**Section II: But Now**

**Acts 9-Philemon**

**A note to the reader:**

In section I of the Dispensational Study Bible the kingdom of heaven was preached as “at hand” in the four gospels. Matthew 3:1-2, 4:17-23, 10:7, Mark 1:15 & Luke 21:31.

A Jew needed to believe that Jesus was the Christ, the Son of the living God if they wanted to enter the kingdom. John 8:24.

Israel’s chief priests said they had no king but Caesar, so the kingdom was taken from them and given to the little flock of Jewish believers who would bring forth the fruits of it. John 19:15, Matthew 21:43 & Luke 12:32.

That kingdom was offered to Israel in Acts 3:19-21, but it was rejected by Israel’s leaders and the later killed Stephen.

**Chapter Nine**

**A chosen vessel unto me**

The events in this ninth chapter of the book of Acts are of the utmost significance to believers today because when Jesus Christ reached down and saved Saul of Tarsus, he began something new. 1st Timothy 1:15-16.

When something new begins (grace), then something old has to be replaced (the law). Israel had become Loammi (not God's people-Hosea 1:9) when their leaders rejected the final offers of the kingdom found in Acts 3-7.

This culminated in their rejection of Stephen's preaching to the leaders of Israel, which was the one more year mentioned in the parable of the fig tree in Luke 13:6-9.

Stephen was killed 483 years after the commandment to rebuild and restore Jerusalem given in 450 BC. Acts 6-8:4.

The next thing on Israel's prophetic time clock was the time of Jacob's trouble (the tribulation period), but that terrible time of wrath did not happen as it was preceded by the un-prophesied dispensation of grace.

The seventieth week of Daniel was put on hold, as Israel stumbled and fell. They will remain Loammi (not my people), until the rapture happens, and the body of Christ is taken to be with the Lord. Daniel 9:24-27.

Then the terrible 70th week of Daniel will begin, and Israel will be suffering the time of Jacob's trouble because of her own sin. This seventieth week will be the worst week that Israel will have ever experienced in all of her existence.

**Saul of Tarsus gets saved**

**1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.** *Acts 8:3, Galatians 1:13 & 1st Timothy 1:13.*

**If he found any of this way:** Jews who believed that Jesus was the Christ, the Son of the living God. Matthew 16:16, Acts 19:9 & 23.

**3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?**

**There shined round about him a light from heaven, and he fell to the earth:**Saul fell to the earth because of the glory of the light.Joshua 5:14, Acts 12:7, 22:7, 26:12-13, 1st Corinthians 15:8 & Revelation 21:23.

**Saul, Saul:** God said Saul’s name twice, just as he did with Moses in Exodus 3:4.

**5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.**

**Who art thou, Lord:** Saul asked the name of the voice which spoke to him was just as Moses did in Mt. Horeb in Exodus 3:13.

**I am Jesus whom thou persecutest:** The voice identified himself, as he did with Moses in Exodus 3:14.

**It is hard for thee to kick against the pricks:** To go against what was right. Saul did however respond to hearing Jesus’ voice. He changed his whole life to serve God his way instead of religion's way.

**6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.** *Acts 9:15.*

**Lord, what wilt thou have me to do:** Saul does not hesitate, argue, or even question Jesus, because he is now his Lord. No longer does he serve the high priest in Jerusalem, nor the sect known as the Pharisees.

**Arise, and go into the city, and it shall be told thee what thou must do:**God did not tell Saul what to do with the rest of his life, he only gave him the next step to obey.

**7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink.**

**Hearing a voice, but seeing no man:** Saul heard and understood the words of Christ, but the men only heard a voice. They probably spoke Greek and didn’t understand Hebrew. Acts 22:6-9 & 26:13.

***Acts 26:14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.***

**And he was three days without sight:** Saul here, was a picture of Israel being blinded for a season. See also Acts 13:6-12 where a Jew (Bar Jesus) is also blinded for a season, as a type of the nation of Israel.

Israel would soon be blinded in part for not accepting the Jesus Christ as the Son of God. Romans 11:25.

**10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.**

**There was a certain disciple at Damascus, named Ananias:** Ananias was a Jewish kingdom saint, as were the twelve apostles. He was saved under the gospel of the kingdom message. Matthew 4:17-23.

**Putting his hands on him, that he might receive his sight:** Ananias was to lay hands-on Saul to receive power to heal him from his temporary blindness. Ananias was not sent to baptize Saul; he was just told to lay his hands upon Saul so that he might receive his sight.

**13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake.**

**He is a chosen vessel unto me, to bear my name before the Gentiles:** Saul was uniquely chosen to be the apostle of the Gentiles (Romans 11:25), while Israel would now be among the Gentiles as a vessel wherein was no pleasure. Hosea 8:8.

Was Israel now saved? No. So why is Saul being commissioned to go to the Gentiles when the old testament was very clear that Israel would first be saved before Israel could be a light unto the Gentiles? Isaiah 60:1-3.

God was interrupting his prophetic program to the nation of Israel, and now he was beginning his mystery program with the body of Christ, but he must first save the leader for this new program of grace.

**The Gentiles, and kings, and the children of Israel:**Notice the order. The Gentiles are mentioned first because that is to be Paul’s priority as the apostle of the Gentiles.

Who better to show God's grace to Israel and the world than Saul, who was the leader of the rebellion against God's kingdom church?

Paul was the chief of sinners because he persecuted the church in Jerusalem, not because he was immoral, he was blameless concerning the law.

***1st Timothy 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.***

**17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.**

**And be filled with the Holy Ghost:** Did God tell Ananias that Paul would be filled with the Holy Ghost, or that he would receive his sight from him. His sight.

Ananias was just doing what he had always been doing with new believers, but Paul was to be different, because he was not saved with the preaching of the gospel of the kingdom like all others had been previously.

Paul retells this story two more times in the book of Acts, once in chapter twenty-two, and another time in chapter twenty-six, and in two of his epistles.

He adds information one time, and then he leaves some out another time because he is emphasizing different aspects of his testimony at different times.

**And arose, and was baptized:** Did God tell Ananias to baptize Paul? No! Did Paul have his sins washed away as Ananias said they would be when Paul repeated this event in his own words found in Acts 22:16? No!

It doesn't matter what Ananias told Paul about what would happen in Acts 22, it only matters what God told Ananias. God never said that Paul's sins would be washed away when he baptized Paul, nor was he told to baptize Paul.

Ananias said and did what he had always said, and did in the past, because that is what he had always done. God was not going to tell Ananias any of the mystery program before he revealed it unto the apostle of the Gentiles.

Paul was to receive it first, and he was to be the dispenser of all of it, not Ananias. He was a kingdom saint operating under Israel's program.

**19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20 And straightway he preached Christ in the synagogues, that he is the Son of God.**

**And straightway he preached Christ in the synagogues, that he is the Son of God:** Notice that while Ananias told Saul that he would be a witness to the Gentiles, we see him going to the Jews first in Damascus.

Who would the Jews at a synagogue want to hear from more than the very one who came to rid that area of the plague of this supposed new sect of Judaism? No one.

Notice the message that he was preaching to the Jews in their synagogue, it was that Jesus is the Son of God.

Paul would have to preach that to a Jew before he could explain to them about his death, burial, and resurrection of Jesus. Paul never preached the gospel of the kingdom. Notice what Paul preached on his first missionary journey:

***Acts 13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.***

**21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? 22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. 23 And after that many days were fulfilled, the Jews took counsel to kill him: 24 But their laying await was known of Saul. And they watched the gates day and night to kill him. 25 Then the disciples took him by night, and let him down by the wall in a basket.**

**Proving that this is very Christ:** Saul had a great knowledge of the Jewish scriptures, and he put that knowledge immediately to work for the Lord in spite of those that wished to kill him.

Paul proved that Jesus was very Christ by using old testament scriptures to do it. That is the only way he could prove anything to a Jew.

Saul spends time in Arabia where he received the gospel that he preached by the revelation of Jesus Christ. This was before he went up to Jerusalem to meet the 12.

***Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.***

**And called me by his grace:**No one was called by his grace as Saul was. He was the first to serve as a pattern to all who should believe hereafter. 1st Timothy 1:15-16.

**Immediately I conferred not with flesh and blood:**Paul didn't immediately confer with any man, but instead, went into Arabia to receive the gospel that he preached by the revelation of Jesus Christ himself, before returning to Damascus to preach in their synagogues.

It does not say he went to Damascus for three years, but that he returned from Arabia to Damascus, then after three years he went up to Jerusalem to see Peter for fifteen days.

Paul obviously did not tell Peter all the information that appears in his thirteen epistles, because he had not learned them all yet.

It is clear that he told Peter of his conversion, and his calling to preach among the Gentiles. It does not say that Saul told Peter the gospel that he preached. In fact, that is not mentioned until Acts 15 at the Jerusalem Council.

**26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. 27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.** *Acts 11.*

**But Barnabas took him, and brought him to the apostles:** The apostles trusted Barnabas’ words, having seen all the miracles that they had seen, it did not seem improbable to them that God would save someone like Saul.

Nothing is said by Barnabas to the Apostles concerning Paul’s future ministry to the Gentiles.

**28 And he was with them coming in and going out at Jerusalem. 29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. 30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.**

**Saul makes haste out of Jerusalem**

**He was with them coming in and going out at Jerusalem:**Paul was visiting with Peter and another Apostle during his two week stay in Jerusalem, and he was busy daily preaching to the Grecian Jews.

**The Grecians:**These Grecian Jews led the charge against Stephen, who was also a Grecian. Paul would have many run-ins with the Jews of Greece in later chapters.

**Which when the brethren knew, they brought him down to Caesarea:** Saul was content to stay there, but God had much bigger plans than that for Saul, and when the Grecians came against Paul, he made haste and left.

God would now send Paul far hence to the Gentile world, where he could begin his new ministry as their apostle.

***Acts 22:18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.***

   Saul makes haste and is brought out of Jerusalem with the help of the disciples who brought him down to Caesarea.

When Paul tells his testimony three different times in Acts, that is exactly what he is doing. He was sharing with three different audiences what happened on the road to Damascus.

Paul made haste in Acts 9 because the Grecians were about to slay him, and because God told him to get out of town because they would not receive his testimony.

Paul was in a trance on his first trip to Jerusalem, not during one of his later visits.

**31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.**

**Then had the churches rest:** Once the apostle of the Gentiles got out of the land of Israel the churches had rest.

The government and religious crowd knew how powerful Saul’s testimony was and they would not rest until he was arrested and killed, or he fled the country, which he did. He made haste and departed.

Here we learn that there had already been other kingdom churches established in Galilee, and Samaria besides the one at Jerusalem, and that they began to multiply after Saul had left the area.

These churches, however, were made up only of Jews, and Grecian converts to Judaism, who had gotten saved later.

**Chapter Ten**

**Peter and Cornelius**

**1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.**

**Caesarea:**The Roman capital of the region on Israel’s northeastern coast.

**Cornelius, a centurion:** A Gentile Roman soldier over 100 men. God was about to do a 180-degree change in the way he had been doing things for the past 2,500 years.

The way for a Gentile in the old testament to be saved was to believe on the God of Abraham, Isaac, and Jacob, and then they needed to be circumcised, and they were to keep the Covenant given to Israel at Sinai.

That, by definition, is what a proselyte is in the scriptures, as mentioned in Acts 2:10 (Jews and Proselytes).

**A devout man:** Cornelius was not a proselyte, because in spite of everything he was, and did, he was not circumcised.

Cornelius was exposed to the teachings of Moses and the Prophets, and because of that he sought to bless Israel, so that he would be blessed of God.

**Which gave much alms to the people:** This was in accordance what God told Abram that a Gentile needed to do in order to be blessed by God.

***Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.***

**And prayed to God alway:**He would have prayed at the time devout Jews always prayed. The ninth hour. Acts 3:1.

**3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 5 And now send men to Joppa, and call for one Simon, whose surname is Peter: 6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.**

Here we have a unique story of an angel of God appearing to a Gentile, instead of a Jew. God usually spoke to Israel through angels, and now a Gentile was hearing from one.

**The ninth hour:** The hour of prayer. This was at three in the afternoon as the Jews kept time with the day beginning at 6 AM. Acts 3:1.

**An angel of God:** Not the angel of the Lord. This angel was not allowed to preach the gospel to Cornelius, but he could tell him where to find someone who would.

**Thy prayers and thy alms are come up for a memorial before God:** Cornelius had fulfilled the requirements of Genesis 12:1-3 by his blessing Israel, and fearing their God.

**Simon, whose surname is Peter:** Peter was also the son of Jonas (Jonah). His father was named after the famous prophet who also had a vision concerning Gentiles while he was in Joppa.

**The sea side:** The sea is often used symbolically to describe the Gentile nations in scripture. Revelations 13:1. Peter was staying in Joppa/Jaffa at the home of a man that killed animals (a Tanner).

Anyone who would touch a dead animal or person would be unclean until the evening and until they washed and changed their clothes according to the law of Moses, and yet Peter is there.

**7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; 8 And when he had declared all these things unto them, he sent them to Joppa.**

Remember this is a Gentile that God has spoken to through an angel, and he is told to go to a Jew where he will hear the words of eternal life.

Remember salvation was of the Jews (John 4:22) and for a Gentile to be right with God (saved) prior to that particular time he had to be a proselyte which meant he needed to be circumcised, Cornelius was not. Acts 11:3.

**9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: 12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13 And there came a voice to him, Rise, Peter; kill, and eat. 14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. 15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. 16 This was done thrice: and the vessel was received up again into heaven.**

**The sixth hour:** This is six hours after sunrise which was noon time.

**He fell into a trance:** God tells Peter to kill and eat from this sheet in a vision and Peter says what he has said before to the Lord, “not so, Lord.”

**Common or unclean:**Common meant what Gentiles ate. Unclean meant it was not a part of God's peculiar diet for Israel), but God says, he has now cleansed the unclean, and made it okay for him. Leviticus 5:2 & 11:4-47.

**This was done thrice:** Three times this was done to Peter, who also denied Jesus three times, to make a point to Peter that it was not just a passing daydream, but it was truly God speaking to him.

In 1st Samuel 3 Samuel hears the Lord calling him three times, but he doesn’t understand that it was God speaking to him until later.

Peter would not understand this vision until later when he went to Caesarea to get the rest of the story. This vision is a lot bigger than just what foods you could or could not eat anymore, it was about reaching out to the Gentiles.

**17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, 18 And called, and asked whether Simon, which was surnamed Peter, were lodged there. 19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.**

Peter doubted what the vision meant, but God was about to open the door for Gentiles to be saved apart from circumcision.

Peter didn't know all that was about to happen once he arrived in Caesarea, but he obeyed what he was told to do. Before Peter left the Spirit told him to doubt nothing.

**21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? 22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. 23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.**

**One that feareth God, and of a good report among all the nation of the Jews:** He was a Gentile that blessed Israel. Genesis 12:1-3. Which was why God was able to bless this Gentile.

Peter (a Jew) is told by these men that he was to come to Cornelius (a Gentile), not the other way around, that was in itself something new.

**To hear words of him:**Peter still didn’t know what God wanted him to tell Cornelius until Cornelius tells Peter everything the angel told him.

