

THE ITINERARIES OF PAUL

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Paul's Conversion

We'll call them the Itineraries of Paul. But before we go into it, I want to review some of the background of the life of the Apostle Paul. First of all Paul was a Pharisee. He was the son of a Pharisee of the tribe of Benjamin. We find this in **Acts 23:6-8**:

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.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

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

This was real significant, because the Pharisees believed that there was a resurrection. The Sadducees did not. Paul was not a Pharisee just because he decided to be one; he was born a Pharisee. His parents were Pharisees.

A Pharisee was one who was very conservative in Judaism. They were opposed to the Roman rule. They believed in the resurrection. They believed in a lot of other things that the more liberal groups, like the Sadducees, did not believe. The Pharisees, in this respect, were very conservative. Paul was a Pharisee; a conservative.

The liberal Sadducees didn't believe in the resurrection. They didn't believe in angels. They didn't believe in spirits. They believed in, basically, nothing. It's just like the conservatives today, in the twentieth century. You've got the same basic groups. You can divide them like that.

Pharisees despised the Roman rule. The Sadducees went along with it. The Pharisees were very much opposed to the Greek culture that had been forced upon them, even to the point that they didn't like the Greek language and would steer away from the Greek language, which gives you some idea of the language Paul must have spoken. He was a Roman citizen, born in a city that was a Greek town. He may have had some Greek influence in his early years, but he was still a Pharisee and therefore very much opposed to the Greek language and the Greek culture.

Paul was also a Hebrew, of Hebrew parents. **Philippians 3:4-5**:

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

Circumcised the eighth day, *of* the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

“the eighth day” - Paul was circumcised the eighth day according to what the law said

“of the stock of Israel” – he was an Israelite

“the tribe of Benjamin” – gives you a more specific idea of his background. Incidentally, when the kingdom was divided, Benjamin went with Judah. It was part of Judaism. Benjamin and Judah made up what was later known as Judaea. The other ten tribes, when the kingdom split after Solomon (remember Rehoboam and Jeroboam), were known as Israel. Paul came out of the Judean sect.

“an Hebrew of the Hebrews” – a Hebrew was an Aramaic speaking Jew. A Hellenist is a Greek speaking Jew. Paul was not a Hellenist. He was a Hebrew, which is an Aramaic speaking Jew. The Pharisees were Hebrews. They despised the Greek language and the Greek culture that had been forced upon them by the Seleucids when they had invaded the Palestine area.

Philippians 3:6:

Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

“touching the righteousness which is in the law, blameless” – the Apostle Paul walked according to the Old Testament law. He was blameless in the law.

“Concerning zeal, persecuting the church” - He was a persecutor of the Christians, which is what it took to be a good Jew at that time, because the Christians were “an outside, external force, who were opposed to the Jews,” just like the Greeks. The Christians really weren’t opposed to anybody. They wanted everybody to become a Christian. They were an opposition as far as the Jews were concerned, just like the Greeks and the Romans were. They treated Christianity the same way.

Philippians 3:7:

But what things were gain to me, those I counted loss for Christ.

“what things were gain to me” – the things that were advantageous to me personally

Acts 21:39:

But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

“in Cilicia” – of Cilicia

“a citizen” – if he would have been born in Palestine, he could not have been a Roman citizen, but he was born in Tarsus.

How long did he live in Tarsus? It doesn't say. For me to read into it: that he lived there all his life until he went to Jerusalem when he was about 20-25 and that he was raised in the Greek culture and spoke the Greek language, then I'm reading into it. But that's what everybody has done and said, “Paul spoke Greek,” so you've got everything written in Greek in the New Testament. That's not Paul. Paul was a Pharisee, a Hebrew; an Aramaic speaking Jew.

He was still a Roman citizen because he was born at the right place at the right time. When he was in prison, a couple of times that kept him from getting the “treatment,” because he was a Roman citizen. They would have beat people that were not citizens of the country. They would have stoned them. They would have killed them, but not a Roman citizen. That helped Paul more than once.

Acts 22:3:

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

“born in Tarsus” – It says he was “born” in Tarsus. It doesn't say he lived there all his life.

The fourth thing I want you to remember about Paul is: born at Tarsus.

The fifth thing is: he was trained by Gamaliel.

“brought up in this city” - Where was he brought up? In “this” city; Jerusalem.

He was born in Tarsus but brought up in Jerusalem at the feet of Gamaliel. Gamaliel was a doctor of the law, a Pharisee, just as zealous of the law as the apostle Paul was before his conversion. Gamaliel was one of the strict ones of the Pharisees, very strict. There are accounts in profane literature that talk about Gamaliel; that say Gamaliel despised even an Aramaic translation of the Old Testament. He even buried the book of Job at one time, the source says.

How do you think his students would feel if they followed in his footsteps?

He was trained by doctor Gamaliel. Why do you think Paul was trained by doctor Gamaliel? He was trained for the Sanhedrin. Gamaliel was a member of the Sanhedrin.

Acts 5:34:

Then stood there up one in the council, a Pharisee, named Gamaliel, a

doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

He was there with the Sanhedrin; one of the great outspoken men on the Sanhedrin. He gave some great practical wisdom in that particular decision. Paul was trained by him. If Paul was brought up, do you think maybe Paul might have been around, about this time, when some of these things were happening? What do you think was hitting Paul's brain cells? I'll bet once in awhile he heard the Word. I'll bet he saw, or at least heard of the apostles, Peter and John, going through the gate Beautiful and how that lame man got up and started walking. I'll bet he heard about their teaching. I'll bet he heard a few things about what happened on the day of Pentecost. Maybe he didn't believe it, but I want to tell you something; when words go into your ear, they get into your mind, your subconscious. Maybe Paul didn't believe in these early years of the Church but already God was laying the seed of His Word in his heart. Paul was already starting to get some information.

Paul was being trained by Gamaliel for the Sanhedrin, perhaps to take his place on the Sanhedrin.

In the book of Acts in the 6th chapter, you have the record of the 7 men that were chosen to serve tables. Stephen was one of them.

Acts 6:8-15:

And Stephen, full of faith ["grace" is the text] and power, did great wonders and miracles [or "signs"] among the people.

Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

And they were not able to resist the wisdom and the spirit by which he spake.

Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council [the word "council" is "Sanhedrin"],

And set up false witnesses, which said, This man [Stephen] ceaseth not to speak blasphemous words against this holy place, and the law:

For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

Acts 6:8-15: (cont.)

And all that sat in the council [Sanhedrin], looking stedfastly on him, saw his face as it had been the face of an angel. [not an angel - "as" an angel – figure of speech]

The Sanhedrin looked upon him. Where was Stephen? Stephen was before the Sanhedrin. All of chapter 7 deals with what Stephen told the Sanhedrin. You should read it.

Acts 7:54-56:

When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

He was standing because some was down there doing something. He was fighting for him; standing for him.

Acts 7:57-58:

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

Where was Saul? With these men of the Sanhedrin. He was trained at the feet of Gamaliel, who was on the Sanhedrin. It doesn't say, "He was being trained for the Sanhedrin," but you figure it out. What do you think he was being trained for?

"whose name was Saul" – I thought his name was Paul. Saul is his Hebrew name. Paul is his Greek name. That's all there is to it. It's Saul in the Hebrew. It's Saul in the Greek. It wasn't that it was "Saul" before his conversion and "Paul" afterward. You'll see later on that he was called Saul even after his conversion.

Acts 7:59-60:

And they stoned Stephen, calling [Stephen was calling] upon *God*, and saying, Lord Jesus, receive my spirit.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Acts 8:1:

And Saul was consenting unto [approving of] his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

He was being trained by Gamaliel for the Sanhedrin. In order to be on the Sanhedrin you had to be a husband and the father of at least one child. Later on in Corinthians, Paul talks about being single. Something must have happened to Paul's wife. I'm not saying what happened. That would be pure guesswork

"except the apostles" - The apostles stayed at Jerusalem. The Jews in that day, like the Sanhedrin and others of the priests and so-on, were putting the pressure on the Christians because the Christians were gaining in numbers. Like it says in different records in Acts, "they were filled with envy." They were envious of the Christians because they were gaining momentum; winning a lot of people from Judaism to Christianity.

Christianity is an outreach group, it's not a religion. Christianity is designed for outreach. That's the way God made it. Judaism was not necessarily, although there were proselytes; the Gentile converts. But for the most part, it was not an outreach ministry, Christianity was. It was made available to the Jew and Gentile.

For the most part they stayed right at home. They witnessed right in their own city. They won a lot of people but they just sat there; they weren't reaching out. Jesus Christ told them, "Look, you're going to be witnesses unto me in Jerusalem, Judea, Samaria and the uttermost part of the earth." They hadn't even carried it out and we've just finished seven chapters of Acts. That's a few years. They had not yet carried out that promise, but it took a little persecution. When the persecution got on from the Jews then they started moving out to Judea and Samaria.

There's persecution today, but nothing like stoning men, whipping them; not like this. If the Word's going to reach to everybody, there's got to be a real increase in the outreach and people opening their mouths and not shutting up but speaking the Word. It can't stop with just one fellowship. It's got to grow. It's got to get to the place where your home isn't big enough to hold your fellowship. Unless that happens, it'll take another persecution, I guess, to really get them moving because, when the pressure gets on, that's many times when people are forced to make a decision. How much easier and better it is to make that decision before the pressure gets on?

When the pressure finally got on, they started believing the promise; that it wasn't just for Jerusalem but for Judea and Samaria as well. So they went out.

Acts 8:2:

And devout men carried Stephen *to his burial*, and made great lamentation over him.

Acts 8:3:

As for Saul, he made havock of the church, entering into every house [not church building or cathedral], and haling men and women committed *them* to prison.

Where did the Church meet in the first century? Where did Paul go to get them? The house.

Acts 8:4:

Therefore they that were scattered abroad went every where preaching the word.

Maybe the pressure got on, but when it did, the tough got going. Everywhere they went, they taught the Word. But Paul made havock of the church, still persecuting Christians.

Where was he when Stephen was stoned? He was standing by. Do you think maybe some of the words that Stephen spoke reached his ear? Do you think maybe some of the words the apostles had spoken reached Paul's ear, maybe not directly but by word of transmission, you know; word of mouth? Do you think some of those things started lodging somewhere in his mind; his subconscious or something? When God knew he was ready to believe, He hit him over the head.

That's where we want to go; to Paul's conversion, in **Acts 9:1-8:**

Acts 9:1:

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

"breathing out threatenings" – isn't that a picturesque description of what he was doing? You get a picture of a dragon breathing out fire. It's a figure of speech.

"went unto the high priest" – in order to get an audience with the high priest, you've got to be pretty far up the ladder. He was trained by Gamaliel. He was a strong follower of the high priest and those about him there.

Acts 9:2:

And desired of him letters to Damascus to the synagogues, that if he found any of this [the] way, whether they were men or women, he might bring them bound unto Jerusalem.

He wasn't just going up there on his own. He was going on an official trip to Damascus.

Acts 9:3:

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

Between verses 2 and 3 it's like a figure. I don't know the names of every figure. In verse 2 Paul desired of the high priest letters. He went to the high priest and said, "Will you give me an official document to go up to Jerusalem." Then it never says the high priest gave him the letters. It goes right into, "And as he journeyed..." What's the implication? He got the papers.

Acts 9:4-5:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

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.

For some reason I've got a question mark after "thou." "Who art thou? Lord?" That's kind of neat.

"I am Jesus whom thou persecutest" – What do you think that did to his chains of neurons? It had been working in his mind. He had heard the things that were going on. What Stephen said, had to lodge in his mind. God knew now is the moment.

Acts 9:6-7:

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.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man [one].

It says these men stood speechless. They were flabbergasted; amazed and they heard a voice but they did not see anything. The vision, or the revelation, was only to Paul. The others did not see anyone. They only heard a voice.

Acts 9:8:

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.

God did not blind Saul with a bright light. The reason Paul was blinded was the work of the adversary. It was not God's will for Paul to be blinded. Perhaps it was because of his fear. Perhaps he had realized what he had done, where he had been. Instead of openly accepting the Word and standing on it, which is sometimes difficult for the human mind that's been wrapped up in these other things so long, he was filled with

fear. I don't know because it doesn't say. But I know God didn't blind him. God does all good. The adversary does all bad. As a man believes, is how he receives.

Acts 22:1-5:

Men, brethren, and fathers, hear ye my defence *which I make* now unto you.

(And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

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.

And I persecuted this [the] way unto the death, binding and delivering into prisons both men and women.

As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

That tells you briefly, in a capsule, what he had done in Acts chapter 9 and before.

Acts 22:6-9:

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.

And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

And they that were with me saw indeed the light, and were afraid; ["and were afraid" are not in the text] but they heard not the voice of him that spake to me.

"heard not the voice" – Wait a minute. In the record in Acts 9 it said they heard the voice. Here it says they did not hear the voice that spake to him. There's something wrong.

Acts 22:10-11:

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.

And when I could not see for [away from] the glory of that light, being led by the hand of them that were with me, I came into Damascus.

It wasn't the glory of the light that caused Paul to be blind but again, because of his fear or some kind of unbelief that triggered this and allowed the adversary to get in and blind him. It was God's desire and will for Paul to see for a change. He'd been blind all his life. Now He wanted him to see. He didn't want to blind him. The adversary had other ideas.

Now we go back to **Acts 22:9:**

And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

We read in **Acts 9:7:**

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man [one].

They heard the voice but they didn't see anyone. In chapter 22 it says they saw the light. It doesn't say they saw a person. They saw the light. But they did not here the voice. Now you've got an apparent contradiction. The first place you look is in the mind; the understanding. The second place you look is translation.

The word "voice" in Greek is *phonē*. Whatever this word is, maybe they didn't hear a voice. Maybe they heard a sound. Maybe they heard a tweet. Maybe they heard a peep. Maybe they heard a groan. Whatever that word [*phonē*] is, if it's in the genitive case; the word "hear" means one thing. But if it [*phonē*] is in the accusative case, then the word "hear" means something else.

If the word "voice" is in the genitive case then "hear" means one thing. If it's in the accusative case then "hear" means something else. The genitive case is usually, or normally, translated with the word "of." "He heard of a voice," means something different than, "he heard a voice." "He heard of a sound," is different than, "he heard a sound. To "hear of words," is different than to, "hear words." If I hear words then I understand what's being spoken. But if I only hear of the words, then I don't understand exactly, by experience, what's being said. That's just if you took it literal in the English.

Whenever this is with the genitive case, the word "hear" means simply "to hear whatever it is that's heard." But when it's with the accusative case, it means "to hear to the point of understanding what is spoken."

“I hear a voice.” – If the word “voice” is in the genitive case, it means I just heard a voice.

– If the word “voice” is in the accusative case, it means to hear to the point of understanding.

The one in Acts 9, where they heard the voice, is in the genitive case; the word “voice.” They heard the voice. The one in Acts 22 is in the accusative case. They did not hear it to the point of understanding it. Why didn't they hear to the point of understanding what was spoken? Perhaps it was barely audible. Perhaps it was only audible to the point of understanding for Paul, but the others could only hear it barely. Perhaps it was in a different language. Perhaps the others spoke Greek and the voice was in Aramaic. I don't know. But for some reason, they could hear the sounds of it but they could not understand what was spoken.

If you want to check out some other places where this word “voice” is used, look at **Acts 9:4; 11:7; 22:7,9&14; 26:14**.

When it says somebody hears a voice and it's genitive could they understand it? It's possible but when it says they did not hear the voice and it's the accusative case, you know that they did not hear it to the point of understanding. That's what you have to watch.

There's one other place where there's a record of Paul's conversion and that's in chapter 26.

Acts 26:9-18: I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

Whereupon as I went to Damascus with authority and commission from the chief priests,

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.

And when we were all fallen to the earth, I heard a voice [accusative case: to point of understanding] speaking unto me, and saying in the

Hebrew [Aramaic] tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

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;

Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

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.

It specifically says that he talked to them in the Aramaic tongue. Again, all I know is that they heard it but they did not understand what was spoken. That I do know.

Acts 26:14-16a:

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 I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

But rise, and stand upon thy feet:

The order is: why persecute – I am Jesus – arise stand on your feet.

Acts 22:7b, 8 & 10a:

Saul, Saul, why persecutest thou me?

And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus;

Same order as chapter 26: why persecute – I am Jesus – arise.

Acts 9:4-6:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

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.

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.

“it’s hard for thee to kick against the pricks” – comes after he says “I am Jesus.” In **Acts 26:14**, “it’s hard for thee to kick against the pricks” came after “Saul, Saul, why persecutest thou me?”

You’ve got a variance in the order. It doesn’t fit. In **Acts 9:5-6**:

“*it is* hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him.”

All of that material is not in any critical Greek texts except the Stephens and the Elsevier texts. All the other criticals omit it. The only manuscripts it occurs in is a few old Latin manuscripts and a late Syriac manuscript; the Harklean. And it’s not in the Harklean text; it’s in the margin of it. So, those words should not be in verses 5 & 6.

I knew there had to be a reason for the order here, being screwed up; because it wasn’t in one of the texts. Whenever you have something that doesn’t fit, there’s got to be a misunderstanding or wrong translation. In this case it’s wrong translation. The same way with that “voice” business; it was in translation.

Question – Because it’s genitive, could you say, “they heard of a voice?”

I think it’s easier to leave it as, “they heard the voice but not necessarily to the point of understanding.” It’s more accurate. To say, “they heard of a voice” in English, could have the connotation “they heard somebody else said something about it.”

We’ll pick up again with Paul’s conversion. We’ve come through some of these big things in here you need to understand but there’s more to it than that. We’ll run through these records again and God’s commissioning of Paul and some of these things that He told him as to what he was going to do and what his ministry was.

Paul's Commission

In chapter 26 of Acts we have Paul giving the account of his conversion, when he's standing before king Agrippa. If you'll remember Agrippa was the one that was almost persuaded. If you're almost persuaded, you're not persuaded. You never become a Christian at that rate.

Acts 26:9-16a:

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice [a pebble that's used in voting i.e. - his vote] against *them*.

And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

Whereupon as I went to Damascus with authority and commission from the chief priests,

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.

And when we were all fallen to the earth, I heard a voice [accusative case – heard to the point of understanding] speaking unto me, and saying in the Hebrew [Aramaic] tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

But rise, and stand upon thy feet: ...

Order in **Acts 26:**

- 1) "why persecutest thou me?"
- 2) "*it is* hard for thee to kick against the pricks."
- 3) "I am Jesus whom thou persecutest."
- 4) "But rise, and stand upon thy feet:"

Acts 22:7-10a:

And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

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.

And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; ...

Order in Acts 22:

- 1) "why persecutest thou me?"
- 2) "I am Jesus of Nazareth, whom thou persecutest."
- 3) "Arise, and go into Damascus;"

Acts 9:4-6:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

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.

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.

Order in Acts 9:

- 1) "why persecutest thou me?"
- 2) "I am Jesus whom thou persecutest:"
- 3) "*it is* hard for thee to kick against the pricks."
- 4) "Arise, and go into the city"

In all three records the first thing was, "why persecutest thou me?" The second thing was, "*it is* hard for thee to kick against the pricks." But that's only recorded in chapter 26, not in chapters 9 & 22. The third thing, in all three records, is, "I am Jesus whom thou persecutest." Then in chapter nine it says, "*it is* hard for thee to kick against the pricks," but not in chapters 22 & 26. The last one is essentially the same, "arise and go."

In the order we have a discrepancy. In Acts chapter nine, "*it is* hard for thee to kick against the pricks," is after "I am Jesus whom thou persecutest." In Acts chapter 26, "*it is* hard for thee to kick against the pricks," is before "I am Jesus whom thou persecutest."

Of course that problem was reconciled because there are only a couple of critical Greek texts that have that in chapter 9. The only manuscripts that had it were a couple of old Latin manuscripts and the margin of the relatively late Harklean, Syriac manuscript. Our problem is abolished. We just put an 'X' through "*it is hard for thee to kick against the pricks,*" in chapter 9.

Acts 9:6:

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.

"And he ... *said* unto him" – you've already scratched

"Arise, and go ..." – this was the commission; what Jesus Christ told Paul to do.

When you've got these parallel records given in different places, then to understand the whole picture, you use scripture build-up. Like in the Gospels: there may be certain information given in Matthew, certain information given in Mark that's not in Matthew, then when you put them both together, they build it up.

Acts 22:10:

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.

Does it add anything there? It tells you which city.

Acts 26:16:

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;

Here it's telling him a little more. It's not going to give everything but it's giving some of the highlights of what he's doing. This is adding a lot more to the record than what was in chapter 9 and chapter 22.

"minister" – is a servant – not a king or a lord

"witness" – not a defence attorney – a witness. He wasn't going around defending Christianity, or at least he wasn't supposed to.

Had he told him everything yet? No.

“things which thou hast seen, and of the things in the which I will appear unto thee” – i.e. the things that you already know and the things you’re going to learn. Did Paul know much at this time? Had he seen some things? He saw Stephen. I’ll bet he heard a few others.

Acts 26:17:

Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

“the people” – i.e. the Jews

“the Gentiles” – the nations; the others

Were there Jews during Paul’s ministry? Sure. Were there Gentiles? Sure. God said he would deliver him from them.

Acts 26:18:

To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive [*lambanō*] forgiveness [remission] of sins, and inheritance among them which are sanctified [set apart] by faith [believing] that is in [unto] me.

He says, “I’ll deliver you from the Jews and the Gentiles but I’m also sending you to them (why?) to open their eyes.” What just happened to Paul? God just opened his eyes. Satan just closed his eyes but three days later Paul got his eyes opened again.

“power of Satan” – not the devil, because it’s indirect. It’s talking about all the network that he set up in the world; the snare; Satan, who is the indirect influence of all the things that go on in the world that’s negative and opposed to the Word.

There, He really sets Paul’s commission; what God commissioned Paul to do. Then he’s led into the city of Damascus.

Galatians 1:15-16:

But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

To reveal his Son in me, that I might preach him among the heathen [Gentiles]; immediately I conferred not with flesh and blood:

When He revealed His son in him that Paul might preach His son among the Gentiles; the one that he had formerly persecuted now He’s sending him to teach him among the Gentiles.

Galatians 2:7-8:

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

(For he that wrought effectually in Peter to the apostleship of the circumcision [the Jews], the same was mighty in me toward the Gentiles:)

Peter's basic ministry was to the Jews but did Peter win Gentiles? How about Cornelius and his whole household? Who knows who else? But Peter's basic ministry was to the Jews. Paul's basic ministry was to the Gentiles but did Paul win Jews? Sure. Just because Paul was sent to the Gentiles, if a Jew came along that didn't mean he would say, "I can't witness to him. That's not my ministry. That's not my 'bag'." Peter, out witnessing to the Jews and here comes a Gentile, wouldn't say, "I can't witness to him. My ministry is to Jews."

We've got to keep all facets of the ministry in our vision; in our sights. Sure there's a time when maybe you're falling down in an area and you need to put a little emphasis on it but that doesn't mean you de-emphasize everything else. Isn't that tremendous?

Peter won Gentiles. Paul won Jews. But Peter's ministry was to the Jews and Paul's was to the Gentiles.

Now Paul moves on to Damascus. He was commissioned on the road to Damascus. He was converted; born again of God's spirit. Jesus Christ had a heart to heart talk with him right there on the spot. He may have said a lot of other things that are not recorded here but the things that we need to know are here; the basic. Paul's commission, his ministry, was to the Gentiles for the most part.

Acts 9:8-12:

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.

And he was three days without sight, and neither did eat nor drink.

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.

And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

He'd been praying there for three days. He didn't even eat or drink for three days. He was praying. He wanted his sight back.

Acts 9:13-14:

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

And here he hath authority from the chief priests to bind all that call on thy name.

They had pretty good telephone system in those days. Ananias, way up in Damascus, knew that Paul had letters before Paul even got there. I'll bet somebody down at Jerusalem got the word and told James or Peter or somebody there at the top and they got on the phone and called the leaders. I'll bet they had a "hot line." Maybe not a telephone but they had tell-a-man and tell-a-woman. The word got up to Damascus before Paul even got there.

Another great thing there is that Ananias didn't go around and blab to everybody else about this revelation he got from the Lord that how he disagreed with it. He took it up with the management. He took it right back to God and he argued with God.

If God tells you to jump: if you're going to argue about it, why do you want to go argue with your neighbors? Argue with God about it: "God, I've been working all day. I'm too tired to jump." Argue with Him but also listen; see if there's a reason why.

Acts 9:15-18:

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:

For I will shew him how great things he must suffer for my name's sake.

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother [he was already born again] 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.

And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

“was baptized” – did he need it? No, but the great mystery hadn't been revealed yet to the apostle. He'd only been born again for three days. The others in the body hadn't believed to the point to receive the revelation.

Acts 9:19:

And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

There you have Paul going to Damascus. It shows you his healing in a period of three days by Ananias at the house of Judas on the street called Straight. He was born again on the road, received the holy spirit into manifestation after he got to Damascus, spoke in tongues like crazy like it says in Corinthians and all these other great things.

Acts 22:11:

And when I could not see for [away from] the glory of that light, being led by the hand of them that were with me, I came into Damascus.

He could see with the light but he couldn't see away from it.

Acts 22:12-14:

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour [Fig.-immediately] I looked up upon him.

And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice [accusative – to the point of understanding] of his mouth.

Has everybody heard the Word? Yes. It says someplace in Romans, “It's clearly seen and they're without excuse.”

[**Romans 1:20:** For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:]

But has everybody heard it to the point of understanding it? No. It doesn't sink in. But it says that Paul would hear the voice to the end that he understood the voice of his mouth.

Acts 22:15-16:

For thou shalt be his witness unto all men of what thou hast seen and heard.

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Those are the only two places that you have anything about what happened at Damascus right after his conversion.

We go into the early years of Paul's ministry. We left Paul in Damascus at the house of Judas with Ananias. Ananias had ministered to him. He's healed now, ready to go.

Galatians 1:13-14:

For ye have heard of my conversation [behavior] in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

“profited in the Jews' religion above many my equals” – my peers – “I was way above them” – he was above his peers; he was a “straight A student plus” all the way through when it came to the Jewish religion.

He was really zealous above his equals when it came to the traditions of the fathers. Jesus sort of categorized traditions.

Galatians 1:15-16:

But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Immediately Paul did not communicate with body and soul and spirit men. He didn't communicate, flesh and blood-wise, with those that knew the Word.

Galatians 1:17:

Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

Paul, for three years never went up to Jerusalem. He was in Damascus. Then it says immediately he went out into Arabia; the desert. When he got born again, it was some kind of a jolt to his life. He was going 500mph in one direction and turned 180 degrees in 3 seconds. That's kind of hard to do. It was quite a jolt to his life, not to speak of his theology; the traditions of his fathers. The group that he had once persecuted: now the chief was telling him he's a part of it; that he's going to be a witness to it and a servant to it.

He went out into the desert to get his head together; to study the Old Testament, maybe. I don't know. I wasn't there. I'll bet it began to gel with him and he knew the Word from the Old Testament because he had studied it before. But now it started to take on a new shape; new meaning. He wasn't interpreting it in light of the traditions of the fathers, he was letting the Word speak for itself; no private interpretation.

How long was he out there? Three hours. Three weeks. Three months. I don't know. He returned to Damascus and that's where he spent the rest of that three years teaching the Word. You know how I know he spent the rest of that time teaching the Word? Because it says so:

Acts 9:19-22:

And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. [Doesn't say right away]

And straightway he preached Christ in the synagogues, that he is the Son of God. [It doesn't say he taught right away]

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?

But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

“increased the more in strength” – *endunamoō mallon* – *mallon* means “more” – *endunamoō* means “empowered” – he was empowered more and more and more; he got more *dunamis* in operation. He had it all on the inside but he just kept working it, manifesting more and more of that *dunamis*.

“that this is very Christ” – that this is absolutely, no questions asked, Christ

“confounded” – means; he mixed them up; confused them; entangled them

I don't know what happened in that desert but he suddenly got renewing his mind to the Word; Old Testament and New, which hadn't been written. But he had heard some things; Stephen, Peter, James, John, the man who was healed over 40 years old. Things started adding up. He was increasing.

While he did it he mixed up the Jews; confounded them; he entangled them. They really entangled themselves because what Paul said was logical and it fit. If you don't accept that you're going to end up gnarled, or something. Proving that this is very Christ; this is really Christ; it's really him. "The one I was persecuting before, man it's really him. This is the one we've been waiting for, not some political deliverer. (Like the Pharisees and the Sadducees were expecting) This is him. He's been here and we missed it."

Acts 9:23:

And after that many days were fulfilled, the Jews took counsel to kill him:

"many days" – that means; sufficient days; enough days – worthwhile is the root of the word

When they really got to the breaking point; enough time; enough days; when they were full of it, they took counsel to kill him.

Acts 9:24-26:

But their laying await was known of Saul. And they watched the gates day and night to kill him.

Then the disciples took him by night, and let *him* down by the wall in a basket.

And when Saul was come to Jerusalem [3 years later – **Galatians 1:18**], he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

II Corinthians 11:32-33:

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

And through a window in a basket was I let down by the wall, and escaped his hands.

This Aretas was assigned about 37 A.D. by Tiberius. The Jerusalem council in Acts chapter 15 was 51 A.D. That's the date we worked it down to. How many years from 37 to 51? – 14

Galatians 2:1:

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

Then it fits date-wise.

