?" *How did Paul say this thing was not done?* What thing? What is meant by "was not done in a corner?" What did our Saviour say when he was accused by the Jews? John xviii. 20.

27. *What question did Paul ask Agrippa?* For what purpose did he ask this question? *What did he say he knew?* How could Paul know this?

28. *What did Agrippa say to Paul?* What is meant here by "almost?" What hindered his becoming a Christian? What was the character of Agrippa? Was he ever fully persuaded to be a Christian? When may persons be said to be "almost persuaded" to be Christians? What usually prevents their being quite persuaded? What will be their lot if they die in this state?

29. *What did Paul say in reply to this?* What is meant by "I would to God?" *What did he wish Agrippa to be?* In what respect did he wish Agrippa to be like himself? *What exception did Paul make to his wish?* What did he mean by "these bonds?" Why did Paul except them? What do Christians wish respecting others? Why do they desire this?

30. *When Paul had thus spoken, what did the king and governor do?*

31. *When they were gone aside, what did they do? What did they say?*

32. *What did Agrippa then say?* What proof was thus furnished of the innocence of Paul? Why was he sent to Rome?

#### CHAPTER XXVII.

##### PAUL'S VOYAGE TO ITALY.

1. *What was determined?* By whom was this determined? Chap. xxv. 12. Who are meant here by "we?" Why did Luke accompany Paul? Where was Italy? For what purpose were they to sail there? *To whom did they deliver Paul? Whom else*

*did they deliver to Julius? Of what band was he? What is a centurion? What is meant by a band? Why was this called "Augustus' band?" Who was Augustus?*

2. *Into what ship did they enter? Where was Adramyttium? What did they do? What is meant by "we launched?" Where did they intend to sail? What is meant by "the coasts of Asia?" Who was with them?* Is he elsewhere mentioned as the companion of Paul? Acts xix. 29; xx. 4; Col. iv. 10; Philem. 24. Why did he now go with Paul to Rome?

3. *At what place did they touch? Where was Sidon? In what direction was it from Cesarea? How did Julius treat Paul? What is meant by "courteously entreated?" What did he give him liberty to do? Had Paul probably any friends in Sidon? What is meant by "to refresh himself?"*

4. *When they had launched from thence, where did they sail? Where was Cyprus? What is meant by "sailed under Cyprus?" Why did they sail in that course? What course would they have taken if the wind had been fair?*

5. *Over what sea did they sail? Why was this called the sea of Cilicia and Pamphylia? Where did they then come? Where was Lycia?*

6. *What did the centurion find there? Where was Alexandria? Where was the ship sailing? With what was it laden? Ver. 38. What trade was carried on between Alexandria and Italy? What did the centurion do?*

7. *How did they sail? How long? Where were they scarce come? Where was Cnidus? What is meant by "over against?" Why did they sail so slowly? Under what island did they sail? What is meant by "we sailed under Crete?" Where was Crete? What is it now called? Over against what place did they sail? Where was Salmone?*

8. *Did they pass it? How did they pass it? What is meant by "hardly passing it?" To what place did they come? Where was this? Nigh unto what city was this?*

9. *What was now spent? What is said of the sailing? Why was it dangerous? What was now past? What is meant here by "the fast?" Ans. The great day of atonement. At what season of the year did this occur? Why was it considered dangerous to sail after that?*

10. *What did Paul say he perceived? How could he perceive that? What is meant by "sirs?" What is meant by "hurt?" What is meant by lading? Was Paul inspired in foreseeing this?*

11. *Whom did the centurion believe? Who is meant by the muster? Who by the owner?*  
12. *What is said of the haven? What is*

meant by *commodious*? What did the more part advise to do? The more part of whom? What place did they hope to attain to? Where was Phenice? How does it lie? What is meant by this? How did this contribute to its safety?

§ THE ACCOUNT OF PAUL'S VOYAGE CONTINUED.

13. What wind blew? How did it blow? What did they suppose? What purpose? Where did they then sail?

14. What arose not long after? What was the wind called? Why was it so called? Does any such wind prevail in this sea now?

15. When the ship was caught, what did they do? Caught by what?

16. Under what island did they run? Where was that island? What is meant by running under it? What was their difficulty there? What is meant by "to come by the boat?"

17. When they had taken the boat up, what did they use? What are meant by *helps*? For what purpose did they use them? What did they do to the ship? What is meant by "undergirding the ship?" Why did they do this? Is this ever practised now? What did they fear? What are meant by quicksands? What did they do? What is meant by "strake sail?" How did they then go?

18. With what were they tossed? What did they do the next day? What is meant by "lightened the ship?" How did they do this?

19. What did they do the third day? What is meant by the *tackling* of the ship? Why did they do this?

20. In what state were they in? What danger were they particularly exposed to? On what were the ancients dependent to guide them? Had they any compass? Why was all hope taken away?