**24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. 25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man. 27 And as he talked with him, he went in, and found many that were come together. 28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.**

**And fell down at his feet and worshipped him:** We see here just how little Cornelius knew about the God of Israel, as he fell down at Peter's feet and worshipped him.

**To keep company with:** Peter reminds Cornelius that he knows that it is an unlawful thing for a man, that is a Jew, to keep company with someone who is a Gentile.

It now became clear to Peter that God was shewing him that he should not call Gentiles common or unclean, because things were changing in God's dealings with Gentiles.

The Jew was commanded in the law of Moses to be hospitable to the strangers (Gentiles) that came in unto them, but they were not allowed to go in unto their homes.

A Jew was circumcised and had strict dietary laws given to them from God, and the Gentiles did not honor them in their preparation of food, and they also ate foods which were unclean to Jews which in turn would make them unclean.

There was a wall of separation set up between Jews and Gentiles ever since God separated them as a nation, from among the nations, during their departure from Egypt with their receiving of the law, and later circumcision.

The Gentiles had been given up to walk in the uncleanness of their flesh. Romans 1:20.

Notice when Peter goes with these Gentiles, he takes six Jewish brethren as eyewitnesses, because this would definitely get back to the Jews in Jerusalem, and they would not be happy with Peter.

**29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?**

**Without gainsaying:**Without delay or disobedience.

**For what intent ye have sent for me:** Peter did not as of yet know that Gentiles would be reached with the gospel. When Jesus ministered to two Gentiles earlier, they had to come to him, he did not go to them.

**30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, 31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.** *Genesis 12:1-3 & Acts 10:3.*

**A man stood before me in bright clothing:**Before this man was described as an angel (messenger) of God. Matthew 17:5, Mark 9:3, Acts 10:3 and Revelation 22:16.

**32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. 33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:** *Deuteronomy 10:7.*

**We are all here present before God, to hear all things that are commanded thee of God:**The apostles to Israel were commanded in Matthew 28:19-20, Luke 24:47 & Acts 1:2.

**35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.** *Acts 13:26.*

**36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40 Him God raised up the third day, and shewed him openly; 41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.**

Notice the timeline that began after the baptism which John preached. According to this scripture, and the one in Acts 19 the baptism of John was not the same as what Paul did later on.

**44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.**

Here we have the first Gentile that comes to God by faith without being circumcised, just like how the Gentiles will come to Christ in the millennial kingdom. This makes them a sort of first fruits of kingdom saints among the Gentiles.

Cornelius and his household however do not hear the message of trusting in Christ's death, burial, and resurrection alone for their salvation because that message has not been given to the apostle of the Gentiles as of yet.

**The Holy Ghost fell on all them which heard the word:**The Holy Ghost also fell on those who believed the word of God on Pentecost. Acts 2:1-4.

**45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God.** *Act 2:1-4.*

**They of the circumcision which believed:**The six Jewish men that Peter brought with him as witnesses.

**On the Gentiles also was poured out the gift of the Holy Ghost:**The circumcision (Jews) were astonished because Jesus promised this gift to fellow Jews after his ascension.This Gentile had not been circumcised. Luke 24:49.

**They heard them speak with tongues:** The Jew required a sign. Tongues were for a sign to Jews. 1st Corinthians 1:22 & 14:22.

**Then answered Peter, 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.**

**He commanded them to be baptized:** Baptism was a part of Peter and elevens commission, and tongues were spoken as a sign to the Jews present. Mark 16:15-18.

We today are baptized by the Holy Ghost into Christ's body, not with the Holy Ghost. There is a big difference, and it is brought out in Ephesians chapter four.

**Chapter Eleven**

**They which were scattered abroad**

**1 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 Saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: 6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 7 And I heard a voice saying unto me, Arise, Peter; slay and eat. 8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common. 10 And this was done three times: and all were drawn up again into heaven. 11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. 12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 14 Who shall tell thee words, whereby thou and all thy house shall be saved. 15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.** *Matthew 3:11, Mark 1:8, Luke 3:16, John 1:33 & Acts 1:5.*

**17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.**

Remember that this group was made up of other apostles as well, who were not too thrilled with Peter, and who were ready for a little church discipline until Peter told them the rest of the story.

**Then hath God also to the Gentiles granted repentance unto life:** A Gentile could have had God grant them repentance unto life under the law, but they would have had to have been circumcised and kept the law (thus becoming Jews by being a proselyte).

**19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.**

**They which were scattered abroad:** *Acts 8:1.*

**The persecution that arose about Stephen:** Here we see a group of Jewish believers that back in Acts chapter eight had been dispersed due to persecution.

**Preaching the word to none but unto the Jews only:** They were telling other Jews that Jesus was the Son of God.

**20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.**

**Preaching the Lord Jesus:** These Jews were Grecians, just like the Grecian widows in Acts six were also Jews. They were what was commonly referred to as Hellenized Jews.

**22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.**

**They sent forth Barnabas:**The church in Jerusalem sent forth Barnabas to seek Saul. Barnabas was the very person who introduced the apostles to Saul in the first place in Acts 9:26-27.

**Why was Saul sought out by Barnabas?**

**25 Then departed Barnabas to Tarsus, for to seek Saul:**

Barnabas went to Tarsus in neighboring Turkey (Asia Minor) to get Saul to tell him the news that many Jewish believers were now scattered amongst the Gentiles.

He would have told him of the events concerning Peter reaching out to the Gentile named Cornelius and his household, which would have interested Paul as the apostle of the Gentiles.

**26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.**

**The disciples were called Christians first in Antioch:**Antioch would become a very strategic city as far as the gospel is concerned, for it is here where believers were first called Christians.

**27 And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.**

**Every man according to his ability, determined to send relief:** This was for a struggling community of believers that had been under the kingdom program which was now not going to be ushered in until the dispensation of grace runs its course.

**Chapter Twelve**

**An Apostle is killed and not replaced**

**1 Now about that time Herod the king stretched forth his hands to vex certain of the church. 2 And he killed James the brother of John with the sword.**

**Herod:**This is Herod Agrippa, or Herod the fourth. He was Edomite puppet of Rome ruling Israel because they broke their promise they made with God at Sinai. Leviticus 26:25.

**The king stretched forth his hands to vex certain of the church:**His purpose was to cut off the church’s leadership in hopes that the believers would disband.

This was the Jewish kingdom church, and it was growing at an alarming rate and was a threat to Herod, because they preached that Jesus was their King.

**And he killed James the brother of John:** With the death of James, one of the twelve apostles, we have a major dilemma for Israel’s kingdom program.

One of its twelve apostles are dead, so there is no way that Matthew 19:28 can now be fulfilled in their lifetime, because one of the promised twelve judges that were to sit on twelve thrones to judge Israel was now dead.

Paul did not take James' or Judas’ place. Two whole chapters were devoted to Stephen, who was not an apostle, while James who was an apostle gets only these two verses spoken about his death, because of what Stephen’s death signified.

James’ death would help the remaining apostles to better understand what God was doing concern the apostle Paul's ministry to the Gentiles.

And to help them see how that God was setting aside the nation of Israel for the time being in order to usher in the dispensation of grace.

Herod saw that by killing an apostle the Jews would be pleased with him, so he thought then that by killing their ringleader that would make him even more popular.

The early chapters of the book of Acts is about the diminishing of the nation of Israel, and the later chapters are about the apostle of the Gentiles going to the Gentiles in spite of Israel.

**3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.**

**Four quaternions of soldiers:**Sixteen men.

**He saw that it pleased the Jews:**The Jews were often King Herod’s enemy, but now they would help him in a common cause to get rid of this sect that proclaimed Jesus as their King instead of Herod or Caesar.

**Then were the days of unleavened bread:** The days of unleavened bread happen right after passover, these were Jewish holidays, that coincided with a pagan holiday to honor Ishtar, or Easter and the Spring Equinox. Acts chapter five.

**Intending after Easter to bring him forth:** Easter did not begin as a holiday of the early church to celebrate the resurrection of their Saviour; it had long been a pagan holiday.

How did this pagan Edomite king celebrate Easter? By killing an apostle. How many times have you seen the words unleavened bread used in the book of Acts so far? Two.

These are days (feasts) on Israel’s religious calendars that help bible students figure out when different events in the book took place.

**5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. 7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. 10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.**

**Prayer was made without ceasing by the church unto God for him:** Peter may have thought that he was next to die after James had been killed, as he was bound up in prison.

Jesus had previously prophesied that Peter would suffer martyrdom for his faith in Christ back in John 21:18, but kingdom prayers were made by these kingdom saints and God heard their prayers and answered them.

**The angel of the Lord came upon him:** Prayers were made, and angels are often involved in answering prayer. Daniel 10:12.

**A light shined in the prison:**Often times in scriptures the presence of a shining light precedes a message or angelic appearance. Acts 7:30.

After Acts 28 God no longer operated the same way he did before with Israel and the little flock as Israel had fallen, and the body of Christ was now God’s focus in the dispensation of grace.

**13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. 14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. 15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. 16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.**

**It is his angel:**While Peter had an angel as an apostle of the circumcision, you do not today. You have the Holy Spirit living inside you and you are sealed unto the day of redemption.

Israel under the law did not have eternal security under the law, they had to endure unto the end, which is one of the reasons they had angels aiding them. Matthew 18:10.

You are not Israel under the law, you are the body of Christ under grace. Romans 6:13-1 4 & Ephesians 4:30.

**Go shew these things unto James, and to the brethren:** This James was not the same James that had been killed by Herod at the beginning of the chapter.

It was the Lord's half-brother, (See Matthew 10:3) who became Peter's pastor, and the Pastor of the Church in Jerusalem.

It is easy to see that the believers in Jesus were still in hiding because of all the persecution, but the twelve apostles to the Jews remained because they knew they were to continue to reach out to the circumcision.

This was also the time that Paul came to bring relief to the believers in Jerusalem and it explains why he did not meet with the apostles this time because they were all in hiding.

**18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode. 20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. 21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. 22 And the people gave a shout, saying, It is the voice of a god, and not of a man. 23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. 24 But the word of God grew and multiplied.**

**The angel of the Lord smote him, because he gave not God the glory:** This is not happening today because this happened when Israel was still being viewed by God as his special nation evening during their diminishing that took place in the book of Acts.

Barnabas and Saul were taking a love offering to Jerusalem to help the saints that were suffering from the great dearth that was mentioned at the end of chapter eleven which had affected the whole earth.

Remember that for the believers in Jerusalem the dearth would be even greater because they had already sold all that they had and coupled with the fact that they were now being persecuted because of their faith there.

If they were open with their faith they would be disowned from their family, fired from their job, and if they happened to be self-employed, no Jew would buy anything from them.

**25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.**

**They had fulfilled their ministry:**Saul and Barnabas were delivering money collected for the saints in Jerusalem.

**John, whose surname was Mark:**This is the author of the gospel of Mark. He would soon depart from Paul and Barnabas. Acts 13. John Mark was Barnabas’ nephew.

**Paul’s First Missionary Journey**

**Chapter Thirteen**

**Paul’s separation to reach the Gentiles**

Peter, along with the other eleven Apostles, were called as apostles to the circumcision (Jews), and not to the uncircumcised (Gentiles). That responsibility was given to Paul as the Apostle of the Gentiles.

***Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.***

This ministry to the Circumcision did not cease for the twelve after the cross, it remained their calling until their deaths. Paul was specifically called out by God to be a light unto the Gentiles.

While he is the apostle of the Gentiles, he also took the gospel to the Jews first in every city in his Acts ministry. After his Acts ministry Paul no longer went to the Jew first on his last missionary journey.

**1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.**

Remember Saul's conversion, and what was said about him, he was called to bare God's name before the Gentiles. Paul is now getting farther away from the Jewish homeland.

Israel is left in the hands of the twelve apostles to the circumcision and Paul is about to reach his first Gentile converts, but not before reaching the Jews in the city of Antioch of Pisidia.

**The church that was at Antioch:** The church in Antioch was made up mostly of Kingdom saints with the exception of Saul of Tarsus.

Now God would call the apostle of the Gentiles to be separated from this church to begin his ministry among the Gentiles.

**Manaen:** He was brought up with Herod. They grew up around each other and knew each other well.

**Herod the tetrarch:**Ruler of one quarter of the region. He ruled the Galilee. Luke 3:1.

**Separate me Barnabas and Saul for the work whereunto I have called them:** To be separated from something means that they were also separated unto something new and different.

Neither Jerusalem, nor Antioch called Barnabas and Saul for the work whereunto they were called, the Holy Ghost did, and they had to be separated from the work going on there in Antioch.

The word Apostle means, a sent one. They were called when the Holy Ghost spoke to the church in Antioch. This does not happen today. Today the Bible says if a man desires the office of a Bishop, he desireth a good thing. 1st Timothy 3:1.

**3 And when they had fasted and prayed, and laid their hands on them, they sent them away. 4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.**

**They preached the word of God in the synagogues of the Jews:** We see Paul here going into a Jewish synagogue first before going to the Gentiles to preach. This would be his pattern for the whole of the book of Acts.

After Israel was blinded in part by God for their rejection of Christ that pattern switched from to the Jew first, to every creature without exception.

The Jew lost his advantage when blindness in part was set in. Romans 11:25. There is now no longer any distinction between Jew and Gentile, we are all one in Christ.

This was not known however until midway through the book of Acts when it was revealed unto the apostle Paul and somehow it has been forgotten today.

**They had also John to their minister:** This was Barnabas’s nephew John Mark, also called Marcus. Philemon 1:2 4 & Colossians 4:10 & 1st Peter 5:13.

**The blinding of a Jew**

**6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: 7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.**

**A certain sorcerer, a false prophet, a Jew, whose name was Barjesus:**Barjesus means, son of salvation. He was a Jewish false prophet (a sorcerer). He serves as a perfect picture of Israel’s spiritual condition at that time.

He was a Jew that did not want the Gentile Sergius Paulus to hear the gospel. Just like how the religious Jews would try to prevent Paul from preaching to the Gentiles.

**Sergius Paulus:**A Gentile who was called a prudent man, meaning he was a sensible man.

**9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, 10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?**

**Saul, (who is also called Paul,):**This is the first time Saul’s Roman Gentile name is used which is Paul.

**Filled with the Holy Ghost:**Paul knew what God was going to do because he was filled with the Holy Ghost. Paul was able to accomplish miracles in front of the Jews as they required a sign as to God working through him.

**Thou child of the devil:**Jesus calls religious Pharisees the children of their father the devil. John 8:44.

**11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.**

**Thou shalt be blind, not seeing the son for a season:** Israel today is like Barjesus/Elymas, blind spiritually speaking and in need of someone to lead them in the things of God.

Their blindness is mentioned in Romans 11:25 thankfully, is only for a season. Judah’s last king was also blinded for his disobedience. 2nd Kings 25:6-7.

**12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.**

**Then the deputy, when he saw what was done, believed:**Sergius Paulus was Paul's first Gentile convert. How sad that it was that a Jew was mixed up in sorcery, and he was hindering this Gentile from being saved.

**13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.**

**Now when Paul and his company:** Paul is now used first, and the team is called his company to denote he would be the leader of this new ministry.

Everything was fine when John Mark was helping Paul on the eastside of the Island where they ministered in Synagogues to Jews.