Paul's Early Ministry

Here's where we left off, where Paul had not gone up to meet with the apostles at Jerusalem like it says here:

Galatians 1:17:

Neither went I up to Jerusalem to them which were apostles before me;
but I went into Arabia, and returned again unto Damascus.

We read in Acts chapter 9 that when he was in Damascus, he really started growing in the Word. He started ministering the Word. He entangled or mixed up the Jews because he was teaching them that this is very Christ. Then the Jews got to the point where they got the Roman government involved; set up a garrison around the city that they could catch Paul. Then Paul had to be let down over the wall in a basket. This was the time when Aretas was king and there was a governor in Damascus under Aretas' reign.

Galatians 1:18:

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

This is about the time when Aretas was appointed king in 37 A.D. because 14 years later is when Paul was in Jerusalem at the Jerusalem council which was in 51 A.D. So this makes Paul's conversion about 34, 35 A.D. – somewhere in there.

Galatians 1:19:

But other of the apostles saw I none, save James the Lord's brother.

The only apostles Paul saw, therefore, on his first revisit to Jerusalem, were Peter and James. The others, it says he did not see. Remember this.

Galatians 1:20-21:

Now the things which I write unto you, behold, before God, I lie not.

Afterwards I came into the regions of Syria and Cilicia;

Syria is above Palestine; to the north of Palestine. Cilicia is sort of northwest of Syria. It's around on the north side of the Mediterranean Sea in what we, today call Turkey. Then it was Asia Minor. So Paul was up there in the northeast corner of the Mediterranean Sea, in that general area along the coast there.

Galatians 1:22:

And was unknown by face unto the churches of Judaea which were in Christ:

Does that mean there was nobody in Jerusalem that knew him; that had seen him face to face? No, it only means that most of them didn't. It's like "all" without exception and "all" without distinction. Most of them didn't know him face to face. Peter, James and a few others had .

Galatians 1:23:

But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

That must have been quite an easement to the minds of the believers at Jerusalem; to know that the one who had formerly persecuted them was now teaching the same thing they were teaching, the faith.

Galatians 1:24:

And they glorified God in me.

That was his first trip to Jerusalem after his conversion. From there he went up to Syria and Cilicia.

Acts 9:26:

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.

This is his first trip to Jerusalem after his conversion. They didn't believe he was a disciple. They were afraid of him. They thought he was going to put them in jail like he had done previously.

Acts 9:27:

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.

In Galatians we read that he only saw Peter and James. If this is the same account, then who are the apostles Barnabas brought him to? Peter and James. Does it say Barnabas took him to "all" the apostles? No, either that or this has to be a different record.

Barnabas said, "Look there's nothing to be afraid of. I know what this Paul used to do, but God says forget the past. Your sins are cast as far as the East is from the West and remembers them no more. Paul, here, he's really with it. He's right on. He's tapped in. He's preaching the Word. You should have heard him up at Damascus. He was really preaching the Word."

Acts 9:28-29:

And he was with them coming in and going out at Jerusalem.

And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians [Hellenists; Geek speaking Jews]: but they went about to slay him.

Did Paul spend much time with the believers? No, he was only there 15 days. He really didn't get to meet much with the believers and they were afraid of him. He saw Peter and James and then he was out witnessing to the Greek speaking Jews and it says they went about to slay him.

Acts 9:30:

Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

Do you know where Tarsus is? Cilicia. Where did it say that he went after his first visit to Jerusalem in Galatians? Syria and Cilicia. Tarsus is in Cilicia and Tarsus is the town that Paul was born in.

Acts 9:31:

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.

Before this, remember what had happened? There was a great persecution because a man by the name of Saul had letters to go here, there and yon, to put Christians in jail. He was going into house, hailing men and women and committing them to prison. Now, this same Paul, the one who was above his equals, zealous of the traditions of the fathers, here he was down there at Jerusalem preaching the Lord Jesus. He had been up at Damascus doing it and word was getting out. They heard what was going on. They knew that the one that was really fighting against them now was on their side.

In Acts 22 verse 11 is where he was led to Damascus. Verse 12 is where Ananias gets involved and ministers to him. In verse 16 he says, "arise baptise and wash."

Acts 22:17:

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;

There are three years between verses 16 and 17. "In a trance," means he saw a vision like Peter in Acts 10 with the unclean animals let down in a sheet. Same thing; it was a vision not a trance.

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.

How long was he there? 15 days.

Acts 22:19-20:

And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

And when the blood of thy martyr [witness] Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

“They know that I’m the one. Surely if they know that I’m the one that did that and now I’ve really tapped in; you’ve showed me these things Lord, they’ll believe me. Can’t I stay in Jerusalem and teach the Word?”

Acts 22:21:

And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

What was Paul’s ministry? Gentiles.

In chapter 26 after he finished telling about his conversion and the commission that we read a little while ago in verses 16 to 18:

Acts 26:19:

Whereupon, O king Agrippa, [to this commission; to go to the Gentiles etc.] I was not disobedient unto the heavenly vision:

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.

How long between Damascus and Jerusalem? Three years.

“the coasts of Judea” – in order to get out of Jerusalem and go up to Syria and Cilicia, he had to go through Judea. I’ll bet on the way he witnessed.

Acts 26:20:

For these causes the Jews caught me in the temple, and went about to kill *me*.

This was on one of his trips to Jerusalem. God told him, way back the first time he went to Jerusalem, “Depart. Get out of Jerusalem. I’m sending you to the Gentiles. They’re

not going to receive you here in Jerusalem. Go witness to the Gentiles.” His first trip to Jerusalem he told him that.

We’ve read how he went to Tarsus in Cilicia. It also says he went to Syria in Galatians.

In Acts chapter 9 after the churches had rest throughout all Judea and Galilee and Samaria, then Peter goes down to Lydda. He saw some saints there. He ministers to Tabitha, who’s also called Dorcus. Then in chapter ten is where Peter ministers up in Caesarea to Cornelius and his household. In Chapter 11 is where Peter goes back to Jerusalem with his six witnesses and says, “Yep, they got it too.” Then:

Acts 11:19:

Now they which were scattered abroad upon the persecution that arose about Stephen [chapter 7] travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

“Phenice” – is up the coast a little ways

“Cyprus” – that’s that island out in the Mediterranean Sea

“Antioch” – that’s up in Syria – one of the places it says in Galatians, Paul went. In Acts 9 it says he went up to Tarsus. That’s in Cilicia. In Galatians it also says he went to Syria. How did he get from Tarsus which is in Cilicia over to Syria? That’s the question we’re going to answer.

“preaching the word to none but unto the Jews only” – What happened? On the day of the Ascension Jesus told them, “witnesses in Jerusalem, in Judea, Samaria and the ...” Still in chapter 11: only witnessing to Jews.

Acts 11:20:

And some of them were men of Cyprus and Cyrene [Northern Africa], which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

“the Grecians” – the Greeks – that’s why I believe this is not the Greek speaking Jews. This was given in some texts as Greek speaking Jews and other texts as Greeks. I think it was Greeks because it’s in contrast. Before this they had only spoken to Jews. Now there going to speak to Greeks; Gentiles. This happened in Antioch up in Syria.

Acts 11:21-23:

And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

“seen the grace of God” – How God had even allowed Gentiles in

Acts 11:24:

For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

This was in Antioch of Syria.

Acts 11:25:

Then [after Barnabas got the work going] departed Barnabas to Tarsus, for to seek Saul:

Where had Paul gone according to Acts 9? Tarsus, up in Cilicia. So Barnabas goes up to find Saul. He's still called Saul. Saul is his Hebrew name. Paul is his Greek name.

Acts 11:26:

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.

This is why it says in Galatians he was in Syria and Cilicia.

Acts 11:27:

And in these days came prophets from Jerusalem unto Antioch.

Here's how Paul got down to Antioch. After his first trip to Jerusalem, which was three years after he was converted, he makes a trip up to Cilicia to the city of Tarsus where he had been born. Now he makes a trip from Tarsus over to Antioch with Barnabas because Barnabas had been so hot and heavy for the Lord; he had been witnessing like crazy, his branch was ready to split and he needed another branch leader or something. At any rate Paul came over to Tarsus with him.

Acts 11:27-30:

And in these days came prophets from Jerusalem unto Antioch.

And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world [44 A.D.]: which came to pass in the days of Claudius Caesar.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

In chapter 12 Herod stretches forth his hand, he kills James then he puts Peter in jail. Peter sleeps, an angel gets him out and they go to Mary's house. Then Herod dies. That all happened in 44 A.D. It happened when Paul and Barnabas were at Jerusalem. They had gone down there to take the abundant sharing down to Jerusalem to relieve the famine.

Where do you think Paul was when the believers were gathered together praying at the house of Mary, the mother of John Mark when Rhoda answered the door? Well, it doesn't say. Isn't it something that he was at Jerusalem at that time when Peter was getting out of jail by some unnatural means? What do you think that did to Paul's believing? Later on Paul gets out of jail in a similar fashion.

Acts 12:24-25, after Herod is eaten of worms:

But the word of God grew and multiplied.

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

John Mark was the son of Mary, whose house they had been praying in. It says in **Acts 4:36** that Barnabas was a Levite:

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

It says some place a certain Mark was the nephew of Barnabas.

[**Colossians 4:10**: Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)]

Whether these are all the same or not, we can't say with absolute certainty. But there's a good possibility that Barnabas and Paul did stay with John Mark and his mother Mary while they were at Jerusalem. They had to stay someplace. When you go to a town where you have relatives you normally stay there.

A lot of things in here that are sort of interesting but you can't go out and teach all these things; you can't say it with, "Thus saith the Lord." A lot of things you learn in the

Corps, you don't go out and teach all these things. This is just stuff that it's possible, they way they fall together, they could be but you can't say it with absolute certainty.

Barnabas and Paul returned from Jerusalem and took with them this John whose surname was Mark, who was possibly the nephew of Barnabas. Then in chapters 13 and 14 is where Paul and Barnabas take their first itinerary. That's something we'll go into later.

The next time Paul goes to Jerusalem is in chapter 15. After he gets back from his first itinerary in the end of chapter 14 it says.

Acts 14:28:

And there they abode long time with the disciples. [at Antioch]

Acts 15:1-2:

And certain men which came down ["up" – to us] from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

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.

This was Paul's third trip to Jerusalem. This is where the Jerusalem council met; where Peter James and others meet.

Acts 15:3:

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.

Today you get in a car and you jump on a freeway and you go till you're there. In those days you stopped and told everybody along the way what was happening. They had fellowship.

Acts 15:4-9:

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.

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.

And the apostles and elders came together for to consider of this matter.

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.

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

And put no difference between us and them, purifying their hearts by faith.

Acts 15:13-15, 18-22:

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

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

And to this agree the words of the prophets; as it is written,

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

Wherefore my sentence [declaration; revelation] is, that we trouble not them, which from among the Gentiles are turned to God:

But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

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

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:

After this Jerusalem council meeting the men they sent with them were Judas and Silas.

Acts 15:32-34:

And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

Notwithstanding it pleased Silas to abide there still.

Judas went back to Jerusalem. Silas stayed in Antioch with Paul and Barnabas. Then verses 35 and following tell about how Barnabas and Paul had this argument over John Mark. Then chapter 16 gets into the second itinerary.

Galatians 2:1:

Then [after he went to Syria and Cilicia] fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

Does this say it was his second trip to Jerusalem? No, it just says 14 years later he went again to Jerusalem. This record more closely aligns with the record in Acts 15 with the Jerusalem council because of the content. The second time he went up to Jerusalem he went to take an abundant sharing offering up there to relieve the famine and Barnabas went with him. The third time Barnabas goes with him but it's because of the circumcision boys that were putting the pressure on the Gentiles. It more closely aligns itself with the Jerusalem council time-wise because it's 14 years later. 37 and 14 is 51; regarding the dates we had a while ago.

Galatians 2:2:

And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

He didn't go out and blab it all over. Paul went to those who were of reputation; the apostles, the elders. He took it up to the council and he said, "Look fellows, you're putting these Gentiles under law and it's not right.

As a leader, sometimes you can't blab everything you know. You can't tell everybody. Remember they stopped at Phenice and a few other places along the way. It says they just declared how God was moving among the Gentiles; how the Word was just opening up the areas in Syria and Cilicia. He handled it in Jerusalem behind closed doors and not for fear of the Jews either but because you don't hang your dirty laundry in public.

Galatians 2:3:

But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

I'll show you later on in the 16th chapter of Acts, which is the chapter right after this council, he took Timothy aside and circumcised him. Why? Revelation, people in the area; do anything to teach the Word.

Galatians 2:4-5:

And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

That's a great teaching principle there; "to whom we gave place by subjection, NO, not for an hour." You say the opposite and then say, NO. He didn't give place to those guys who were trying to push law on them.

Galatians 2:6-9:

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:

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

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 [Gentiles], and they unto the circumcision.

James, Cephas and John were the ones who "held up the roof in the place"; the strong ones, on the law too; you know, they had come from that background and they were ministers of circumcision.

Galatians 2:10:

Only *they would* that we should remember the poor; the same which I also was forward to do.

"remember the poor" – the needy; where the needs are in the ministry; your abundant sharing

"the same which I also was forward to do" – I also was already willing and able and doing it

The gospel of circumcision to Peter, uncircumcision to Paul and they didn't put the pressure on the Gentiles to keep the law, like we read in Acts chapter 15. See how both Acts 15 and this record parallel, because of the content of what they trying to get across?

Galatians 2:11-12:

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

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.

“came from James” – i.e. from Jerusalem, where James was “running the show”

Galatians 2:13-14:

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

But [and] 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?

“Why are you trying to make the Gentiles keep the law when you don’t even keep the law and you’re Jewish in background?” When this happened, I’m not absolutely certain. It may parallel with the first two verses of Acts 15: “when certain people came up from Jerusalem,” before the Jerusalem council happened. It may parallel with that account. But it couldn’t have happened after chapter 15 because Barnabas was still with Paul and in chapter 15 is where Paul and Barnabas split. It could be those first two verses in chapter 15 that we read where it says, “certain came up from Jerusalem” and they were putting on the pressure and saying, “In order to get saved you got to be circumcised.” Today it’s not circumcision, it’s water.

That was Paul’s third visit to Jerusalem; in Acts 15 and Galatians chapter 2. This is the first mention of Titus. Titus is not mentioned in the book of Acts. He’s mentioned quite a few times in II Corinthians where it says he went to Corinth. Paul never got to Corinth the first time until Acts chapter 18 and II Corinthians is referring to a time a couple of chapters after that when Titus went to Corinth. So, this is probably the earliest record of Titus and not much is said about him: only that he was a Greek, they didn’t compel him to get circumcised and he went with Paul on his third visit to Jerusalem. Apparently Titus had been working with Paul and the others at Antioch. At least he had been there in order to travel down south with them.

And Barnabas was with them, so you know this couldn’t have happened after chapter 15, as I said. It would have had to have been earlier and more than likely **verses 11-14** reflect back to a time before the Jerusalem council because it wouldn’t make much sense for Peter to run through this kind of a trip after they had made such a decision at the international headquarters at Jerusalem. But to withdraw himself from the Gentiles when the Jews all hepped on circumcision come up, that I could see. Then they make a trip down to Jerusalem with Paul and Barnabas to decide what we’re going to do in this matter.

Any questions?

In **Galatians 2:12**, is this James the same as the James that was killed? No, the James that was killed was the brother of John in Acts chapter 12. This James was the one who apparently was heading up the operation at Jerusalem. I'll tell you who he was.

Galatians 1:19:

But other of the apostles saw I none, save [except] James the Lord's brother.

He was an apostle, then and he was the Lord's brother. That's which James this was. There were two James apparently, on the twelve; James the brother of John and James the brother of the Lord.

A question about **Acts 9:29:**

And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians [Hellenists; Geek speaking Jews]: but they went about to slay him.

Being Jew, they would also know their mother tongue. Would they know Aramaic? They were Greek speaking Jews, but they would also know Aramaic. The Hebrews were strictly Aramaic speaking Jews but all the Jews would know the Aramaic and the Hebrew to some extent, at least the Priests would know the Hebrew. The people wouldn't always but they would know their mother tongue. They were spread abroad and in there Synagogues and their Jewish communities, they would retain that knowledge of Aramaic so that they could go back and communicate with their people.

A question about **Galatians 1:17-18:**

Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

It was three years after his conversion, after he had first come out of Jerusalem, that he went back to Jerusalem. Toward the end of those three years, that he was at Damascus and Arabia, is when he was let down over the wall in the basket at Damascus and then he went to Jerusalem.

James, the Lord's Brother

In Galatians 1 we saw that Paul did not communicate with the apostles directly, but he stayed at Damascus for a little while, went out into Arabia, and then came back to Damascus. There he taught the Word boldly and then after a period of three years he went back to Jerusalem. He was there only 15 days and saw only Peter and James. The other apostles he didn't see. Then he went up to Tarsus and Cilicia and from there over to Antioch of Syria with Barnabas and then they came back to Jerusalem when the famine was at Jerusalem. That's when James was killed and Peter was put in jail and released and went to the house of Mary where they were having a prayer meeting and Rhoda answered the door. After that, when Herod died, then Paul and Barnabas went back up to Antioch in Syria. From there he went out on his first itinerary and after that itinerary he came back to Antioch and then went down to Jerusalem for the third time to the Jerusalem council. In Galatians 1 he talks about that first trip to Jerusalem.

Galatians 1:18:

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

He didn't stay there a very long time; as a matter of fact the record in Acts told us that he was supposed to get out of there real quick.

Galatians 1:19:

But other of the apostles saw I none, save James the Lord's brother.

After this he goes up to Syria and Cilicia. In our next session we're going to get into Paul's first itinerary. Before we do that I want to go into some things that you have to weigh the evidence on and can't draw any solid conclusion on a lot of the things. You have to say, "Well, I just don't know for sure."

It says real clearly, here, that the one he saw was Peter when he went to Jerusalem. The other one that he saw was James, not the brother of John because John was the son of Zebedee. This James was the Lord's brother. We want to look at who this was that Paul saw on his first trip back to Jerusalem after his conversion. He saw James, who was the Lord's brother. That's for sure because that's what it says.

One thing you have to be straight on is that, anything it doesn't say, that you read into it, would be conjecture. There are several possibilities but there are some things it says exactly. That you can know. But there are some things, you can say, "It could be this way. It could be that way." This is what I want you to see. The reason for this is; because so many people speculate when it comes to the Word. Instead of reading what's written, they start coming up with all these ideas and they base what they think a lot on

tradition, or what other men have said. We can't do that. It's God's Word. God's Word means what it says and says what it means and we can't read into it.

Matthew 10:2-4:

Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Matthew:

- 1) Simon also called Peter
- 2) Andrew, Peter's brother. It doesn't say here, who their dad was.
- 3) James
- 4) John, James' brother. Sons of Zebedee.
- 5) Phillip
- 6) Bartholomew
- 7) Thomas
- 8) Matthew
- 9) James, son of Alphaeus
- 10) Lebbaeus also called Thaddaeus
- 11) Simon the Canaanite
- 12) Judas Iscariot

Mark 3:14-19:

And he ordained twelve, that they should be with him, and that he might send them forth to preach,

And to have power to heal sicknesses, and to cast out devils:

And Simon he surnamed Peter;

And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite,

And Judas Iscariot, which also betrayed him: and they went into an house.

Mark:

- 1) Simon surnamed Peter
- 2) James
- 3) John, James brother; sons of Zebedee. They were surnamed Boanerges; sons of thunder.
- 4) Andrew
- 5) Philip
- 6) Bartholomew
- 7) Matthew
- 8) Thomas
- 9) James the *son* of Alphaeus
- 10) Thaddaeus
- 11) Simon the Canaanite
- 12) Judas Iscariot

Luke 6:13-16:

And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

[every apostle is a disciple; not every disciple is an apostle]

Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

[Cephas is the same as Peter, meaning; stone]

Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes,

And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

Luke:

- 1) Simon named Peter
- 2) Andrew, Simon's brother
- 3) James
- 4) John
- 5) Philip
- 6) Bartholomew
- 7) Matthew
- 8) Thomas
- 9) James, son of Alphaeus
- 10) Simon called Zelotes (Also; Canaanite. Zelotes means; the zealot, Canaanite is Hebrew or Aramaic which means the same; zeal)
- 11) Judas, James' brother
- 12) Judas Iscariot

The Zelotes was a name of a specific group of people; very belligerent; anti-Roman, anti-Greek, anti-anything not Jewish. They were very pro-Semitic but very belligerent. They were like extreme Jews. They fought physically and carried weapons. When they

opposed the Romans, it wasn't just politically with words like the Pharisees did but they used weapons.

Whether or not Simon was of that group, I don't know. Perhaps that's just a nickname that he picked up. It's possible that he had been a member of that group. The Zelotes was the group who were the main fighters in the war against Rome that started in 66 A.D. that ended with the destruction of Jerusalem in 70 A.D. when the Romans suppressed the Jews. It's possible that Simon was of that particular band.

The Sicarii were a band of the Zelotes. They were just the opposite of the Herodians. The Herodians were those who favoured the Roman rule, who supported the Herods. The Zealots were very much opposed to it.

Matthew was a tax collector, very pro-Roman. Simon, if he were a Zealot, was on the other end of the spectrum. It's kind of neat how the Word can bring such extremes together. Wherever the Word lives, it will do it.

Something's wrong. I don't see Judas, the brother of James in the other lists. But I do see Lebbaeus, Thaddaeus who's not named in the Luke list. All the others are named here. It wasn't uncommon to have more than one name. Notice the word "brother" is in italics in **Luke 6:16**:

And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

It could be Judas, the son of James, indicating another James. That's one thing I can't say with absolute certainty. Leaving the word out it's, "Judas of James." Generally "of" means father. But grammatically, it could mean "brother." There are some other scriptures that point out that James had a brother named Judas, yet you can't say it with absolute certainty because James and Judas were very common names in those days. There is great probability that they were brothers. I'll show you a couple of other scriptures along this line.

Acts 1:13:

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

Acts:

- 1) Peter
- 2) James
- 3) John
- 4) Andrew
- 5) Philip
- 6) Thomas

- 7) Bartholomew
- 8) Matthew
- 9) James *the son* of Alphaeus
- 10) Simon Zelotes
- 11) Judas *the brother* of James

This is the only record where it splits up Philip and Bartholomew and Thomas and Matthew but the four are closely associated. This is the same basic listing as in Luke. Simon Peter and Andrew were brothers. We've already read that.

John 1:35-40:

Again the next day after John [John the Baptist] stood, and two of his disciples;

And looking upon Jesus as he walked, he [John the Baptist] saith, Behold the Lamb of God!

And the two disciples [John's disciples] heard him speak, and they followed Jesus.

Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

Andrew was a disciple of John the Baptist. John the Baptist pointed out Jesus to Andrew and some other disciple. So Andrew and this other disciple followed him. That's how Andrew got to know him.

John 1:41-42:

He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

That's how Simon got to know him. It tells you here that Simon was the son of Jona. So Andrew was more than likely the son of Jona also. You can safely assume this. Now, there's always the possibility one father could have died and there could be another. For all practical purposes we'll just say that he's the son of Jona along with Simon.

John 21:15a:

So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas...

Matthew 4:18-22:

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

And he saith unto them, Follow me, and I will make you fishers of men.

And they straightway left *their* nets, and followed him.

And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

And they immediately left the ship and their father, and followed him.

You know that Simon Peter and Andrew were brothers; they were fishermen. You know that James and John were the sons of Zebedee and they were fishermen.

Luke 5:10:

And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

Now you know those first four were partners in the fishing business. James and John were fishermen. Simon and Andrew were fishermen and it says they were partners. That gives you some idea of their closeness in their associations.

John 1:43-44:

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip came from the same general area as Andrew and Peter. Again you see the closeness between Philip and these others. At least they came from the same city.

John 1:45:

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

If you read the rest of the chapter Nathanael was the one that didn't believe at first, then Jesus said, "I saw thee under the fig tree," in other words, "I knew you when you were born." Then Nathanael said, "Rabbi, thou art the son of God. Art thou also the king of Israel?" [**John 1:49**]

Now is Nathanael one of the twelve? No. He is, by certain tradition, considered identical with Bartholomew. He could be. On the other hand, he may not be. I don't know. I know he was closely associated with Philip here. I know that Philip and Bartholomew are very close in the listings but I can't say, "Yes, Bartholomew is Nathanael." But there's always that possibility. At any rate you know there was a close association between the first five, if not the first six, in this listing, before they became apostles.

John 21:2:

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

Nathanael is also mentioned here, where Peter goes fishing after Jesus had appeared twice to them and Peter wants to go fishing and the others go with him. Nathanael was one of them.

Bartholomew is not mentioned any other place in the Word than what we've read, at least not by that name.

Thomas is mentioned in **John 11:16**, **John 14:5** and **John 20:24ff**. In **John 11:16** is where Jesus was informed that Lazarus had died and Jesus said, "Lazarus sleepeth" and he says, "we're going to go wake him up, that you can believe." They thought, "Well if he's asleep, that's not too bad." Finally Jesus told them, "He's dead." He communicated to them that they were going to go down there to raise Lazarus that they could believe. Thomas was the one that said, "Let's going along with him and die with him." This indicated he had some doubt on the resurrection. He also doubted the Resurrection in **John 20** where Jesus had appeared to the others and Thomas had to "put his hands on the situation."

A group that did doubt the resurrection was the Sadducees. They didn't believe in the resurrection. Thomas could have been from that kind of a background; some type of intellectual, liberal background. I don't know. There are some indications along that line. On the other hand, you've got Peter and these other guys that are fishermen. On the other hand, you've got Matthew who's the tax collector, a very strong Roman and on the other side you've got the Zealot, perhaps, Simon, which were very anti-Roman. To bring all these together, only God could do it; only His Word.

Some verses on Matthew are: **Matthew 9:9**, **Mark 2:14** and **Luke 5:27-29**. Matthew is also called, in some of these verses, Levi. He's the one, where Jesus went to his house and had the big feast with the "sinners and publicans."

Judas Iscariot, I think you know a lot about him. He was a thief and yet he was given the responsibility of treasurer. He held the bag. To think that Judas could be accepted in a group like that, only the Word.

Now the other three: Simon Zelotes the Canaanite, James the son of Alphaeus and Judas, Lebbaeus Thaddeus. If Judas were the brother of James then his father would be Alphaeus.

It said in Galatians, where we started, that the apostle James, who Paul went to see, was the brother of the Lord. That couldn't have been James the son of Zebedee. There's only one other of the original twelve that's left, unless he became an apostle later.

Matthew 13:55:

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

There are his four brothers. It had said in the listings of the apostles, James and Judas of James. If they were brothers and it could be the brothers of Jesus. It says that their father was Alphaeus. Could Joseph have had another name? Yes, that's possible. Or, could Joseph have died and Mary remarried? That's possible. James, Simon and Judas are listed and always associated together in the listings. It's possible that Simon the Zealot was a brother. **Mark 6:3** has the same basic thing. Paul's first visit to Jerusalem is recorded in Acts chapter 9 and that's where it says he saw James, the Lord's brother.

Acts 12:17:

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.

Why does he single out James of all the apostles?

Acts 15:13-15, 18-19, 22:

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

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

And to this agree the words of the prophets; as it is written,

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

Wherefore my sentence [revelation, or declaration] is, that we trouble not them, which from among the Gentiles are turned to God:

Then pleased it the apostles and elders ...

Why did James have the final word? Why did he give judgement or sentence?

Acts 21:18:

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

Again, it singles out James, when Paul went to Jerusalem.

Galatians 1:19:

But other of the apostles saw I none, save James the Lord's brother.

Why does he mention that he only went to see Peter, "oh yea and there was one other; James." He makes a point of that.

Galatians 2:9:

And when James, Cephas [Peter], and John, who seemed to be pillars [they're the one that hold the situation up], 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.

Why are they singled out, here, as the pillars?

Galatians 2:11-12:

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

For before that certain came from James...

There are indications that James was the one who was in charge of the operation at Jerusalem. But I wouldn't say with absolute certainty, "He was the president or the chairman. Or that Peter James and John were the trustees." That, we didn't read. But there are indications.

James 1:1:

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

Jude 1:1:

Jude [Judas], the servant of Jesus Christ, and brother of James...

But this could be a different Judas than the one in the list of the twelve. That's why you can't say it with absolute certainty. There's one other possibility, where it says that James the Lord's brother was an apostle. There were other apostles and it's possible that

he became an apostle later. Therefore the James who was Lebbaeus, Thaddaeus could have been another James and not Jesus' brother. But this James, I know, was the Lord's brother.

Here are some scriptures that talk about Mary being the mother of James and Judas who could have been Mary, the mother of Jesus.

Matthew 27:56:

Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

Matthew 27:61:

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Matthew 28:1:

In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Mark 15:40:

There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

Mark 16:1:

And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

Luke 24:10:

It was Mary Magdalene and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

John 19:25:

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

This is another scripture to consider but I think there are different spellings in the names like: Miriam and Mary.

John 7:1-5:

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

Now the Jews' feast of tabernacles was at hand.

His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

For neither did his brethren believe in him.

This talks about Jesus' brothers disagreeing with him. They didn't believe their brother, Jesus. But, look how doubtful Thomas was. Look at Peter. Look at Judas Iscariot. It doesn't add anything one way or the other but it is something to consider.