21. After long abstinence, what did Paul do? What is meant by *abstinence*? Why had they abstained from food? What did Paul tell them they should have done? What had they gained? What is meant by *harm* and *loss*? What is meant here by *gained*?

22. What did Paul exhort them to? What is meant by "be of good cheer?" What did he assure them should not be? What should be lost? What is the effect of religion in time of danger?

23. Who did he say stood by him that night? What do we learn of angels in Heb. i. 14? Were angels often employed to make known the will of God? What did Paul say of his relation to God? How did he serve him? To whom do we belong? How should we serve God?

24. What did the angel say? Before whom must he be brought? What had God given him? How many were in the ship? Ver,

37. In what sense had God given them to Paul? Of what benefit are Christians often to the wicked?

25. What did Paul tell them to be? What did he believe?

26. What did Paul say must happen to them? What is meant by *howbeit*? What island was this? Chap. xxviii. 1.

§ PAUL'S SHIPWRECK.

27. What night was come? The fourteenth from what? Where were they? What is meant by "in Adria?" In what situation were they? What did the shipmen judge? How did they judge this?

28. What did they do? What is meant by *sounded*? How deep did they then find it? How much is a fathom? What did they do again? How deep did they find it? What might they judge from this?

29. What did they fear? What did they do? What is the *stern*? For what purpose did they do this? For what did they wish? Why?

30. What were the shipmen about to do? Under colour of what did they do this? What is meant by "under colour?" What was their real purpose in doing this? What is meant by the *foreship*? What was there improper in their conduct?

31. What did Paul say to the centurion? What had been promised? Ver. 22. Why was it necessary for them to remain in the ship? What does this teach us about the manner in which the purposes of God are to be fulfilled? Why is it necessary to use means in order that the purposes of God should be accomplished? Is it necessary to use any means for our salvation? What means?

32. What did the soldiers then do? Why did they do this?

33. While the day was coming on, what did Paul do? What is meant by "while the day was coming on?" What is meant here by *meat*? What did Paul say they had done? What is meant by *fasting*? In what sense was it true that they had taken nothing? Why had they not been able to take any regular meal?

34. What did he ask them to do? Why did he say they should do it? What did he say should not occur? What is meant by this? Compare 1 Kings i. 52; 1 Sam. xiv. 45.

35. What did Paul then do? In whose presence? Was this customary among the Jews? Compare Matt. xiv. 19. What should we learn from this?

36. How did they all feel then? What did they do?

37. How many were in the ship?

38. When they had eaten enough, what did they do? Why did they do this?

39. What is said when it was day? What did they discover? What is meant here by a

*creek? What by its having a shore? What were they minded to do? What is meant by "were minded?" What by "thrust in?"*

40. *What did they take up? What is meant here by "had taken up?" What anchors? Ver. 29. To what did they commit themselves? What did they loose? What was meant by rudder-bands? Why did they loose them? What did they hoist? What is the mainsail? Towards what did they make?*

41. *Into what place did they fall? What are meant here by falling? What is meant by "where two seas meet?" What did they do to the ship? Did they intend to do this? Ver. 39. What is said of the foresail? What of the hinder part?*

42. *What did the soldiers give counsel to do? Why did they advise to do this? What did they apprehend if they escaped?*

43. *What was the centurion willing to do? Why was he favourably disposed towards Paul? What did he do? What command did he give?*

44. *How did the rest get to land? What came to pass? What was thus proved true? Ver. 22. What should we learn from this chapter?*

#### CHAPTER XXVIII.

THE TREATMENT OF PAUL AND HIS COMPANIONS IN THE ISLAND OF MELITA. THEIR JOURNEY TO ROME.

1. *When they were escaped, what did they know? How did they know this? What is this island now called? What is its size and situation?*

2. *What is said of the barbarous people? What is meant by barbarous? Why were they called barbarous? What language did they speak? What did they do? Why did they do this? What time of the year was this? In whose possession is Malta now? Are there any Christians in the island?*

3. *What did Paul do? For what purpose? What came out of the heat? How can this be accounted for? What is a viper? What did the viper do?*

4. *What did the barbarians say? What is meant here by venomous? Why did they say this? Why did they suppose he was a murderer? What do we learn here about the operation of the mind without revelation? What is meant by vengeance?*

5. *What did Paul do? What did Christ promise in Mark xvi. 18?*

6. *What did they look for? When Paul did not swell or die, what did they do? What is meant by swollen? What is the usual effect of the bite of serpents? Why did they change their minds? Had any thing similar ever occurred to Paul before? Chap. xiv. 11.*