When John Mark (a kingdom saint) saw what happened on the westside of the Island in saving a Gentile ruler, and how God blinded a Jew, it was too much at that time for Jewish John Mark.

This departure of John Mark had so upset Paul that when John Mark had proven himself to many at a later date, Paul still thought it not wise to take him with them on that journey so Paul and Barnabas parted way.

**Antioch in Pisidia**

**14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. 16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.**

**Went into the synagogue on the sabbath day:** Paul went to the Jew first everywhere he went until after his first release in Rome after Acts 28.

They went into synagogues because they wanted to win Jews to Christ. They went in synagogues on the sabbath day because that is when Jews went to their synagogues.

We, as the body of Christ today, are not under Israel’s command to keep the sabbath. We are not Israel.

**Men of Israel, and ye that feared God:** The Jews were the men of Israel and the ones that feared God were the Gentiles that were in attendance in the synagogue.

Whether they were proselytes or not, we cannot know for certain, because scripture remains silent on this issue.

**17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. 18 And about the time of forty years suffered he their manners in the wilderness. 19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. 20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. 21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. 22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. 23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: 24 When John had first preached before his coming the baptism of repentance to all the people of Israel. 25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. 26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.**

**Children of the stock of Abraham:**The Jews.

**And whosoever among you that feareth God:**Those Gentiles that believed on Jesus.

**27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. 28 And though they found no cause of death in him, yet desired they Pilate that he should be slain. 29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. 30 But God raised him from the dead: 31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. 32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.** *Psalm 2:7 & 1st Corinthians 15:1-8.*

**The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again:** Christ’s resurrection was not a mystery in the old testament scripture. Paul was speaking to Jews proving to them that Jesus was the one spoken about in Psalm 2:7.

**34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.** *Isaiah 55:3.*

**35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.** *Psalm 16:10.*

**36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 But he, whom God raised again, saw no corruption. 38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.**

**By him all that believe are justified from all things:**By faith in Christ’s death, burial, and resurrection a person could be justified from all things. 1st Corinthians 15:1-4.

**From which ye could not be justified by the law of Moses:**Keeping the law could not justify a person. The law could show them that they needed a Saviour.

**40 Beware therefore, lest that come upon you, which is spoken of in the prophets; 41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.** *Habakkuk 1:5.*

God warned the Jews through Habakkuk, and others, that he would bring the Chaldeans down upon them, but they did not believe those messengers then.

Paul was reminding them of this truth and warning them not to repeat the same mistake, but they would not believe the work that God would do unto them in bringing the Messiah.

**42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. 43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. 44 And the next sabbath day came almost the whole city together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.**

**Religious proselytes:**One thing of interest here is that the Gentiles besought Paul to preach to them on the next sabbath day the things concerning the grace of God.

Paul, as he would travel would always go to the Jew first early in his ministry, and where would you expect to find the most Jews assembled together on a certain day of the week?

They would be in the synagogue of course on the sabbath day as commanded under the law. The sabbath was given to the Jews under the law. Nehemiah 9:13-14.

The church which is predominantly Gentile today is under grace. This would be only the second group of pure Gentiles to hear the gospel of the grace of God.

**46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.**

**It was necessary that the word of God should first have been spoken to you:** Paul did not go to the Jews first because that was his custom to do so being a Jew. He went because it was necessary to go to the Jew first. Romans 1:16.

**Ye put it from you, and judge yourselves unworthy of everlasting life:**The Jews here rejected the word of God concerning Jesus Christ being their Messiah (they put it from them) willfully.

Paul gets his first group of Gentile converts here. The first converts among thousands that would spread out and turn the world upside down.

**Lo, we turn to the Gentiles:** This was the first of three times Paul says that he is going to the Gentiles. The other two times are Acts 18:6 & 28:28.

These believers in Antioch of Pisidia formed the first grace church in the world. Jews and Gentiles in one body.

**47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.** Isaiah 49:6.

**48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.**

**As many as were ordained to eternal life believed**: The word ordained means appointed. When were “Gentiles” appointed or ordained to eternal life? Before the word began. Ephesians 1:4, 2nd Timothy 1:9 & Titus 1:2.

**49 And the word of the Lord was published throughout all the region. 50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.**

**But the Jews stirred up the devout:**These Jews just like Bar-Jesus in the beginning of this chapter tried to keep Gentiles from hearing the gospel so they may be saved.

**51 But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy, and with the Holy Ghost.**

**They shook off of the dust of their feet against them:** Their fellow Jews that didn’t believe. This was a testimony to the Jews in regard to their rejection of the truth.

It meant that they were innocent of their blood because they had told them the truth of God's word. Matthew 10:14.

**Chapter Fourteen**

**Paul is stoned**

**1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.**

**A great multitude both of the Jews and also of the Greeks believed:** Jews and Greeks who were in the synagogue together heard the gospel and believed.

This would necessitate a church be established in Iconium as well. The word “Greeks” comes from the Greek word Hellen. Joel 3:6 & John 12:20.

**And granted that signs and wonders to be done by their hands:** These signs were for the Jews sake, because they had become accustomed to signs in the first covenant, they now were requiring signs at the onset of the new covenant.

Notice also that these signs and wonders were granted only to these two individuals in this place.

God could have chosen not to grant any miraculous powers to them in Iconium, or he could have granted them to others. They were granted on a limited basis to verify his word.

**4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles. 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, 6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7 And there they preached the gospel.**

**The apostles:** We see also here that Barnabas was also called an apostle, who traveled with Paul reaching out to the Jews, as well as to the Gentiles, but it is Paul who is called the apostle to the Gentiles. Ephesians 4:11 & Romans 11:13.

**8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: 9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.**

**He had faith to be healed:**The impotent man had faith to be healed after listening to Paul preach.

**11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. 13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.**

**Jupiter:**He was king of the gods in Greek mythology.

**Mercurius:**Mercury was the Greek god of merchandise, eloquence, and communication and he was a guide of souls in the underworld.

**14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, 15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:**

**They rent their clothes:** This was symbolic of extreme anger, or despair. Genesis 37:29. God had granted apostolic powers to Paul and Barnabas.

**Paul is stoned**

**19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.**

These Jews came from the two cities where Paul had just established two churches at. This pattern is followed by the religious Jews numerous times trying to stop the spread of their teachings.

**Having stoned Paul:** Many people teach that Paul was caught up to heaven and seen things unlawful to utter while he was left for dead. That is pure tradition at its worst. 2nd Corinthians 12:2 & Revelation 10:4.

Paul here was referring to the apostle John who had seen things he was not allowed to write about. Revelation 10:4.

Paul wrote about everything he saw from the risen Christ, and even said he would not glory in himself but in the person he had known fourteen years ago.

**20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.**

**He rose up:**Paul was not going to die before he finished his course that God had for him. He had to get to Rome and preach.

**21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, 22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.**

**Confirming the souls of the disciples:**They confirmed in them what they needed to believe.

**We must through much tribulation enter into the kingdom of God:**Paul never preached the kingdom of heaven message that was preached in the four gospels.

The kingdom of God encompasses all ages, whereas the kingdom of heaven is a specific 1,000-year promise made unto Israel. Do not confuse the two.

**They had ordained them elders in every church:**This is speaking about the new believers in Antioch, Iconium, Lystra and Derbe establishing churches and leaders for their churches.

**24 And after they had passed throughout Pisidia, they came to Pamphylia. 25 And when they had preached the word in Perga, they went down into Attalia: 26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. 27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. 28 And there they abode long time with the disciples.**

**Antioch:**This is the Antioch of Syria that they were separated by the Holy Ghost from to begin the work that the Holy Ghost had called them unto.Acts 13:2.

**From whence they had been recommended to the grace of God for the work which they fulfilled:** That mission had been accomplished and many Gentiles and Jews had heard the gospel of the grace of God and were saved, and several grace churches were established in Asia Minor.

The team that had gone on this apostolic trip had been recommended by the Kingdom Church in Antioch, but only after the Holy Ghost called them and separated them from the work they were currently doing in Antioch.

**How he (God) had opened the door of faith unto the Gentiles:** This statement does not in any way contradict what Peter said at the Jerusalem Council in Acts 15:1-11.

Peter did not say the God had opened the door of faith unto the Gentiles as Luke affirms that is what happened with Paul and Barnabas’ team.

He says only that God made choice among the twelve apostles that Peter would be the first to preach the gospel to the Gentiles and that their hearts would be purified by faith.

Peter was preaching the gospel of the kingdom message to a Gentile in Israel that had already been fulfilling Genesis 12:1-3, blessing the seed of Abraham.

These Gentiles would no longer have to submit to circumcision, and have to become a part of Israel now because God had cleansed the Gentiles. Acts 10-11.

Paul, on the other hand, and his team established grace churches out in Gentile lands made up of Jews and Gentiles in one body. Peter never goes to another Gentile after preaching to Cornelius’ family.

He and the other apostles restrict their ministry solely to the Jews (the circumcision) and give Barnabas and Paul the right hand of fellowship to go unto the Gentiles. Galatians 2:7-9.

As apostles, Paul and Barnabas had the responsibility to confirm that these new churches believed and taught the truth.

It is here, back in Antioch, that Peter makes a visit having been sent by James the Lord's brother and he gets straightened out by Paul for his hypocrisy.

***Galatians 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?***

This event probably didn’t help the relationship of Paul and Barnabas much, and probably contributed to their eventual split.

It was at this time that Paul wrote Galatians, which stands to reason that the revelations in Galatians must not have been known prior to this time.

This explains the problem that arises in chapter fifteen that required a council to resolve. This ended Paul's first apostolic journey.

**Chapter Fifteen**

**The Jerusalem Conference**

**1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.**

**Certain men which came down from Judaea:** This is speaking about coming down in elevation, as Jerusalem was higher in elevation than Antioch of Syria was. If it were a directional statement, it would read “certain men came north from Judaea.”

**Except ye be circumcised after the manner of Moses, ye cannot be saved:** Circumcision had been practiced since the time of Abraham and the thought of a Gentile being right with God without being circumcised was unthinkable to many Jews.

Cornelius’ household, however, was never circumcised because their hearts were purified by faith.

**2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.**

**They determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem:**The “they” were those of the church in Antioch, not the “certain men that came down from Judaea.”

This is where Paul was given a revelation to go up unto Jerusalem concerning this matter. Galatians 2:1-2. Paul was not ordered there by the apostles in Jerusalem. God revealed that he should go to educate them in Jerusalem.

They added nothing unto Paul’s knowledge for it was God who was educating those in the conference in Jerusalem concerning what God was now doing through Paul’s ministry:

***Galatians 2:6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. 10 Only they would that we should remember the poor; the same which I also was forward to do.***

Paul’s ministry was preaching the gospel of the grace of God unto the world, while Peter and the eleven preached the gospel of the circumcision unto the Jews only (the circumcision).

**3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. 4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.**

**Being brought on their way by the church:** This meant that the church in Antioch financed their journey and assisted it.

**They passed through Phenice and Samaria, declaring the conversion of the Gentiles:**These are the areas where Jewish kingdom saints were scattered after the persecution that arose concerning Stephen.Acts 8:1 & 11:9.

**5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. 6 And the apostles and elders came together for to consider of this matter.**

**The sect of the Pharisees:** The Pharisees were the straitest sect (branch) of Judaism. The word sect in Greek is actually the word “heresy.” Acts 26:5.

They tried to move right in and impose Judaism on top of Christianity. Judaism concerned a nation, and circumcision is what separated Israel from the nations.

A Gentile does not become Israel, or spiritual Israel once they get saved. Jew and Gentile are one in the body of Christ today so there is no need of circumcision to separate us. Israel had fallen as a nation with God’s in Acts 7 with the stoning of Stephen.

There was a transition period in the book of Acts where you see the emphasis shift from Peter and the eleven in the beginning working with the Jews only to Paul and his company later on going to the whole world building the body of Christ.

**7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 And put no difference between us and them, purifying their hearts by faith.**

**A good while ago:**Peter is speaking of his one-time outreach to Cornelius’s household in Acts 10.

**And put no difference between us and them, purifying their hearts by faith:**The Gentiles who believed were declared clean.Acts 10:15.

Remember Cornelius was able to be purified by faith in Christ even thou he was not circumcised. He did however bless Israel in accordance with Genesis 12:1-3 which got God’s blessings to come to him. Today we do not have to bless a Jew in order to have the gospel come to us, because Israel is in unbelief today.

**10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.**

**Put a yoke upon the neck of the disciples:** Peter was saying that these Gentiles who received the holy Spirit by faith without being circumcised, had no need to add circumcision and keeping the law after they believed in Christ.

**12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.**

**Barnabas and Paul:**Barnabas (a Jewish kingdom saint) is listed first while at the Jerusalem council, but Paul is always listed first when he is out among the Gentiles.

**13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:**

**James:**The Lord’s half-brother, who became the Pastor of the Church in Jerusalem.

**14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.** *Acts 10-11.*

**15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.** *Amos 9:11-12.*

**18 Known unto God are all his works from the beginning of the world.**

The Gentiles having a relationship with God should not have been a shock to the Jews neither should it be today, but since the Jews as a whole are blinded in part, they still don’t see the Gentiles in favor with God.

**19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.** *Acts 21:29.*

**My sentence is:** His decree as the leader of the assembly.

**Abstain from pollutions of idols, and from fornication, and from things strangled, and from blood:**The first two decrees were spiritual in nature, while the second two were more physical in nature. Genesis 9:4, Leviticus 19:4, Matthew 5:32 & Acts 21:29.

**The pollutions of idols:** This is concerning the meat that Gentiles eat that was offered as a sacrifice to idols. V: 29.

**21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.**

**Them that preach him:**Jews who preach the law of Moses to other Jews in synagogues everywhere. James was telling the Jews not to worry about how this would affect Jews because they had Synagogues everywhere that were preaching the law of Moses to fellow Jews.

**22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:**

**Judas surnamed Barsabas, and Silas:**Bar at the beginning of a name meant “the son of.” The son of Sabas, just as Barnabas was the son of Nabas. This is not the Barsabas of Acts 1:23.

They would call him Judas Barsabas to differentiate him from all the others named Judas. Judas is Greek for Judah, one of the most popular names in all of Israel. Silas would later travel with Paul on his second missionary journey. Verse 40 & Acts 16-17.

**23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:**

**The brethren which are of the Gentiles in Antioch and Syria and Cilicia:** A Gentile no longer had to become a proselyte to Judaism in order to be saved.

**25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 Men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.**

**It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things:** No 613 laws like the Jews had to keep under the law of Moses.

**From which if ye keep yourselves, ye shall do well:** If the Gentile believers kept themselves from these four things, they would have a good witness, to lost Jews.

**That ye abstain from meats offered to idols:** Here we are given more clarity as to what it means above concerning the pollution of idols. Should they eat meat offered to idols? No, it polluted the meat, and those that partook of it would weaken their weaker brethren concerning it.

Paul would give the body of Christ further revelation when he receives it concerning this matter in 1st Corinthians 8:10 & 10:1

**The Epistle at Antioch**

**30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31 *Which* when they had read, they rejoiced for the consolation.**

**The consolation:** The letter brought clarification to the two groups as to the differences between them, and how to deal with them. There would be more differences later on as Paul received more revelations from Christ.