Here are some other scriptures you may want to consider where it talks his brothers:

Mark 3:31-34 Luke 8:19-21 John 7:3-10 Acts 1:14 I Corinthians 9:5 Matthew 12:46-49

Also look up **Acts 15:22-33**. That's one of the men that was sent along with Paul and Barnabas after the Jerusalem council meeting. His name was Judas Barsabas. Could that be this Judas?

What I want you to see is that James, Judas and Simon could be brothers of Jesus but not necessarily. At any rate we know that this one who Paul saw when he went to Jerusalem on his first visit was James who was an apostle and he was the Lord's brother. That much we know.

This is from The New International Commentary of The New Testament:

Peter, Philip and James, son of Alphaeus are always first fifth and ninth in the list. There is no sufficient reason for thinking that James, the son of Alphaeus was a blood relation of Jesus or if the name Alphaeus could be identified with Cleopas. Simon the Zealot as he is called here is called Simon the Canaaninian [Canaanite] which represents the Hebrew and Aramaic words corresponding to Zealot which is of Greek origin. The Zealots constituted the militant wing of Jewish nationalism in the early decades of the First century A.D. It was they who took the lead in the rebellion against Rome in A.D. 66.

Alphaeus, it says is Aramaic; the Aramaic "Halfi." Cleopas is said by Hegessipus to be the brother of Joseph, the husband of Mary and the father of Simeon, who succeeded James as the leader of the Jerusalem church.

In other words: Simon was the son of Joseph and he's the one that succeeded his brother James in leading the Jerusalem church. But that's all tradition. A lot of things you read like that in the commentaries. They say that Matthew spent time in Ethiopia; Andrew did some work in Greece; John in Asia; Philip in Phrygia and Syria; Thomas went east,

some say as far as India; James the brother of John stayed in Judea, that you find in the Word; Judas the brother of James is said to have gone to Persia, Mesopotamia, Syria and Arabia; Simon Zelotes, they say went to the northern Africa area and perhaps even to Great Britain. That's all tradition. Where they went, God knows.

It's interesting what I see in this. Looking through or past the tradition, the Word was spread everywhere. Their vision was: the Word over the world. They saw the Word move in many different areas around the world, wherever they found hunger. The only reason it terminated at the end of the first century is because the work of the Adversary and the lack of the stand of people. They started giving in on the greatness of the Word; giving in on Biblical principles and they started going along with what Satan threw in the way; his fronts, his opportunities, his pleasures, his pressures. So, the great knowledge of the mystery was lost. The hope of the return was lost and so-on. While Paul and these others were alive, they stood steadfast on the Word. A lot of things we don't know about their lives. When Paul went to Jerusalem, I know that James was there and he saw James who was an apostle, who was the Lord's brother. That much I know. The rest; there are certain indications and you can study it a lifetime and never come to any real conclusions but it's sort of interesting to see their vision and how the men reached out in the first century because they wanted to see Word over the world.

Paul's First Itinerary

We're into Paul's missionary journeys now. We've talked about his background; how he was raised up at the feet of Gamaliel, where he came from, what his religious background was, how he was converted. Then what followed in those days, where he went to Damascus, out into Arabia and then back to Damascus, preached the Word, went down to Jerusalem and a few other places.

I believe we left him in Acts chapter 12 having just gone back from Jerusalem, where he and Barnabas had been in the house of Mary with the mother of John Mark. This had been the time that Peter had gotten out from prison and came and knocked on the door. Whether or not Paul was in that house, at least he was in Jerusalem at the time. When Paul and Barnabas returned from Jerusalem they took John Mark with them.

Acts 12:25:

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

"fulfilled *their* ministry" – in other words – when they had finished what they had come to Jerusalem to do. They went down to Jerusalem for the purpose of taking the abundant sharing to the headquarters of the time because of the needs of the ministry that were caused by a famine. When they had fulfilled that mission they went back taking with them John, whose surname was Mark.

Acts 13:1:

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.

"church" – not a great big building with a steeple on top. They met in the homes. They always met in the homes with the twig fellowships or if they needed a big meeting they may rent something like a school of Tyrannus or they'd meet outside many times like in Jesus' ministry.

"Antioch" – Barnabas had been sent there earlier from Jerusalem and he went over to get Paul who was at Tarsus of Cilicia. Paul was in Tarsus because he had been sent out of Jerusalem after those fifteen days. Then Barnabas came up to Antioch and then he came over to Tarsus, got Saul, brought him back to Antioch and that's where they really started working the Word with the Gentiles. Then, when the famine came along they took the abundant sharing down to Jerusalem. Then, when their mission was done they took John Mark and went back up to Antioch. Antioch then becomes the second major headquarters of the Christian church of the first century.

The first headquarters was at Jerusalem. From Jerusalem it started reaching out among the Jews at Jerusalem and then throughout Judea. From there it went throughout Samaria and Galilee. Because of the persecution of Stephen it spread over to Cyprus and they spread over to Phenice and Antioch. At Antioch is where they really started reaching Gentiles for the first time. The house of Cornelius is the first record of Gentiles being converted. Peter was the one who had gone in to them to teach them the Word.

Paul and Barnabas were selected by the leaders of the church which was at Jerusalem. They weren't just elected by the people or it wasn't their local leaders that got together and said, "Well, now we think this is a good idea." They were selected by the men of God that were responsible for them. Paul, later on you read that he put Timothy in a position of leadership. It was the church at Jerusalem that put Paul and Barnabas in charge of the responsibility at Antioch.

So this becomes the second major headquarters for the outreach of the Christian church. Jerusalem was the major center for the outreach among the Jews whereas Antioch became the major center for the outreach among the Gentiles. Antioch was still responsible to headquarters, Jerusalem. The reason they put this headquarters in Antioch is because Antioch was a major Gentile territory. If you're going to reach New Yorkers where do you establish your headquarters, in California? No, you establish it in New York. That's why they set this second Headquarters here in Antioch.

Acts 13:1:

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.

"prophets and teachers" – why prophets and teachers? Why weren't there pastors, evangelists and apostles? You have the ministries which are gifts from God to man and they become *dona* (benefit to others) as they're utilized. They bless the people. By *dona*, I mean gifts. If you haven't read the study on gifts lately, read it. [Demonstrating God's Power chapter 17, The Gifts of God] Whatever the need is in the area; that's what they had. Here, what they apparently really needed was prophets and teachers.

Prophets are those who say, "Get back on the Word. Let's get going before the Roman government moves in and cuts off our freedom. Or the Jews get the Romans to move in and cut off our freedom." The teachers were those who taught the Word. In an area where the Word is already taken root, two things you need are: people to teach the Word first of all, that you grow in understanding of the Word; teachers and secondly you need people who aren't afraid to say, "Stay on the Word. Watch out for the adversary. Get going." – Prophets.

They may have had some pastors, evangelists and apostles. I know they had at least two apostles there. The main thing they were concerned about were prophets and teachers because the area was established; it was a headquarters.

Acts 4:36:

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

Barnabas came from Cyprus. He had been out in the Gentile world before. He was a Levite, meaning he was of the tribe of Levi which was the priestly tribe. It doesn't say he was of Aaron's line. Cyprus is an island out in the Mediterranean. Barnabas originally came from Cyprus and he had been in Jerusalem. That's apparently where he heard the Word. Now he's up in Antioch at the Gentile headquarters.

Lucius is a Latin name. Cyrene is in the northern part of Africa. It's sort of across from Italy and Greece on the north coast of Africa. Lucius was from Cyrene.

Simeon was called Niger which sort of indicates that he may have come from that area. Similar to what we call, today, Nigeria. Who was Simeon called Niger and Lucius of Cyrene? You know the general area they came from. It doesn't say really who they were. If that Simeon was a misspelling and his name was Simon, it's possible that he was the fellow that carried the cross but I'm not saying that he was. That was suggested by some of the critics. It's possible but you can't teach it for doctrine.

Then there was Manaen, which was brought up with Herod the tetrarch. Herod the tetrarch is mentioned in **Luke 3:1**, **Luke 3:19** and a few other places. Herod the tetrarch was also called Herod Antipas. Why was he called the tetrarch? He had a fourth part. Tetra means fourth. Originally Herod the great was the king of the Palestine area. When he died it was split up. Herod Antipas took a certain section. Philip took a certain section. Someone else had a certain section. They divided it up. Herod Antipas was the one who was in charge of the tetrarchy of Galilee. That's what it means; a fourth part but that doesn't mean that he just had a fourth. It became to be used of any division of a kingdom. When you divided up a territory, if it was a section, then it was a tetrarchy. It doesn't mean that he had one fourth of it.

He was the one that had John the Baptist beheaded. He was around in Galilee when Jesus was crucified. He was the one that came up to Jerusalem to see Pilot. Pilot sent Jesus over to see Herod and Herod, for a while thought that Jesus was John the Baptist raised from the dead. He had heard about all the miracles that Jesus had done. He was real curious and had the attitude of, "Why don't you show me a few?" He had his men beat him and put the robes on him etc. and sent him back to Pilot.

He lived through the apostolic period, this early part of the growth of the Christian church and was around Galilee as tetrarch until 39 A.D. That's when he went to Rome to get a raise in position. Herod Agrippa the first had sent a word against him so Herod

Antipas was removed and sent out to Lyons in Gaul. That was in 39 A.D. It was in 44 A.D. that Herod Agrippa I died. That happened in Acts chapter 12. We're just getting into chapter 13. So Herod Antipas, the tetrarch, had been gone from Galilee for about 5 years.

Acts 13:1:

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.

This fellow Manaen, it says, was brought up with Herod the tetrarch. He was one of his peers in school. He was raised with this fellow. Herod the tetrarch was the son of Herod the Great. This Manaen fellow had been raised with him. Here he is, one of the heads of the church at Antioch. With him you have Barnabas who was a Levite of the priestly tribe. You've got these other fellows from northern Africa. And you've got Saul who was a very strict Pharisee. These men are the leaders heading up the work at Antioch, the Gentile headquarters. Would you do that sense knowledge wise? God knew what He was doing.

Acts 13:2:

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.

“ministered” – *leitourgeō* – we get the English word “liturgy” from it – it's used in Attic Greek of one who rendered a public service at his own expense.

Romans 15:24-27:

Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

But now I go unto Jerusalem to minister unto the saints.

For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor [needy] saints which are at Jerusalem.

It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

“minister” – is this word *leitourgeō* – to minister; to share out of their abundance.

Hebrews 10:11:

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

“ministering” – *leitourgeō* – they performed a public service but this was done in the temple.

These are the only 3 places that word is used. The noun form and other forms are used other places that would help you to find out more about it.

Acts 13:2:

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.

In Acts 13 they ministered to the Lord. They performed the work of the ministry. In what capacity, I don't know specifically, but whatever it to carry out the work in Antioch. Paul was a saddle maker and Paul would work when he would go into an area to support himself until that area was strong enough to really help. Being that this was the early time of the outreach of the Word at Antioch I surmise that they worked to help to support the work and then spent their off-hours teaching the Word. Pretty soon after the ministry supports them then they can start giving up the secular job.

“fasted” – means they did the work of the Lord; they did the will of the Lord. They didn't cut out food. I don't know how that came to be but sometimes you really get working, doing the work of the Lord and you might skip a meal or two or three. You're just going so hard you just don't even think about food; you just keep going steadily. Maybe that's where it came from. I don't know. That doesn't mean you go without food completely. The fast in Isaiah says to do the work of the Lord.

“the Holy Ghost” – is *to pneuma to hagion* – the Holy the Spirit – God. In other words God told them but God's spirit teaches our spirit which teaches our mind then we act. The Holy Spirit told them by way of holy spirit.

“the work whereunto I have called them” – remember what he called them to?

Acts 26:16-19:

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;

Delivering thee from the people [Jews], and *from* the Gentiles, unto whom now I send thee,

To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive [*lambanō*] forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

Acts 22:17-21:

And it came to pass, that, when I was come again to Jerusalem [3 years after his conversion], even while I prayed in the temple, I was in a trance [saw a vision];

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

And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

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.

And he said unto me, Depart [from Jerusalem]: for I will send thee far hence unto the Gentiles.

That was what God had called Paul to do and apparently Barnabas also back in chapter 13.

Acts 13:2:

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.

They're going to go forth now and really move among the Gentiles. But they're also going to hit Jews in these areas. They're going to teach the Word wherever they go. Separate them; send them out.

Acts 13:3:

And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

“laid *their* hands on them” - The laying on of hands is either for revelation or ordination and in this case it's for ordination; to send them forth. But you have to have revelation to ordain. They set them apart to go forth to do what God had called them to do.

That was their commission; sent forth Antioch by the leaders of Antioch. They were ordained to go forth and teach the Word.

Acts 13:4:

So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

Seleucia is right on the coast. There's also a Seleucia up in Cilicia but I think it means they went to the Seleucia on the coast. From there they sailed to the island of Cyprus.

Acts 13:5:

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.

Salamis is on one side of the island. Paphos is on the other side. Later on you see they go across the island over to Paphos. But they're starting on the island at Salamis.

"the word of God" – you ought to keep record of how many times this phrase occurs: "the word of God" or "the word of the Lord." They preached the Word of God. They didn't preach man's word. They didn't preach what somebody thought or philosophy or traditions of men. They didn't preach the Talmud. They taught the Word of God.

"in the synagogues" – That's one place that Paul usually started. Not all the time. He'd go into a community and the one place he'd generally start would be the synagogue. Sometimes he'd start some other place but here and in a lot of the places he started at the synagogues because that's one place Paul was acquainted with. He knew the ins and outs; he had been a Pharisee, trained at the feet of Gamaliel. He had been trained for the Sanhedrin. He was on the inside circle so-to-speak of the Pharisaic tradition. Notice it doesn't say he went into a synagogue. He taught the Word of God in the synagogues of the Jews.

"John" - he's back in chapter 12 where Peter got out of jail because of that angel.

Acts 12:12:

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

That was the John Mark that came up to Antioch with Paul and Barnabas and now they've got John Mark to their minister.

Acts 13:5:

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.

"minister" – *hupēretēs* – You break that word down into *hupo* and *eretes* – *hupo* means "under" – *eretes* means "rower"; one who rows. Literally, when you break it down, it means an "under rower." This word was used of one who would minister or serve a servant; one who serves those who serve others.

This word is used in **Acts 5:22 & 26**, **Acts 26:16** and **I Corinthians 4:1**. I know in **Acts 5:22 & 26**, is where they were a minister to a public official and he was a minister to the public. They were “under rowers.” The officers who took Paul were ministers to the minister of the people, supposedly. They were the under rowers; the ones who rowed underneath; the back-up men.

John was a servant or a minister. He’s the one who served Paul and Barnabas who were ministers to the people. John Mark was their under rower. He was their attendant; their assistant. He carried their suitcases etc.

Acts 13:6:

And when they had gone through the isle unto Paphos [across the island], they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

“sorcerer...a Jew” – You mean to tell me that they had sorcerers in Judaism. That’s what it says. He was a Jew in the organized religious system of the time. But he was a false prophet, a sorcerer.

“Barjesus” – son of Joshua

Acts 13:7:

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.

This false prophet fellow was with the deputy of the country. Many times that’s where they are; with the high officials.

“deputy of the country” – means the proconsul

According to historical records, this territory had been an imperial province at one time. An imperial province was something that belonged to the Emperor because it was sort of a factious territory; newly acquired. They didn’t quite go along with the Roman system so they had a lot of troops in there. The senatorial provinces had a little more self-government. They were the ones who paid their taxes on time etc.

This was a proconsul; therefore it must have been a senatorial province at this time. They’ve found certain inscriptions that bear this out. Which again shows how authentic the Word is.

The one thing I want you to see was the one thing he desired to hear was the Word. You’re going to see that thing throughout this chapter and other chapters following. Wherever they went, they taught the Word; the Word of God. That’s the one thing they preached. That’s the one thing people wanted to hear.

Paul's First Message

We're in Acts chapter 13, still working Paul's first itinerary and we left off in verse 7.

Acts 13:6-7:

And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Barjesus:

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.

They met this false prophet who was a Jew, way up into the religious circles of the time. Like I said before, that's many times where you find people working for the adversary; in the top fields of religious work and another area is in the political field. This fellow was in both of them. Wherever there's money, power, recognition, positions of envy and so on, you'll find people like this sorcerer, Barjesus. Barjesus means "son of Joshua." This name gave him a real interesting "in." It made him look real religious.

He was with this deputy of the country, the proconsul, who was the head of a senatorial province which was one of the peaceful areas of the Roman Empire and he was a prudent man. He had heard about Paul and Barnabas teaching the Word on the island of Cyprus. I don't know what went on in his background, in his life, but something must have spurred him in order for him to call for Paul and Barnabas to come to his headquarters to hear the Word. This is the second time you read that great phrase "the Word of God."

Acts 13:8:

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

"Elymas" – means "the knowing one"

This deputy had some hunger. He wanted to hear the Word but the opposition, a place you'd least expect it sense-knowledge wise; here he was right in the top circle, top man, working with the deputy, advising him against the Word.

How many times has there been someone real close to you who was trying to sway you away from the Word? Perhaps it was someone like this. Perhaps they were just caught up into the things of the world.

Acts 13:9-10:

Then Saul [Hebrew name], (who also *is called* Paul [Greek name],) filled with the Holy Ghost, set his eyes on him.

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?

“child of the devil” – son of the devil [*diabolos*] – this fellow was born again of the wrong seed

Acts 13:11:

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.

God didn't bring the blindness upon him. He brought it on himself. It was bad enough he was born of the wrong seed, now he's fighting against a man that Paul's trying to win for the Lord.

Paul could have been in that same situation if he'd have sold out the other direction and he was so close to it. He could have but the Word was working in his heart and he went the other direction. He was born of the right seed on the road to Damascus. It reminds me of the continental divide. Two drops of water, neighbors falling from the sky, land on the top of the continental divide. One flows north up to Lake Erie, the other flows south to the Gulf of Mexico. How far apart they end, yet how close they started. But close doesn't count, it's where you land. They come down side by side. The one goes north, the other goes south; miles apart but they came down so close.

Paul and this fellow; how close in some respects in their early life but one got born of the right seed, one got born of the wrong seed.

Acts 13:12:

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

The deputy saw that God's power was much greater than the adversary.

“doctrine” – teaching – it doesn't say the Word of the Lord, it says the teaching of the Lord, but it's the same thing.

Acts 13:13:

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

The country there was called Pamphylia, the city was called Perga.

“John” – John Mark, their “under rower,” who had “carried their suitcases”

It doesn't say anything more about it here, but a little later on we're going to read where Paul and Barnabas get in a big argument over John Mark because he had left at this time. It wasn't the will of the Lord for him to leave but he did and he went back to Jerusalem. Maybe the pressure got to be too much. I don't know. Maybe he didn't like it. But he went back. He returned to Jerusalem from Perga.

Acts 13:14:

But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

This is Antioch in Pisidia. They started from Antioch in Syria. Antioch of Pisidia is in the Galatia area. Remember the letter to the Galatians?

“sat down” – were they reading the Word? No, they would have been standing if they had been reading the Word. They sat down. In other words, they joined the fellowship. They were waiting for the guys to come out and get the machinery rolling; run through the liturgical stuff.

Acts 13:15:

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.

What did they do before the reading of the law? They stood up.

Luke 4:16 & 20:

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

They always stood up to read the Word. That's the respect they had for the Word and after the Word was read they sat down.

Back in Acts 13: Paul and Barnabas go in the synagogue and they sit down. Now they come in to read the law and they stand. After the reading of the law and the prophets they sit down again. Then they might have someone expound on it and maybe sing a hymn and pray. Then, if there were guests in there, from Jerusalem especially or men

who had been in that area, they'd give them a chance to say something. Paul and Barnabas had been Jews.

I bet this is why Paul many times went to the synagogue and why he had the opportunity to speak in the synagogue. Because he had been a Pharisee, above his peers; above many his equal. They respected him in that respect. He'd come into a synagogue, word gets around so they'd ask him if he had any words of encouragement for the people. It's not that Paul just went into a synagogue and broke up the service saying, "Stop the service. I want to say something now." He wasn't that disrespectful. But when he had his chance, he opened his mouth.

I'll bet as soon as those words were said, "say on," Paul immediately stood up. He was ready to go.

Acts 13:16:

Then [right then] Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

"Men of Israel" - they were in a synagogue

"ye that fear God" – why'd he say that? – proselytes who had been Gentiles – perhaps proselytes of the gate; uncircumcised but they believed what the Old Testament said, or perhaps some of those proselytes of righteousness who were circumcised; they believed that much. There were Gentiles in that outfit.

They had the inner sanctum where the Jews sat and the Gentiles could only come so far and the women could only sit so far into the synagogue. Paul was a Jew in background. He could go right up in the middle. The proselytes sat in the out-skirts.

Acts 13:17:

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.

He's talking to Israel. One of the principles in public speaking is to know your audience. When Paul spoke in the synagogues, what did he talk about? How great the Roman political movement is? No, he talked about men of Israel. On the other hand, when he went to Mars hill, what did he talk about? Did he talk about Jews? No, he talked about those stupid idols they had lined up down to the seacoast. He knew his audience.

Here he says, "The God of this people, Israel." On Mars hill he says, "The God who created the heavens and the earth." Here he's in the synagogue and you've got Jews in there who believe God is their God and you've got proselytes who had accepted that reality that the God of Israel was the only God that was worth anything.

This is the first recorded sermon of Paul in the book of Acts.

He first gave the promise to Abraham then Isaac and called them and chose them in Jacob, Israel. Then he exalted the people when they dwelt as strangers in the land of Egypt. They weren't in their own land. They were in a strange land, the land of Egypt. He exalted them when they were there; He took them out.

He's just reminding them of the Old Testament. Is he telling them anything new? Could they disagree with this? Not up to this point. This is another principle in teaching; get the other person agreeing.

Acts 13:18:

And about the time of forty years suffered he their manners in the wilderness.

He put up with their manners in the wilderness.

Acts 13:19:

And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

Deuteronomy 7:1:

When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

Those are the seven nations they drove out.

Acts 13:20:

And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

Did they know all this stuff? Could they disagree with any of it? It was actually 449 years but he said, "about 450 years."

Acts 13:21-22:

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.

And when he had removed him, he raised up unto them David to be their king; to whom also he gave their testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

The people desired a king and God said, “No.” They said, “Yep, the neighbors got one, we want one.” So God says, “Alright, you’re going to be sorry.” The king turned out to be not so good in the long run and they had a few problems. After God removed him then He gave them his choice as a king. That was David.

All he’s done, up to this point, is talk to them about things they know from God’s Word. He’s not teaching from the Jewish quarterly or from the Gentile by-monthly. He’s teaching from the Word; telling them about things that they know from God’s Word.

Acts 13:23:

Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

“this man's seed” – David’s seed – David was of the seed of Abraham. Abraham all the way through was the promised line. This was to whom the promises were made. Before that, when Adam and Eve fell, God promised to the woman a seed. It was the seed they were waiting for all the way through the Old Testament; the seed of Abraham; the seed of Isaac; the seed of Jacob; the seed of David. It’s not seeds. It’s seed, singular. He’s real sharp on the word.

“*his* promise” – to whom did He make the promise? First to Eve; that she would have seed, then later to Abraham, Isaac, Jacob and then David.

“a Saviour, Jesus” – that’s what he wanted to talk to them about. See how he built up to that? That’s the way you do it whenever you teach the Word. He built. Now he says, “of this man’s seed, this David fellow. It’s been seed all the way through the Old Testament. But of this man’s seed according to the promise hath God raised up unto Israel, unto you Israel, a Saviour, Jesus.”

Acts 13:24-25:

When John had first preached before his coming the baptism of repentance to all the people of Israel.

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.

“fulfilled his course” – was running his race

Word of John’s ministry had gotten around. Remember Apollos, way over in Ephesus? This isn’t even as far as Ephesus. Ephesus was way over on the coast. We’re only in Antioch of Pisidia. The word had gotten out about John the Baptist. John the Baptist, he says, was the one who said, “There’s someone coming after me because I’m not him. Someone who’s shoelaces I’m not even worthy to untie.”

Acts 13:26-27:

Men *and* brethren, children of the stock of Abraham, and whosoever among you [including Gentiles] feareth God, to you is the word [there it is again] of this salvation sent.

For they that dwell at Jerusalem [the Jews], and their rulers [the Sanhedrin], because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* [the prophets] in condemning *him*. [that's what the prophets prophesied]

“they knew him not” – they didn't know this ruler that was to come; this Jesus, the saviour, the seed of Abraham. The rulers at Jerusalem didn't even know him.

“prophets which are read every sabbath day” – just like had been read that day in which Paul was talking.

They're starting to scratch their heads and wonder, “Why haven't we heard about this Jesus fellow from the headquarters before?” God beat them to the punch. He had Paul tell them that the rulers at Jerusalem didn't even know him. They didn't even know what the prophets say about him, **27b**:

...nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* [the prophets] in condemning *him*. [that's what the prophets prophesied]

Acts 13:28-30:

And though they found no cause of death *in him*, yet desired they Pilate [who had been the procurator] that he should be slain.

And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

But God raised him from the dead:

You knew that sooner or later he'd have to get around to that. Everywhere they went, they taught the resurrection of Jesus Christ from the dead. Because that's the one thing you've got to believe in order to get saved. **Romans 10:9** This was a new territory, Antioch and he had to get around to the resurrection. But he didn't start out by saying, “Ladies and gentlemen, if you want to get saved, you've got to believe that God raised Jesus Christ from the dead.” How cold that one would have hit them? Look where he started. When you witness to somebody, where do you start? You build on what they already know of the Word or don't know. You build and then finally you show them how God raised Jesus from the dead.

Acts 13:31:

And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

I Corinthians 15:3-6:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen of Cephas [Peter], then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

There were quite a few witnesses he's talking about. Is everything recorded in Acts 13 that Paul said? Probably not. There were over 500 that were witnesses that saw him after God raised him from the dead. He says, "The rulers at Jerusalem won't accept it because they don't accept the prophets." He says, "But there are over 500 witnesses who saw him." You can put up a few false witnesses, but 500? That would take a pretty big bank role.

Acts 13:32-33:

And we declare unto you glad tidings, how that 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; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

"the promise which was made unto the fathers" – did God promise in the Old Testament? It says God hath fulfilled the same – the promise.

You know how you teach people? You tell them what you're going to tell them, then you tell them, then you tell them what you told them. Paul told them what he's going to tell them; that God raised him from the dead then he told them, "He raised Jesus from the dead." Before he gets done, he tells them a few more times, what he told them.

Acts 13:34-35:

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.

Wherefore he saith also in another *psalm*, Thou shalt not suffer [allow] thine Holy One to see corruption.

This is a topical teaching here; using different scriptures building on this one topic, resurrection.

Acts 13:36-37:

For David, after he had served his own generation by the will of God, fell on sleep [died], and was laid unto his fathers, and saw corruption:

But he, whom God raised again, saw no corruption.

“he, whom God raised again” – Jesus, this messiah that was promised in the Old Testament

Acts 13:38:

Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

That's how you get remission, he's telling them. On the day of Pentecost, that's where Peter went. **Acts 2:38:**

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 13:39:

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

There you have the book of Romans.

“by him” – by Jesus Christ. By God's grace – vs. 43b: ...persuaded them to continue in the grace of God.

“believe are justified from all things” – all you have to do to get justified is believe. We're justified by believing because of God's grace.

Acts 13:40:

Beware therefore, lest that come upon you, which is spoken of in the prophets;

Now in summery, notice how he brought this whole thing around; he talked about the Old Testament scriptures that they all knew, then there was this Jesus, who was the seed of David. John the Baptist talked about him. The rulers didn't know about him. That's why you haven't heard about him from headquarters. They didn't even know the prophecies concerning the messiah. They killed him, buried him and put him in a sepulchre. But God raised him from the dead. David died and saw corruption. But even David in the Psalms said this holy one is not going to see corruption. So he says, “Now you can receive remission of sins through this Jesus Christ.”

Could they believe that God raised him from the dead? He taught them. All they had to do was believe. It says when you believe, you're justified. That's something the law of Moses couldn't do. It's by grace. Then he says, "You can go this way folks. It's the greatest thing going. If you don't want to, you can fry in your own fat."

Acts 13:41:

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.

This is it. Here's your opportunity to believe God's Word, the promise. The promise first of the seed to Eve and then all the way through; Abraham, Isaac, Jacob, down to David and what the prophets spoke about. Now it's available. That was Paul's first sermon recorded in the book of Acts.

Antioch in Pisidia

Last session we left off with Paul's first recorded message in the book of Acts. We saw some of the great things as far how God structured the message. What he said was not something he wrote out ahead of time; something that he worked up by his five senses. Like Peter on the day of Pentecost; he said what God wanted him to say. That's why what is recorded that Peter said on the day of Pentecost is so accurate. Structure wise, numerically and in every other way, what Peter said was just as perfect as the rest of God's Word. What Paul said when he gave this message on that day was that perfect because it was God's Word that he was speaking. That's why you see such a beautiful pattern in here.

We went over what all was covered in here. We saw how he started in his first verses with his introduction to the people.

Acts 13:16:

Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

Were there others there besides the men of Israel? Were there on the day of Pentecost? There were proselytes there. Peter conducted his introduction accordingly. Here, it wasn't just to Israel but to everybody who feared or had a respect for God.