7. *What were in the same quarters? What*

*are meant here by quarters? What is meant by "the chief man of the island?" What did Publius do for them? How long did Paul remain with him?*

8. *Who lay sick at the house of Publius? What did Paul do for him? What was fulfilled by this? Mark xvi. 18.*

9. *What did others then do?*

10. *How did these people treat Paul and his companions? When they departed, what did they do? What is meant by laded?*

11. *How long did they remain in the island? In what ship did they depart? What was its sign? What is meant by sign? Who were Castor and Pollux?*

12. *Where did they land? Where was Syracuse? How long did they remain there?*

13. *What did they do from thence? What is meant by "fetch a compass?" To what place did they come? Where was Rhegium? What took place after one day? Where did they come the next day? Where was Puteoli? Why was it so called?*

14. *Whom did they find there? Who are meant by brethren? How long did they tarry there? Where did they then go?*

15. *Who heard of them? The brethren of what place? What did they do? How far? Where was the Appii Forum? How far was this from Rome? Where were the Three Taverns? When Paul saw the brethren from Rome, what did he do? Why did he thank God? Had he ever desired particularly to see them? See Rom. i. 10—12; xv. 23, 32.*

16. *When they came to Rome, to whom did the centurion deliver the prisoners? Who is meant by "the captain of the guard?" What was Paul suffered to do? Why was this favour shown to Paul? Compare chap. xxvii. 43. What is meant by "a soldier that kept him?" Compare chap. xii. 6.*

§ PAUL'S INTERVIEW WITH THE JEWS AT ROME. IS SUFFERED TO ABIDE IN HIS OWN HIRED HOUSE, AND TO PREACH THE GOSPEL.

17. *After three days, whom did Paul call together? Why did he call them together? Who are meant by "the chief of the Jews?" When they were come together, what did he say?*

18. *When the Romans examined him, what would they have done?*

19. *What did Paul say the Jews had done? What did he then say he had done? Had he any thing of which to accuse his nation? What may we learn from this? Had he never been injured by them? What should we be willing to do when we are injured by others?*

20. *Why had he called them? Why was he bound with that chain? What is meant by the hope of Israel?*

21. *What did they reply to him? Who are*

meant here by "the brethren that came?" How can it be accounted for that they had not forwarded accusations against Paul?

22. *What did they desire to hear? What did they say of that sect? What sect did they refer to? Why was it every where spoken against? What do we learn here about the way in which religion is regarded? Why is it spoken against?*

23. *What did they appoint? Who came to him? To what place? What did he expound to them? What is meant by expounded? What is meant by the kingdom of God? What did he persuade them about? What is meant by "persuading them?" What is meant by "out of Moses?" What had Moses said of the Messiah? What had the prophets said? How long did Paul do this? What should we learn from this about being diligent?*

24. *What was the effect of this on the Jews?*

25. *Did they agree among themselves? When they differed, what did they do? What did Paul say? What is meant by "one word?" Who spoke this? By whose mouth? Who was Esaias? Where is this recorded? Isa. vi. 9, 10. On what occasion did Isaiah say this? How was it applicable to the Jews in the time of Paul?*

26. *What did the Holy Ghost say to Isaiah? What should the people do? What was meant by this?*

27. *What was the state of their heart? What is meant by "waxed gross?" What is said of their ears? What is said of their eyes? Why had they done it? What is meant by "should heal them?" What is the meaning of this verse? Is it elsewhere quoted in the New Testament? Matt. xiii*

14; John xii. 39, 40. What does it prove respecting the character of the Jews?

28. *What did Paul say should be known to them? What is meant by the salvation of God? Where should it be said? What would the Gentiles do? What is meant by "they will hear it?" How could Paul know this? What should we learn from this about being encouraged to do good?*

29. *When the Jews heard this, what did they do? What had they among themselves? What is meant by "reasoning" here? Why would they have such reasoning?*

30. *Where did Paul dwell? How long? What is meant by "his own hired house?" What did he do? What is meant by "received all?" Was he probably brought before Nero? Why was he not set at liberty?*

31. *What did he preach there? What did he teach? How did he do it? What is meant by "with all confidence?" Was he probably the instrument of converting any persons during this time? See Phil. ii. 25; iv. 18; Philem. 10. Was his confinement the means of promoting the spread of the gospel? Phil. i. 12—14. Did Paul write any epistles during this period? Ans. He wrote probably the following, viz:—Ephesians, April, A. D. 61; 2 Timothy, May, 61; Philippians, 62; Colossians, 62; Philemon, 62; Hebrews, 63. When was he released? Why did not Luke continue his history further? When and where did Luke die? Ans. In Achaia, about A. D. 64, aged 84 years. Where did Paul go after he was released? Did he ever return to Rome? Where did he die? On what occasion was he put to death? How was he put to death? What was his character?*