**32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them.* 33  And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. 34 Notwithstanding it pleased Silas to abide there still.**

**Judas and Silas being Prophets also themselves:** The were prophets from Jerusalem’s kingdom church. Judas returned to that assembly while Silas

**And confirmed them:** They were sent to let that assembly know that the epistle was truly the words of the Jerusalem assembly.

**It pleased Silas to abide there still:** He would soon be chosen by Paul when he and Barnabas had a disagreement concerning John Mark. Acts 15:40.

While Silas was joining Paul helping the body of Christ, he would have remained a recipient of the kingdom promises seeing he began in that program.

There was no jumping out of their kingdom promises and into the body of Christ for Silas, Barnabas John Mark, or any others for that matter because the gifts and calling of God are without repentance. Romans 11:29.

**35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.**

What they taught at this time was only a part of what Paul would eventually receive in the upcoming years from the risen Lord.

**Paul’s Second Missionary Journey**

**36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.**

**And some days after:**After they returned to Antioch with the letter from James and the apostles.

**37 And Barnabas determined to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; 40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 41 And he went through Syria and Cilicia, confirming the churches.**

**John, whose surname was Mark:** John left the work just after the seeing Paul’s first Gentile convert in Acts 13 (Sergius Paulus), while a Jew was blinded (Bar-Jesus).

Apostles, and the gifts that followed them, were necessary in the early days of the church to confirm their doctrine while the cannon of scripture was being completed.

When the scripture was completed, they put away the childish things because that which was perfect (complete) had come.

**Chapter Sixteen**

**Paul’s second missionary journey**

**1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: 2 Which was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.**

**A certain disciple was there, named Timotheus:**The word “disciples” is not used exclusively with just kingdom saints. Numerous saints in the body of Christ were called disciples beginning in Acts 15:10 going through Acts 20:1, 7 and 30.

Timotheus (Timothy) was Paul’s young soldier in the faith who would later receive Paul’s final epistle for the body of Christ just before Paul was martyred (2nd Timothy).

Timothy was a member of the body of Christ because Paul called him his own son in the faith, which meant Paul begat him through the gospel of the grace of God. 1st Timothy 1:2.

A kingdom saint could not jump from his kingdom program to the body of Christ. The gifts and callings of God are without repentance. Romans 11:29. This verse concerns Israel, not us today.

**A Jewess:**A Jewish woman.His mother’s name was Eunice, and his Grandmother’s was Lois. They were both believers. Acts 24:2 4 & 2nd Timothy 1:5.

**And circumcised him because of the Jews:** Paul did not have to circumcise Timotheus, he did so for expediency’s sake.

The Jews would not listen to Timotheus if they knew he was not circumcised, which those in his area already knew. To the Jews, Timothy became as a Jew that he might gain the Jews. 1st Corinthians 9:20.

**4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5 And so were the churches established in the faith, and increased in number daily.**

Paul and Timothy were commissioned to go to the Gentiles by the church in Antioch, not Jerusalem.

Later Paul would begin to receive an abundance of revelations concerning the church. Acts 15:28 & 29. So why did Paul deliver decrees from Jerusalem for grace churches to keep.

**They delivered them the decrees for to keep:** Acts 15:20.It was Paul that went to Jerusalem by revelation of Jesus Christ to tell them what God was doing through them with the Gentiles.

The apostles were the ones who gave ground here, not Paul. The epistles they sent were to say Paul was right, not the people who came down from Jerusalem who were trying to impose the law on the Gentiles. Acts 15:20.

**So were the churches established in the faith:**The faith was already being preached by Paul before the four decrees were given.

**6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8 And they passing by Mysia came down to Troas.**

**Forbidden of the Holy Ghost to preach the word in Asia:**This was speaking of parts of Asia Minor (modern day Turkey) not the continent of Asia. The gospel was to go west first to Rome and then the whole world.

**Bithynia:**Jews had been scattered there and in Asia earlier. 1st Peter 1:1. John the Apostle would write seven epistles to seven kingdom churches in Revelation chapters two and three.

Peter would write two epistles meant for both of these cities, along with three other cities that had kingdom churches in them. 1st Peter 1:1. Paul would not build upon another man’s foundation.

Paul was a wise masterbuilder, but he did not lay grace doctrine in the kingdom churches established when the Jerusalem saints fled Jerusalem at the persecution that arose concerning Stephen. Acts 8:1.

**The Macedonian Call**

**9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.**

**A vision appeared to Paul in the night:**Paul would receive another night vision while in the city of Corinth. Acts 18:9 & 2nd Corinthians 12:1.

**Come over into Macedonia and help us:**Paul would sometimes make a plan to go somewhere and preach the gospel there, and at other times God would intervene to give him direction.

**11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.**

**A colony:**This meant it was a Roman City (a colony of Rome) with special laws and privileges.

**13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.**

**On the sabbath:** The women were Jews who were praying on the sabbath day because there was no synagogue to pray in.

**A certain woman named Lydia:** She was the first convert in Europe. Lydia and her family would eventually make up the nucleus of the church at Philippi along with the Philippian jailer and the women that were with Lydia down by the river side.

**A seller of purple:**Purple dye.

**Of the city of Thyatira:**A city in Asia Minor that Paul wanted to go to but was forbidden. Revelation 2:18-29.

**Which worshipped God:** She was a good Jew who worshipped God according to the law of Moses. She was not a kingdom saint, or she would have been baptized as that was required to be a kingdom saint.

**Whose heart the Lord opened:**The word of the Lord opened her heart. Luke 24:32.

**15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.**

**She was baptized, and her household:**Paul had been given only some revelations at this time concerning the Church, he would receive more as time went on.

Paul would soon reveal that God never sent him to baptize, but to preach the gospel. 1st Corinthians 1:17. The twelve apostles to the circumcision were definitely commanded and sent to baptize. Matthew 28:19-20 & Mark 16:15-17.

**16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: 17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.**

**A certain damsel possessed with a spirit of divination:**A demonic spirit who gives advice. Numbers 22:7 and 1st Samuel 28:8.

**Soothsaying:**Like Balaam.Joshua 13:22.

**19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, 20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, 21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.**

Satan does not like competition, especially when he has been in control in an area for some time, so his minions began to oppose the truth being taught.

**22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. 25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. 26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.**

**At midnight:**God killed all the firstborn of Egypt to deliver Israel from their slavery. He delivers Israel with Samson in Judges 16:3.

He gives Ruth to Boaz in Ruth 3:8, He comes for his bride in Matthew 25:6, and He raised Eutychus from the dead at midnight. Acts 20:7-9.

**27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, 30 And brought them out, and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.**

**Sirs, what must I do to be saved:** Notice the different response of Paul to the same question that was asked in Acts chapter two when the Jews heard Peter's preaching:

**Peter’s reply:**

***Acts 2:38 Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.***

Israel had to repent and be baptized under the gospel of the kingdom preaching by Peter and the eleven apostles to Israel.

**Believe on the Lord Jesus Christ, and thou shalt be saved:** This gospel (good news) is trusting alone in the death, burial, and resurrection of Jesus Christ. 1st Corinthians 15:1-4 and the following verse.

**32 And they spake unto him the word of the Lord, and to all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.**

**They spake unto him the word of the Lord:**Paul didn’t just say believe on the Lord Jesus Christ, he spake unto him, and his whole house the word of the Lord concerning what he needed to do to be saved. He had to believe the gospel.

**And was baptized, he and all his, straightway:**This was not done as a public testimony to all those in Philippi. It was done after midnight (straightway).

**34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. 35 And when it was day, the magistrates sent the serjeants, saying, Let those men go. 36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. 37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. 38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. 39 And they came and besought them, and brought them out, and desired them to depart out of the city. 40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.**

Paul and Silas could have had them arrested and thrown into prison for their treatment of Roman citizens, but they did not. Paul showed them mercy.

**Chapter Seventeen**

**The gospel invades Europe**

**1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.**

**A synagogue of the Jews:** At this time Paul was still going to the Jew first, and then he would immediately reach out to the Gentiles in whatever city he was in. Romans 1:16.

**Reasoned with them out of the scriptures:**The suffering of the cross are all found in the old testament scriptures. Psalm 22, Isaiah 53 & Zechariah 12:10.

**4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.**

**The devout Greeks:**This meant they were devout in their worship of God according to the old testament. They followed Genesis 12:1-3.

**5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. 6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; 7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.**

**Jason:***Romans 16:21.*

**These that have turned the world upside down:**The Jews said Paul and his company had turned the world upside down. They assumed wrongly that it was upside right previously.

Judaism was perverted to the point they crucified their own Messiah, and the world was following their god, Satan.

Now Israel would no longer be the focus during the dispensation of grace given to the apostle of the Gentiles, and the religious Jews hated him and his company.

Israel will be the focus of God once again in the time of Jacob’s trouble (Jeremiah 30:7), and especially in the kingdom. Daniel 2:44.

**8 And they troubled the people and the rulers of the city, when they heard these things. 9 And when they had taken security of Jason, and of the other, they let them go.**

Some of them believed in Thessalonica, and Paul was able to continue to disciple them through his letters and return trips.

**10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.**

**In the synagogue of the Jews:**The Jews of Berea were more noble than the Jews of Thessalonica.

**And searched the scriptures daily, whether those things were so:** Those things that Paul and his company taught them about Christ from the scriptures.

**12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.**

**Therefore many of them:**Jews in the synagogue of Berea. Plus, the honourable women and men that were Greeks that also studied in the synagogues. Genesis 12:1-3.

Many Greeks never got circumcised under Roman rule because there were often consequences for doing that as Jews were often hated wherever they went.

**13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. 14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. 15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.**

**The Jews of Thessalonica:**The less noble Jews.

**Silas and Timotheus:**They stayed behind to stablish them in the faith. Paul did not have time to ordain elders here because of his short stay due to persecution.

**16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. 17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.**

**Therefore disputed he in the synagogue with the Jews:**Again Paul is still going to the Jew first. Romans 1:16.

**And with the devout persons:**These were devout Gentile or Greek followers of Judaism who studied with the Jews in the synagogue.

**18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.**

**The Epicureans:**Followers of Epicurus who loved to please the senses of sight, smell, taste, touch etc.

**The Stoics:**Philosophers of personal ethics.

**19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? 20 For thou bringest certain strange things to our ears: we would know therefore what these things mean. 21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)**

**Areopagus:**Where Ares was judged by the other Greek gods in Athens. A rocky area at the Acropolis in Athens.

**22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.**

**Mars Hill:**The hill whereMars (the god of war) was judged. He is also known as Ares above. He was the son of Jupiter in Greek mythology.

**23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. 24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;**

**The bounds of their habitation:**Their national boundaries, which are according to the number of Israel.Deuteronomy 32:8.

**27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring, 29 Forasmuch then as we are the 0ffspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.**

**The Godhead:**The Trinity of God. God the Father, God the Son, and God the Holy Spirit. One God manifest in the Godhead. 1st John 5:7.

**30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. 32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. 33 So Paul departed from among them. 34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.**

When Paul was in the Synagogue in Athens, he disputed with the Jews with the old testament scriptures. When he began to speak to the idol worshippers in the marketplace, he didn’t use the scriptures because they were not a part of their history.

He just tells them that God is not in their graven images for he is the Creator, not the created, but the Jews need their proof texts to show them that indeed Jesus is very Christ.

The resurrection of Christ is what they needed to hear about in order to be saved, and Paul did not neglect his duty.

**Chapter Eighteen**

**The Corinthian Church is established**

**1 After these things Paul departed from Athens, and came to Corinth; 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. 4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.**

**He reasoned in the synagogue every sabbath:**Paul faithfully witnessed to his countrymen because he loved them, but also because God commanded him to go to them first during his Acts ministry.

We ought to be like Paul today in every church reasoning with them out of Paul’s epistles and persuading the Pastors, and the people about the mystery program that was revealed to the Apostle Paul. Romans 16:25-26 & Ephesians 3:8-9.

The very doctrines God and Paul want the body of Christ not to be ignorant of, is the very teachings that the body of Christ is ignorant. Who will tell them? Will you?

**5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. 6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.***Acts 13:46 & 28:28.*

**They opposed themselves:** Paul was told early on to go to the Jews first in every city, and then go to the Gentiles.

This was the second time Paul tells a group of Jews that he would from henceforth go to the Gentiles.

He did not mean he would wait to go to them after Acts 28 as some teach. He meant as soon as I am done going to the Jews in one city, I will go to the Gentiles in that same city.

**7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. 8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.**

**Crispus:**Paul personally baptized Crispus in Corinth. 1st Corinthians 1:14.

**And many of the Corinthians hearing believed, and were baptized:**Paul also baptized Gaius and the household of Stephanas. 1st Corinthians 1:12-17.

**9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. 11 And he continued there a year and six months, teaching the word of God among them.**

**Then spake the Lord to Paul in the night by a vision:**Paul has numerous visions that came to him in the night because God often did it this way. Acts 16:9.

Things changed in Achaia as the word of God spread, Satan got active trying to stop it, and he raised up the very people that have the responsibility to spread it, the Jews:

**12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, 13 Saying,****This fellow persuadeth men to worship God contrary to the law. 14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: 15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.**

**This fellow persuadeth men to worship God contrary to the law:**This controversy was concerning the law of Moses, not Roman law.

**16 And he drave them from the judgment seat. 17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.**

**Sosthenes, the chief ruler of the synagogue:** Since it was Sosthenes that was responsible for the insurrection that day which violated Roman law he was made an example of to the people.

Any civil unrest in Achaia would have gotten Gallio into trouble with Rome if he had allowed this to get out of hand and it got reported back to Rome.

Sosthenes later gets saved and helps the apostle Paul in his ministry. See 1st Corinthians 1:1 where he is called Sosthenes our brother.

This makes a couple of the former rulers of the same synagogue in Corinth new members of the local church there in Corinth.

**18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.**

**Prisca and Aquila:** *Acts 18:2, 26, Romans 16:3 & 1st Corinthians 16:19.*

**Having shorn his head in Cenchrea: for he had a vow:**This Jewish vow that Paul took did not violate his faith, but rather helped him with his own nation to prove to them that he still believed the scriptures. Acts 21:23-24.

The Jewish practices such as going to the temple, and keeping vows and holy days, remained during Israel’s diminishing. After Acts 28 and those all ceased with the finishing of the cannon of scripture by Paul.

Tongues and prophecies ceased when that which was perfect was come (the completed scripture). 1st Corinthians 12:8-10 & Colossians 1:25.

In Paul’s final epistles you will find some of this information is given concerning some of this. Paul could no longer heal anyone. 2nd Timothy 4:20.

**19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. 20 When they desired him to tarry longer time with them, he consented not; 21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.**

**He himself entered into the synagogue, and reasoned with the Jews:** *Acts 9:20 & Romans 1:16.*

**I must by all means keep this feast:**Here we see Paul wishing to keep one of the seven feasts of Israel. Three of which required every Jewish male to come to Jerusalem each year.

These feasts Paul later learned were but shadows of things to come in Israel’s future kingdom, they are not for us today in the body of Christ, they were commanded for Israel to keep. Colossians 2:16 & 17.