He didn't start with Jesus Christ. He started with the Old Testament; what they knew. Then he went into Jesus Christ's life. Then he got into the resurrection. That's what he had to teach in order for them to believe to get saved. Because you have to believe in your heart that God raised him from the dead if you're going to get saved. All these things in here were vital and it's structure-wise perfect because it's God's Word.

Here's the summation of this structure:

- A) Introduction – Acts 13:16
- B) Old Testament (what they knew) - Acts 13:17-22
- C) The life of Christ - Acts 13:23-29
- C) The Resurrection of Christ - Acts 13:30-31
- B) Old Testament examples (what they knew) - Acts 13:32-37
- A) Promises and summation - Acts 13:38-41

Now you have a general structure of what was covered in this thing. The first one, the introduction, sort of goes along with the last one. Both of the 'B's sort of go together. The two in the middle go together; the life of Christ and the resurrection of Christ. That was his main point, what he was after; the resurrection. The promises and summation compliment the introduction. That's the basic structure of it.

Now I want to look at some of the Old Testament that he quoted when he was teaching here at Antioch in Pisidia.

Acts 13:22:

And when he had removed him [Saul], he raised up unto them David to be their king; to whom also he gave their testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

Where do you find that in the Old Testament? You don't, not really, just bits and pieces. It says, "...gave testimony and said." It doesn't say, "It is written." It says he said it. The spoken Word is just as much the Word as the written Word. I couldn't find anything that had basically what you find in verse 22. You find a fragment of it but you can't go on fragments. Either he quoted the Word or he didn't.

Acts 13:33:

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.

It says, "...it is also written." Then you're going to find that it's written. It says it's written in the second Psalm.

Psalm 2:7:

I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

There it is quoted from the second Psalm. Did He know the Old Testament? He sure did.

Acts 13:34:

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.

If it said he said it, then you know that he said it. Could it also have been written? Or could it have been written in a similar form? But he also said it. This essentially is found in Isaiah 55.

Isaiah 55:3:

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

Essentially he says the same thing in Acts 13:34. In Acts it says he said it. It doesn't say it was written.

Acts 13:35:

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

The word *psalm* is in italics meaning that it was not in the text. It was added. So, he said also in another place, which happens to be a Psalm.

Psalm 16:10:

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

The later part of the verse is what you find in Acts. There, even though he “saith” it, he also wrote it. Just because it says he said it doesn’t mean it wasn’t written. All that means is that he did say it and if it was written then you know that it was also written. If it’s only similar then what he said was said and wasn’t written. When it says in Acts that “he said” then that wasn’t necessarily written in the Old Testament. If, in Acts, it says he “said” it, does it mean it wasn’t written in the Old Testament? No, it could be or it could not be. If it says in Acts that he said it and I go to the Old Testament and find something that’s similar but not the same then did he also write it? No, it’s only similar.

Acts 13:41:

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.

“work a work” – figure of speech – same word used different inflection. He could have said, “I work.” For emphasis he said, “I work a work.”

Acts 13:40:

Beware therefore, lest that come upon you, which is spoken of in the prophets;

“spoken of” – does that mean it was written? No, it was only spoken of in the prophets. That means it could be similar but not necessarily the same.

Habakkuk 1:5:

Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*.

It is very close but it doesn’t say, “It is written.” It’s not absolutely what was written in the Old Testament.

Those are all the Old Testament that he utilised, here. In order to utilise them, he had to know them. He must have memorized a few scriptures. Paul knew a little of the Old Testament to begin with, being a Pharisee. Those are all that he quotes or makes reference to of things that are in the Old Testament or spoken that are similar to what is in the Old Testament.

One other thing I want to look at in here. Do you know what homiletics is? It is the branch of theology that deals with the composition and the preaching of sermons; the branch of theology that deals with how to make up a sermon and then how to preach it. In homiletics you analyze sermons to see how they're constructed and what makes the best means.

You don't analyze spiritual things. Spiritual things are ascertained. Sense knowledge facts may be analyzed. When you teach God's Word, you don't sit down and analyze and write out your whole sermon ahead of time. You may get a few of the things that you want to cover. On the other hand, could you walk into a meeting and teach extemporaneously? Yes, because you've studied the Word enough ahead, you know it. On the other hand, there are times God shows you ahead of time what you're going to cover. But it should never be a cop out where you say, "Well, I'm not prepared to teach." You're ready all the time to give an answer; ready to teach the Word.

What I want to do is look at what Paul taught here and what Peter taught in his first recorded message to show you again the beauty of God's Word and how perfect it is. And what it was that he covered and how he covered it that anybody that really wanted to believe couldn't get missed. That's the way it will always be when you teach the Word if you walking. When you teach the Word and you get done, if you're walking by the spirit, anybody there that's hungry for truth has got to be filled. If somebody's there that's not hungry, they're not going to get filled. When you walk into a meeting, come expecting and you get ten times as much out of it. When you go into teach, and you've got people that are expecting something, they'll draw it out of you. If they're not expecting something, it'll be like hitting rocks; like pounding on rock. Sometimes you have to pound on rock.

Peter, on the day of Pentecost, walked by the spirit. Paul walked by the spirit, in Pisidia. He knew the Word. He had studied it ahead of time. He was ready to go. He didn't need his notes all written out. In Acts 13:16 Paul has his introduction.

Acts 13:16:

Then Paul stood up, and beckoning with *his* hand said, Men of Israel,
and ye that fear God, give audience.

He's addressing not only men of Israel, but proselytes; people of Gentile background. So he has to include all that fear God. If he went to an unbeliever's meeting to teach the Word, then could he say, "All ye that fear God?" Perhaps not, unless he wanted to divide his audience. He might have to say, "It's available to anybody that really wants to receive."

Acts 2:14:

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

“all ye that dwell at Jerusalem” – there were others besides men of Judaea at Jerusalem at the time. There were proselytes. There were Hellenists and others who had come in for the feast of Pentecost. So he includes them in this, “all ye that dwell at Jerusalem.”

Acts 2:15:

For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

That’s his introduction. This parallels with chapter 13. In Acts 2:16-21, he quotes Old Testament. Here he quotes it, whereas Paul talked more about it in chapter 13:17-22.

A) Introduction – Acts 13:16 – Acts 2:14-15

B) Old Testament – Acts 13:17-22 – Acts 2:16-21

On the day of Pentecost when Peter spoke, he didn’t start way back in the Old Testament drawing from the examples of how God moved the children of Israel and so-on and so-on. He started with Joel because that was the thing that was hot on the minds of the people right then and there. They were concerned about all this tongues that they were hearing; the languages; speaking the wonderful works of God. He doesn’t go to Psalms or Genesis. He doesn’t go to the scriptures about Abraham and his seed right away.

Acts 2:22:

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Here he brings in Jesus. He didn’t start talking about him right away but brought him in at the right moment.

Acts 2:23:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

There’s a condensed version of the life of Christ as to what had happened.

C) The life of Christ – Acts 13:23-29 – Acts 2:22-23

C) The Resurrection of Christ – Acts 13:30-31 – Acts 2:24

Acts 2:24:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

B) Old Testament examples (David) – Acts 13:32-37 – Acts 2:25-32

He especially used David in Acts 13. Peter, on Pentecost, does the same thing.

Acts 2:25-28 is quoted from **Psalm 16:8-11**

Paul in Acts 13 quoted from Psalm 16:10; in this same general area. It's sort of significant isn't it?

A) Promises and summation – Acts 13:38-41 - Acts 2:33-39

Sometime you should read through these and see the beauty of it; how God's Word when Paul spoke it and God's Word when Peter spoke it, they were both after winning people for Jesus Christ. They were showing them from the Old Testament and the spoken Word as they spoke it, the witnesses they had, how Jesus Christ had accomplished and fulfilled the Old Testament promises of the messiah. So, today we've got something that's a work of all works and yet some people won't even believe it, just like it said in the Old Testament.

Acts 13:42:

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

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.

In verse 42 the Jews went out of the synagogue and then they went back into the synagogue and in verse 43 the congregation broke up. Do you see the problem? In verse 42 they went out and in verse 43 they went out again. That doesn't make a whole lot of sense. It says here in the King James the same thing you find in a lot of the late manuscripts and only a couple of the uncials and they weren't even that old. In the Revised Standard Version and in The Phillip's as well as the New English Bible, The Weymouth, The New American Standard Bible and Lamsa's translation and the critical Greek texts as well as the old manuscripts, read:

And as they went out, they asked them that these words might be preached to them the next sabbath.

The words; Jews, synagogue and Gentiles are not in most of the critical Greek texts nor in most of the manuscripts. The Revised Standard Version and The Phillip's Version change that second "they," where it says "Gentiles" in the King James, to "the people."

When they were gone out of the synagogue the people besought them that these words might be preached to them the next sabbath.

In The Weymouth, New American Standard Bible and The Lamsa change the first “they” to Paul and Barnabas. There are no manuscripts that have “Paul and Barnabas” in them and there are no manuscripts that have “the people” in it. What they’re doing is interpreting what it is and I believe rightfully so. Because:

When they [They who? Paul and Barnabas] were gone out then they [the people] besought them [or asked them] that these words might be preached to them the next sabbath.

They were so excited about what they had heard Paul and Barnabas say, that when Paul said, “Amen” and he started to walk down the aisle and go out, they said, “Well, how about coming back next sabbath and teach us again. Then verse 43:

Acts 13:43:

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.

Now, time-wise it flows.

“congregation” – synagogue

“religious” – this may indicate that these weren’t just “proselytes of the gate” but they were “proselytes of righteousness.” That’s what they called them. They may have been proselytes who had believed to the point that they were circumcised; religious proselytes, not just ordinary proselytes.

“continue in the grace of God” – not the law; the grace of God. Remember in verse 39 he had really hit on that; that when you believe you’re justified, something that the law of Moses couldn’t do. When you believe, it’s by grace and they persuaded them to continue in the grace of God.

Acts 13:44:

And the next sabbath day came almost the whole city together to hear the word of God.

“the whole city together” - word got around

“the word of God” – how many times have we seen that? – a lot – 5 times? In one chapter.

Acts 13:45:

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.

Envy will do it every time. The Jews saw that the whole city came together to hear the Word. They didn't come to hear the Rabbi teach the Old Testament scrolls or to go through his liturgy. They came to hear Paul teach the word of God. They said, "Look at the big crowd of people he's got; the whole city. We've never had that. We shouldn't let anybody like that in here or we'll be out of Rabbi business pretty soon. They were envious of what the apostles were doing because they were winning people.

It's the same trick of the adversary today. Whenever the Word starts to move, instead of people seeing how great it is and how wonderful, they get full of envy.

Acts 13:46:

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.

"waxed bold and" – speaking boldly

"the word of God" – there it is again

"ye put it from you" – they put the Word away from themselves

He just laid it on them. You go into a community and somebody doesn't want to believe the Word. Just look them straight in the eye and say, "Well, don't you think you're worth everlasting life? Don't you really want it?"

Acts 13:47-49:

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.

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.

And the word of the Lord was published throughout all the region.

Bullinger's major problem was rightly dividing administrations. He sets the beginning of the church administration at the end of the book of Acts. That's how he gets rid of speaking in tongues. The reason he wanted to get rid of that is he saw it was indecent and out of order in practice. He bases this on what Paul says to the Jews in Acts 28.

Acts 28:28-29:

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

And when he had said these words, the Jews departed, and had great reasoning among themselves.

Verse 29 is not in the old manuscripts. That's where Bullinger sets the church. Paul said this same thing back in Acts 13 on his first itinerary. Then why can't the church start in Acts 13, if that's the criteria for the start of the church?

Acts 13:46b-48a:

... lo, we turn to the Gentiles.

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.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord...

Do you see a difference? No, same thing; Paul went into a community, he taught the Word. First he'd go to the Jews. The Jews wouldn't believe, so he'd go to the Gentiles. It's the same story in every community he went in to; some of the Jews believed, some of the Gentiles believed. It wasn't a matter of how many; it was a matter of who wanted to believe. We'll go anyplace where there are people hungry for the Word. They went for hungry people and that's why the Word was published throughout all the region. Not just in Antioch of Pisidia but throughout the whole region of Pisidia. Just like at Ephesus. It wasn't just at Ephesus but it spread throughout all of Asia minor.

Acts 13:50:

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.

Because of that envy in verse 45, they couldn't stand the Word moving among the Jews and Gentiles so they pushed them out.

Acts 13:51-52:

But they shook off the dust of their feet against them, and came unto Iconium.

And the disciples were filled with joy, and with the Holy Ghost.

That's where they go to the next city; the city of Iconium.

Iconium and Paul

Paul had been in Antioch in Pisidia. This is where his first recorded message was and afterwards the Jews were sort of filled with envy because they saw that many people were going to the Saturday morning fellowship to hear Paul. They didn't quite like that. So Paul says, "Well we turn to the Gentiles now." He starts teaching them as well as a number of the Jews that believe. The other Jews that didn't like it finally stirred up trouble and pushed him out of the city.

Acts 13:50:

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.

"devout and honourable women" – they didn't just pick on some of the regular town people, the common people. They picked on some of the devout and honourable women. The ones who were married to some of the top business executives in the community, some that were married to the mayor and some of the top men or perhaps, if the culture merited it, they were in great positions themselves.

"chief men of the city" – they picked the chief men; men who were in those top positions; men in authority. The Jews went to get them; the ones who would pull a little weight; the ones who knew who their contacts were among the mafia.

They're not going to work any different today. Satan uses the same tactics today that he used in the first century. He is in no way original and he doesn't use anything new. He uses the same old rusty equipment he used back then. He raised up persecution using men and women who could pull ropes.

This is all it says about it here. It doesn't say what else happened. We're going to read in a few other records that you just don't expel men of God like Paul and Barnabas out of your coasts and expect the best to follow. Whenever somebody tries to buck against men who are moving with the Word, they're not fighting against men. Like Ananias; he didn't lie to men. Who did he lie to? God, see it? It doesn't say anything more here but we'll read in some other records, later on, some of the things that followed because of that.

Acts 13:51:

But they shook off the dust of their feet against them, and came unto Iconium.

"shook off the dust of their feet" – is an orientalism meaning; they had no animosity; they held no bitterness. They didn't say, "Boy we're going to get even with them. We're

going to come back here with the Greek Legion, or the Roman Legion.” They had no bitterness, no ulcers. If you let it build up within you and hold that bitterness, they ulcers and other things follow. Paul and Barnabas didn’t. They just shook the dust off of their feet.

Matthew 10:5-6:

These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

But go rather to the lost sheep of the house of Israel.

Was it available to the Gentiles at that time? No, not like it was in the book of Acts. Sure, a Gentile could become a proselyte but Jesus’ ministry wasn’t to the uncircumcision, it was to the circumcision.

Matthew 10:7-11:

And as ye go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Provide neither gold, nor silver, nor brass in your purses,

Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

“enquire who in it is worthy” – isn’t that what Paul and Barnabas did? They said, “Who’s worthy here,” in essence. They started teaching the Word and those that were hungry heard the word. Those that weren’t hungry got mad, full of envy and raised up persecutions.

“there abide” – abide where? With the unbelievers? No, with the ones that are worthy; the ones that want to hear it.

Matthew 10:12-14:

And when ye come into an house, salute it.

And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

“shake off the dust of your feet” – don’t hold any animosity; no bitterness; no ulcers. Just walk out shake off the animosity; just forget about it and move on to the next community.

Jesus sent forth his twelve here. He was training them. He gave them power for a temporary period during his administration. They weren’t born again during this administration; filled with the holy spirit. They only had it for a temporary period. He sent them forth to do the same thing basically that they could do after the day of Pentecost except they could only go to the house of Israel and they couldn’t get people born again of God’s spirit.

Matthew 10:15-16:

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

“wise as serpents, and harmless as doves” – in other words; be smart on the Word but don’t walk around with a ball bat or a chip on your shoulder or as two by four. Walk around with love. Be harmless as doves; no bitterness; no animosity, shake the dust off your feet and be smart at the same time; you’re not ignorant as to what’s going on.

Sometimes people might look at you sense knowledge-wise and laugh. They might laugh and say, “Boy, he sure doesn’t stand up.” You show them how you stand up; with the love of God in your heart. They’re not going to say it very long when they take that kind of a stand. I don’t care what anybody says about me and you shouldn’t care what anybody says about you. It’s not a matter of what people say about you, it’s a matter of what God says about you. I care a lot more about what God says about me. We get our lives walking accordingly.

He was training. They were in the school of THE prophet, Jesus Christ. He was training them and he gave them this power on a temporary assignment. He says, “While you’re out there, you don’t carry a lot. You’re going to travel fast and far. You’ve got to travel light. Get rid of the burdens. Don’t hold any bitterness. If you throw your ‘peace’ out there and it slaps you back in the face, keep it and move on. Take it to where somebody’s going to receive it. And be smart all the time.” He was training them and after the day of Pentecost, they were ready to go.

Peter used the same basic tactics. Paul wasn’t trained by him back there. He had his own training, on the field; a do or die situation half the time. But Paul walked it. He didn’t hold any animosity; no bitterness. He just kicked the dust off his feet. He knew what God had forgiven him for.

Acts 13:51:

But they shook off the dust of their feet against them, and came unto Iconium.

If you never kick the dust off, you're always thinking about their dust on your feet and you keep dwelling on those people that did you dirty. You keep dwelling on what they did but if you kick the dust off your feet, you're saying, "Here, you keep your dirt. I'm not even going to worry about it. I'm not going to think about it."

When Paul and Barnabas left, they didn't leave the people cold. They still had their fellowships. The people still believed and they still met in the homes. As long as the ministry continues to move in the home fellowships and they don't start buying big cathedrals or building big cathedrals, no matter what the persecution; no matter what people say or do or think or anything else, they can't kill every fellowship. That's pretty hard. Paul couldn't do it. Remember, he went into houses hailing men and women to prison but he couldn't get them all. Besides that, there's no reason why a Roman soldier or Paul or a Jew or anyone else who was doing the persecution would even have to see the believer's house. God hid Elijah three years and a half. Think He can hide your house? Why not?

"Iconium" – here's the next place. We came from Antioch in Pisidia. We go down a little farther [southeast] to Iconium. They went to Iconium.

Acts 13:52:

And the disciples were filled with joy, and with the Holy Ghost.

Acts 14:1:

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.

"into the synagogue" – notice where they went again. Paul always had an "in" there because of his background.

"Greeks" – this is not "Hellenists." It's *hellēn* - that is the word "Greek." It's not Greek speaking Jews. They were actual Greek speaking Greeks. They were Gentiles. How did gentiles get into the place of believing in the synagogue? Proselytes, sure, then they could come in so far.

A great multitude of Jews in background and Greeks in background were now believing here.

Acts 14:2:

But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

When Paul had been at Antioch, he had taught the Gentiles, some of the Jews were filled with Envy and stirred up a persecution against Paul. You'll find the same basic pattern in every community. In these first few verses of chapter 14, while Paul's at Iconium, it really spells out the pattern that followed in every city, basically. In some cities you had less persecution than others. In some cities you had greater persecution than others. But it's the same general pattern and it's the same pattern used today.

First of all Paul speaks and a great multitude believe. Now that multitude varied from community to community. Some places it may only be a fellowship that ever believed. Mars Hill at Athens, only a very few people believed. But there were a few and Paul found the few that wanted to believe. At Corinth he stayed a year and a half. At Ephesus he stayed two years and three months; a lot of people believing there. Here, at Iconium a great multitude believed. Some communities you go into just a few believe, others you go into and whole multitudes believe.

That's the first step of the pattern; you go in, you teach the Word and people believe. The more that believe, the more the unbelievers dislike it. Like at Ephesus; they didn't like it because now people weren't buying so many idols and books on horoscope and all the other things. They weren't buying these things anymore. They burned all their black art material. So, the idol business was going down. The silver shrine business was going down. That's where it hurt. The more who believed the Word, the greater you see the fight against it. That's the first step; you teach and multitudes believe.

Acts 14:2:

But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

That's the second step. After you teach, people start believing then the unbelievers see the growth. They're filled with envy or maybe it starts to hurt their pocketbook after a while. They're filled with envy. They don't like what they see. They don't want to believe so they start stirring up others. Who do they go to? The devout and honourable; the big business men; the ones who can pull strings.

Then the third thing:

Acts 14:3:

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.

"signs and wonders to be done by their hands" – who did the work? Who did the signs and wonders? They did. How did they do it? By the power of God that was in them. They weren't possessed. They weren't mediums. They weren't channels. They were doing the signs, the wonders and the miracles but by the power of God that was in them. The power was energized as they exercised.

That's the third thing; they just stayed there and spoke the Word boldly. No matter what the opposition said, they just spoke the Word boldly and the signs and wonders followed. The teaching of the Word, see that? They spoke boldly in the Lord.

“the word of his grace” – his gracious Word

First they spoke boldly and when they did that; then they got signs and wonders. When the Word was taught, afterward they saw the signs and wonders. True signs and wonders will always follow the teaching of the Word. They never precede it. Same way in Acts 2; when they taught the Word, afterwards signs and wonders followed. The signs and wonders didn't precede the Word. They just spoke the Word. The signs and wonders followed.

That's the third step. You're going to hold forth the Word and if a lot of people believe, the greater the unbelievers won't like it, especially the religious leaders. So, they'll start stirring up others. The third step then; you just stay there and teach the Word. So what! Just teach the Word. Stay faithful to the Word and signs and wonders are going to follow.

Acts 14:4:

But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

That's the fourth step. What causes division? The unbelievers stirring up the trouble causes the division. Isn't there a chapter on Why Division? The division follows the unbelievers fighting against the Word. You teach God's Word and you'll set the world right side up for a change but those who oppose it and don't like the Word; they come in and put up the opposition. That's where your division comes from. Don't blame it on the Word.

“part held with the Jews, and part with the apostles” – That's the fourth step but if you never speak the Word boldly, there won't be any division. Those that you first won will tend to go back to where they were before. The rut they get in the second time will be a lot deeper than the first one because the unbelievers will see to that. That's why it's important that you stay faithful and teach the Word. When you stay faithful teaching the Word then you're going to build them up and give them some solid ground to stand on. So there's going to be division. Don't let it worry you.

Acts 14:5:

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,

That's the fifth thing. When you got two forces; believers and unbelievers, what's going to happen? The negative moves in and assaults the positive and tries to break it down.

“with their rulers” – where’d they go? They went back to those devout and honourable ones. They went back to the chief men of the city; the rulers. They knew who was paid off. They knew who they could hire “to use *them* spitefully, and to stone them.” First they worked with words trying to ridicule them. Finally they start using physical force. When it gets to that point, it’s time to kick the dust off of your feet.

Acts 14:6:

They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

That’s when the apostles escaped. To escape means; to avoid that thing there. That doesn’t mean that they would always flee. Jesus was sometimes threatened with stones and he spoke to them and the Word cooled it, temporarily. Other times he left the building or left the community, depending on the revelation. There will always be a way to escape. God will see to that. What happened here was they were aware of it. They considered it. They didn’t consider it sense knowledge-wise. They considered it spiritually. That’s why they moved on. The believers were still there and they could still meet in the homes.

You go into a community, you hold forth the Word and people are going to believe. When they believe, the unbelievers aren’t going to like it and they’ll stir up. When they start stirring up, you just be faithful to hold forth the Word because if you quit then, your people fall by the wayside. That’s when you have to keep speaking boldly, so your people get built up with the Word till they know the truth. If you don’t speak the Word, all they’re going to hear is Satan’s words; the words of the world. When those people who believe really get it in their heart they’re going to stand. Then the unbelievers are going to cause division. When there’s division, they’ll make the assault to try to destroy the opposition. That’s when you look and see if they’re ready to stand. Then you move on to the next community. When you leave, you shake the dust off of your feet.

“Lystra and Derbe” – they went to Lystra first. Look at **Acts 14:20:**

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.

So, first he went to Lystra. Then later he went down to Derbe. What we’re going to read now happened specifically at Lystra.

“unto the region that lieth round about” – he not only went to these cities but the region that lieth round about them. They were concerned about the whole region.

Acts 14:7-8:

And there they preached the gospel.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

If you've got a problem with your foot, you've got a little problem walking but you can walk, I believe. The problem wasn't in his foot, it was in his legs. That's what made him a cripple. The Greek text says "feet." Lamsa translates it that he was "lame, being a cripple from his mother's womb." I think it has to be an Aramaic expression or idiom, meaning that something had happened that he couldn't walk

Acts 3:1-8:

Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Who seeing Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us.

And he gave heed unto them, expecting to receive something of them.

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

There's Peter who ministered to a man who was lame from his mother's womb.

Here's a man in Lystra, which is just south of Iconium. Do you think Paul healed other people? Sure, many people ministered healing but not all of them are recorded. It's sort of significant that this one was recorded; a man who was lame from his mother's womb similar to the one Peter had healed.

Acts 14:9:

The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

He heard the word; he heard Paul speak: "faith cometh by hearing and hearing by the Word." He heard the Word and then he believed.

Acts 14:10-11:

Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

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.

“saying in the speech of Lycaonia” – Paul couldn’t understand Lycaonia. They were running around yelling it in their language. Paul and Barnabas didn’t understand them. Nobody knows what that language is. I guess not.

Acts 14:12:

And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

“Mercurius” – Mercury – Mercury was the speaker

Acts 14:13:

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 was called Zeus in Greek mythology. He was Jupiter in Roman mythology. Mercury was called Hermes in Greek mythology. He was Mercury in Roman mythology. Jupiter or Zeus was the head god. He was the head over all the earth. Hades was the head over the underworld. Neptune in Roman, Poseidon in Greek, was the head over the ocean. Hades was called Pluto in Roman. Zeus or Jupiter was head over all the earth and working very closely with him was Hermes who was the messenger god. So, Mercury did all the talking. He carried all the messages for Jupiter.

They said Paul must be Hermes or Mercury and Barnabas must therefore be Jupiter because he’s letting Paul do all the talking. It’s sort of neat because this is in Lycaonia in the Galatia area in Lystra. Lystra is in the section of this area called Lycaonia. Antioch was in Pisidia. And the whole region where these are is Galatia. To the west is an area called Phrygia. In Phrygia, Jupiter and Mercury or Zeus and Hermes, as they were called, had sort of a reputation. So this is why they must have classified them as those two.

There is a poem in the eighth book of Ovid's Metamorphoses in Greek writing. It’s one about Baucus and Philemon. It’s all about these two poor people named Baucus and Philemon who were visited by Zeus and Hermes or Jupiter and Mercury as they’re called. The story seemed to originate in Phrygia. Naturally it would be very popular in this area. Because of what happened there was why they had this temple to Jupiter, why they had the priest of Jupiter that it mentions in verse 13, why they thought Barnabas was Jupiter and why they thought Paul was Mercury, Now they’re ready to do sacrifice to them. They were running around saying, “The gods are come down to us in the likeness of men.” Remember that Paul and Barnabas didn’t understand the speech of Lycaonia. That’s why, when they saw them running around getting all the stuff together ready to do sacrifice, it says in verse 14:

Acts 14:14:

Which when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

They finally found some who spoke Aramaic. The started putting two and two together they were disgusted. That's when they knew what was going on and that's when they started giving them the Word.

Lystra and the Close of Paul's First Itinerary

After Paul had ministered to this lame man at Lystra and the people saw what had happened, they started gathering their things together to do sacrifice unto Paul along with the priests of Jupiter. They were calling Barnabas Jupiter and they were calling Paul Mercury. One thing you have to look at here; is the people saw what Paul did but they didn't see how he did it.

This is so true. People see what happens as a result of the spiritual realm. They see what goes on among believers. They see what goes on in the psychic field but they don't see how it's done. The next thing is to speculate. Natural man cannot know God. It's impossible for him to know God because he's just a man of body and soul. He can't see, hear, smell, taste or touch God. So all he can do is just guess as to where these things come from; both the true signs and wonders and the lying signs and wonders.

They saw what Paul did but they didn't see that it was the power of God in operation. So they started guessing and they said, "It must be that these two guys are Gods. One of them must be Jupiter and one must be Mercury. Why would they pick those two? Because that was something that was a very important part of their lives. The priest of Jupiter lived there. They had a big temple to Jupiter. They always associated Jupiter and Mercury closely together. Mercury was the talker; the messenger and Jupiter was the head one.

In this book, Metamorphoses by Ovid, in its eighth book he talks about these two poor people who lived in Phrygia. That was in the same general area as Lystra. Ovid was a Roman poet. He lived between 43 B.C. and 18 A.D. He was born before Christ and died sometime during Christ's life. The myth behind the poem was in existence a lot longer than that. That's why they had temples in this area to Jupiter and Mercury. You lose all the meter and stuff in translation from Latin so don't expect it to sound like a poem.