**22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.**

**And gone up, and saluted the church:**The church in Jerusalem where he came to keep the feast.This return to Antioch where people were first called Christians ended Paul’s second missionary journey

**Paul’s Third Missionary Journey**

**23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.**

**He departed, and went over all the country of Galatia and Phrygia in order:**In the same order he had previously gone on his last apostolic journey.

**Strengthening all the disciples:** These were not kingdom disciples, but disciples in the body of Christ.

**Apollos**

**24 And a certain Jew named Apollos, born at Alexandria, *an eloquent man*, and mighty in the scriptures, came to Ephesus.**

**A certain Jew named Apollos:**He was mighty in the old testament scriptures.

**Born at Alexandria:**The second largest city in the Roman Empire. The biggest library in the world was there and many schools of higher learning.

This is the place where corrupt manuscripts come from while the pure manuscripts came out of Antioch Syria.

**An eloquent man:**In contrast Paul was rude in his speech which led some in Corinth to be divided over personalities.1st Corinthians 1:12, 3:4, 4:6, 2nd Corinthians 10:10 & 11:5.

**25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.**

**The way of the Lord:** This is a reference made 16 times in scripture. All of them are references to the Law given to Israel. Genesis 18:19, Mark 1:3 & Isaiah 40:3.

**Knowing only the baptism of John:** Apollos received John’s baptism (the baptism of repentance for the remission of sin) which pointed to the coming King and his kingdom that were “at hand.”

After Apollos had believed the gospel of the kingdom he was baptized by John. He then left the area to return to Ephesus prior to Jesus beginning his public ministry.

Apollos would have known that one was coming who was mightier than John who would baptize Israel with the Holy Ghost and with fire when he came.

He would have also been waiting for that with anticipation as would all of the Jews who were waiting for their King and their kingdom to come.

**26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.**

**He began to speak boldly in the synagogue:**He was preaching what he heard from John the Baptist so many years earlier, without any knowledge of Jesus’ ministry.

**Aquila and Priscilla:**Acts 18:2, 26, Romans 16:3 & 1st Corinthians 16:19.

**Expounded unto him the way of God more perfectly:** They gave him a more complete message than he already had). He first had to understand it less perfectly (completely).

All Apollos needed was the missing piece of the puzzle, and that was supplied by Aquilla and Priscilla when they explained that Jesus was the one John spoke about then he gladly believed Jesus as his Messiah.

Nothing is mentioned about whether Apollos was then baptized in Jesus' name, or whether Paul had returned later and laid hands on him. We will meet some similar disciples in the next chapter.

All we know from this verse is that Aguila and Priscilla showed Apollos by scripture that Jesus was the Christ. To say that they taught him the mystery program concerning the body of Christ is to speak when God’s word is silent.

**27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:**

**When he was disposed to pass into Achaia:**The area of Corinth and Athens to the south of Macedonia.

**Who, when he was come, helped them much which had believed through grace:** Apollos helped the believers in Achaia who were saved by grace.

It does not say he was a member of the body of Christ, and he taught them the grace doctrine, just that he helped them much reaching the Jews:

**28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.**

Apollos mightily convinced the Jews (not Gentiles) publicly, by the scriptures that Jesus was the Christ. It does not say he preached the death, burial, and resurrection, just that Jesus was the Christ.

Would he tell those very things to them, however? Of course he would. Could these Jews then become members of the body of Christ. Of course. Remember, neither you nor Apollos can’t put anyone into the body of Christ, only God can do that.

Apollos was not preaching to Jews in Achaia that were disciples of John the Baptist or Jesus and the 12. Those Jews which believed Apollos’ preaching became a part of the body of Christ. It doesn’t matter that he was a previous follower of John the Baptist.

**Chapter Nineteen**

**Have ye received the Holy Ghost?**

**1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.**

**Finding certain disciples:**As Paul’s custom was, whenever he went to a new city, he would first seek out the Jewish community there to preach to them. They were either disciples of Apollos, or John the Baptist before his beheading.

**Have ye received the Holy Ghost since ye believed:**They had not even heard of the Holy Ghost before. They should have known how God would one day pour out his Spirit from Joel and other prophets.

They had heard from Moses, Job, and Jeremiah that when a person died, they would give up the ghost, but that was the only times in the scripture “old testament” where the word “ghost” was ever used.

They knew that they had a spirit, and that it would depart from them when they died, but there is no mention of the words Holy Ghost found anywhere in the “old testament.”

**3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.**

**Unto what then were ye baptized:** John, or Christ were the only two answers they could have given. Here are some disciples of John the Baptist who had traveled to Ephesus and had not heard that Jesus was the Christ.

These twelve Jews were incomplete in their knowledge of who Christ was, so Paul enlightened them that Jesus was the Christ as seen above in verse four.

**Unto John’s baptism:** This was for the nation of Israel only, and it was a baptism of repentance for the remission of sins.

If you will remember the twelve apostles were all baptized by John the Baptist, but they were not baptized again because they already believed that Jesus was the Christ, these men in Ephesus were just finding that out.

**5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7 And all the men were about twelve.**

**They were baptized in the name of the Lord Jesus:** They needed to believe that Jesus was the Christ, and then he baptized them in Jesus’ name.

**When Paul laid hands on them, the Holy Ghost came on them:***Luke 1:35, Acts 1:8, 2:1-4, 8:17-18 & 10:41-47.*

While Paul was the one that baptized them in water in the name of the Lord Jesus, it was Jesus himself that baptized these twelve Jewish disciples of John the Baptist with the Holy Ghost, not Paul.

Only an apostle could give the Holy Ghost, just like Peter and John did in Acts 8:17-18, Paul was able to do. Just as it is the holy Spirit that baptizes us into the body of Christ today, not some person in a baptistry.

Paul couldn’t put anyone into any program, only God could do that. There was no mention of trusting in Christ’s death, burial, and resurrection to these twelve Jewish believers.

**And they spake with tongues, and prophesied:**Tongues were for a sign to the unbelieving Jews. 1st Corinthians 14:22.

**And all the men were about twelve:** These disciples of John the Baptist received the gift of the Holy Ghost that was promised to believing Israel in the book of Joel.

It was confirmed in the gospels, and it was conferred upon those who had believed Jesus was the Christ in early part of the book of Acts. They had not done that yet. There were twelve Jewish men, twelve is the number of Israel.

Notice that when they believed that Jesus was the Christ they were baptized in the name of the Lord Jesus, then Paul laid hands on them and the Holy Ghost came “on” them, not “in” them as he does with us today. Acts 8:17-18.

The Holy Spirit knew who belonged to which program. These were kingdom saints, and they would receive the baptism with the Holy Ghost after they were baptized in Jesus’ name.

Then Paul had to lay hands on these Jews as Peter and John did with the kingdom believers in Samaria with Philip in Acts chapter eight. Tongues were for a sign and the Jews require a sign. 1st Corinthians 1:22 was written prior to this.

Had these twelve Jewish men not been baptized by John the Baptist, they would have become a part of the body of Christ after hearing the gospel of grace.

They had already sealed their future when they repented at the preaching of John the Baptist and Paul just filled in the rest of the information to these kingdom saints about who it was that John the Baptist had been preaching about.

**8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.**

**He went into the synagogue:**The first thing that Paul told them from the scriptures that Jesus was the Christ and that he had to suffer and be crucified and rise again.

**The things concerning the kingdom of God:**The kingdom of God is not the kingdom of heaven. Paul never preached the kingdom was at hand.

Paul was trying to deliver these Jews from darkness, so that they could be translated into the kingdom (of God) of his dear Son. Colossians 1:13.

**And separated the disciples:**He separated the believers from the unbelievers and from them he would form a local church in that area.

**10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. 11 And God wrought special miracles by the hands of Paul: 12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.**

**God wrought special miracles by the hands of Paul:** Special miracles that were different from those that the twelve apostles to Israel did, like the use of handkerchiefs or aprons which had touched his body that could heal people.

Paul could do miracles up until he went to Rome in Acts 28 at Melita where he healed Publius' father and many islanders with diseases, and he was not killed by a venomous beast that had bitten him.

The Jews require a sign. 1st Corinthians 1:22 & 2nd Corinthians 12:11-12.

**13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.**

**Then certain of the vagabond Jews:**The Jews were dispersed into all the countries of the world by God, and certain of them were exorcists.

They were ignorant about what they were getting themselves involved in. This word is only used here and in Genesis 4:12-14 concerning Cain.

**Exorcists:** One who adjures another, or charges them, or puts someone under an oath in the name of a king or God. Matthew 26:63.

**Call over them which had evil spirits, the name of the Lord Jesus:** They no doubt had heard that Paul was casting out demons in the name of Jesus, and they thought it may work for them being fellow Jews, but something was missing in their walk with God, salvation.

They did not know that being a Jew, like Paul, was not enough, you had to know the Jesus that Paul preached before you could call upon his name.

**14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.**

**And chief of the priests:**What was a priest doing outside of Jerusalem so far from the Temple he was commanded to minister in? There was no old testament office of exorcist, that any priest was allowed to be a part of.

**And fear fell on them all:**Those at Ephesus would get the message from this loud and clear. God was not favoring Israel anymore, and those believing in Jesus increased in that region because of the Jews failed attempt.

**18 And many that believed came, and confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of God and prevailed.**

**Curious arts:** Witchcraft, soothsaying, fortune telling, casting spells. The best thing that you can do when you find the truth of the gospel is to get rid of those things that led you into darkness in the first place.

**21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.**

**Paul purposed in the spirit:** Paul knew all along he would eventually end up in Rome because as the apostle of the Gentiles he must go to the capital of the Gentile world. Paul must go there, not Peter.

Can you see why Satan wants everyone one to believe Peter was in Rome yet? It is because of who Paul is, and his office as the apostle of the Gentiles.

If he has his headquarters in Rome then he can lay some claim to the Gentile world, but he can only claim the family and friends of Cornelius as Gentile converts.

Satan wants to mix Peter’s program to the Jews in with the grace message preached by Paul and remove Paul from his position as the apostle of the Gentiles.

**Timotheus and Erastus:** Timothy and Erastus were sent into neighboring Macedonia, to set things in order there while he was preparing to go to Jerusalem.

**23 And the same time there arose no small stir about that way. 24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; 25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. 26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: 27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.**

**That way:**Also called, the way of the Lord. Acts 18:25.

**28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. 29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. 30 And when Paul would have entered in unto the people, the disciples suffered him not. 31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. 32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. 33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. 34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.**

Paul was forbidden by the Jews from speaking to Gentiles. 1st Thessalonians 2:16.

**35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. 39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.**

**Robbers of churches:** Notice that the temples of Diana here are called churches. The word church simply means a called-out assembly.

This is only time that Luke uses the Greek word Heirosulos, instead of Ekklesia, which is then translated correctly to show that an assembly of any kind is a church or a temple.

There are many churches in the scriptures, but only one church which is Christ’s body that we belong to today if we have trusted Christ. We are the one new man that is neither Jew nor Greek. Ephesians 2:11-16.

There was the “church in the wilderness” mentioned in Acts seven by Stephen, which was the assembly of the children of Israel that were called out of Egypt to assemble in the wilderness.

There was the Jerusalem church which was made of none but the lost sheep of the house of Israel.

James, the Lord’s half-brother, became its pastor, and the twelve apostles were in it along with the little flock who the kingdom was given to, making it a called-out assembly of Jews only.

The town clerk here had warned the people of Ephesus that they would suffer the wrath of Rome if they were to riot contrary to Rome’s decrees for lawfulness in its realm.

**Chapter Twenty**

**The Gospel of the Grace of God**

**1 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.**

It is in Macedonia that Paul penned the great epistle to the Romans, and when he came into Greece, he wrote the book of 2nd Corinthians.

**Paul called unto him the disciples:** A disciple is a student of the word of God. This title is used of both grace believers and kingdom saints.

**2 And when he had gone over those parts, and had given them much exhortation, he came into Greece, 3 And there abode three months.**

With every new revelation that Paul received he would undoubtedly face more persecution and trouble from kingdom saints not wanting to recognize any new revelations.

**And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. 4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. 5 These going before tarried for us at Troas. 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.**

**The days of unleavened bread:**Why is this Jewish feast mentioned? One of the reasons is to mark the timing of Paul’s travels on this trip.

It would have been after the Jewish feast of Passover and before the feast of firstfruits, so it was in the spring.

**The first day of the week**

**7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.**

**Upon the first day of the week:**Sunday is the first day of the week when many meet to remember that Christ arose on the first day of the week.

The Jews looked forward to a day of rest on the last day of the week (the sabbath) and now we in the body of Christ look back to the day he obtained our eternal rest.

**The disciples came together to break bread:**This meant that they met for fellowship around the word of God.

They had a meal and an evening service that lasted to midnight. A lot of miracles happened at midnight in the bible when things are at their darkest.

**8 And there were many lights in the upper chamber, where they were gathered together. 9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep:**

**There were many lights in the upper chamber:**There was light (illumination) where the word of God is being taught correctly. Another miracle at the darkest hour.

**There sat in a window a certain young man named Eutychus:**He fell out the window because the third loft was in the upper chamber where they were assembled.

**Deep sleep:**A lot of miracles happened in the bible when a deep sleep came upon someone.

These words are used together 10 times and nine of those times a miraculous thing is taking place. Genesis 2:21, 15:12, 1st Samuel 26:12,Job 4:13, **33:14-15**, Daniel 8:18 and 10:9.

**A young man named Eutychus:** His name means fortunate.

**and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.**

**And fell down from the third loft, and was taken up dead:**Luke the Physician wrote that Eutychus was taken up dead, he should know. Eutychus fell from the third loft.

**Paul went down, and fell on him, and embracing him:**Paul went down to the first floor, and embraced him. Just a touch from Paul’s hand, or a handkerchief from him could heal a person according to the scriptures.

**Trouble not:**The only other times when “Trouble not” is used in scripture are times when very fortunate things happened to, or for people.Luke 7:6, 8:49 & Acts 15:19.

**11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 12 And they brought the young man alive, and were not a little comforted.**

**When he therefore was come up again:** Up to the third loft.

**They brought the young man alive:** Paul was still able to heal people here in Acts twenty, which would have been nearing the end of his last apostolic journey.

Once Paul arrived at his final destination, Rome, he would no longer be able to heal anyone. 2nd Timothy 4:20.

**13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him in, and came to Mitylene. 15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. 16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.**

**The day of Pentecost:** Again, this helps us to determine the time of year. Pentecost was the fourth feast on the Jewish calendar.

It was a big deal for Jews, and the city would be crawling with Jews from all over the world, many of which had heard about all the new teaching swirling around and would be looking for answers in Jerusalem.

They would not find any answers from the religious Jews there, but they would be able to find the answers to their questions from Paul.

**17 And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.**

**Repentance towards God:** This phrase has confused many people today as to just what is it that we are to repent of.

During the time in which Jesus and the twelve preached the gospel of the kingdom to Israel, it was Israel that needed to repent of their sins, be baptized in Jesus’ name, while believing that Jesus Christ is the Son of God for the remission of those sins.

**And faith toward our Lord Jesus Christ:** Under the gospel of the grace of God, Jews and Gentiles need to repent of their unbelief by believing Jesus’ died for their sins, was buried, and rose again the third day. 1st Corinthians 15:1-4.

**22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.**

**I go bound in the spirit unto Jerusalem:** Not bound by man to go where he didn’t choose, but committed to go wherever God wanted him to go to accomplish his will.

**So that I may finish my course with joy:** What course is he talking about? He wants to finish his course testifying the gospel of the grace of God. He wants to finish what he started.

He then goes on to say in verse twenty-five that what he had (past tense) preached unto them, the kingdom of God, was the whole counsel of God.

**And to finish my course:** In order for Paul to finish his course which he received of Jesus Christ he must first have started it which he did in Acts chapter nine when he was first told the course that he would follow. Acts 9:15.

**The gospel of the grace of God:** This is first used here in this chapter, but it is used to describe Paul's course which he wants to finish, not start, with joy.

The gospel of the grace of God is another title used to describe the gospel of Christ that Paul had been preaching all along. That was his ministry to preach, and it is ours still today.

Were things changing for Israel as time was passing, and they were diminishing? Absolutely, but the gospel that Paul preached was not.

**26 Wherefore I take you to record this day, that I am pure from the blood of all men. 27 For I have not shunned to declare unto you all the counsel of God. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.**

**I have not shunned to declare unto you all the counsel of God:**This means that Paul shared everything that had been revealed unto him up to that point concerning the revelation of the mystery. Romans 16:25-26.

**To all the flock, over the which the Holy Ghost hath made you overseers:**Ninety nine percent of the time God uses the terms of shepherds and flocks to describe Israel, but this is an exception.

**The church of God, which he hath purchased with his own blood:** Jesus Christ is God, and he shed his blood for his church. This blood is perfect sinless blood.

**29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.**

**After my departing shall grievous wolves enter in among you, not sparing the flock:**Paul refers to the church of God of God, and he calls them a flock (meaning sheep).

He does this only once. Have you ever heard of the phrase, the exception to the rule? We know that believing Israel is called the little flock in Luke 12:32.

Paul is not talking to Israel’s kingdom saints here. He is talking to the church, which is Christ’s body.

The main tactic Satan employs to destroy churches today is with seducing spirits and doctrines of devils. He gets people to wrongly divide the word of truth. 1st Timothy 4:1.

**32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. 33 I have coveted no man's silver, or gold, or apparel.**

**To give you an inheritance among all them which are sanctified:**The words “and to the word of his grace” lets us in the body of Christ know, we have our own inheritance. We don’t inherit Israel’s promises.

**34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. 35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.**

**The words of the Lord Jesus:** These words are never written in the gospels, but it doesn’t say that. It says that Jesus said these words. Not everything that was spoken, or done by Jesus, was written down.

***John 21:25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.***

**36 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul's neck, and kissed him, 38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.**

For many of them it would indeed be the last time they would ever see Paul again because he knew himself that once he got to Jerusalem he would be arrested and eventually go to Rome.

There he would bear witness before kings and governors and most likely die, but he was ready for whatever course God had for him.

**Chapter Twenty-one**

**Paul meets up with James**

**1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: 2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth. 3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. 4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. 5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.**

**Who said to Paul through the Spirit, that he should not go up to Jerusalem:** It was the people who told him not to go, because the Spirit told them what would befall him if he went.

Prison, beatings, shipwrecks, but none of those things moved Paul as we see later.

**6 And when we had taken our leave one of another, we took ship; and they returned home again. 7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. 8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. 9 And the same man had four daughters, virgins, which did prophesy.**

**Philip the evangelist:**Philip was an evangelist for the kingdom saints, whereas Timothy was to be an evangelist in the message of grace for the body of Christ.Ephesians 4:11 & 2nd Timothy 4:5.

**One of the seven:**These seven mentionedin Acts chapter six and were selected to minister unto the widows who were being neglected.

Philip was the one who went and did a work in Samaria in Acts chapter eight, and then led the Ethiopian eunuch to the Lord on his way back to Ethiopia.

**Four daughters, virgins, which did prophesy:** We see that his daughters had been given the temporary gift to prophesy. These were kingdom saints. They were not part of the body of Christ which began with the apostle Paul. Revelation 14:4 & 1st Timothy 1:15-16.

They were doing the same thing that two others had just done in prophesying about the persecution that Paul would face if he went on to Jerusalem, but none of those things moved Paul. Agabus would also say the same thing. There is no evidence that this one-time gift was anything more.

**10 And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, 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 mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.**

**A certain prophet, named Agabus:** Agabus was a prophet for the kingdom Church, but here he is prophesying about Paul, the apostle of the Gentiles.

God would use this trip to get Paul to Rome where he was going to get an all-expense paid trip paid for by Rome, thanks to his Roman citizenship that God made sure he had before he was born.

**15 And after those days we took up our carriages, and went up to Jerusalem. 16 There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.**

**The end of Paul’s third missionary journey:**

**James and the Elders**

**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.**

**The disciples of Caesarea:**This was where Philip and his daughters were, Cornelius’ family and household. These were all kingdom saints.

**Paul went in with us unto James:** Notice that Peter is not mentioned as the prominent one anymore, James the Lord’s half-brother is the pastor of the church in Jerusalem now.

Some claim that James usurped the role from Peter, but nothing in scripture backs that up. James was the Pastor, while Peter was an apostle, they are different offices.

**19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.**

**What things God had wrought among the Gentiles by his ministry:**What ministry? The one they discussed at the Jerusalem conference where Paul would go to the uncircumcision, and they would minister to the circumcision.

***Galatians 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.***

**20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:**

**Thou seest brother, how many thousands of Jews there are which believe:**These are the Jews that were compelled by the twelve apostles to save themselves from this untoward generation. Acts 2:40.

**They are all zealous of the law:** These Jewish kingdom believers in Jerusalem were still operating under the Law because they had not been told not to. If God had wanted them to stop, he would have told them to do so.

**21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. 22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.**

**Thou teachest all the Jews which are among the Gentiles to forsake Moses:** Paul doesn’t get a chance to answer James here.

**23 Do therefore this that we say to thee: We have four men which have a vow on them; 24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.**

Paul goes ahead and does what James asked him to do and he takes this vow.

**Purify thyself with them:**A ritual cleansing before offerings in Jerusalem.

This lets you know the kingdom saints were still operating the same way they were waiting for the time of Jacob’s trouble to begin. This would all end with the destruction of their temple in 70 A.D. John 11:55.

**Be at charges with them:** This meant they wanted him to do what they were going to do.

**25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.** *Acts 15:28-30.*

**26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.**

**To signify the accomplishment of the days of purification:** This is the same type of purification as there was in Numbers 6 that was called the days of separation.

**An offering should be offered for every one of them:** This has caused much debate by those who would try to water their actions down to claim they only gave a financial offering to the church in Jerusalem.

This was not a Nazarite vow like in Numbers 6:13, because a Nazarite was not to shave his head. Judges 16:17-22. Samson did have the same days of separation involved in his vow as did this vow. Notice Leviticus 12:1-2.

It was an offering for their vow, not for having their sins remitted. Paul had not yet received his final revelations from God, so he acted on the information he had at that time.

Some say no Gentiles believed before Acts twenty, Sergius Paulus in Acts 13 was a Gentile who got saved under Paul's preaching who didn’t bless any Jews.

These Jewish kingdom believers continued to practice the law for a time, and they along with the whole nation were eventually dispersed into the Gentiles nations by God for its rejection of Christ.

It would be many years before Paul made it to Rome to begin writing the last seven of his epistles.

**27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, 28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. 29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)**

**When the seven days were almost ended:**The days of separation or purification.

**The Jews which were of Asia:**The Jews he had previously tried to convince with the scriptures that Jesus was the Christ. Acts 20:4.

**And brought Greeks also into the temple, and had polluted this holy place:**An uncircumcised person was considered unclean under the old testament and therefore they were unable to enter the temple area.

**30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. 31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. 32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.**

**They left beating of Paul:**He was beaten with rods three times. 2nd Corinthians 11:25.

**33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. 34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.**

**To be bound with two chains:** *Acts 21:11.*

**35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. 36 For the multitude of the people followed after, crying, Away with him. 37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? 38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? 39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.**

**A Jew of Tarsus, a city in Cilicia:** *Acts 6:9, 15:23 & 41.*

**40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,**

**Chapter Twenty-two**

**Paul’s Defense**

**1 Men, brethren, and fathers, hear ye my defence which I make now unto you. 2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) 3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. 4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.**

**Hear ye my defense:** You will notice that Paul’s defense is really his sharing of his testimony of how he came to Christ.

**I persecuted this way unto the death:***Acts 8:1-4.*

**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 went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.***Acts 9:1-2.*

**6 And it came to pass, that, as I made my journey, and was come 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 art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.** *Acts 9:3-7.*

**Noon:**Peter’s vision was also at noon. Acts 10:7.

When you read Paul’s other accounts of his salvation on the road to Damascus you will notice that those that were with him did actually hear a voice (Acts 9:7), but that they did not understand the voice.

In chapter twenty-six Paul tells you that Jesus spoke to him in the Hebrew tongue, just as Paul did here before his countrymen.

The reason why these men were not able to understand the voice Paul heard was that God was not about to reveal the mystery to these men, as it was to Paul alone that he was revealing that truth. Perhaps they did not understand Hebrew.

**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, having a good report of all the Jews which dwelt there,** *Acts 9:8.*

**A devout man according to the law:** Paul makes mention of that fact that this kingdom saint was a devout man according to the law, and that he had a good report of all the Jews which dwelt there.

Many synagogues had kingdom saints attending them, and they were still devoutly practicing the law. We today in dispensation of grace are not under the law of Moses and never have been. Romans 6:1 4 & 15.

**The glory of that light:**This is the glory of God the Son spoken about in Revelation 21:23.

**13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. 14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. 15 For thou shalt be his witness 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 the name of the Lord.**

**Arise and be baptized, and wash away thy sins:**God did not tell Ananias anything about baptizing Paul in Acts 9?

Ananias took it upon himself to baptize Paul because the commission given to the twelve apostles to Israel required its recipients to be baptized to receive the remission of sins.

Paul was the one to whom the Lord would reveal the mystery program to, not Ananias.

Water baptism was required for a kingdom saint as it was part of their washing as a nation to become a priest in Israel’s future kingdom. Exodus 19:5-6, Exodus 29:1-7 & 1st Peter 2:9.

**17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles. 22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.**

**Make haste, and get thee quickly out of Jerusalem:** Paul thought they would listen to him because he was the previous leader against the Christians, and he could prove it, but God knew their hearts.

Satan would not allow his greatest traitor to witness before these Jews, so he stirred their hearts against him, but what Satan did not know is that God was allowing Satan to send Paul away so that he could reach out to the Gentiles.

If Paul would have stayed and ministered amongst the Jews, there would be even more confusion as to his role with the Gentiles, and that of the twelve with the Jews. God knew what he was doing.

**Depart, for I will send thee far hence to the Gentiles:**This testimony of Paul’s salvation experience was not a second sending of Paul, it was just another account by Paul of the events of his salvation. Acts 9 & 26.

Paul was only sent out by Christ once; he just had more information as he received further revelation at numerous times.

Paul has already been going to Gentiles from Acts 13 and onward. Sergius Paulus was a Gentile in Acts 13 and many others that Paul preached to were as well.

When Israel lost its most favored nation status they would then be accounted or numbered as part of the nations/Gentiles. Today God does not see people as Jews or Gentiles, just as saved or lost.

Israel today has no special status in the dispensation of grace, they will however in the tribulation and the kingdom. Notice that they gave Paul audience until he said one word, Gentiles (dogs).

This was unthinkable yet for the Jew as long as they were under Rome’s thumb because the prophets all foretold that the Jews would go preach to the Gentiles in the kingdom.

There were no prophecies about the Gentiles hearing the truth before Israel rose to her glory, because that is a part of the unsearchable riches of Christ that Paul mentions that have been kept a secret since the world began. Ephesians 3:8.

**The Gentiles:** The idea that God would send a Jew to the Gentiles to preach the gospel to them was reprehensible until the kingdom when the Jews would rule over the Gentiles.

The Gentiles however currently ruled over them, and they considered them dogs. They knew they would one day go to the Gentiles according to the prophets in their future kingdom when they ruled over the Gentiles.

The dispensation of grace was ushered in because of Israel’s unbelief, and it will end at the rapture. After the time of Jacob’s (Israel’s) trouble the kingdom will be established, and Israel will go out to the Gentiles.

But now, in this dispensation, they are both preached to on a level playing field.

**23 And as they cried out, and cast off their clothes, and threw dust into the air, 24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. 25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. 27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.**

**A Roman:**A citizen of Rome with all its rights and privileges.

**I was free born:** Saul of Tarsus was born a Roman citizen, which would later give him free access to travel the known world, and he would enjoy many freedoms that non-Roman citizens did not have.

**29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. 30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.**

**Chapter Twenty-three**

**Paul before the council**

**1 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God 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: for sittest thou to judge me after 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 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.** *Exodus 22:28.*

**Thou whited wall:**Paul uses a quote of Jesus that was very well known by the high priest because it was said to his scribes and the Pharisees in the past.

They looked like the beautiful white walled sepulchres that incased the bones of dead men.

***Matthew 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.***

**6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. 7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude 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 cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.**

**I have lived in all good conscience before God until this day:** This was an affront to the high priest and the Jews religion unless Jesus really was the Christ.

Notice how those who were blinded by religion would easily violate the word of God when it threatened their system.

The Sadducees were the modern-day liberals. They did not believe in the hope of Israel which was their resurrection into their kingdom.

The Pharisees did but they did not believe that Jesus was the Christ because that would mean they were wrong and that they had participated in killing their Messiah.

Paul used a tactic to catch the devil's crowd off guard and get them fighting amongst themselves. He pitted the two groups against one another.

God could have delivered Paul, but he also gave him a great mind which he expected him to use from time to time.

**10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. 11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. 12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13 And they were more than forty which had made this conspiracy. 14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. 15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.**

The high priest himself was included in this plot to kill Paul. Religion will blind someone to the point of killing someone else who threatens their control.

**So must thou bear witness also at Rome:** Paul was going to make it to Rome, one way or another, and this announcement from God didn’t tell Paul how that would come about, just that it would happen.

This announcement would no doubt give Paul the encouragement he needed to keep pressing on, even when his countrymen were plotting to kill him.

**16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. 17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. 18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. 19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? 20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. 21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.**

**Paul’s sister’s son:**God could have just caused a tower to fall on Paul’s enemies, or sent a legion of angels to kill them in their sleep, but instead he used a little boy (Paul’s nephew) to alert the chief captain of the plot to kill him.

**22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. 23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; 24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. 25 And he wrote a letter after this manner: 26 Claudius Lysias unto the most excellent governor Felix sendeth greeting. 27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. 28 And when I would have known the cause wherefore they accused him, I brought him forth into their council: 29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. 30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell. 31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. 32 On the morrow they left the horsemen to go with him, and returned to the castle: 33 Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him. 34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; 35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.**

**Antipatris:** This was a city in Israel built by Herod the Great in honor of his father Antipater. The battle of Aphek was fought there in the Old Testament. 1st Samuel 4:1-10.

It was out of the way, but a great place to hide someone temporarily while people are trying to kill them.

Paul’s Roman citizenship was what would get him an audience with Governor Felix and with Herod. Without it, he would not have had the opportunity to speak the word of God to those in attendance.