The Story of Baucis and Philemon

An oak tree stands beside a linden in the Phrygian hills. There's a low wall around them. I have seen the place myself. A prince once sent me there to land ruled by his father. Not far off a marsh lays once habitable land but now a playground full of coots and divers. Jupiter came here once upon a time disguised as a mortal man and Mercury his son came with him having laid aside both wand and wing. [Mercury is always pictured with a wand and wings because he flies about to delivers his messages] They tried a thousand hoses looking for rest. They found a thousand houses shut in their face. [Disguised as two poor men walking about knocking on houses looking for a place to rest for food to eat and a thousand

places the door was shut in their face] *But one at last received them. A humble cottage thatched with straw and reed. A good old woman, Baucis and a good old man, Philemon used to live there. They had married young. They had grown old together in the same cottage. They were very poor but faced their poverty with cheerful spirit and made its burden light by not complaining. It would do you little good to ask for servants or masters in that household for the couple were all the house.*

Both gave and followed orders. So when the gods came to this little cottage, ducking their heads to enter, the old man pulled out a rustic bench for them to rest on as Baucis spread a homespun cover for it. And then she poked the ashes around a little, still warm from last night's fire. And got them going with leaves and bark and blew at them a little without much breath to spare and added kindling. The wood split fine and the dry twigs made smaller by breaking them over the knee and put them under a copper kettle. And then she took the cabbage her man had brought from the well watered garden and stripped the outer leaves off. And Philemon reached up with a forked stick for the side of bacon that hung below the smoky beam and cut it, saved up so long a fair sized chunk and dumped it in the boiling water. They made good conversation to keep the time from being too long and brought a couch with willow frame and feet and on it they put a sedge grass mattress and above it such drapery as they had and did not use except on great occasion even so it was pretty warm. It had only cost a little when purchased new but it went well enough with a willow couch. And so the gods reclined. Baucis, her skirts tucked up, was setting the table with trembling hands. One table leg was wobbly. A piece of shell fixed that. She scoured the table, made level now, with a handful of green mint, put on the olives, black or green and cherries preserved in dregs of wine, endive and radish and cottage cheese and eggs, turned over lightly in the warm ash with shell unbroken. [Tells you what they ate in those days] The dishes of course were earthen ware and the mixing bowl for wine was the same silver. And the goblets were beech and inside coated with yellow wax. No time at all and the food was ready and wine brought out of no particular vintage. And pretty soon they had to clear the table for the second course. Here there were nuts and figs and dates and plums and apples in wide baskets. Remember how apples smell? And purple grapes fresh from the vines and a white honeycomb as centerpiece and all around the table shone kindly faces nothing mean or poor or skimpy in good will. The mixing bowl, as often as it was drained, kept filling up all by itself and the wine was never lower. This was strange and scared them when they saw it. They raised their hands and prayed a little shaky,

"Forgive us please our lack of preparation, our meager fare." They had one goose, a guardian, watchdog he might be called, of their estate and now decided they had better kill him to make their offering better. But the goose was swift of wing. Too swift for slow old people to catch and they were wearied from the effort and could not catch the bird who fled for refuge. Or so it seemed to the presence of the strangers. "Don't kill him," said the god. Then continued, "We are gods, you know. This wicked neighborhood will pay as it deserves to. Do not worry. You will not be hurt but leave the house, come with us, both of you to the mountain top." Obeying with staff and cane, they made the long climb slowly and painfully and rested where a bowman could reach the top with a long shot, looked down, saw water everywhere, only there cottage standing above the flood.

And while they wondered and wept a little for their neighbors' trouble, the house they used to live in, the poor quarters, small for the two of them, became a temple. Forked wooden props turned into marble columns. The thatch grew brighter yellow, the roof was golden. The doors were gates most wonderfully carved. The floor that used to be of earth was marble. Jupiter, calm and grave, was speaking to them. "You are good people, worthy of each other; good man, good wife. Ask us for any favor and you shall have it." And they hesitated. Asks, "Could we talk it over just a little?" And talked together, apart, and then Philemon spoke for them both. "What we would like to be, is to be priests of yours and guard the temple and since we have spent our happy years together, may one hour take us both away. Let neither outlive the other that I may never see the burial of my wife nor she perform that office for me." And the prayer was granted. As long as life was given, they watched the temple and one day as they stood before the portals, both very old, talking the old days over, each saw the other put forth leaves. Philemon watched Baucis changing. Baucis watched Philemon. And as the foliage spread they still had time to say, "Farewell my dear." And the bark closed over, sealing their mouths and even to this day, the peasants in that district show the stranger the two trees close together and the union of oak and linden in one. The ones who told me the story, sober ancients, were no liars. Why should they be? And my own eyes have seen the garlands people bring there. I brought new ones, myself and said a verse, "The gods look after good people still and cherishers are cherished."

That was the background of that particular culture and religion in that area. When they saw something like they saw Paul do, they started speculating that it must have been

Jupiter and Mercury because they didn't know about the true God and his son Jesus Christ.

Acts 14:14-15:

Which when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

And saying, Sirs, why do ye these things? We also are men of like passions [not gods] 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:

“vanities” – what they believed in – the myth – *mataios* – it means; vain things. If something is vain it produces no results.

I Corinthians 3:19-20:

For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

And again, The Lord knoweth the thoughts of the wise, that they are vain.

“vain” – *mataios* - vanity, a vain thing, they produce no results

God's stupidity is wiser than the intelligence of man. And he knows that their thoughts are vain; that they produce no results.

I Corinthians 15:17:

And if Christ be not raised, your faith *is* vain [*mataios*]; ye are yet in your sins.

Paul puts it to them in the negative. He says, “Christ was raised for your sins.” But no he says, “If Christ wasn't raised, if he be not raised then your believing doesn't produce any results. You haven't gotten rid of your sins. You're still in your sins. You aren't righteousness. You aren't redeemed.”

Titus 3:9:

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain [*mataios*].

Foolish questions produce no results. Genealogies produce no results. Contentions and striving about the law produce no result. They're vain.

James 1:26:

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

“vain” – *mataios* – produces no results

I Peter 1:1:

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

“Galatia” – he’s specifying this to one of the groups as being those in Galatia

I Peter 1:18:

Forasmuch as ye know that ye were not redeemed with corruptible things [like the temple of Jupiter and all the junk in there], *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

“vain conversation” – vain [*mataios*] behaviour. Did they have it in Galatia? Did they have it at Lystra? They sure did. It didn’t produce any results. It was only vain thinking and vain believing.

There are a couple of examples where this word is used in the Septuagint:

Jeremiah 8:19:

Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they provoked me to anger with their graven images, *and* with strange vanities?

I Kings 16:13 & 26:

For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

These verse talk about a couple of kings of Israel. It talks about the stuff they had done was vain. They were the ones who had followed the sin of Jeroboam. Jeroboam had made two calves. He put one in one city on a hill and one in another city. They were golden calves and that’s where people went to worship in place of worshipping the true God. Vain worship; it was vanity; it produced no results.

You worship the true God; that produces results. You worship idols, vain things; it produces nothing.

Acts 14:15b:

...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:

“these vanities” – like worshiping golden calves, like worshiping other things that produce no results; like these myths.

It's sort of a universal understanding apparently that the God made heaven and earth, if there is a 'the' God. This is also the word of God. Was Paul giving them the Word? Yes, he was still speaking the Word. Examples are:

Exodus 20:11:

For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Psalms 146:6:

Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever:

Acts 4:24:

And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

Acts 17:24:

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;

Revelation 14:7:

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

He's teaching the Word. He's not just giving philosophical phrases, because when Paul spoke, he spoke the Word.

Acts 14:15b:

... unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

Acts 14:16:

Who in times past suffered [allowed] all nations to walk in their own ways.

He just let the Gentiles go as they fool pleased; do what they wanted. He was not their God. He was the God of Israel. He was the God of Abraham, Isaac and Jacob, remember? He let the Gentiles go as they wanted to go.

Acts 14:17:

Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

These are visible proofs in the senses world. Only a good God would allow you to have such things. "And He's the God that made this whole thing that you're sitting on." That's what he's telling them.

Acts 14:18:

And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

He stopped them from doing sacrifice. If he hadn't have spoken the Word, would he have stopped them? No, they would have done sacrifice. He spoke the Word and he stopped them from doing sacrifice. Did he cover the resurrection here? No, but it says he had spoken the Word in the community. I'll bet someplace along the line he covered the resurrection of Jesus Christ. Here he was concerned about stopping the sacrifice.

In the record in Acts chapter 3, where Peter had ministered to the man that was lame, all the people gathered around and looked on him and they were amazed. And Peter said, "Well, why do you want to look at us like we've got such great power?" That's what they had done to Paul and Barnabas. They said, "These must be gods. Look at all that power." In Acts 3 Peter said, "We haven't done this by our own power. It's God's power at work within us." Peter and John did the miracle; it was by their hands but it was by the power of God. The people looked at them like they must be some sorcerer or something like that. Peter then speaks the Word and he stopped the amazement. Paul speaks the Word and with the Word he stops the sacrifice.

Just about anything can happen when you're ministering the Word. You think that you've got every loop-hole covered and somebody comes up with something else and it gives you a chance to walk by revelation. Just give them the Word and the Word produces the result. Just speak the Word. What Word are you going to cover? Suppose he'd have quoted the same thing here that he had spoken in Acts 13 at Antioch. It might not have produced the same result.

It's got to be a word fitly spoken.

Proverbs 25:11:

A word fitly spoken *is like* apples of gold in pictures of silver.

“Oranges of gold and bowls of silver” is the orientalism; refreshing; the Word fitly spoken.

You know, the Word will not return void.

Isaiah 55:11a:

So shall my word be that goeth forth out of my mouth: it shall not return unto me void

That doesn't mean when somebody comes up to you to say or do something, you just read them the Word like, “Sirs, why do ye do these things? And certain men which came down from Judea taught the brethren and said ‘except ye be circumcised after the manner...’” That's really going to stop them from doing sacrifice. No, it's got to be the Word fitly spoken. When the Word is spoken it will not return void. The right Word at the right time and you and God will know. There won't be any question, you just speak it. A lot of revelation is not great big pictures but a lot of it is inspired utterance in situations like this or inspired action like Peter and John. Not all of it but a lot of it is many times.

Acts 14:19:

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.

“from Antioch and Iconium” – he's in Lystra. He had been in Antioch and Iconium where the Jews had run him out of town. They came down from Antioch and Iconium. Antioch is about 100 miles or so from Lystra. Iconium is a lot closer.

“stoned Paul” – with stones. Paul just got done saying he's a man of like passions. Do you think the stones hurt?

“had been” – was – it's the aorist tense in Greek

“supposing” – is not in the sense of “well, I suppose.” It's – reckoning from evidence, or from law, from custom or from circumstances. It's reckoning it. You can reckon something and be right. You can reckon something and be wrong. You can figure it out by law or by evidence, by custom, by whatever. Maybe they felt his pulse or put their ear on his chest but they figured out and declared by evidence that he was dead. Whether or not he was, it does not say. He was awful close to it, if he wasn't. When you reckon someone is dead, you check them over. That's what they were doing.

If he was that close or if he was dead, could he believe? No, he could not believe.

Acts 14:20:

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.

If these disciples were standing round about him, they had their black robes on and they had their heads covered because they were in mourning for Paul ----- That's what a lot of people think. But there is a law that says, "As you believe you receive." Paul could not believe. Somebody else had to do the believing. When Lazarus was dead, could Lazarus believe? Who did the believing? Jesus Christ.

Paul is dead or next to it. Could he believe? No. So those that were standing around him didn't come out for sympathy or to pity him or to bereave him. They didn't come out to mourn. They'd bury him before they'd do that. It says they were standing around him. I'll bet they formed a circle and were speaking in tongues. I'll bet they had their minds stayed on Paul and they 'saw' him back in Lystra teaching the Word. I don't think they were mourning Paul. They would have had the shovel out. They were standing around him believing. There's a law; you have to believe to receive. He would never have gotten up if those people were not believing. The disciples stood around. It doesn't say all of them. Maybe it was only one twig out there. Maybe it was only the top leaders but somebody was out there believing and speaking in tongues.

Who caused the trouble in Lystra, the Jews of Lystra? No, the ones from Antioch; the outsiders that came in. They're not satisfied with trying to keep their city clean (or dirty). They want to follow you around wherever you go and stir up trouble.

Derbe is about 100 miles or less from Lystra. Nobody, I think, knows where those two cities are but that's where they speculate. Antioch and Iconium they're certain of.

We started over in Antioch of Syria, came over to Salamis on the island of Cyprus, from there to Paphos. Then we sailed up to Perga and that's where John Mark left. From there we went to Antioch of Pisidia and this is the Galatia area. From there they go down to Iconium. From Iconium they go down to Lystra and from Lystra over to Derbe. That's the last city before they start back. You're going to see that they go back to Lystra then to Iconium then to Antioch then down to Perga. There's another city nearby Perga called Italia and from there they sail back to Antioch. That is Paul's first itinerary.

Acts 14:21:

And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

They taught many in Derbe. It doesn't say how long they were in each of these cities but they didn't just go there for one day and then leave. They spent some time there teaching the Word.

Acts 14:22:

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.

“Confirming” – *epistērizō* – to establish more solidly; to confirm or establish more solidly. It’s related to the word: *stereoō* which means; to strengthen; to make strong. It’s used in **Acts 3:7**:

And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

“received strength” – *stereoō* – to strengthen. His feet and ankle bones were strengthened.

It’s used in **Acts 3:16**:

And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

“strong” – *stereoō* – to make strong. It’s talking about this same man from verse 7. It’s used in **Acts 16:5**:

And so were the churches established in the faith, and increased in number daily.

“established” – *stereoō* – made strong

We get the word “stereo” from that. Like “stereo-type”, means to make it strong or the same.

They made the souls of the disciples stereo, so they were harmonizing; they were strong. If you have on a record, one person singing and another person a little flat, it doesn’t sound too good. If you have two people and ones a little off, then you don’t have harmony. It’s the same way with believers. They made them strong so they’d be in harmony; stereo.

Acts 14:22:

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.

He went back through each of those cities here. He ended up at Derbe and then he stars back. He’d been to Lystra and he goes back to Lystra and says, “Stay in the family faith. Stay strong.” Then he goes up to Iconium and tells them the same thing. Then he goes back up to Antioch.

“tribulation” – *thlipsis* – mental pressure; pressures of life. It doesn’t mean “knife-in-the-back” kind of tribulation all the time; any type of pressure. When the Word was taught the pressure was put on. That doesn’t mean you have to have *thlipsis* in order to

get in the kingdom of God. It's not you ticket in. It's just that it's going to happen, because whenever the Word is taught, the unbelievers are there to stir up the people and make the division and so you're going to have the *thlipsis*.

Acts 14:23:

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.

The elders were the twig leaders and the branch leaders if it was big enough. The churches met in the homes. The twigs met in the houses.

“prayed with fasting” – that means they believed with doing the will of the Lord.

Acts 14:24:

And after they had passed throughout Pisidia, they came to Pamphylia.

Pamphylia is down in the lower part where Perga is.

Acts 14:25:

And when they had preached the word in Perga, they went down into Attalia:

When they first went to Perga John Mark split and went back to Jerusalem. This time when they came back to Perga they preached the Word.

Acts 14:26:

And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

Attalia was right below Perga and from there they sailed back over to Antioch which was Antioch of Syria, the headquarters of the Gentile outreach.

“fulfilled” – *pleroō* - filled up to capacity - the work which they had fulfilled; they had filled up to capacity. They had done everything; completed it. Their work had been fulfilled; they had accomplished it.

When you walk by the spirit and know the Word, there's no reason why you should miss anything. Sometimes we do because we let our senses get in. But you've got the potential anyway. So why should you let anything get in? Why not do the work and do it complete?

Acts 14:27:

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.

“rehearsed” – means they announced or reported

“all that God had done” – that’s all without distinction

“with” – *meta* – in association with. God was not just along side them but He was working in association with them.

“opened the door” – God didn’t open a wall. He opens doors. He’s not going to open the wall so you can get in. He opens doors. That’s a key; doors not walls.

“of faith” – of is the genitive of relation; in other words, “the door leading to the family faith unto the Gentiles,” so that the Gentiles could also come to the family.

Acts 14:28:

And there they abode long time with the disciples.

The book of Acts chapters 13 and 14 covers about 7 years and this then closes his first itinerary. And they stayed there in Antioch a long time. It doesn’t say how long but we know it was a long time.

The Jerusalem Council

We saw in the last session how in Acts chapters 13 & 14 you have a period of about 7 years. In Acts chapter 12 you have the record where Herod was eaten up of worms which happened in 44A.D. Then in Acts chapter 15 you have the record of the Jerusalem council and that happened about 51A.D. In between there you have a period of about 7 years. That doesn't mean Paul's first itinerary took that long. It may have only taken a year or two or maybe 3 years. It says at the end of chapter 14 that he was in Antioch for a long time.

Acts 14:28:

And there they abode long time with the disciples.

It doesn't say how long it was. It could have 2 years. It could have been 5 years. It could have been 6 years.

Before we go into the Jerusalem council, I want you to remember that a lot of his first itinerary was taken up by his time that he spent at Antioch, in Pisidia, at Lystra in Laconia and then over in Derbe. This whole region in here is called Galatia. It's to this area that Paul later, under God's guidance and direction, wrote an epistle to the people. That was the epistle of Galatians. This epistle was written to correct the doctrinal error that had crept into the church in Galatia. The doctrinal error: meaning the error that resulted from not walking by the revelation as we know it in the book of Romans. In other words, Paul had taught them the greatness of what he later recorded in Romans.

They knew they were justified by believing, by God's grace. It wasn't justification by the law. They were justified by grace. They had started getting off of this. Why do you think they had started getting away from that? Who do you think was in there prompting some of this? The Judi-izing Christians. Some of them were just plain old Jews. The Judi-izing Christians were Christians who were born again but still zealous for the law hanging on to their old traditions and especially on some of the traditions like circumcision. They wanted to hold on to some of these laws. Then, they not only practised this in Galatia but they started incorporating it as doctrine; that you had to be circumcised in order to be saved. In Galatians, he writes them some time later. I'm not covering tonight when but this happened sometime later because it takes a little time for practical error to become doctrinal error, normally speaking.

Galatians 1:2:

And all the brethren which are with me, unto the churches of Galatia:

Galatians 1:6:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

“another” – *heteros* – another of a different kind. Another gospel of a different kind.

“soon removed” – how soon is soon? If it was one year, would it be soon? Yes. If it was 20 years, would it be soon? It sure would. That’s too soon. The soon-ess is relative. How soon, it doesn’t say. Whatever it is, it was just too soon to suit God.

Removed away from grace and when you get away from grace you get into law.

Galatians 1:7:

Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

“another” – *allos* – another of the same kind. It’s not even similar. It’s *heteros*; of a totally different kind. It’s not another of the same kind.

Galatians 1:11-12:

But I certify you, brethren, that the gospel which was preached of me is not after man.

For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

He sets the record straight; where the Word came from. It was not his word. It was God’s Word, by revelation. He’s writing to these people that he had visited originally back here in Acts 13 & 14.

Galatians 2:15-16a:

We *who are* Jews by nature, and not sinners of the Gentiles,

Knowing that a man is not justified by the works of the law...

That’s the same thing he told them in **Acts 13:39:**

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

The same thing he told them back at Antioch in Pisidia of Galatia, he’s now writing back to them because they’re in doctrinal error.

Galatians 2:16:

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we

might be justified by the faith of Christ, and not by the works of the law:
for by the works of the law shall no flesh be justified.

Galatians 2:21:

I do not frustrate the grace of God: for if righteousness *come* by the law,
then Christ is dead in vain.

What does it mean to frustrate the grace of God? To say we're justified by the law and not by grace.

Galatians 3:8:

And the scripture, foreseeing that God would justify the heathen
[Gentiles] through faith, preached before the gospel unto Abraham,
saying, In thee shall all nations be blessed.

He reached among the Gentiles in Galatia. What happened at Lystra? That's where they had the temple to Jupiter and they were going to do sacrifice and Paul stopped them. He taught the Word there. The other cities also had Gentiles in them and the region round about all these cities.

Galatians 4:8:

Howbeit then, when ye knew not God, ye did service unto them which
by nature are no gods.

Remember, they did service to Jupiter.

Galatians 4:9:

But now, after that ye have known God, or rather are known of God,
how turn ye again to the weak and beggarly elements, whereunto ye
desire again to be in bondage?

Why do you want to go back to offering all these garlands and stuff in the temple of Jupiter?

Galatians 4:10-17:

Ye observe days, and months, and times, and years.

I am afraid of [for] you, lest I have bestowed upon you labour in vain.

Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not
injured me at all.

Ye know how through infirmity of the flesh I preached the gospel unto
you at the first.

And my temptation [your proof] which was in my flesh ye despised not, nor rejected; but received me as an angel [messenger] of God, *even* as Christ Jesus.

Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

Am I therefore become your enemy, because I tell you the truth?

They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

“They zealously affect you” – the ones bringing them to a *heteros* doctrine.

Galatians 4:18:

But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

See the problem that developed later because they accepted the *heteros* doctrine.

Galatians 5:1-4:

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. [frustrating the grace of God]

Galatians 6:10:

As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.[the family]

When Paul and Barnabas had finished this first itinerary, they started back; from Derbe, back to Lystra, back to Antioch in Pisidia, then down to Perga, Italia and over to Antioch of Syria.

Acts 14:22:

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.

“continue in the faith” – what’s he tell them when he writes back to them? ...especially good to the household of faith.

“tribulation” – pressure – the pressure because of the adversary and his work

Acts 14:27:

And when they were come, and had gathered the church together [this is back at Antioch], they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

Yet they were so soon removed; got into doctrinal error and he said, “Be especially good to the household of faith.” That wasn’t written till quite a few years later but it was too soon as far as God was concerned. Whenever anyone gets off the Word, it’s too soon; in practical error, not to speak of doctrinal error.

All these things that caused them to get into doctrinal error were beginning to build. They were building while Paul was there. There were people wanting to circumcise everybody. And they get back to Antioch; you’ve got the same problem.

Acts 15:1:

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.

They were saying you couldn’t even be saved unless you’re circumcised. The whole problem was legalism versus grace. The basic problem you’ve got today. They wanted to put the Christians back under the law; circumcision. This stemmed basically from the Pharisees that were converted because the Sadducees didn’t believe much anyway to begin with. The Pharisees were those who were really hot on tradition and on law, legalism. When they got converted they said, “Yes, Jesus Christ saves, BUT if you really want to be saved, you’ve got to be circumcised.” Today, among most Christians, it’s not circumcision it’s baptism. “In order to be saved, you’ve got to be baptised.” Same trip; legalism versus grace. We’re not under law; not under bondage.

Acts 15:2:

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.

This then in chapter 15 is the first what they call council of the Christian church. The second council was in Nicaea in 325 A.D. When they talk about councils in Christianity, they always speak of this as the first council. It’s the Jerusalem council.

The third one was at Constantinople in 381 A.D. Then you've got others in history. This first one brought all the "heads" together over the question of legalism versus grace.

It says certain other went with Paul. It doesn't say who all the others were.

Galatians 2:1:

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

One of those others was Titus, who was a Greek. It says that this visit to Jerusalem was 14 years after his first visit to Jerusalem when he only stayed 15 days. If this was in 51 A.D., then his first visit would have been around 37 A.D. And if he was converted 3 years prior to that, he would have been converted around 34 A.D.

Galatians 2:2:

And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

There's a tremendous principle; you never blab everything you know as a leader. The only reason people blab what they know is it puts them on a big pedestal. Some things you'll never tell anybody.

Galatians 2:11:

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

Where in the book of Acts does it say that Peter went to Antioch? It doesn't say in the book in the book of Acts when Peter went to Antioch. This could have happened in **Acts 15:1-2**. Remember they were in Antioch long time and maybe Peter came up for a visit.

Galatians 2:12-13:

For before that certain came from James [in Jerusalem], he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

In Acts 15 it says that Paul and Barnabas disputed with them but Barnabas could have been swayed away until Paul took a stand and said, "Look, you're justified by believing not by law." Then Barnabas is right back in there with him.

Galatians 2:14:

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?

So, this could have happened there. There's a very strong possibility. It's very unlikely, but not impossible, that it happened after the Jerusalem council because that's where they made the decision of circumcision. That's where they said it's grace not law.

Another question: is this Antioch in Syria or Antioch of Pisidia of Galatia? It's written to the Galatians. Nobody ever considered that, that I've ever read. They always put it Antioch of Syria. If so, there's another possibility quite later in **Acts 18:22-23**:

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

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.

Antioch in Syria was a well known Antioch. It was the third largest city in the Roman Empire and very prominent city as well as being the second established headquarters of the Christian church. It's hard to say. I would tend to think that this record agrees with Acts 15:1-2 but again it doesn't say that Peter came to Antioch there.

Galatians 2:2b:

...but privately to them which were of reputation [apostles and elders], lest by any means I should run, or had run, in vain.

Galatians 2:3:

But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

“being a Greek” – he was a Gentile Greek not a Hellenized Jew

Galatians 2:4-5:

And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

Acts 15:2b-3:

...Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

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.

“through Phenice and Samaria” – from Antioch to Jerusalem that is the route they took. While they went they didn’t keep their mouths shut; they declared the conversion of the Gentiles. Every place they went, they stopped in route, had a meeting with the believers, telling them all the great outreach that was going on. They didn’t tell them the problem they had with legalism. They just told them about the conversion of the Gentiles.

Acts 15:4:

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.

They didn’t “blow” about the legalism.

Acts 15:5:

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.

Paul and Barnabas didn’t dispute with them there.

Acts 15:6:

And the apostles and elders came together for to consider of this matter.

Those who were of reputation came together privately. There you have the beginning of the council meeting. I want to read the Galatians side of this first then we’ll read through this record in Acts 15.

Galatians 2:6-8:

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:

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

The ministry of the circumcision was committed to Peter. The ministry to the uncircumcision was committed to Paul. That's why they had really established two headquarters; one at Jerusalem, one at Antioch.

Galatians 2:9-10:

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.

Only *they would* that we should remember the poor; the same which I also was forward to do.

This really shows you that there was more set at this Jerusalem council than what's covered in Acts 15. Galatians really adds to that and shows the greatness of Paul's ministry and Barnabas and how they were sent to the uncircumcision. Peter and some of the others really worked among the circumcision, the Jews which were in Judea and some of those other areas around there. Where did Peter later on go in his ministry? Babylon, he didn't go to Rome. There were a lot of Jews over in that area because of the Babylonian captivity. Peter went that direction because he was a minister to the circumcision.

In Acts 15 we have the council meeting starting in verse 6.

Acts 15:6-7:

And the apostles and elders came together for to consider of this matter.

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.

He's referring to the household of Cornelius in Acts 10.

Acts 15:8-12:

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

And put no difference between us and them, purifying their hearts by faith.

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?

But we believe that through the grace of the Lord Jesus Christ we shall be saved [not by the works of the law], even as they.

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.

Paul and Barnabas showed what great things were happening in the body in Galatia, Phrygia, down in Perga and on Cyprus, up in Antioch, in Syria, Cilicia, and those areas.

Acts 15:13-14:

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

Simeon [Simon, Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

James is pulling all the pieces of the puzzle together.

Acts 15:15-18:

And to this agree the words of the prophets; as it is written,

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

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.

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

Dr. Wierwille gave a literal translation according to usage of these verses, **Acts 15:16-18:**

After these things, I will build again and will build up the tent of David which is fallen down and I will build again the things overturned thereof and I will make it upright that the remnant of man might earnestly seek the Lord and all the nations on whom my name is called, saith the Lord, who maketh all these things known from the laying of the world.

Did this, what he quoted, pertain to the church, the mystery, the body? No, it was similar. It's only similar. It was an Old Testament quotation regarding something yet future, regarding Gentiles. But the mystery regarding the Jews and Gentiles being fellow-heirs and of the same body; that was part of the mystery. This was only similar and James just said, "Well, to this agree the words of the prophets; that there's a time coming for Gentiles." This just happens to be one of them.

Acts 15:19:

Wherefore my sentence [declaration, revelation] is, that we trouble not them, which from among the Gentiles are turned to God:

That's his revelation, his declaration as the one responsible for these things.

Acts 15:20-21:

But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

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

“Didn’t Moses write it down that it could be read?” James says, “We’ll write them that it can be read that they can know. Just like you can know the Old Testament, now you can know the new covenant.” So the decision was made.

Acts 15:22:

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:

If these men hadn’t walked by revelation and hadn’t really laid the Word out, you’d have had a split in the first century church this early. You’d have had your Circumc-ists and you Grace-ists and maybe your Baptists under Apollos. It pleased them because they walked by revelation. They walked by the Word. They had that spiritual perception and awareness.

Acts 15:23-29:

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.

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:

It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

Men that have hazarded their lives for the name of our Lord Jesus Christ.

We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

Acts 15:29:

That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: [Stay away from other gods, is what they're telling them. Worship the one true God] from which if ye keep yourselves, ye shall do well. Fare ye well.

Isn't that a neat letter? Short, sweet and to the point. That's the way you ought to write your letters; get to the point. That's what they did when they wrote this epistle.

Acts 15:30:

So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

"they came to Antioch" - Paul, Barnabas, Judas and Silas. I'll bet Titus came back and others.

Acts 15:31-33:

Which when they had read, they rejoiced for the consolation.

And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

Did they have peace when the "Judaizing" Christians came up telling them, "In order to be saved you've got to be circumcised"? Was there peace in the Body? No. Now they've got peace. Why? Because those men in that first century church stood and walked upon the revealed Word and Will and they had that spiritual perception and awareness. They didn't let a schism develop in the body. They stayed put on the Word. Maybe they didn't know then yet. Maybe they didn't know all of the Word but they knew enough that they could keep their P's and Q's straight in the spiritual field; that they could keep law and order in the church and grace.

There are a lot of great things in here; like keeping your mouth shut. When you go to other areas, don't tell them about all the negative things. Don't hang your dirty laundry in public. Hang it in the back yard, where the apostles and elders meet. Take it to those who are of reputation. Work it out from the Word that there doesn't have to be a schism. That's the only thing that prevents it. There's one body, one spirit, one baptism,

one faith, one everything until you start allowing these things to come in. Then you've got two denominations, three denominations, four sects and so-on.