**Cilicia:**This was a province in southern Turkey. It is mentioned seven times in the book of Acts, and in Galatians 1:21. The governor wanted to know what province Paul was from so he could determine what jurisdiction was over him.

**Chapter Twenty-four**

**The Resurrection**

**1 And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. 2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, 3 We accept it always, and in all places, most noble Felix, with all thankfulness. 4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. 5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: 6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. 7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands, 8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. 9 And the Jews also assented, saying that these things were so.**

**A certain orator named Tertullus:** Notice the high priest hired an orator to speak their case against Paul, who also used flowering words to try to convince Felix that they only wanted what Felix wanted, great quietness.

Paul, on the other hand, didn’t need any counsel to represent him, because the holy Spirit of God would give him what he needed to say in his defense.

**The sect of the Nazarenes:** *Acts 28:22.*

**10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: 11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. 12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13 Neither can they prove the things whereof they now accuse me.**

They had no right to have Paul arrested on trumped up charges since they were all based upon their hatred of him.

Paul once was one of them, but he had been saved and now was the leader of what God was doing in this present dispensation of grace and that made him their enemy.

**14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.**

**The way which they call heresy:**Paul believed the scriptures that Christ would be resurrected from the dead, but the religious leaders did not believe that Jesus was the Christ, nor that he had risen from the dead. Psalm 2.

**16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. 17 Now after many years I came to bring alms to my nation, and offerings. 18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. 19 Who ought to have been here before thee, and object, if they had ought against me. 20 Or else let these same here say, if they have found any evil doing in me, while 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 by you this day.**

**The resurrection of the dead:**Notice Jesus’ words to Martha concerning her brother Lazarus who had died:

***John 11:25 Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, thou he were dead, yet shall he live. 26 And whosoever liveth and believeth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.***

**I came to bring alms to my nation, and offerings:**These were the offerings given by the Gentile churches for suffering Jews.

**Purified in the temple:**He went through the days of purification required before entering the Temple.

**22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. 23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. 24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. 27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.**

Paul said that he worshipped God by believing all things written in the law and in the prophets and that they call that way heresy.

Paul said he agreed with the scriptures concerning the resurrection of the just and of the unjust, and Israel’s leaders did not. What an accusation against Israel’s leaders.

**He reasoned of righteousness, temperance, and judgment to come:**Felix was convicted by the words which Paul spoke, but he still left Paul bound because he had counted the cost of serving Jesus Christ, and he preferred the pleasures of sin for a season.

**Chapter Twenty-five**

**I appeal unto Caesar**

**1 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. 2 Then the high priest and the chief of the Jews informed him against Paul, and besought him, 3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.**

**The high priest and the chief of the Jews:**The religious leaders were planning to kill the apostle Paul; this shows you the spiritual state of Israel’s religious leaders.

**4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. 5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. 6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.**

**The judgment seat:**The Bema Seat.

**7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. 8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all. 9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. 11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. 12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.**

**I stand at Caesar’s judgment seat, where I ought to be judged:**Israel had no jurisdiction over Paul because he had committed no crime in Israel. Paul said if he were guilty of speaking against the law, he would gladly allow them to put him to death.

Since he was speaking of the very hope of the nation of Israel (their resurrection) he would not allow them to judge him, because he was a Roman.

**I appeal unto Caesar:** Now Paul would finally have his audience with Caesar. How could he get an appointment to stand before Caesar to appeal to him?

Either by Roman law, or at the request of the Emperor, Paul was arrested in order to appeal as a Roman citizen before the emperor. Paul was really the prisoner of Jesus Christ, not Rome. Ephesians 3:1 & Philemon 1:1 & 9.

**13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. 14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: 15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. 16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. 17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. 18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed: 19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.**

**King Agrippa:**This is Herod Agrippa.

**The manner of the Romans:** Roman law protected Roman citizens from abuses by non-Romans. Paul used his Roman citizenship to get before as many leaders of Rome as possible with the truth of God’s word.

News would spread of this famous prisoner and his thwarting of those who were trying to have him killed. Paul would use God's word, his wits, as well as his citizenship to get him to his final destination, Rome.

**20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. 21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. 22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. 23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. 24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. 25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. 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, O king Agrippa, that, after examination had, I might have somewhat to write. 27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.**

This was not the first time Israel’s leaders would try to get around Roman law, but it would be Felix who would lose his job if he sent a prisoner to Augustus Caesar without having any charges filed against.

**Chapter Twenty-six**

**Paul’s Salvation Testimony**

**1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: 2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: 3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; 5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. 6 And now I stand and am judged for the hope of the promise made of God unto our fathers: 7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. 8 Why should it be thought a thing incredible with you, that God should raise the dead?**

**A Pharisee:** It is from the Hebrew word “Paras” meaning to separate.

**The hope of the promise:** Israel’s hope is the resurrection into their earthly kingdom one day.

The big problem with Paul is that he claimed Jesus was the Christ, and that Israel had killed their Christ, and that the resurrection was through that very same person, for Jesus had said to Mary:

***John 11:25 I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live.***

**For which hope’s sake, king Agrippa, I am accused of the Jews:**The Jews didn’t like Paul preaching about the resurrection of the dead through Jesus Christ.

**9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.**

**Even unto strange cities:**Gentile cities, such as Damascus.

**12 Whereupon as I went to Damascus with authority and commission from the chief priests, 13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.**

**Unto whom now I send thee:** Paul was told this while he was lying on the ground near Damascus some twenty years earlier. He was to go to the Gentiles soon after his salvation experience.

**19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: 20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.**

**Damascus:**When, just after his salvation he went and preached to the Jews there that Jesus was the Christ. Acts 9:19-22.

**At Jerusalem:** When he went up to Jerusalem after the Jews tried to kill him in Damascus, after his time in Arabia. Act 9:23-29.

**Throughout all the coasts of Judaea:** This is when Paul said that he was unknown by face unto the churches of Judaea which were in Christ. Galatians 1:22.

**And then to the Gentiles:** Beginning with Sergius Paulus in Acts 13.

**Repent and turn to God, and do works meet for repentance:**Repent means to change your mind. God repented when he changed his mind about what he was going to do concerning Israel.

**21 For these causes the Jews caught me in the temple, and went about to kill me. 22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.** *Isaiah 60:3 & 42:6.*

**Saying none other things than those which the prophets and Moses did say should come:** We know exactly what Paul said to the Jews because he told us in verse 23.

You don’t tell a lost Jew about the mystery program before you tell them about Jesus being the fulfillment of the prophecy program.

Paul three times mentions the word “Gentiles,” and yet people still say there are no Gentiles saved until Acts 20, or 28.

No amount of men’s arguments however can take away the word Gentiles in this chapter. This chapter is about Paul retelling what God told him to do, and who he was to do it with.

**24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. 25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. 26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. 29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.**

**Almost thou persuadest me to be a Christian:**This is now the second time the term Christian is used in scripture. It is first used of those in Antioch of Syria (Acts 11:16) where Paul began helping Barnabas.

Paul did not discourage the use of the title of Christian, that was well known to all, even King Agrippa. Nowhere does it say in scripture that anyone, but John was a Baptist. John was called the (singular) Baptist.

Paul was very clear in preaching to these people, and he wasn’t worried about them not believing what he said. He was only worried about saying what God wanted to be said, and what his listeners needed to hear.

**30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: 31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. 32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.**

**Chapter Twenty-seven**

**Paul is shipwrecked**

**1 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.**

**A centurion of Augustus’ band:** A soldier that is over a band of 100 men. Augustus was the Caesar that Paul appealed unto in Acts 25:11-25.

**2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.**

**Aristarchus:**He is first mentioned in Acts 19:29, 20:4 and in Colossians 4:10 as his fellowprisoner. He was not a prisoner during Paul’s first imprisonment, only his second when it appears that Rome was less tolerant of Christianity.

Luke includes himself in the “we and us” in verse two as being a part of Paul’s team. Luke (Lucas) had been with Paul since Acts 16.

**3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.**

**Julius courteously entreated Paul:**Paul had obviously made a great impression on this centurion who was responsible for getting Paul to Rome, because he allowed him to go see some friends in the area.

**Gave him liberty:**This is a term still used today for sailors who are allowed to leave their ships for a short while.

Paul was not a flight risk, because he didn’t want to escape his captors, he wanted to stand before Caesar to tell Rome’s leaders and the world, the gospel of the grace of God.

**4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. 5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. 6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. 7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; 8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. 9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, 10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. 11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. 12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.**

**The fast was now already past:**This refers to the time of the year when you could make good time sailing.

**13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. 14 But not long after there arose against it a tempestuous wind, called Euroclydon. 15 And when the ship was caught, and could not bear up into the wind, we let her drive. 16 And running under a certain island which is called Clauda, we had much work to come by the boat: 17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. 18 And we being exceedingly tossed with a tempest, the next day they lightened the ship; 19 And the third day we cast out with our own hands the tackling of the ship. 20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. 21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. 22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. 23 For there stood by me this night the angel of God, whose I am, and whom I serve, 24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. 26 Howbeit we must be cast upon a certain island.**

**There stood by me this night the angel of God:**This prophetic announcement along with its fulfillment helped some of those present on that day to consider the God that Paul spoke about who could deliver them all from the ragging Sea.

**27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; 28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.**

**Fathoms:**A fathom is six feet, the height of a man.

**29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. 30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of 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 off the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. 34 Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. 35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. 36 Then were they all of good cheer, and they also took some meat. 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, and cast out the wheat into the sea. 39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. 40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. 41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: 44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.**

Things happened just as Paul had been told by the angel. Paul was safe regardless of what any man or group wanted to do to him.

He must stand before Caesar, and he used a Centurion to stop the soldiers who wanted to kill the prisoners to keep them from escaping. He reached at least one on that ship by his words.

**Chapter Twenty-eight**

**Paul reaches Rome**

Way back in Acts chapter 9:15 God tells Saul of Tarsus that he was going to send him to bear his name before the Gentiles, and kings, and the children of Israel.

Now he is about to reach the Gentile world capital, Rome.

Things begin to change once Paul gets to Rome. More revelations are given to him from the risen Saviour, and Paul’s ability to heal is taken from him as the dispensation of God is fully given to him for us, to fulfil the word of God. Colossians 1:25.

**1 And when they were escaped, then they knew that the island was called Melita. 2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.**

**The island was called Melita:** Ancient name for Malta.

**The barbarous people:**Barbarians, non-Greek speaking Gentiles. Verse 4 below.

**No little kindness:**They showed much kindness.

**3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. 4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. 5 And he shook off the beast into the fire, and felt no harm. 6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.**

**A viper:**A poisonous snake. God allowed Paul to survive a venomous snake bite to be a sign to these Barbarians that God was working in their midst. The Barbarians were Gentiles.

**7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. 8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. 9 So when this was done, others also, which had diseases in the island, came, and were healed: 10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.**

**A bloody flux:**Dysentery. (A gastrointestinal disorder). Notice Doctor Luke gets specific about this person’s symptoms, but he is not healing anyone. God is through Paul, not Luke.

**Paul entered in, and prayed, and laid hands on him, and healed him:** Again, Luke the Physician had nothing to do with anyone getting healed here.

**Others also, which had diseases in the island, came, and were healed:** We see Paul here healing many which would have paved the way for him to witness to them, but again, Luke records nothing of anyone getting saved here.

This was Paul’s last time that he would ever heal anyone ever again, because once he arrived at Rome, he would no longer be able to heal.

That was because the sign gifts were to cease after that which was perfect (complete) was come (the word of God). 1st Corinthians 13:10.

It would be at Rome that Paul would receive the prison epistles from God with many new revelations for the church. Trophimus was Paul's close friend, but three years later Paul tells us something interesting concerning him:

**2nd Timothy. 4:20 Trophimus have I left at Miletum sick.**

Why would a man that had the ability that Paul had not send him a handkerchief to heal him, as was able to do in the past? Paul no longer had the power.

It ceased as did all the sign gifts when the apostle of the Gentiles reached the Gentile capital. It was at Miletum where he left Trophimus sick.

   Paul was about to receive the last of his revelations from the ascended Lord, but not until he was in Rome, the capital of the Roman empire.

These epistles would make no mention of Israel having a prominent place with God in the present dispensation of grace.

That was because of their diminishing and fall recorded in the book of Romans. Israel will be restored when they come into their earthly kingdom, and every promise God ever made to them will come to past.

Paul also tells us that the sign gifts were only temporary until that which is perfect is come (Paul would receive the final revelations to complete the word of God over the next few years. 1st Corinthians 13.

**11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.**

**Whose sign was Castor and Pollux:** The twins of Greek mythology in the constellation Gemini, in the Zodiac, and are attributed with saving people in trouble at Sea. It is interesting that this is mentioned immediately after Paul’s shipwreck at Melita.

**12 And landing at Syracuse, we tarried there three days. 13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: 14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. 15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.**

**Where we found brethren:** This would have most likely been Jewish brethren, who would gladly take in fellow Jews.

Because there no mention of sharing the gospel while they stayed in Puteoli, many believe that they were already believers, but were they kingdom saints, or fellow grace believers? We don’t know.

**When the brethren heard of us, they came to meet us:**These brethren knew of Paul and his companion’s reputation because when they heard of them, they came to meet them from afar. These could be some of the people mentioned in Romans 16.

**Appii forum, and The three taverns:** They were near Rome along the Appian Way. The three taverns were not bars, but three shops at the last major stop before getting to Rome.

**16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.**

**Paul was suffered to dwell by himself:** Paul was allowed to stay in his own hired house because he was a Roman citizen, provided that a soldier kept him secured while awaiting trial.

**17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.**

**The chief of the Jews:**The leaders of synagogues of Rome.

**The hands of the Romans:** He was arrested and handed over to the Roman officials.

**18 Who, when they had examined me, would have let me go, 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 ought to accuse my nation of. 20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.**

**For the hope of Israel I am bound with this chain:**The hope of Israel is the hope of the resurrection. Jesus Christ is the resurrection. Acts 23:6 & 24:21.

***John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:***

**21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.**

**As concerning this sect:**A sect is a branch of something. Christianity was seen as a branch of Judaism. Acts 24:6.

**23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.**

**He expounded and testified the kingdom of God:**He used the writings of Moses and the prophets to teach the Jews that Jesus was Israel’s Saviour.

**24 And some believed the things which were spoken, and some believed not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.** *Isaiah 6:9-10.*

**Strike Three Israel**

**28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.**

What was the one word that caused many of the Jews to quit listening to Paul? Gentiles. Why was that?

Because all Jews knew that Israel must be restored back in the land with the Messiah reigning before they were to be a light unto the Gentiles in the kingdom. Isaiah 60:1-3.

They didn’t want to accept was that God had put Israel’s program on hold and he had ushered in the dispensation of grace where Jews and Gentiles were on the same level.

The middle wall of partition had come down, Jews and Gentiles could both become part of the body of Christ. The Gentile would not have to become a part of Israel to have salvation, because of Israel’s blindness. Romans 11:25.

**The salvation of God is sent unto the Gentiles:**This was now the third and last time that the Jews were told by Paul that God was taking the message to the Gentiles, because the Jews for the most part would not listen to the word of God and be converted.

**29 And when he had said these words, the Jews departed, and had great reasoning among themselves. 30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.**

**Paul dwelt two whole years in his own hired house:**He was under house arrest because he was a Roman citizen. This was not afforded to non-Roman citizens.

**Preaching the kingdom of God:** This is not the same thing as preaching the gospel of the kingdom. Paul never preached the gospel of the kingdom because that message was prophesied in the scriptures.

Paul preached the mystery program, which was not mentioned in the scriptures, but was kept hidden from the foundation of the world. Romans 16:25-26.

His message grew as more revelations came to him. The books of Ephesians, Colossians, Philippians, and Philemon had not been given to Paul until he spent two years in a Roman prison.

1st Timothy and Titus were both written after Paul’s short release from prison in 63 A.D., while 2nd Timothy finds Paul back in jail, awaiting his death.

The book of Hebrews is not a Pauline epistle because chapter two is very clear who the writer heard his message from, it was from the twelve apostles.

Paul did not receive his message from man, but from the ascended Christ. Galatians 1:11 & 12. As the kingdom was gradually withdrawn from Israel, the miracles began to cease, and the Jews were blinded nationally.

All the while the doctrines of the body of Christ were progressively being revealed to the apostle Paul by revelation.

**The End**

**Acts Chapter 9-28 Tests**

**Chapter Nine**

1. Using only the Bible, how long does it appear that it was after Jesus' ascension, until the events in Acts 9:1 occurred?

A. 1 Year B. Three Years C. 8 Years

2. Why are the events of chapter 9 of the utmost importance to believers today?

3. Who is it that Paul was persecuting according to 1 Corinthians 15:9, and Galatians 1:13?

4. When Saul persecuted the church, he also persecuted who according to Acts 9:4?

5. Was Saul (Paul) saved on the road to Damascus or at Ananias' house later?

6. Is the location of Saul's salvation of any significance? Why wasn't it at Jerusalem?

7. How long did Saul stay in Damascus without eating or drinking?

8. Who was blinded in this chapter, and how long would that blinding last?

9. In verse fifteen Saul is called a \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_ unto God.

10. What does God tell Ananias that Saul will do?

\* Do the twelve back in Jerusalem have any knowledge of this event at that time?

11. Did God tell Ananias to lay hands on Saul to receive his sight, or to receive the Holy Ghost? \* Don't get your answer from what Ananias said to Saul, but what God said to Ananias.

12. What did Saul preach in the synagogues of Damascus concerning Christ in verse twenty?

13. Who was Saul's only audience in Damascus, and what did he prove to them?

14. For what purpose did Christ appear to Saul according to Acts 26:16?

15. Was Saul commissioned to go to the Gentiles by God, or the twelve apostles according to Acts 26:17?

16.  When was Saul sent to the Gentiles according to Acts 26:17?

17. What is significant to Saul/Paul's ministry with him seeing Jesus not in Israel, but in the Gentile country of Syria?

18. In what order are the children of Israel mentioned in verse fifteen that is unusual?

19. Since the Gentiles would now be reached, what does that mean for the nation of Israel?

20. How did the record of Paul's baptism in Acts 9:17, and Acts 22:16 differ from that of Israel's baptism of repentance for the remission of sins?

\* How were Paul's sins washed away? Acts 22:16

21. How long did Saul remain in Damascus before going to Jerusalem? Galatians 1:17 & 18

\* What other country did Paul go to before he returned to Damascus? Galatians 1:17

22. According to Acts 26:20 did Saul preach to Gentiles while at Damascus initially?

23. Where was Saul in verse nineteen of Acts chapter nine?

24. When Paul fled from Damascus how long did he stay at Jerusalem? Galatians 1:18

25. Did Paul go to see Peter, or did Peter command Paul appear before him?

26. What did God tell Paul while at Jerusalem that made him leave rather quickly? Acts 22:17-21

27. Why were the Grecian Jews going about to kill Saul, and not going after the twelve? v:29

28. For what reason could the churches receive rest once Saul was sent away to Tarsus? V:31

**Chapter Ten Test**

1. What important event just took place before this chapter with Saul of Tarsus?

2. Why was it important for signs to follow Peter and the eleven apostles in their ministry to Israel?

3. Was Cornelius a Gentile believer in the God of the Hebrews?

4. Was he circumcised?

5. Who appeared unto Cornelius?

6. Why does Cornelius have to have a Jew tell him how to be saved at this time?

7. In Peter's vision what did God say concerning the beasts that Peter knew to be unclean?

8. What did Peter understand the vision to mean according to verse seventeen?

9. What purpose did the **"certain brethren"** play in this chapter and the next?

10. According to verse twenty-eight what did Peter interpret his vision to mean?

11. What did Peter say in verse 28 was the reason Jews were not allowed to come unto a person of another nation's house (a Gentile's) to eat?

12. Did Peter know why he was sent to Cornelius' house according to verse twenty-nine?

13. What is the reason that God had Peter sent to Cornelius' house in verse thirty-three?

14. Was John's baptism an important dividing line according to Peter's testimony?

15. Was the baptism John performed and the one in Acts nineteen the same? Why?

16. Was it important for these Jews to see the Gentiles receive the Holy Spirit? Why?

17. Was Peter's going to Cornelius a part of the "great commission" given to Israel?

**Chapter Eleven Test**

1. Who does Peter use in his defense for going into a Gentile's house to eat in verse twelve?

2. What new information do we have in chapter eleven about what the angel told Cornelius?

3. After Stephen's death to whom did the disciples preach to as they fled Jerusalem?

4. Were Paul and Barnabas sent by the Jerusalem church to take up an offering from the scattered?

5. What was the church in Antioch made up of initially?

6. Why were the believers called Christians first in Antioch and not in Jerusalem?

7. What Epistle of Paul's fills in the gaps of what else Paul was doing while on this visit?

8. Was the church in Jerusalem over the apostle Paul and Barnabas? Why or why not?

**Chapter Twelve Test**

1. What apostle is killed first and how much scripture is devoted to his death?

2. Had the twelve apostles won the majority of the Jewish leaders in Jerusalem to the Lord yet?

3. What problem did the death of an apostle create for the kingdom promises to be fulfilled?

4. Why did Herod assign four quaternions of soldiers to keep Peter in jail?

5. What is the Jewish feast that occurs around the pagan holiday of Easter (Ishtar)?

6. When Peter is delivered from the prison who does he want to find out about his release?

7. What position did Jesus' half-brother James hold in Jerusalem?

8. Why did the apostles remain in Jerusalem at this late date?

9. How did God temporarily alleviate the persecution by Herod in Jerusalem?

10. Who did Saul and Barnabas take with them from Jerusalem?

11. Why were Saul and Barnabas in Jerusalem in the first place?

**Chapter Thirteen Test**

1. Who was it that called Barnabas and Saul to begin their first missionary journey?

2. How many Gentile believers do we know of so far?

3. Was Saul's name permanently changed to Paul according to verse nine?

4. What happened to Elymas the sorcerer, a Jew, when Paul prophesied to him?

5. Who is Saul's first recorded Gentile convert?

6. How does what happened to Elymas picture what happened to Israel?

7. What happened to John Mark?

8. In verse thirty-nine what is mentioned for the first time in scripture?

9. Why did Paul go into the synagogues on the sabbath days? Should we as well today?

10. Did Gentiles and Jews get saved here at Antioch of Pisidia?

11. What did Paul and Barnabas say to the rebellious Jews that rejected their preaching?

12. What was the Gentile's response to Paul's preaching in verse forty-eight?

**Chapter Fourteen Test**

1. Why, and to whom were signs granted at Iconium?

2. According to verse four what is Barnabas also called?

3. What was the response of these Gentiles when they saw a miracle? How did it differ from what would happen if a Jew saw a miracle performed by an individual?

4. What do many believe happened to Paul when he was stoned and left for dead at Lystra?

5. Does a believer today have to go through the tribulation period to enter the kingdom? What does this verse mean?

6. What did Paul and Barnabas do in every church they established in that region?

7. When they returned to Antioch was the trip finished? What did they do when they returned?

8. Who showed up in Antioch and caused a problem that Paul had to address immediately?

9. What church had a similar problem that caused Paul to write an epistle to them?

**Chapter Fifteen Test**

1. What were the men that came from Judaea teaching the people of Antioch?

2. Where did the Paul and Barnabas go to resolve the problem?

3. Who opposed them in Jerusalem and how?

4. Who stood in defense of Paul and Barnabas' teaching to the Gentiles?

5. Who makes the final statement to send back to the Gentiles in Antioch?

6. What four requirements/ordinances were sent to the Gentiles?

7. What did Jerusalem say about the men who started this problem?

8. What happened with Paul and Barnabas at the end of this chapter?

9. Who was Paul's new traveling companion?

10. What did the two teams set out to do?

11. Which missionary journey was this for Paul?

**Chapter Sixteen Test**

1. Who did Paul pick up as his new traveling partner in Lystra?

2. Why did Paul circumcise Timothy before letting him help in the ministry?

3. What did Paul give to the people from Jerusalem?

4. What area did God lead Paul to and how did he get his attention?

5. What Jew did Paul first meet at the riverside?

6. What did Paul do with Lydia immediately after she was saved according to verse fifteen?

7. Why was Paul and Silas arrested in Philippi?

8. What did a believer have to believe to be saved according to verse thirty-one?

9. How does this response differ from that of Acts 2:38?

10. What did Paul do with the Philippian Jailer and all his house after they believed?

**Chapter Seventeen Test**

1. What did Paul use to reason with the Jews of Thessalonica that Jesus was very Christ?

2. Who was taken to jail for the uproar in Thessalonica?

3. Where did Paul and Silas go to next where the Jews willing searched the scriptures?

4. Did Paul use the old testament scriptures to witness to the Gentiles of Athens? Why?

5. Did any Gentiles get saved in Athens?

**Chapter Eighteen Test**

1. Who did Paul first meet in Corinth?

2. Why did they leave Rome?

3. What was their craft?

4. Who joined them from Macedonia?

5. What did Paul do and say to them when they wouldn’t listen?

6. Who got saved in Corinth?

7. What does verse eight say the Corinthians did after believing?

8. What did God tell Paul in a vision?

9. How long did Paul stay in Corinth and teach them?

10. What did Gallio tell the Jews concerning Paul?

11. What did Paul do in Cenchrea?

12. What ended in verse twenty-two?

13. What began in verse twenty-three?

14. Who showed up in Ephesus preaching?

15. Was he a part of the kingdom program or the body of Christ?

      Why do you think that?

16. Does the scripture say that Apollos was baptized, or that Aquila laid his hands on him to receive the Holy Ghost?

17. Is there any evidence that Aguila had the ability to give the Holy Ghost to Apollos or anyone at all?

18. What did Apollos do mightily in Achaia?

**Chapter Nineteen Test**

1. What did Paul ask the disciples in Ephesus?

2. What was their response?

3. What was Paul’s next question to them?

4. What was the difference in the two baptisms?

5. Were these believers rebaptized?

6. What did Paul do with them after their baptism?

7. What happened after they received the Holy Ghost?

8. How long did Paul stay in Ephesus ministering?

9. How many in Asia heard the word of God?

10. According to verse ten were all capable of miracles?

11. What happened when some exorcist tried to mimic Paul?

12. What did the new believers do with their evil literature?

13. What later happened with a silversmith in Ephesus?

14. What does the town clerk call the temples in verse 37?

**Chapter Twenty Test**

1. What epistle did Paul write while in Greece?

2. Did Paul keep the feast days of the Jews initially?

3. What day of the week was Paul preaching on?

4. What happened to Eutychus?

5. When did Paul want to get to Jerusalem before?

6. What did Paul testify to the Jews and the Greeks?

7. Did Paul think he would be persecuted in Jerusalem?

8. What ministry did Paul receive from the Lord Jesus?

9. Who purchased the church of God with his own blood?

10. What two things does Paul tell them before he leaves?

**Chapter Twenty-one Test**

1. What did the disciples tell Paul through the Holy Spirit?

2. Who did Paul visit in Caesarea on his way to Jerusalem?

3. What was meant by one of the seven?

4. What did the daughters most likely prophecy?

5. What did Agabus prophecy?

6. What was Paul’s response to the prophecies?

7. What did James tell Paul about the Jews in Israel?

8. Why is not Peter the one speaking?

9. Was this okay under the kingdom program of Israel?

10. Did Paul still follow the law at this time?

11. What did the Jews from Asia claim concerning Paul?

12. What happened to Paul in Jerusalem?

13. What did Paul ask the chief captain to let him do?

**Chapter Twenty-two Test**

1. Who did Paul say he was a student of?

2. Who did Paul site as witnesses in his defense?

3. How did Ananias say Paul could wash away his sins?

4. How many years passed before Paul went to Jerusalem?

5. What did Paul say that caused the Jews to quit listening?

6. What did Paul use to avoid being scourged?

7. How did Paul obtain Roman citizenship?

8. Who did the chief captain bring Paul before?

**Chapter Twenty-three Test**

1. What did the High Priests have done to Paul?

2. What was Paul response to it?

3. What did Paul perceive about the crowd that day?

4. What did Paul say to defend himself there?

5. What happen then?

6. What did the Lord tell Paul about Rome?

7. What did forty men vow to do to Paul?

8. Were the chief priests in on this plot?

9. Who divulged the plot to Paul?

10. How did the chief captain deliver Paul that day?

11. Who did the chief captain write a letter to for Paul?

12. Where did Felix keep Paul?

**Chapter Twenty-four Test**

1. Who did the high priest bring to prosecute Paul?

2. List four things Paul said in his defense:

3. What did Paul say was the reason he was there?

4. Who did Felix want to come down to inform him?

5. Did Paul have any liberties in jail here?

6. What did Felix and his wife later hear from Paul?

7. What did Felix hope to receive of Paul?

8. How long was Paul in prison in Caesarea?

9. Why did Felix leave Paul bond?

**Chapter Twenty-Five Test**

1. Who did the Jews try to persuade to bring Paul to Jerusalem?

2. What was his answer to them?

3. Could Paul’s accusers prove any of their charges?

4. What did Festus try to get Paul to do?

5. Who did Paul appeal unto?

6. Who did Festus tell Paul’s case to?

7. What was king Agrippa’s response?

8. Why did Festus need to send Paul to Augustus?

**Chapter Twenty-six Test**

1. What did Paul say of king Agrippa’s knowledge?

2. What did Christ tell Paul he would be a witness of?

3. What did Christ tell Paul concerning the Gentiles?

4. What did Paul say Moses and the prophets prophesied?

5. What did Festus say interrupting Paul?

6. What did Paul tell king Agrippa?

7. What was king Agrippa’s response?

8. How did Paul respond to king Agrippa?

9. What did king Agrippa tell Festus?

**Chapter Twenty-seven Test**

1. Who was Aristarchus to Paul?

2. Who spoke to Paul and told him everything would be okay?

**Chapter Twenty-eight Test**

1. What miracle happened to Paul while warming at a fire?

2. What was the result of that miracle?

3. What other miracles did Paul perform on the Isle of Milita?

4. Where did Paul leave Trophimus sick at?

5. What did Paul do when he arrived in Rome?

6. What did Paul tell the Jews that rejected his message?

7. Who did Paul tell the Jews would listen to God's word?