That word peace is a mile high. Because before they had war, now they've got peace.

Acts 15:34:

Notwithstanding it pleased Silas to abide there still.

Now you know that if Silas stayed there others went back. Judas went back, for example. But Silas stayed there with Paul and Barnabas. And Silas will be the man who accompanies Paul on his second itinerary. Silas was a man from the Jerusalem area. He was a Jew in background and he will go with Paul, as we'll see, on his second itinerary. On the way, they pick up Timothy. Timothy has some Jew and some Greek background but he's mostly Gentile background.

Acts 15:35:

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

Paul's Second Itinerary

Now, after the Jerusalem council, Paul and Barnabas have returned to Antioch in Syria which is the second headquarters of the church. Silas and Judas went back with them but Judas returned to Jerusalem and Silas stayed there with Paul and Barnabas and there are a number of other people there too. Titus had gone down to Jerusalem with them. We had read that in Galatians. I imagine he came back and some of the others.

Acts 15:35-36:

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

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.

“the word” – that phrase is so strange to so many people. Have you ever run into this when you talk to people? “The word; what do you mean the word? Oh, you’re talking about the Bible?” Look at how many times it’s used in here. It’s maybe only once or twice referred to as a *biblos*. For the most part it calls it the Word; the word of the Lord, the word of God. Twice now we’ve read it in these verses.

Acts 15:37:

And Barnabas determined to take with them John, whose surname was Mark.

Do you remember John Mark? It was his mother’s house that they had been praying in when Peter was in prison. John Mark was the one who had accompanied Paul and Barnabas on the first leg of their first itinerary but when they got to Perga, he went the other way. When they got there, he went to Jerusalem. He split off instead of staying with his commitment that he had made. He decided, “Well, I’m going to go back to mother’s house.” I don’t know why. Maybe he couldn’t stand the pressure. Maybe something else looked too good back in Jerusalem. I don’t know but he copped out on his commitment while he was out there and went back to Jerusalem.

Acts 15:38:

But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

Paul reasoned, “Well, that’s not such a good idea because John Mark copped out on his commitment. And if he copped out on his commitment, how do I know he won’t cop out again?” That’s what Paul was thinking. Barnabas says, “Well, let’s give him another

chance. Anybody can make one mistake.” Paul says, “Well, look he hasn’t proved himself again.”

That’s a tremendous principle. When somebody cops out on a commitment and really cops out, they’ve got to re-prove themselves so to speak before you give them any extensive authority or responsibility. Tremendous principle; Paul was right-on. John Mark had copped out and he hadn’t re-proved himself. He hadn’t proved himself again. Reprove means to prove it again. How do you reprove somebody? With the Word. How do you prove what’s good and acceptable and perfect will of God? By renewing your mind to the Word. John Mark had copped out but he hadn’t gotten back to the place where he had proved himself again in these matters.

As leaders, sometimes you have to make decisions like that. You can’t let the tenderness of your heart get in the way. Sometimes we’re too tender in situations, like Barnabas wanted to be. It wasn’t really a tenderness, it was just being too soft. Yet being too soft sometimes is better than being too hard. I’d rather be accused of being too soft than be accused of being too hard. But when you can see the principles in the Word and you know what’s right in the situation, you don’t give in on the principle but you take a stand. It may look hard senses-wise but it will produce more results in the long run.

Acts 15:39:

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;

Where was Barnabas from? He was from Cyprus.

Acts 4:36:

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

Colossians 4:10:

Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

John Mark was Barnabas’ nephew. He was close to him blood-wise. And when they departed, they went to Barnabas’ home country, Cyprus. Barnabas was sort of familiar with Cyprus on that first itinerary. That’s where he heads back to with John Mark. Just because Barnabas and Paul had a split here, that doesn’t mean that was it for Barnabas, because he is mentioned again in I Corinthians 9.

I Corinthians 9:6-7:

Or I only and Barnabas, have not we power to forbear working?

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

He includes Barnabas here even though Corinthians was written about four chapters later than this record in Acts 15. It may be 3 or four years later. I forget the exact time. Just because he made the wrong decision there doesn't mean he left the ministry completely. He is mentioned later. Same way with John Mark; just because John Mark went with Barnabas doesn't mean the two of them went off and did their own little trip. Maybe they did that time but by the grace of God, they got back involved in things. There's not much said about Barnabas but John Mark, there's a few more things said.

In I Peter chapter five it's toward the end of Peter's life which is quite a few years later.

I Peter 5:12-13:

By Silvanus [Silas], a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

The *church that is* at Babylon [not near Rome at all. Peter was never at Rome], elected together with *you*, saluteth you; and *so doth* Marcus my son.

If that's Mark, then he was way over there in Babylon working with Peter which is a strong possibility. II Timothy chapter four is toward the end of Paul's ministry which is after the close of the book of Acts.

II Timothy 4:11:

Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

Quite a change from, "We can't take him with us, Barnabas." Here Paul says, "He is profitable for the ministry." He had developed in the Word. He had proved himself. You've got to give people a chance, but you don't give them a "kingdom" to rule. You let them develop. You give them responsibility as they grow. If this is the same John Mark, then he's the one that wrote the Gospel of Mark. There's no distinction made in the name Mark that's mentioned in here. It would be kind of interesting if it is the same. There's a lot of leadership principle involved when you study John Mark.

Acts 15:40-41:

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

And he went through Syria and Cilicia, confirming the churches.

Silas had been one of the two that had come up from Jerusalem with the apostles.

Really chapter 16 I suppose ought to start with 15:36. This is really the beginning of the second itinerary. It starts with the discussion of who's going to go along on the itinerary.

Acts 15:40:

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

“recommended” – *paradidōmi* – *para* means “beside” – *didōmi* means “to give” – to give beside; to give over. It's many times translated; to give up or; to give over; to hand over; to deliver up. It's translated “to betray” where Judas betrayed Jesus. Paul and Silas were not delivered up to prison. They were delivered up to the grace of God by the brothers.

Acts 15:26:

Men that have hazarded their lives for the name of our Lord Jesus Christ.

“that have hazarded” – *paradidōmi* - They've delivered their lives up for the Lord Jesus Christ. They've become living sacrifices.

Acts 14:26:

And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

“recommended” – *paradidōmi* - They were delivered up to the grace of God at Antioch. That's where they were commissioned; sent forth.

Acts 3:13:

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

“delivered up” – *paradidōmi* – delivered over. Here it's used in the negative sense.

This word's used a lot more times than that but that gives you some idea of the meaning of it. It's used in the negative way meaning to deliver someone over to prison or to soldiers. It's used in the positive way meaning to commit yourself or to be recommended to or to deliver yourself to the grace of God, to the ministry. Barnabas took off on his own. Paul was delivered up to the grace of God by the brothers.

Acts 15:41-42:

And he went through Syria and Cilicia, confirming the churches.

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:

Derbe was on the last leg of his first itinerary. This region around Lystra and Iconium and Derbe is called Galatia.

This is the section that later he'll write his epistle to the Galatians. It was written to correct doctrinal error that had crept in through the miss-use of the revelation given in the book of Romans. That doesn't mean that they had Romans to read. They were into doctrine that was contrary to the revelation that was later put in that book. They had the revelation that was in the book of Romans but they didn't have the book of Romans. Time-wise I believe Galatians was written before the book of Romans but they still had the revelation that was given in Romans.

Did they know that they were justified by grace? They sure did. Did they know that they were not justified by the law? Did they know that they had to renew their minds? Yes. They knew basically everything that's recorded in the book of Romans only they didn't have it in writing yet, at least not in that particular epistle. They had the information and when they started practicing error that was contrary to that revelation then they were into practical error. But when that practical error became doctrine then they had doctrinal error and that's why Galatians had to be written to the people in Galatia later. Now they're travelling up through this area. They're not into doctrinal error.

Acts 16:1:

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:

Timothy's mother was a believing Jewess; the kind that nothing can stop them. They're strong. They know the Word, at least what was available; the Old Testament. She knew it and she was strong in it. Her name was Eunice. Her mother's name was Lois.

II Timothy 1:5:

When I call to remembrance the unfeigned faith [believing] that is in thee [Timothy], which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Timothy had quite a heritage. Notice Paul went back to his grandmother? But he also happened to see it in Timothy's mother.

His father was a Greek; not a Greek speaking Jew. He was a Greek; an uncircumcised Gentile but he had a good reputation.

Acts 16:2:

Which was well reported of by the brethren that were at Lystra and Iconium.

They said, “Tim’s dad, sure I know him. I can tell you a lot of things about Tim’s dad. If Paul went to Derbe and then to Lystra and his dad was well known at Lystra and Iconium, where do you think they were from then? Lystra, they’re from Lystra. If Timothy and his Jewish in background mother and Gentile in background father are from Lystra, then what were Timothy and his family well aware of?

The stoning of Paul, that happened at Lystra. That’s where the lame man was healed. That’s where they were going to do sacrifice; the temple of Jupiter. That was Timothy’s background; the city that he lived in. It was a wild community that he came from.

He had seen or heard about that temple business; how they were going to sacrifice to Paul and Banabas and how they had stopped them with a few words. He had heard about that lame man or maybe he had been standing on the street corner when it happened; when the lame man was healed. Maybe he just heard about it. And when they dragged Paul out and stoned him and said he’s dead and the believers came and stood around him and he got up and came back into the city and stays there till the next day. Timothy knew about it. He was right in the midst of that. If his mother and grandmother had that great believing potential, just think about his genes. Paul says, “We’ll take him along Silas.”

Acts 16:3:

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.

If Timothy’s going to travel with these guys and “I’ve got to become all things to all people,” then Paul says, “Look, these Jews know that Timothy has a Greek dad and they’re going to be watching his robes. They’re going to be wondering. So we’ll just stop the wondering.” They just finished the Jerusalem council. The decision was; “You don’t need to be circumcised. All you got to do is believe.”

Titus went down there. Did Titus have to be circumcised? He was Greek. Was he circumcised? No, we read in Galatians, “Neither did Titus have to be circumcised.” Now he turns right around just a short time later and he circumcised Timothy. That doesn’t make good logical sense. Sure it does because Timothy was getting involved in a responsible position when he went with Paul and Paul just knew how much greater the outreach would be if he didn’t have to fight that all the time. And Timothy was willing.

It’s like, you go into some areas and you’ve got a beard and it’d be better to shave it off to reach people. Some areas you might go into and you don’t have a beard, it might be better to grow one. It’s not law. You become all things to all people but yet you become the sharpest in your field. Sometimes people read that thing, becoming all things to all

people like, you go into an area where fornication is the thing, so you ought to get involved. That's not it. You become the best example of the Word. You may become certain things to meet the needs of those people but you certainly wouldn't do that which is contrary to the Word.

So Paul just had him circumcised. It's grace. Does the Word say you can't get circumcised? No.

Acts 16:4:

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.

“the decrees for to keep” – what decrees? – from the Jerusalem council: no blood, things strangled, meat offered to idols, fornication – that stuff – otherwise just love one another.

Acts 16:5:

And so were the churches established in the faith, and increased in number daily.

“established” – *stereoō* – from which we get “stereo.” When they were returning from the trip in chapter 14 you had the related word where they confirmed the souls of the disciples. This was the root of it. Here they go back through that same area of Galatia. The churches were established; they were made the same “stereo.”

“increased in number daily” – a twig that's not growing is dead. Either a twig is growing or it's dead. To increase in number daily you've got to have at least one everyday. If a twig is just sitting there then it's not like a twig on a tree. What'd Jesus do to that tree that didn't have any nubbins on it? He cursed it and it dried up backwards.

Whenever you have increase in number, you've got to have increase in the individual's life. And whenever you have increase in the individual's growth, his life, then you're going to have increase in numbers and when you have increase in numbers, you're going to have increase in the individual's growth life. And when you have increase in the individual's growth life, you're going to have increase in what? Numbers. And when you have increase in numbers you're going to have what? The two go hand in hand. You can't have one without the other.

Let's say four are in a twig and they're growing as individuals and at the same time you'll have growth in numbers or you have growth in numbers, you're also going to have growth in the individuals. You can't slack off in one area and expect the other to really move. If you want outreach, you've also got to have the Word living in the individual. That's why you can't say, “Let go hog-wild on outreach. Man, let's go witnessing every night. Forget about the Word, we'll just witness every night.” On the

other hand you can't say, "Well, let's just stay home and study the Word and never go witnessing." You've got to have both.

Whenever Paul and them went back into a community, they revisited (now they're revisiting this area of Galatia), they always "stereo-ed" them. They made them established. They confirmed them; made them stronger; really built commitment in them. Then the individuals could really grow in the Word and the outreach could increase.

Acts 16:6:

Now when they had gone throughout Phrygia and the region of Galatia [establishing them in the Word], and were forbidden of the Holy Ghost to preach the word in Asia,

"Asia" – you mean that place that heard the Word for two years and three months later on in Acts chapter 19? The place where all of Asia heard the Word, at this time God told them, "You can't teach it here."? Never ask God why; just do it. That takes renewed mind sometimes; to not teach it when you're all hot and really going. Most people have trouble renewing their mind to get hot and really going.

Acts 16:7-8:

After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered [allowed] them not.

And they passing by Mysia came down to Troas.

God said don't go into Asia and don't go into Bithynia, so they just kept going till they got way over by the sea to Troas.

Acts 16:9:

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.

That's where Paul got what we call the Macedonian call. In a vision, God told him to go to Macedonia because people were crying for the help of God's Word there.

The Macedonian Call

Remember the outreach in the Galatia area; how the churches increased in numbers daily? One thing to remember is that this was an area that had already had “WOW’s”, Paul and Barnabas. And it was established before; they had gone back and established it. Now they were just moving and swooping over the area so that everybody could hear. That’s why it was increasing in numbers daily. This didn’t always happen when he’d go into a new area but once a work got established you saw some increase. After this they pass up to Troas and this is where Paul has this Macedonian call.

Acts 16:9-10:

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.

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.

When God says, “Go to Macedonia.” Where do you go? Macedonia. When? Right now. When God says, “Jump.” You jump. You don’t ask how high until you’re on the way up. When God says, “Go.” Don’t ask questions, just go and witness after you get there. Suppose you get there and there’s nobody that wants to believe. Just keep witnessing. God wouldn’t send you there for no reason at all. Why are you there? Because God wants you there and you’re going to open up that area if you’re faithful to the principles of the Word. If nobody believes that first week, so what. You still keep witnessing. If you want to argue, argue with God.

There are a lot of communities like Macedonia, where there are people crying, “Help us.” How many have you heard on television? Not too many. Television tells you about all those people that are condemning the movement of the Word; that hold up the negatives; that say that anything that’s Biblical is inaccurate. That’s what you hear on the natural media. It’s natural, what do you expect? Something spiritual? No, it’s going to be natural. Anything opposed to the Word, you’ll find being pushed in the natural media. But there are people in those communities crying, “Help us.” It will be a spiritual call. Not a call by your television or radio. God calls us.

“to preach the gospel” – No, He wanted them to do some social work. I ran into that so many times last year. “Words never help people,” was the line. “What good are words to someone? They need material help. What good does “words” do for a person?” Then they cite the examples: unmarried mother to be in three seconds. What do you do? Teach her the Word or give her an apartment to stay in, welfare and so on? Give a man

a fish and he eats how long? Teach him how to fish with the Word and action and he'll eat the rest of his life. Teach him God's Word and he'll eat forever. That's the principle.

Acts 16:11-12:

Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

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.

Troas is where he got the Macedonian call. From there he sails to Samothracia which is an island out in the Aegean Sea. The Aegean Sea is the sea between what we know as Turkey today and Greece. He sails out to Samothracia. From there they sail over to Neapolis which is the seaport. From Neapolis they walk up to Philippi. Philippi is about eight miles away from the seacoast. That is the chief city, it says, of that part of Macedonia.

Macedonia was at one time divided into four parts. This part was one of the parts and the chief city was Philippi. Philippi, it says, was a colony which is a military settlement. There's a road called the Egnatian Way that terminates in Neapolis at the seaport and passes through Philippi. This was one of the chief Roman military roads that connected Rome with the east. That tells you there were quite a few people from all walks of life passing through Philippi. That's where Paul went to teach the Word Because God told him, "Come on over."

"we were in that city abiding certain days" – Does it say they won anybody? No, they were just staying there. They were there a few days.

Acts 16:13:

And on the sabbath we went out of the city by a river side, where prayer was wont to be made [customary to have prayer]; and we sat down, and spake unto the women which resorted *thither*.

Normally Paul started out in the synagogue. Here it was custom for people who looking for answers or praying to go down by the riverside. That's where Paul, Silas and Timothy headed.

Acts 16:14:

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.

The Sanskrit reads:

And a certain woman named Lydia of the city of Thyatira which is noted for selling purple.

That's the Sanskrit text which is the Bible that Bishop K.C. Pillai used in India. It's in an Indian language.

Acts 16:15:

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*.

“her household” – this sort of indicates that she was a widow. She was the one chiefly responsible. It wasn't just her who believed but her whole household.

Lydia was the first person to believe in what we today call Europe.

Acts 16:10:

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.

This is the first “we” section in the book of Acts. There are four “we” sections in the book of Acts. Before it was always “they,” “he,” “them.” Now it's “we,” “us.” Here, at Troas, Luke joins Paul and sails over to Philippi with him. “We” would include the writer which would be Luke. Now you have Luke, Timothy and Silas with Paul.

Acts 16:11-13:

Therefore loosing from Troas, **we** came with a straight course to Samothracia, and the next *day* to Neapolis;

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.

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*.

So, it was really four men that were witnessing to the women there; Luke, Silas, Timothy and Paul.

Acts 16:14-19:

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.

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**.

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:

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.

And this did she many days. But Paul, being grieved, turned and said to the spirit, ...

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,

In verse 19 it reverts back to Paul and Silas and later on it picks up Timothy again and it drops the “we.” Apparently Luke must have sailed with them from Troas up to Philippi and apparently stayed in Philippi. The next “we” section is after Paul completes this second itinerary, goes back to Jerusalem, goes up to Antioch, and then he comes back to Ephesus, goes over into this territory again in chapter 20.

Acts 20:3-6:

And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.
[Philippi is in Macedonia]

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.

These going before tarried for **us** at Troas.

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.

Paul picks Luke up there again. From there he sails all the way to chapter 21.

Acts 21:17:

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

Luke goes with him from here all the way to Jerusalem when Paul wasn't supposed to go to Jerusalem. Then When Paul later goes to Rome from Caesarea Luke sails with him on his prison journey.

Acts 27:1:

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.

Acts 28:16:

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.

Luke stayed at Philippi apparently until Paul went from this area down to Jerusalem when he wasn't supposed to go to Jerusalem. When he made that trip Luke went with him and then Luke stayed in that area and later sailed with him to Rome on the prison journey to Rome.

II Timothy 4:11:

Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

Colossians 4:14:

Luke, the beloved physician, and Demas, greet you.

Both of these verses have reference to Luke being in Rome with Paul. These were written apparently from Rome. So Luke was the physician. They also had an attorney named Zenas.

Titus 3:13:

Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

Acts 16:16:

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:

“divination” – *putheon* – we get the English word python from this. In Greek mythology there was a dragon by this name that Apollo had defeated. Apollo is connected a lot with divination, with soothsaying, with predictions. Apollo was worshiped as a god along with the other temples in the area. Behind every idol there is a devil spirit. Those who worship these and really get involved who possessed are possessed of some of these devil spirits. This was one of them. She was a soothsayer who had the spirit of divination, the spirit of python. Because of this she brought her masters a lot of money. She was in the big business, making predictions.

Acts 16:17-18:

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.

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.

“Paul, being grieved” – he knew what was going on. It looked real good on the outside; it looked she was really for them. It looked like she was really backing them 100 %. Paul said, “Hmm, something’s inside there.” How did he know? Not by sense knowledge; revelation, discerning of spirits.

“this did she many days” - Why didn’t he throw it out the first day? No revelation. When there’s no revelation, you don’t throw out devil spirits. Don’t get “devil spirit-happy.” But when God said, “Throw it out,” do you know what he did? He threw it out.

“same hour” – immediately

Acts 16:19:

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,

This woman had been producing things for their pockets for a long time. She was doing the predicting and that’s what kept them in the “black.” That’s what kept their greed up. When the spirit saw Paul come, it just put on a big front; “Yea man, this is a great man of God teaching the way of salvation.”

In Dealing with the Adversary, we talk about Satan’s fronts. Devil spirits will really throw up a big one. Sense knowledge-wise, sometimes you never recognize them. Sense knowledge-wise you never recognize what’s going on behind the scenes. That’s why we’ve got to be sharp, looking for Satan’s fronts. But you don’t just go around casting things out either. Don’t get “cast-happy.” You wait for revelation.

See how vital this walk is? Our spiritual perception and awareness has to be so sharp. We can’t afford to miss it. If we start missing in too many places at too many times, you got some trouble piling up. We’ve really got to be sharp spiritually. To be sharp spiritually, we’ve got to be sharp in the renewed mind category. We’ve got to know that Word. Just put on the Word. That’s why Dr. Wierwille said, “If nothing else, get the Word this year.” Renew your minds to the Word and get that spiritual perception and awareness. The fronts are really big today, maybe even more so than in the first century.

“her masters saw that the hope of their gains was gone” – These guys had hit them right in the pocketbook. Paul and Silas and these others had hit them right on the black side of the ledger and made it tilt. They no longer had these predictions that were 90 % or 80 % accurate.

Acts 16:20-21:

And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

“teach customs” – what had they done? They cast out a devil spirit; stopped their income. That’s what the real problem was but they put up fronts. They called names. They used false witnesses. They said, “They’re teaching customs and not just strange customs but these are customs which are not lawful for us to receive, neither to observe being Romans. We’re Roman citizens. We pay our taxes.”

Acts 16:22-24:

And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

“stocks” – wood – literally – that’s what it means though – stocks

Before they put them in there, they laid many stripes on them. I’ll bet it was 39; 40 save 1. I wouldn’t doubt it. Because they had really hit their pocketbook and that was what their primary interest was.

II Corinthians 11:24:

Of the Jews five times received I forty *stripes* save one.

This was one of those times. That happened to him five times; that he was beaten with the bullwhip, 39 lashes. Why 39? The law was 40 and just in case you missed 1, they always made it 39 just in case. Because if they went 41, they’d have to pay for it.

II Corinthians 11:25:

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

“beaten with rods” – you know, the cat-of-nine tails; little pieces of metal in the end of the whip that they drew through his back.

“once was I stoned” – Where was that? Lystra.

In Acts 16, I think is the only place where it says Paul was whipped. In Corinthians he tells us that it didn't just happen once. It happened a total of eight times; five times with the bullwhip, three times with the cat-of-nine tails, each time thirty-nine lashes. This was one of them. It doesn't mention everything in the book of Acts that happened to Paul. Once he was stoned. You know where that happened; Lystra. Three times he had been shipwrecked; a day and a half in the water. You don't read all those things in the book of Acts. But you know it happened because he later recounts it in Corinthians. If Corinthians was written about Acts chapter 20, then that pretty well tells you these things happened by Acts chapter 20, besides what happened in his prison trip to Rome. That's sort of interesting.

Acts 16:25:

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

If they sang praises to God, what did those prisoners hear? They heard the Word. If you're going to sing, don't sing "My Poor Lost Lover," sing "My New Found Love in the Word." Sing the Word. And that's what those prisoners heard. This wasn't even on the stage. It was in the cell. They heard the Word.

Acts 16:26:

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.

I could never figure that out; how you could have a chain going from your hand to the wall and why the earthquake would knock that chain off. But it doesn't say chains. It says they had their feet in stocks. And when that earthquake hit, those stocks just split, the doors fell off. That's what happened. The stocks broke. What held them there was loosed.

Acts 16:27-33:

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.

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

And brought them out, and said, Sirs, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

And they spake unto him the word of the Lord, and to all that were in his house.

And he took them the same hour of the night, and washed *their* stripes [those 39]; and was baptized [in the name of Jesus Christ], he and all his [house], straightway.

Paul and Silas got washed physically and they got washed spiritually.

Acts 16:34:

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

His house would have been right there connected with the jail; a part of it. It was right there together. It wasn't that he had to go across town to get to his house.

Acts 16:35-37:

And when it was day, the magistrates sent the serjeants, saying, Let those men go.

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.

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.

“uncondemned” – no trial – “They didn’t even read us our rights.”

“privily” – privately; secretly – trying to sneak them out “the back”

Acts 16:38:

And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

Paul might just have an attorney and he might file a civil suit against them because these were Romans against Romans.

Acts 16:39:

And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

They didn’t sneak them out privately, secretly. They came like Paul told them; either or.

“desired” – begged

Acts 16:40:

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.

They didn't run out of the city. They went back to the house of Lydia.

Paul was a Roman citizen. But he didn't tell them that when they were beating him. He didn't tell them that when they put him in jail. He held his trump card till last, then he played it. He knew when he'd need it. He didn't tell them everything he knew. You don't tell everything you know. Save your trump cards for when you need them.

If they had let them sneak them out privately and Paul had ever wanted to come back to put a complaint against them, they'd have said, "What? What are you talking about? We don't have any record of beating anybody on that date; no court decision. Hmm, nothing here." Paul said, "We're Romans. You want a complaint? We'll get our attorney down here and he'll shove this one up your nose. We're not going to be snuck out. You come down here and you fetch us out in the open. He always had the upper hand then from there on out. They could never really touch him or he could slap that one in their face real quick.

You've got to be smart as serpents and harmless as doves. He never filed a complaint against them. But he always had the upper hand. Those other birds were always full of fear after that because they tried to fight against God.

They asked them to depart out of the city but he didn't because he had the upper hand now. If he hadn't have done this and he didn't have the upper hand, he could have never have gone back to the twig. He'd have legally had to get out of the city or they'd have put him back in again. They would have had the upper hand. But now he could go freely back to the house of Lydia. They were desiring him, "Won't you get out of the city? Go back where you came from." They went to the house of Lydia.

Do you think those stripes hurt? They won a jailor and his household in the process.

Remember in Acts chapter 13, when they were at Lystra, what happened to Paul? He was stoned. He'd had a few problems before that. He had a few things happen to him but that's where the real biggie hit. He was stoned there. On his second trip he passes through Galatia and comes to Philippi and what do they do at Philippi? They beat him and threw him in prison. He gets out of that too. That's in chapter 16.

We're going to see as he continues on these travels, he goes into Thessalonica. They don't put him in prison. They don't beat him, at least not in the record there. Instead, they go get Jason, one of his friends. They imprison a friend and he gets out on bail. That's in Acts 17. Also in Acts 17 he goes to Berea and he totally avoids any persecution of this nature at all. Then he goes down to Athens and over to Corinth. The Jews didn't come to Athens. That didn't bug them because that's a big Gentile city. At

Corinth they're going to beat Paul but they bring him to the magistrate, Gallio and Gallio says, "I don't care. Get this stuff away from me." And it ends up that they take the guy that was going to beat Paul and beat him. The persecutors are beaten. That's in chapter 18.

Whenever you're working the Word and the world tries to really get you and persecute you and you're standing on the Word, you get the hard thing first. You've got a big catastrophe so-to-speak. But when that happens, what do you do, quit? That gives you a chance to really believe. You use the power of God to overcome it, like Paul did. The next time they hit, they don't get so far. That gives you a chance to overcome that. The next time they come around, they don't even catch you. But they might get your friends. So you've got another chance to believe; to work for your friend; to build up your brothers and sisters in Christ so that the next time they don't touch any of you.

Finally, if they keep trying it too long, it's going to backfire. They'll be the ones that'll be beaten because you can't fight against God and expect to survive. You can't fight against God and expect to come out ahead. This is just the opposite of the way the world would work because when this happens to you, as God's child, it gives you a chance to really believe and overcome all those obstacles. When Satan throws anything and he's got a storehouse full of them, so what. You just stand that much firmer. Paul did it. If they buck against the power of God too long, it will come back to slap them in the face. You just stay faithful to the Word. Put the Word on and let that Word live in your life.

Paul at Thessalonica

Thessalonica can be pronounced either Thēs-să-lă-nī'-că or Thēs-să-lō'-nī'-că. Today it's called Salonica. They had crossed over from Troas in Asia to Neapolis by boat then went up to Philippi. This is in the area of Macedonia. Philippi was one of the chief cities of that part of Macedonia. Macedonia is divided into four parts and Philippi is the chief city of one of the four parts. They left Philippi and are going to go down through Amphipolis and Apollonia and then on to Thessalonica which is on the coast.

Acts 17:1:

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

Amphipolis and Apollonia are just two cities between Philippi and Thessalonica. Amphipolis and Apollonia along with Philippi and Thessalonica are on the Egnatian Way. Philippi is really off of it a little bit because it passes through Neapolis. The terminus of the Egnatian Way is in Neapolis. I saw a map, whether it was at this time or later I don't know, where this road goes all the way over to what's later known as Byzantium. It goes from Apollonia which is on the coast of Macedonia on the side toward Italy, through Thessalonica, Amphipolis, through Neapolis which is right near Philippi and then it continues on over to Byzantium which is later called Constantinople after Constantine. The Egnatian Way was one of the main military roads which connected Rome with the East. Paul travelled down this Egnatian Way.

“synagogue of the Jews” – this is many times Paul's starting place because that was a place he was acquainted with. He knew that when he went there he was a guest from Jerusalem and they would be apt to ask him to share a little bit about what's going on at the Jewish headquarters.

The Egnatian Way passes through Thessalonica so that tells you it's going to be a pretty busy town as far as trade is concerned, east and west. But it was also on the main road that went from the Aegean Sea to the Danube River. So it's a crossroad for that road and the Egnatian Way. This was a main trade center of the Roman world. It was the principle metropolis of all of Macedonia; the chief city of the whole of Macedonia. It's been very important in a lot of historical things not only before Christ but down through the ages. There's a lot in literature about Thessalonica.

The other two chief trade centers for this area around the Aegean Sea are Ephesus and Corinth. Paul hit all three of them, Thessalonica, Ephesus and Corinth. Those are the three major trade centers around the Aegean Sea. If this is such an important center, you can see why some of the things are written and why Paul went to a city such as this: because the Word is going to reach the ears of not only the Thessalonians but a lot of people that pass through there. Philippi was a military settlement. There were a lot of

people that passed through there. It's the same way with Antioch in Syria. Antioch was the third largest city in the Roman Empire. The first largest was Rome. The second largest was Alexandria in Egypt and the third largest was Antioch

These were very important centers. Ephesus which he'll get to later, Corinth, all these are very important centers where there's a lot of traffic passing through. There were a lot of people, not only the inhabitants of the land, the citizens, but the people from other areas passing through.

I Thessalonians 1:6-8:

And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

So that ye were ensamples to all that believe in Macedonia and Achaia.

For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

Do you see why? Because of the people that went through Thessalonica; they heard those who believed there and then they took it on to other lands.

The Mithraic cult was the greatest opposition to Christianity, according to the historians, of all the Pagan cults. That's the one where the men would dig a pit and sit in it naked and all the blood from the goat would come in and they would bath in it and drink it and so on. That's how they got reborn. This presented some opposition according to some historians because that was one way of getting reborn whereas Christianity had another way. The thing about that was it was religious and it was based on works. When you can do works, it builds up you ego. So a lot of people would rather go with that than with Christianity; to accept God's grace. There were a lot of areas in Italy where that cult flourished where they had a lot of centers. They had a lot in Macedonia, some in Africa, a few in Asia.

Thessalonica was one of the major trade centers and you can see how the Word was not only spread throughout Macedonia and Achaia. Achaia is another word for Greece. They not only heard it in Macedonia and Achaia because of the Thessalonians and their believing but it sounded out also in every place. Those tradesmen who would come through there and they would carry that Word over into other communities. How do you think the Word got to Rome? Somebody carried it back there. Paul never started there like in Galatia. He started the ball rolling in the Galatia area. It's the same way now in Macedonia. He's starting the work rolling. But in Rome they heard about it some other way. Another place they heard about it before Paul got there was Ephesus. Remember Apollos was there. See how this thing spread out as people carried it.

Acts 17:1:

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

“they” - this is Paul, Silas and Timothy. What happened to Luke? He must have stayed at Philippi. The “we” section is gone. The “we” section was from Troas up to Philippi and now we no longer have “we” but we have “they.” Luke perhaps stayed there at Philippi.

Acts 17:2:

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

“unto them” – who? The Jews in the synagogue. That’s where he started when he had the opportunity. It doesn’t mention a synagogue or any Jews in Philippi. It was a heavy military center. It mentions the guys that got all upset because their prediction business sort of quit on them. Where did he start at Philippi? Down by the riverside where prayer was wont to be made. He didn’t start in the synagogue there because they did their prayer down by the river.

“out of the scriptures” – outside of the scriptures. – NO – the words “out of” are “out from” or “from.” The word is *apo*. It wasn’t that he was outside of the scriptures. It was that he was going to the scriptures and reasoning with them from the scriptures.

“his manner” – is his method or that which was customary to him. It may not necessarily be the custom of the land but something that he was accustom to doing. On the other hand it could be a custom of the land; something that was popular. This word is used four times.

This is where at the feast of the Passover Pilate was before the people and Jesus was before him.

Matthew 27:15-16:

Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

And they had then a notable prisoner, called Barabbas.

“wont” – that’s the word. His custom was. It doesn’t mean it was a custom like an Orientalism or a mannerism but he was just used to doing that. He did it every year. He got accustom to doing it. It became a general practise; an unwritten law so-to-speak. He didn’t have to do it but he had made a practise of doing it. Every year at this feast he’d release some prisoner to them. Every year he’d do them a favor just to appease them and release to them a prisoner. He wanted to release Jesus but they wanted Barabbas. That was his custom.

Mark 10:1:

And he [Jesus] arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

“wont” - Whenever the people gathered around, his custom to teach them. He’d just become accustomed to doing that. Every time somebody gathered around he’d just teach them. He was ready to teach. That’s the way we ought to be. You’re always ready with the Word. Why shouldn’t every situation be that way? It’s either giving or receiving. You’ve got to be doing both. Either you’re learning something or sharing something or just “piddling.”

Whatever situation you’re in, be there learning or sharing. See, it’s not a custom like tradition but it’s just something that you’re used to doing. It’s customary for you to do that. It’s a habit.

Luke 4:16:

And he [Jesus] came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

“custom” – It was his custom. He was used to doing that; to go into the synagogue and read the scriptures. It sort of gave him an “in” when he really started with his ministry here. He had become accustomed to doing that; to being the scripture reader.

Acts 17:2:

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

This was not a custom like a custom of the land necessarily but Paul was used to doing this. This was the place he’d generally start out; the synagogue. That’s a place he was acquainted with; he knew he could get in there, knew they’d let him say a few words, at least to begin with and then sometimes not so later on. It was his custom to do this. That’s what his manner was. Judeans and proselytes, Gentile converts would be there.

“sabbath days” – is one Greek word – sabbaths. The word “sabbath” can also be weeks. Which it is, I don’t know. He either reasoned with them three sabbaths or he reasoned with them three weeks. At any rate it was a three week period but I’m sure that he did more teaching than just on Saturday, knowing Paul.

“the scriptures” – the scriptures that Paul had to work with were Old Testament scriptures. No New Testament scriptures had been written as far as I know unless it would have been some of the general epistles. He did have that letter that had been written from the Jerusalem council. He had that information. But for the most part he had to reason with them out of the Old Testament scriptures and that’s the thing that all the Judeans would respect. All those in the synagogue would respect the Jewish Old

Testament. He reasoned with them out of those scriptures just like he did when he taught in Acts 13.

Acts 17:3:

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.

“Opening” – *dianoigō* – it means; to open thoroughly – *dia* means; through. It’s like a thorough opening, not just “open a little bit” but a thorough opening. It’s used in Luke.

Luke 2:23:

(As it is written in the law of the Lord, Every male that openeth [*dianoigō*] the womb shall be called holy to the Lord;)

When a child is born the womb is opened quite a bit more than normal. It’s a thorough opening. Not just a little bit but a thorough opening. It’s used in Mark 7.

Mark 7:32-35:

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened [*dianoigō*- thoroughly opened].

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

Luke 24:28-32:

And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

And their eyes were opened [*dianoigō*- thoroughly opened], and they knew him; and he vanished out of their sight.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened [*dianoigō*- thoroughly opened] to us the scriptures?

He opened up their understanding that they could understand the scriptures, not just half-way but he opened up thoroughly.

Luke 24:27:

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

Luke 24:45:

Then opened he their understanding, that they might understand the scriptures,

“Then opened he their understanding” – or – Then their understanding opened - *dianoigō*- opened thoroughly. This is where he’s talking to them about what happened. He’s with the eleven and their understanding opened, that they might understand the scriptures. Finally things began to fit like a hand in a glove.

Acts 17:3:

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.

When he reasoned with them from the scriptures, he opened it thoroughly to their understanding. When you teach the Word, don’t just read a verse and then talk about something else like a magazine or newspaper. That doesn’t open the scriptures to their understanding or open their understanding to the scriptures.

When you teach the Word, you open it thoroughly. You teach it so that there is not one question left. When you teach the four crucified, what do you do? Do you just read them the different records in the Gospels and say, “Isn’t that something? Look how they fit together. Have fun working it.” No, you teach it until you know that every angle has been covered that everybody there has gotten it. The principle of teaching: tell them what you’re going to tell them; tell them; tell them what you told them.

That means you can take a topic like the book of Thessalonians and teach the whole thing in 20 minutes. No, if you’re going to cover every angle you’ll be doing well to take a chapter and cover it in 45 minutes or a half hour at the least. By every angle, I don’t mean like you do in a meeting like this. I’m talking about when you’ve got the general public there. You don’t hit all the under cover angles like we do in the Corps. But you hit it so that everyone can understand it; that the Word is thoroughly opened. That’s that word *dianoigō*.

“alleging” – now “allege” to my mind means; to make a statement or a claim not based on proof but, “Well that’s what I allege. That’s what I claim.” That’s not it. It’s more of a proving. The Greek word is – *paratithēmi* – *tithēmi* means; to put – *para* is usually “beside” or “forth” something of that nature – to put forth, or to set before; to prove, in

that essence. If you set something before somebody, it's in the essence of proving it. It's not just an allegation. It's not a claim. It's more like a proof. It's used in:

Luke 10:8:

And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

Acts 16:34:

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

I Corinthians 10:27:

If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

It's used other places but in those three places it's used of food that is set before someone that you can eat it. I prepare all this food and then I set it before you. Does that fill your stomach? No. What fills your stomach? You've got to eat it. You've got to do that. You can lead a horse to water but you can't make him drink. I can lay the food before you but I can't make you eat it. That's what he did. He didn't go up to those people and grab them by the neck and say, "BELIEVE IT." He just set it before them, "You want to believe it? Do you want power for abundant living? Do you want the greatest life there is? Do you want peace? Do you want joy? Do you want love? Eat it. If you don't want it then don't eat it."

In reasoning from the scriptures, he first opened it thoroughly to their understanding. Then after he had covered every angle, opening it thoroughly, he set it before them and said, "Eat, if you want." When you teach God's Word, you open the scriptures thoroughly to their understanding; cover every angle. Then you lay it before them; "Do you want to eat? Would you like to be a part of it?" That's the two things he did in reasoning from the scriptures with them. It's used in:

I Timothy 1:18:

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

II Timothy 2:2:

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

"commit" – to set before; let them eat. Here, you set it before faithful men not unfaithful men.

Opening thoroughly and setting before them the Word as he reasoned with them from the scriptures.

Acts 17:3:

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.

“risen again from the dead” – he hits the resurrection. He opens that thing thoroughly, the resurrection. That’s what you’ve got to believe to be born again. Then he sets it before them.

All teaching in this respect is; there’s this opening of the Word covering every angle and there’s the setting before the people, like Paul did at Thessalonica.

Acts 17:4:

And some of them believed, and consorted with Paul and Silas; and of the devout [religious or upper] Greeks a great multitude, and of the chief [high ranking political or social] women not a few.

When Paul taught the Word it wasn’t just for common people or it wasn’t just for the middle class or it wasn’t just for the upper class. It reached all kinds of people; for everybody and anybody, even some of the chief women of the city; those that maybe their husbands could pull a few strings in the government there or maybe they could.

Acts 17:5:

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.

“lewd fellows” – evil men

“of the baser sort” – from the market place. They were men who hung around the marketplace. They were the hoodlums so-to-speak. They were the gang. They hung around the streets just waiting for something to do; waiting for someone to come and hire them if that’s available. These Jews hired them.

“company” – crowd – a mob is what it was. They got a mob together with these fellows.

“all” – not in the critical Greek texts. They set the city on an uproar. This mob started a riot to get their attention. The Jews, where are they? Are they in the mob? No, they just hired it to be done. When you see some of these things happen; what’s behind it? Who’s paying the bill? Who’s pushing or promoting it? It’s like this was written today. It might as well of been, the same thing happening today.

“assaulted” – or attacked

“sought to bring them out to the people” – sought to bring who out to the people? Paul and Silas. That sort of tells you where Paul and Silas must have abode.

Acts 17:6:

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;

“drew” – dragged

“certain brethren” – if they can’t get at you, they’ll pick on your friends

“the rulers of the city” – the Greek word is *politarchēs* – *polis* means city, *archēs* is chief or the beginning. The chief of the city; they were the rulers of the city. It’s like the mayor or the town council, in this case a city council because this was a good size city.

First of all, when they turned the world upside down that means they turned it right side up because it’s upside down to begin with. When they turn it upside down, that makes it right side up when they teach the Word.

Secondly, these men have heard of the Word moving in other areas before. They said, “Those that turned the world upside down. They’ve been going all over the place. We’ve read about it in our Thessalonica Times. We’ve heard about it on WWTHES, the radio station. We’ve heard about it on television. We’ve heard what they’re doing all over the world; turning the place upside down.” That tells you word was getting out and they didn’t have television, radio and newspapers like we’ve got them today but they had heard.

Acts 17:7:

Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.

This was their accusation.

Acts 17:8:

And they troubled the people and the rulers of the city, when they heard these things.

“the rulers of the city” – *politarchēs*

Acts 17:9-10:

And when they had taken security [bail] of Jason, and of the other, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

How did they send them away? By night, that's a great key. They weren't being deceiving in their work but the principle was; this was the best way out of that situation because if they'd caught Paul and Silas, who knows what would have happened? They were the ones that had come into the city. There may be a time when you'll have to go out at night or under cover. So what? Paul and Silas just held forth the Word no matter what the people said, no matter what the Jews who were filled with envy did. They hired the evil men of the marketplace. They did all these things but they still held forth the Word. When the pressure got on here in this case, the revelation was "get out under cover." The important thing was they still stayed faithful to the Word.

There might be a time in some of these situations, where the revelation is, "sneak out." Jesus did it; got lost in the crowd. You be ready. Don't think you can always just stand there and yak when they've got stones in their fists or when they've got a gun in their hand. There may be a time when revelation is, "go out the back window." I'm not saying to pray for it, ok. I'm just saying, be wise as serpents and harmless as doves. Sometimes you just stay there and you just speak the Word. Other times may be, "Don't go to the house where you're staying." You're ready for anything.

According to one of Bullinger's notes, a number of these rulers of the city are recorded on one of the arches spanning one of their streets today and among those names are Sosipater, Secundus and Gaius.

Acts 20:4:

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.

Secundus was also the name of one of the rulers of the city. Whether it was that one or not, I don't know but I know he got into some of the chief people of that city, some of the heads, some of the influential ones and even more so when he gets down to Berea. We'll see that later.

Acts 19:29:

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.

It's possible but we don't really know on that one. But I know that Paul not only ministered to janitors. He ministered to college presidents and senators. He also makes the statement, "Not many noble are called."

I Corinthians 1:26:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

“not many noble” – but a few – some of the chief women. Other places it talks about the chief men of the city that believe.

So, we’re out to reach anybody and everybody. When a doctor believes, praise the Lord. But, do you know something? When anybody believes, praise the Lord. God’s going to watch over these situations as long as we stay faithful to the Word and believe. No matter how heavy it seems sense-knowledge wise, He’ll take care of it. Trust in the Lord and He’ll give you the desires of your heart and maybe a few other things.

Psalm 37:3-4:

Trust in the LORD, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the LORD: and he shall give thee the desires of thine heart.

Paul in Berea and Athens

When we left Paul, he was just going out of Thessalonica and on his way to Berea. He left Thessalonica because it got a little hot there and he had to go out by night. There may be times in the 20th century when something like this applies. These things are written because they're examples to our walk. These examples in their walks are examples that we utilize in our walks. That doesn't mean when you want to decide whether or not to go out of town, you flip to Acts 17. It takes revelation. But that is a possibility.

Paul had to leave at night. There were other times he just stayed there and stood no matter how hot it got. There were other times he just walked out real cool-like and other times he had to go out at night. It depended on the revelation in that situation. He had to have that spiritual perception and awareness. Later, we're going to see something almost totally opposite from this because the situation was different. God's not a respecter of persons. He's a respecter of conditions. When the conditions change the revelation can change. When the conditions in a community are different, the revelation can be different. In Thessalonica he had to go out at night.

Acts 17:10:

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

“into the synagogue of the Jews” – not again. Yes, right back into the synagogue because that was what he was accustomed to doing because that was where he could begin to open up the Word. You and I wouldn't have, perhaps, so much success there. Paul did. You go where you know the Word will reach and bless people.

Berea is sort of south of Thessalonica. Not directly south, that's the sea. It's down the coast a little way. Berea was his next stop in Macedonia.

Acts 17:11:

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.

Did the people at Thessalonica receive the Word? They sure did; they believed it. They were ready to receive it but they did not have that readiness to the point that they really got in and searched the scriptures themselves.

“noble” – *eugenēs* – from which we get our name Eugene - *eu* always means “good” or “well.” *genos* from which we get *genēs* has to do with birth; being born. It is someone who is well-born or he has good genes. He's refined. That's why he's noble. The

nobility comes from his genetic makeup. He has the proper genes; good genes; well born.

Luke 19:12:

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

“nobleman” – wellborn; the proper genetic makeup; from the proper family tree. He was of noble birth.

I Corinthians 1:26:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

“noble” – *eugenēs* – not many of nobility are called, relatively few.

Somehow this must relate to the 30 fold, 60 fold and 100 fold [in the parable of the sower]. Those who bring forth fruit 30 fold are working at their maximum capacity. They’re putting out all they can but because of a certain genetic makeup, or for certain reasons they can’t produce the 100 fold but their doing 100% of 30 fold. If you’re born with no arms, no legs and no head, you couldn’t produce as much as somebody born with all those things. On the other hand, somebody else, his capacity might be 60 fold and when he produces 100% he produces 60 fold. He’s doing the absolute best. Somebody else does 100% when he produces 100 fold. But if somebody has, genetically, the capability of producing 100 fold but he’s only producing 60 fold then he’s not walking like he should. He’s not producing like he should. The person who’s doing 30 fold, who has the capability of doing 30 fold, is doing much better than the person who can do 100 fold but who’s only doing 60.

The guys here at Berea were more noble in every capacity? No, not necessarily but in a certain area. In that they had enough sense to check the scriptures out. I don’t mean it in the sense of; that the others didn’t have sense. But they were noble in that they believed what Paul said just like the Thessalonians but then they’d go to the Word and they’d really study it out.

Most people today accept stuff by “blind faith” in a lot of groups. They don’t go to the Word to check it out. That’s one thing in the ministry we do. We study the Word. Go to the Word. See what the Word says. You can work it yourself. You can check these things out yourself. That’s the word “noble.”

Acts 17:11:

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.

They'd go to the Word and check it out every day. They had their noses in the book. What is it that sets people free; that gives you the guidelines? How do you know if something is true or false? Suppose you get in college in a philosophy class and somebody yaks. How are you going to know if he's right or wrong? Check him out with the Word. Suppose you don't know if he's right or wrong. What do you do? Check the scriptures whether these things are so. Sometimes that's real important when you get into some fields because it's so close. What they say sometimes sounds so right on but they might miss it a mile. Because when you're one iota on the wrong side, you miss it. Close doesn't count.

In Thessalonica they received the scriptures:

Acts 17:2-4:

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, [he went to the scriptures and taught them]

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.

And some of them believed [they accepted], and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

But when he got to Berea, they not only believed what he taught, they had their noses in the book. They searched the scriptures daily.

I Thessalonians is addressed to the church but what name is on it? Thessalonians, that's one of the points at which the epistle was dropped. Every epistle, every letter, of the New Testament is what we call an encyclical. That simple means that they sent the letter to Thessalonica and then they would send it on to another place. They would send it to the next place. They would send it to the next place, so that every church, every place that there were believers, go to hear the Word. They weren't just written to one place and dropped there. There was an initial starting point where they first went like Thessalonica or Ephesus. That's why a lot of things in Thessalonians are specifically related to the believers that were at Thessalonica. Some of these things written in Thessalonians help to document when and where this epistle was written.

I Thessalonians 1:5:

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

The Word came to them in word but also in power and in holy spirit and much assurance.

I Thessalonians 2:13:

For this cause also thank we God without ceasing, because, when ye [at Thessalonica] received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

How did they receive the Word? They received it and believed it. They received it as the Word of God, not as the word of men. Did they at Berea? What made the difference? At Berea they searched the scriptures daily whether those things were so. That's the difference.

I Thessalonians 2:14:

For ye, brethren, became followers [imitators] of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

They became followers because they received the Word as the Word of God. They did at Berea but at Berea they also searched the scriptures daily whether those things were so.

Acts 17:12:

Therefore many of them [those at Berea in the synagogue] believed; also of honourable women which were Greeks, and of men, not a few.

Acts 13:50:

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.

“honourable” – that's the same word. They were some of the elite, nobility or the high society. These honourable women and men were the leaders of the community. It says, “not a few.” Quite a few of them believed. There were not only street sweepers; there were senators; anybody and everybody. The Word is not closed. There were young people. There were adults, families, everybody. If somebody didn't want to believe, the others still believed and they stood fast on the Word.

Acts 17:13:

But [in contrast] 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.

Remember the pattern in Acts 14? Same basic pattern; Paul comes in, preaches the Word, Jews or someone comes around, stirs up. So what do the apostles do? They just keep teaching that much more boldly. Then there's division because of the unbelieving faction. After that there's usually a persecution. If not a persecution, then a persecution

attempt. Then the apostles and believers have to make a decision as to what to do. Sometimes revelation is, “Go out at night.” Sometimes, “Stay put and teach the Word some more.” Sometimes, “Take the train out.” Sometimes, “Tell them you’re Romans.” They stirred up the people, same pattern; nothing new.

Acts 17:14-15:

And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

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.

They conducted Paul down the seacoast to Athens. What about Silas and Timothy? They stayed in Berea or at least in Macedonia. We’ll see some time later that Timothy just didn’t stay right there. Silas perhaps did but Timothy backed up the road to Thessalonica. He went back to see how things were going there. Then later they come down and rejoin Paul. But right now they’re split up. Silas and Timothy are down in Macedonia. Paul’s down in Athens in Greece.

Paul said to the ones that conducted him to Athens, “Give a message to Silas and Tim. Tell them to come with all speed.” That means come as soon as possible. They went back up to Macedonia to deliver the message to Timothy and Silas.

How long does it take to sail down there? You just don’t do that in three hours. It took a little time for to go down there and for them to go back. In the mean time a lot of things can happen and a lot of things did happen.

Timothy and Silas now are up in Macedonia. Paul is down at Athens in Greece. Macedonia is one country and Greece is another one. Greece is also called Achaia. Achaia is usually the word that is in here. Paul’s down in Athens by himself. If you’re ever in a country all by yourself you think about home once in a while. I’m sure he had thoughts about the believers back at Antioch or in Macedonia.

There was a synagogue in Athens but the big thing in Athens was no Jews. It was the intellectuals, the philosophers. This was the intellectual and literary center; the center for all literary things in Greece. There was a Jewish synagogue here but for the most part it was Greek philosophers, intellectuals, and literary people. When Paul taught here there were not many who believed. “Not many mighty, not many noble are called.” There were a few here and we’re going to see who some of them were but not many because, generally speaking, they get on the intellectual and the philosophy and that’s it. It’s a real deflation of the ego to give up what you’ve worked out and accept God’s grace.

Acts 17:16:

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

The word “spirit” according to the Receiving The Holy Spirit Today book is either 4a which is the issue from man’s mind, or 5; the gift in manifestation. Either Paul’s mind was stirred because of what he saw which I’m sure it was because he saw philosophy all over the place. He saw idols all over the place; not much Word and not many believers. Or it could also have been the gift in manifestation where God was telling him, “Let’s clean up a little bit of this place or give them a chance to hear the Word anyway.”

“the city wholly given to idolatry” – he whole city was given to idolatry; worshiping of Pagan gods and goddesses. The name of the city, Athens, comes from Athena who was the goddess of war. Athena was Greek. Roman was Minerva. That’s where the city got its name. Sparta was where all the soldier groups were. They were the great military outfit. Why would Athens be named after the goddess of war? Where do wars start from? From all the intellectual stupidity; all the literary and mental geniuses. They didn’t start in Sparta. They just carried out all the dirty work.

Acts 17:17:

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.

“disputed” – he reasoned. This is the same word as “reasoned” in **Acts 17:2:**

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

He reasoned in the synagogue of the Jews. There was one there. What do you think he reasoned out of? The scriptures; the Word.

“devout” – that’s the same word as in **Acts 17:4:**

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.

There were a lot of intellectual philosophers and others out in the market place that he rubbed shoulders with at Athens. He’d be out there on the street corners witnessing, walking through the market place. He wasn’t there once a week on witnessing night. It says he was in the market daily.

Acts 17:18:

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

There were 4 major schools in Athens. One was the Garden. The Epicureans met in the Garden. Another school was called the Porch. The Stoicks met in the Porch. The Greek word *stoa* means “porch.” That’s where they got their name. The Epicureans got their name from their founder, Epicurus. The third school was the Academy. The Platonists met there. These are all philosophers. The Platonists studied at the Academy; the school of Plato. The fourth is the Lyceum. The Aristotelians met at the Lyceum.

The Word is concerned about two of these main groups, the Epicureans and the Stoicks. The Epicureans were followers of Epicurus who lived between 342 B.C. and 279 B.C. They believed that pleasure was the highest good. That was it; eat, drink and be merry, more or less. Pleasure is what they were after, not “free” pleasure necessarily but that which was most pleasurable was what you were to seek after.

The Stoicks, on the other hand, suppressed pleasure and felt that virtue was the most important. The Stoicks were disciples of Zeno who lived around 270 B.C. They were fatalists and Pantheists. The Epicureans, on the other hand, believed in absolutely no providence, that the world happened by chance which is just like a lot of the modern philosophy. These were two of the main groups. The others were followers of Plato and followers of Aristotle. Paul encountered these Epicureans in the market place. That’s where he was meeting with people; witnessing. These philosophers encountered him.

“babbler” – *spermologos* – *spermo* means seed. Literally it means a “seed picker.” It’s used a lot of times of birds. It’s used of men who gather scraps of information. That’s what they all were. They grabbed scraps of information from one philosopher and then from another; a little bit from Plato, a little bit from Aristotle, then Epicurus or the Stoicks.

Then they’d try to get all this stuff to flow together. That’s what they said Paul was.

“strange” – foreign. In other words, the God that Paul was talking about was not any of the Greek gods. It was some foreign god.

“gods” – is not *Theos*, it’s *daimonion*. They worshiped *daimonion*. That was one of the words they used for their gods. They said, “Why Paul seems to be a setter forth, in his teaching, some foreign devils. We worship devils, sure. Doesn’t everybody? Every land’s got devils they worship. Paul seems to be a setter forth of foreign devils. Let’s listen to what he has to say. Maybe we can add one to our collection.”

He preached unto them Jesus and the resurrection. They had never heard that before. That was strange.

Acts 17:19:

And they took him, and brought him unto Areopagus [Mars Hill], saying,
May we know what this new doctrine, whereof thou speakest, is?

Every major Greek city had an Acropolis. An Acropolis is the highest point in that city. On a little lower hill than where they worshiped was Mars Hill. Mars is the god of war. Athens was named after Athena, goddess of war. All their business activities took place down in the market place. Their religious, political and philosophical activities took place higher up on the hills. They found Paul witnessing down in the market place and they brought him up to Mars Hill. That's where all the free thinking philosophers, dogooders etc. got together to hear what Paul would have to say.

Acts 17:20-21:

For thou bringest certain strange things to our ears: we would know therefore what these things mean.

(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.)

Everyday, that's all they did was come to hear or tell some new thing.

Acts 17:22:

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.

“too superstitious” – *deisidaimōn* – *deisi* comes from a word that means fear and *daimōn* means devil. This is in the comparative degree which means you are “more fearing devils” which to them was a compliment. “You are more religious. You worship more than others. You’re more religious than others.”

Acts 17:23:

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.

“devotions” – objects of worship. All the way from Athens down to the sea, on both sides of the road, they had it lined up with idols and they worshiped those gods and goddesses.

“TO THE UNKNOWN GOD” - With all the gods and goddesses they had, just in case they missed one, they had this one.

Here's another one of Paul's messages. Did he start in the Old Testament talking about Abraham and David? No, he's talking to philosophers now. He talked in terms of their interests. Now he goes into the Old Testament:

Acts 17:24:

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;

He was teaching them the Word but he didn't say, "Well in Genesis it says..." It's still the Word isn't it?

Acts 17:25-26:

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

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;

"blood" – not in the text

"one" – perhaps referring to Adam

He's teaching them the Word. Maybe he didn't turn to the scroll.

"determined the times before appointed" – God has determined by His foreknowledge who's going to do what. That's God's providence; by His foreknowledge. It doesn't bypass our freedom of will. It's not fatalism like the Stoicks believed. It's not fate.

Acts 17:27:

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:

He was reaching close yet far from the Stoick philosophy because he was into God's Word.

Paul in Corinth

When you say to someone today, “You’re very religious,” to them, that may be a compliment but you know what the word religious means and what religion is. Paul said, “I noticed all these objects of worship, probably more here than any place else in the world. There was one that I was especially interested in; the one that says, ‘to the unknown god.’ That’s the one I want to talk about.” Then he goes into, “God that created the heavens and the earth.” It’s really the Word but he’s not saying, “It says in the Jewish scriptures.” He’s just saying thus and thus happened. These are basic principles with which the Stoicks in particular would agree. The Epicureans would scratch their heads because they believe the world happened by chance. The Stoicks would believe that there was a creator.

Then he talks about the times determined before; how God appointed these times by his foreknowledge. He’s talking about God’s foreknowledge. God doesn’t overstep the freedom of will. There’s more that Paul said than what’s recorded here. This is the gist of it; the highlights. It’s the same way with all these messages recorded in here; all lot more things were said. These are the salient facts or truths. He taught them how that by God’s foreknowledge God knew what would happen. That’s close but distinctly independent of Stoick philosophy because they were fatalists. They believed in appointed times but that it’s by fate; that you have no decision.

Like the story of Achilles; how he was killed. An arrow or spear hit him in the heel. That was the only vulnerable place he had; the “Achilles heel.” His mother, when he was born, dipped him in pool of protection so you couldn’t wound him in any place except where she held him by his heel. That arrow hit him in the heel only it was determined by fate according to Greek philosophy that that was the moment of his death and therefore if he would have gone to war (which he did) or if he would have stayed home he still would have died. That was his fate, so he thought, “I might as well go to war and die.” That’s the fatalist attitude.

Acts 17:27:

That they should seek the Lord, if haply they might feel [grope for] after him, and find him, though he be not far from every one of us:

That is close yet distinctly independent of their Pantheistic views. The Stoicks believed basically everything and everyone was a part of god. That’s their Pantheistic view. The Epicureans on the other hand didn’t. But Paul makes it a little bit different. He says, “God is NOT FAR from every one of us.” God is omnipresent; everywhere. It says, “He’s not far from every one but yet they’re seeking for the Lord if haply they might grope for him. He’s everywhere but can you see, hear, smell, taste or touch spirit? That’s what natural man does.

I Corinthians 2:14:

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

If you don't have spirit you can't know spirit. They were groping for God. He was everywhere yet they could not find Him because natural man cannot know the things of the Spirit of God. Then he does a great thing in verse 28.

Acts 17:28:

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.

Is that Biblical? Is that the truth? Is it by God that we live, move and have our being? Certain of the Stoick philosophers said the same basic thing. Look how close they were to truth in places and yet they were dead wrong. Paul was trying to show them how close they were and how easy it would be to get in God's "ball team," the real God, not these things that are made with men's hands. The poets; in particular he may be referring to Aratus and Cleanthes. These represented Stoick philosophy.

"offspring" – race or nation – in other words; everyone came from one:

Acts 17:26:

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;

God made the first one and then everyone else has come from that one. We're all his offspring. Now look at the logic of verse 29.

Acts 17:29:

Forasmuch then as we are the offspring [or race] 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.

"If you are God's offspring then do you think you came from a chunk of gold or stone or silver?" Do you see the logic in that? There were hundreds of idols lined up down to the sea. "Do you think you came from something like that? We ought not to think that."

Acts 17:30:

And the times of this ignorance God winked at; but now commandeth all men every where to repent:

"God winked at" – He looked beyond it; He overlooked it. He sort of makes light of it in a sense. He was trying to show them in a sense that the error is easy to correct because of God's grace.

“repent” – to turn around; to not think that these idols that are made of stone and wood are God. But that the real God is the one who begat us, the one that’s not far from all of us, the one that is everywhere and yet we’re groping for Him.

Acts 17:31:

Because he [God] 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.

This is sort of contrary to mythology because they believed that you were judged at the moment of death. When you died you went to the house of Hades and from there you either went to the Elysian Fields which was like a heaven or you went to Tartarus which was like a hell where you were eternally punished. One guy in Tartarus has birds picking at his liver forever. One guy is situated in a pond or something and he’s constantly hungry and thirsty. Whenever he gets thirsty, he tries to dip down and get some water and the water goes down. There is a tree with fruit on it above it and every time he tries to pick it it’s grabbed up, so he’s constantly hungry and thirsty.

This sort of cuts across that; that judgement isn’t now but it’s future. We’ve got the same problem in the world today. He appointed a day, not now but a day.

“ordained” – decided; purposed; willed; appointed

“given” – offered

“assurance” – *pistis*

He got to the resurrection. He used the Word and still talked to them in terms that they would understand. Now, can they get saved? Yes, he got to the resurrection. Those people at Areopagus on Mars Hill had every opportunity to get saved. Now it was up to them. Does Paul have to go back and witness to those same people? No, they’ve had their chance. That climaxed his message

Acts 17:32:

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

Paul walked by the spirit but he also had a tremendous knowledge of those people. When he walked by...he noticed because he kept his eyes open. Maybe he had studied some of the background of these Athenians or he talked to people and they were filling him in. When you talk to somebody like that, know their interests; know where they stand. If you’re going to present the Word, present it on a silver platter in the best possible way.

Acts 17:33-34:

So Paul departed from among them.

Howbeit certain men clave unto him [stayed with him], and believed:
among the which *was* Dionysius the Areopagite, and a woman named
Damaris, and others with them.

There are the three types of responses you'll always have to the Word; the mockers [mocking birds], the "hear you again later" birds and the believing birds. Those who mock, those who say, "We'll hear you again later, we'll think about it," and then those who believe. Those who say, "We'll hear you again later," haven't mocked but they've pretty well made up their minds. It's possible one or two would believe but for the most part they've made up their minds. If those others wanted to believe, later, they knew where to go.

"Dionysius the Areopagite" – one of the members of the council of Athens, like the city council. The city council met on Areopagus, on Mars Hill and this Dionysius was one of them. Not many mighty or noble but some.

Acts 18:1:

After these things Paul departed from Athens, and came to Corinth;

From Athens to Corinth is about a two to three hour drive by bus. Paul had to walk it. Corinth sits on an isthmus. It's about two miles wide. Today they have a canal that connects those two bodies of water but in those days they didn't. The ships would sail in from Italy to one side and they'd carry stuff across land and put it on a boat on the other side. That's why Corinth was one of those three major trade centers. Paul goes right there where the trade's going on. This is the chief trade center between Rome and Asia Minor. Corinth was also the political capitol of Greece, the seat of the Roman proconsul of that time.

Their main worship was a goddess called Aphrodite. The Roman name is Venus, the goddess of love. Just like the other cities in Greece, they had an Acropolis like that at Athens. This one at Corinth was huge. It took a good man to climb to the top of that. On the top with all the temples, they had a thousand whores doing their religious worship. Right near the city they had the stadium and the race track and so-on where they had a lot of the games.

Right in front of the track is the judgement seat, the *bēma*. The *bēma* is where the crowns or the rewards were handed out to the winners of the games. It's not a judgement seat like, "You're going to heaven. You're going to hell," but where the crowns or rewards were passed out. That's what we go before; a *bēma*. That's our judgement; to receive rewards, not for condemnation. We don't sit in judgement for whether we're saved or not because you know we're saved. But if you want a few rewards, you do a little work. It's those crowns that you stand before the *bēma* to receive when Christ returns.

With this background you can understand why some of the things were written. You see why he has to set some of these things straight.

I Corinthians 5:1:

It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife [his own mother].

I Corinthians 7:1-5:

Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch [sexually] a woman.

Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

Let the husband render unto the wife due benevolence [good feeling]: and likewise also the wife unto the husband.

The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

Defraud ye not [Don't deprive ye] one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

I Corinthians 9:24-25:

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

“temperate in all things” – exercises self control in all disciplined training

I Corinthians 9:26-27:

I therefore so run, not as uncertainly; so fight [box] I, not as one that beateth the air [shadow boxes]:

But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

It's all dealing with the games; things that they understood at Corinth. At the side of the track is the *bēma*, the judgement seat where they would receive those corruptible crowns. That's Corinth. It's the big political center of Greece whereas Athens was the intellectual and literary center. Corinth had a reputation for their worship all over the Gentile world more or less.

Acts 18:2:

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.

Claudius commanded the Jews to depart from Rome around A.D. 52. This places that shortly after that, in the year 52 A.D.

Acts 18:3:

And because he was of the same craft, he abode with them, and wrought [worked]: for by their occupation they were tentmakers.

“tentmakers” – Lamsa’s Aramaic has “saddle makers.” They were not tentmakers. They were saddle makers.

Another great principle: he’d go into an area that was new and he would work to support himself until the work was big enough to support him. Paul had to work to support the ministry there because he was “it” when it started until the work of the ministry was big enough to support him.

Acts 18:4:

And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

Where did we leave Silas and Timothy? Up in Macedonia. Now Silas and Timothy came down and rejoined Paul at Corinth.

Acts 18:5:

And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

“pressed in the spirit” – this is the Stephen’s text. The other critical Greek texts have; “he was engrossed in the Word.”

“Christ” – the Christ – the messiah they’d been looking for. That’s what he taught them everywhere. The he’d get into the resurrection.

Acts 18:6:

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.

“opposed themselves” – God’s all the time voting for you. The Devil’s always voting against you. The way you vote determines the election. They were voting against themselves.

“Your blood *be* upon your own heads” – “You don’t want to believe God’s Word, good, go fry in your fat. You’re responsible for yourself. You’ve got freedom of will to believe. If you want to go to hell, go.”

Whenever you have to force anybody to do anything then you’re on the wrong ball team. If you can’t do it by the love of God then you’d better quit. If you have to cram something on somebody then forget it. It’s time to quit. It’s got to be with the love of God. You never win anybody by scaring them out of hell. You love them to heaven. If there’s one thing that’s got to live in the ministry, it’s the positive believing of our people and the love of God in their hearts. As leaders, you have a tremendous responsibility.

It breaks my heart when I hear that people are full of fear because some leader is “dogging” them on something. When you start “dogging” you don’t have the love of God. It’s got to be the love of God in your heart that wins people to Christ. It’s the love of God that wins people to the Lord Jesus Christ. You never scare anybody to heaven. Whenever you’re motivated by fear it’s wrong. It’s backwards.

It’s got to be motivation by the love of God. If you can’t motivate somebody by the love of God, do you know what you do? You kick the dust off your feet. Your blood be on your own head. You’re responsible for your own believing.

“Opening and alleging” and the word “alleging” is “setting it before” them that they can eat. You don’t take the back of their head in the palm of your hand and take the plate in the other hand and shove it down. That’s not love. You set it before them. If you’re hungry you’re going to eat. If you don’t want it, I’m not going to make you eat it. It’s the same way with the Word; just set it before you.

Acts 18:7:

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.

“hard to the synagogue” – right next door to the synagogue. That’s where he stayed. He left the Jews but went right next door.

“Justus” – some of the texts have “Titus” instead of Justus. I don’t know what significance that has but it’s interesting.

Acts 18:8:

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 was one of the three that Paul baptized.

I Corinthians 1:14 & 16:

I thank God that I baptized none of you, but Crispus and Gaius;

And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

Crispus was the chief ruler of the synagogue. That tells you a little bit why he baptized him. He was the chief ruler. Do you want to know how long he kept his job after he believed? Look at verse 17.

Acts 18:17:

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” – there was a new chief ruler. Crispus found a better place in the family of God.

Acts 18:9:

Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

Speak! Speak! Fear not but speak. And don't shut up. Don't hold you peace, just speak the Word.

Acts 18:10:

For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

Do you think those persecutors are going to come down and get Paul this time? No, God said nobody's going to touch you; nobody's going to hurt you in this city. Maybe they did in a few other places. “We always got you out of town, remember, Paul? But not in this city, you just stay there. Fear not! Speak the Word! Many people are going to believe here, Paul.”

You go into one community and there's only a few that believe but you go into another community and you really work like crazy. Does it depend on the size of the community? Not for the most part. It may have something to do with it but it's a matter of how many are in that city that really want to believe. And there was a lot at Corinth. Besides that it was a big trade center; the Word was going all over the place.

Acts 18:11:

And he continued *there* a year and six months, teaching the word of God among them.

That's the longest he stayed anyplace on this itinerary; a year and a half at Corinth teaching the Word of God.

Acts 18:12:

And when Gallio was the deputy of Achaia [Greece], the Jews made insurrection with one accord against Paul, and brought him to the judgment seat [*bēma*],

This is the judgement seat that's in front of the race track because he was out at the games. These Jews grabbed Paul right in the middle of the games and said, "Gallio, do something about this guy. He's messing up our city."

Acts 18:13-17:

Saying, This *fellow* persuadeth men to worship God contrary to the law.

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 [I'd try this man]:

But [however] 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*.

And he drave them from the judgment seat.

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.

That's persecution reversed. That's what will always happen when you stand fast and stay faithful to God's Word. The persecution will eventually go in reverse. We've traced all these records through; how the persecution started hard and heavy and as Paul continued to believe the Word, look what happened. It turned about face. God had much people in this city and the Word moved here.

Acts 18:18:

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.

"a good while" - certain days

"into" – toward

"Cenchrea" – this is on the coast where he got on board the ship

"he had a vow" – it had something to do with a vow. What it was, I'm not sure.

Acts 18:19:

And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

From Ephesus he's going to sail down to Caesarea and then down to Jerusalem.

"left them there" – he left Aquila and Priscilla at Ephesus. That's why Aquila and Priscilla were there when Apollos came.

Acts 18:20-21:

When they desired *him* to tarry longer time with them, he consented not;

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.

"if God will" – did he know the will of the Lord then? No, not in this specific case. That's when you can say, "If God wills"; if you don't know what it is. Does the Word of God say, "You're going to Ephesus again a second time"? No. That's what he needed revelation for.

From Ephesus he goes down to Caesarea which is on the coast. From there he goes up to the Church which is at Jerusalem and then back up to the Antioch headquarters of the Church.

Paul's First Epistles

I want to share a little bit with you tonight on the approximate time at which the books of I Thessalonians and II Thessalonians were written. On the close of Paul's second itinerary the last major stop was at Corinth. He spent a year and a half at Corinth. The other areas he was at was for a short period of time, he taught the Word, was persecuted and had to move on, like at Philippi, at Thessalonica, at Berea, and Athens.

At Corinth God said, "I've got some people here that need to hear the Word. You just stay and speak the Word and their going to hear." And He said, "Paul, don't be afraid. No man here is going to hurt thee." They'd touched him at a few other cities; a few stones, a few whips, jail. He had to sneak out of town at night once. Now at Corinth God says, "Nobody is going to touch you." Sense-knowledge wise, how could that be? In all these other cities, they had raised persecution against him. You sort of figure when something happens over and over again it's going to continue. But not when God says it's going to be different. If God told you the sun wasn't coming up tomorrow, you better get out your blankets. God said there wasn't going to be any man in this city that would touch Paul. It says he stayed there a year and six months.

In I Thessalonians chapter 1 Paul's writing back to those who are in Thessalonica. He had already been there. He's writing back to them. There are areas in I Thessalonians where he talks about having been there.

I Thessalonians 1:1:

Paul, and Silvanus [Silas], and Timotheus [Timothy], unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

Silas and Timothy are with Paul.

I Thessalonians 1:5-6:

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

And ye became followers [imitators] of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

This tells you that they had already received the Word.

"received" – *dechomai* – when they first received it, inherently

“affliction” – *thlipsis* – the pressures of life or mental pressures – the kind the Jews were raising.

I Thessalonians 1:7:

So that ye were ensamples to all that believe in Macedonia and Achaia.

Thessalonica is right in Macedonia. He said, “You became examples of all those in Macedonia and also down in Achaia, or Greece. Achaia is where Corinth is. It’s where Athens is. Where was Paul first, Macedonia or Achaia? He was in Macedonia and then to Achaia but the Macedonian believing was heard of down in Achaia as well as all over Macedonia.

I Thessalonians 1:8:

For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

Why was their believing spread abroad? Because it was one of the three major trade cities around the Aegean Sea. People passing through heard the Word and they would take it abroad.

I Thessalonians 1:9:

For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

“what manner of entering in” – he’d already been to Thessalonica

“ye turned to God from idols” – that must mean that were into worshipping idols

Two things I want you to keep in mind:

- 1) They received the Word in much pressure (affliction).
- 2) They turned from idols.

Acts 17:4:

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.

“devout Greeks” – religious Greeks. They were the ones who served idols; very religious. These were they who he says had turned from idols to serve the living and true God.

Acts 17:5-9:

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.

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;

Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.

And they troubled the people and the rulers of the city, when they heard these things.

And when they had taken security of Jason, and of the other, they let them go.

There's the affliction, the pressure. How they assaulted Jason's house, took him to jail and released him on bail.

I Thessalonians 2:1:

For yourselves, brethren, know our entrance in unto you, that it was not in vain:

“know our entrance in unto you” – He'd already been there. He'd already entered in unto them. He's talking about the first time he was there.

I Thessalonians 2:2:

But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

“suffered before” – before their entrance into Thessalonica; before they first came to Thessalonica.

“contention” – *agōn* – a type of fighting that involves real intense struggle, where you put every muscle you've got into it. We get the word “agony” from it. It doesn't mean it was agony but it's really putting your heart and soul and everything you've got, into it.

It says, “We taught at Philippi and we suffered for it. Now we teach at Thessalonica and we got a big *agōn*; a big contention.”

I Thessalonians 2:3:

For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

I Thessalonians 2:7:

But we were gentle among you, even as a nurse cherisheth her children:

He said they were gentile when they first came to Thessalonica. What did he do when he came to Thessalonica? He taught them the Word, opening and alleging that Jesus was the Christ, that God had raised him from the dead; gentile.

I Thessalonians 2:14:

For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

Did the Jews at Jerusalem and in Judea do a few things to the believers there? There was persecution. What about the countrymen in Thessalonica? They took Jason. That's what he's talking about.

I Thessalonians 2:15-17:

Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

“being taken from you for a short time” – they had only been gone from them a little while.

The one thing they did when they got out of there is they wanted to get back there. They wanted to see them again. They wanted to find out what was happening; were they still on the Word; what were those persecutors doing? They wanted to see them face to face. They had been gone from them only a short time but it was only in presence; their hearts were there.

I Thessalonians 2:18:

Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

“hindered” – prevented – Paul went down to Berea and the Jews from Thessalonica came down to Berea and would have gotten to Paul but Paul got out and went down to Athens.

I Thessalonians 3:1:

Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

He was in Thessalonica, went down to Berea then down to Athens in Achaia. Who was to be left at Athens alone? Paul but who is the “we”? It couldn't have been Luke. He was left up in Philippi. We better look at Acts. Remember, in chapter 16 of Acts is where he was at Philippi and it says he was shamefully entreated there.

I Thessalonians 2:2:

But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention [*agōn*].

That's where they were beaten and thrown in jail. That's what he was writing about. In Acts chapter 16 is where they were at Philippi and they were beaten and thrown in jail. Then he goes to Thessalonica and they're going to beat him again but they get Jason instead and Paul leaves.

Acts 17:10:

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

Acts 17:13:

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.

Paul wanted to go back to Thessalonica. Satan hindered him and he couldn't go back there. There was too much persecution, too much trouble in the city. Twigs could meet but Paul couldn't go back yet. So, do you know what they did?

Acts 17:14-15:

And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

And they that conducted Paul brought him unto Athens...

Silas and Timothy stayed in Macedonia. They were in Berea and Berea is in Macedonia. He left Timothy and Silas up north in Macedonia and he went down to Athens. Do you know why I know why it wasn't specifically Berea? Let's read I Thessalonians 3:1 again.

I Thessalonians 3:1:

Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

Who's the “we”? Is it Silas? Timothy? Luke? They're not with him are they? Who was with him? Go back to Acts.

Acts 17:15:

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.

“they that conducted Paul” – that’s who the “we” was in I Thessalonians 3:1.

I Thessalonians 3:1:

Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

We thought it good for me, Paul, to be left at Athens alone.

I Thessalonians 3:2:

And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

In Acts 17:14, it says Silas and Timothy abode there still. In Berea? No, Macedonia, while Paul went down to a new country; Achaia. Silas and Timothy stayed in Macedonia. They were at Berea but Paul left and went down to Athens. Before he left, he told Timothy and Silas to stay there but specifically, it tells us in Thessalonians, he told Timothy to go to Thessalonica.

Timothy could do that. It was Paul they were really after. That’s why Silas and Timothy, in Acts 17:14 abode in Macedonia but before Paul left he sent Timothy to Thessalonica; another city in Macedonia. Silas stayed at Berea.

I Thessalonians 3:1:

Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

“to be left at Athens alone” – “for me to be left at Athens” – “for me to go ahead on to Athens and be left there alone.”

I Thessalonians 3:2:

And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith [believing]:

“sent Timotheus” – from Berea back up to Thessalonica which is near by in Macedonia.

I Thessalonians 3:3:

That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

After Paul, Silas and Timothy left Thessalonica and went down to Berea, the Jews were still there doing their persecution number. So, Paul sent Timothy back up there before he leaves to go down to Athens and tells Timothy to establish and comfort them concerning their believing.

“for yourselves know that we are appointed thereunto” – you know it’s going to happen. It’s not that God wants us to have persecution but it’s going to happen because the devil gets mad and kicks up his heels every time the Word moves.

I Thessalonians 3:4-5:

For verily, when we were with you, we told you before that we should suffer tribulation [pressures]; even as it came to pass, and ye know.

For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

“when I could no longer forbear” – here he repeats it – “When I could no longer forbear; I couldn’t stand it. I couldn’t go back. Satan had hindered me from going back. I had to go on down to Athens because of the things happening in Berea and all over Macedonia. I left and went down to Athens but I sent to know your believing. I sent Timothy back up there to know what’s going on.”

Remember Luke? Where is he? He’s up at Philippi. Where’s Timothy? He’s up at Thessalonica. Where is Silas? He’s at Berea. Where is Paul? He’s down in Athens. Luke’s in Philippi. That’s the first place Paul went when he got there.

Timothy is in the second place Paul went, Thessalonica. Silas is in Berea. Paul is down on the front lines again, reaching out into a new area. But none of those areas are left uncovered. He’s got leadership in every place. He didn’t have it in Thessalonica for a little bit because of the persecution. But now he had to send somebody back there to establish them in their believing; to get them built up because they didn’t know whether Paul had “flown the coup” or they’d got him down at Berea. So now he sent Timothy back up there. Now he’s got some leadership to work there a little bit. He’s got Silas in Berea and he is down opening up a new area.

Those men stayed there and worked with those believers until they were strong enough to stand on their own; until they got their own leadership in that area. They weren’t just there a day and a half. They spent some time in these communities. I know because Paul was down in Athens a while. He was in the synagogue on the sabbath. He was teaching in the marketplace daily. He was up on Mars Hill and finally goes over to Corinth. Silas and Timothy never came down to meet him until he got to Corinth.

I Thessalonians 3:6:

But now when Timotheus came from you unto us, and brought us good

tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

“Timotheus came from you unto us” – When was that? When Paul was in Corinth.

Acts 18:1:

After these things Paul departed from Athens, and came to Corinth;

Acts 18:5:

And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit [engrossed in the Word], and testified to the Jews *that Jesus was Christ*.

They came when Paul was at Corinth.

Acts 18:11:

And he continued *there* a year and six months, teaching the word of God among them.

They spent a year and six months in Corinth with Paul, Silas and Timothy being together.

I Thessalonians 3:6-9:

But now when Timotheus came from you unto us [at Corinth-Acts 18:5], and brought us good tidings of your faith [believing] and charity [the love of God in the renewed mind in manifestation], and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

Therefore, brethren, we were comforted over you in all our affliction and distress by your faith [believing]:

For now we live, if ye stand fast in the Lord.

For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

“We’re just tickled pink. I haven’t seen you but Timothy told us how things are really going there. You’re really believing. You’re higher than a kite.”

I Thessalonians 3:10:

Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

“We’ve only been there once. We’ve got to get back and do something for you; build your believing.

I Thessalonians 3:11:

Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

“We’re coming some day. We just haven’t been able to so far.”

II Thessalonians 1:1-3:

Paul, and Silvanus [Silas], and Timotheus [Timothy], unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

“because that your faith groweth exceedingly...” – How did Paul know this? Timothy gave him the report when he got back with him at Corinth.

II Thessalonians 1:4-6:

So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

“God to recompense tribulation to them” – They’re going to get it back. Just like Sosthenes got it back only some of them are going to wait maybe until after the gathering together.

II Thessalonians 1:7:

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

Don’t go back and seek revenge. Until the time when the Lord Jesus shall be revealed from heaven with his mighty angels, we’re in a spiritual battle. But when Christ returns, he says, “You’re going to take a vacation; you’re going to rest with us from all this *thlipsis* [pressures].”

II Thessalonians 1:8:

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Those that don't believe, that want to kick up the persecution, are going to suffer their tribulation later. I'd rather have a little tribulation now. Tribulation now is not so bad compared with the future tribulation. Did that tell the picture of Thessalonica where they had assaulted the house of Jason? Sure, and all the things that must have followed that. That's why Paul, Silas and Timothy had to get out of there so quick.

II Thessalonians 2:7:

For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

“letteth” – holds him down

In other words, when you and I are gathered together, then Satan will have his run of the world but until that time he's sort of held down. He can only go so far. He can't have the things that will happen in the day of wrath.

II Thessalonians 2:8:

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

II Thessalonians 3:1-2:

Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

Not everybody in this world is born again. That's what he's saying.

II Thessalonians 3:7-8:

For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

Neither did we eat any man's bread for nought [nothing]; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

Acts 18:1-3:

After these things Paul departed from Athens, and came to Corinth;

And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

And because he was of the same craft [occupation], he abode with them, and wrought [worked]: for by their occupation they were tentmakers [saddle makers].

They worked together; same occupation. Remember the principle: Paul worked to support himself until the work of the ministry was big enough to support him. He worked and he wasn't chargeable to anybody there then, till the ministry was big enough not only financially but heart-wise to support him. Is that the only place where Paul worked? No, he worked at a lot of places he went to like Thessalonica.

II Thessalonians 3:8-9:

Neither did we eat any man's bread for nought [nothing]; but wrought [worked] with labour and travail night and day, that we might not be chargeable to any of you:

Not because we have not power, but to make ourselves an ensample unto you to follow us.

He worked. Not because he did not have power but to make himself an example. Anybody, except those that have a sufficient work in their area, provides an example by working, that you're not chargeable, that don't start shoving a few things down your throat. Then when the work is big enough, financially and heart-wise to see that they need somebody to carry it, then you don't have to work in that capacity.

II Thessalonians 3:10-12:

For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

Quit living off of welfare. Quit begging. Go to work. That's what he is saying. Just like he had done at Corinth; the same thing he did at Thessalonica. He did the same thing in every area he'd go into. It was an example to the believers.

How long was Paul in Corinth? A year and a half.

Acts 18:18:

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

Then he goes to Ephesus and who's with him? Priscilla and Aquila.

Acts 18:21:

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.

Did Priscilla and Aquila go with him? No, because before he gets back Apollos starts up there and Priscilla and Aquila grab Apollos and show him the way more perfectly. Paul hasn't even gotten back from Jerusalem and Antioch yet.

Paul was with Silas and Timothy at Corinth after these records we read in Thessalonians. There's no other record in Acts that mention Silas and Timothy being with Paul. Perhaps Silas and Timothy were with Paul together at other occasions. I don't know. That's possible. There's one place I know he was at Ephesus with Timothy but it doesn't mention Silas any more after this second itinerary. Silas later goes over with Peter into Babylon. It says so in I Peter.

I Peter 5:12-13:

By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

The most probable time that I & II Thessalonians were written, when you put all these things together, knowing how in Thessalonians it talked about Timothy going up to Thessalonica then coming down and rejoining Paul at Corinth, the most logical time for these epistles to have been written is while Paul was at Corinth in Acts 18:1-18. He was there a year and a half.

He taught the Word to a lot of people but all that time he's concerned about those Thessalonians. He said he wanted to see them face to face. "When Timothy came back, we were sure joyed but we still want to see you." That's what Paul said. The most logical time for him to have written them was while he was at Corinth for that year and a half. That gives you the approximate time at which those epistles were written and therefore they must have been the first epistles that Paul wrote.

The first thing that God had put in writing was the things regarding the hope of the return.

Because with all that flack that they had to put up with, the one thing that kept them going was keeping their eyes on the goal. The first thing is: keep your eyes on the hope of the return. When you lose sight of the hope, your reason for living subsides. Keep your eye on the hope of Christ's return. Don't look at the task. Don't look at the pressure that the world puts on. Look at the hope of the return. That's where you have the rest. Maybe you get a few sleepless nights. Great, there's a rest coming. You've got a hope like nobody else has. It's not when you die. It's the hope of the RETURN of Christ. Keep your eyes on the hope then the tasks become easy.

When you work a garden and keep your eyes on the tasks, pulling weeds, digging dirt, "Man this is terrible work." Or keep your eyes on that beautiful food you're going to be eating next summer, "Man look at those weeds go down. Wow!" Keep your eye on the goal; on the end result. Keep your eye on the hope of Christ's return. That's the first thing God had Paul to write.

Paul's down at Corinth. He's got a year and a half there, teaching the Word of God but he's concerned about those back there. I say, "Paul wrote back." That's right. Paul was the writer but what did he write? What God told him to write? It's God breathed. Holy men of God spake as they were moved by the Holy Spirit. What Paul wrote to those Thessalonians was God's Word. Why did God have it written in His Word where it says, "Timothy came up to see you to build you up a little more?" What do you think a person is supposed to do? God sends His people in to build us up; to build up our believing, to comfort us, to encourage us. That's why He sends the in there.

Why did God tell in His Word about Paul being so concerned about them? Because God is concerned about every believer. What is our crown of rejoicing? Leaders who walk on the Word, what are they concerned about? The success of the people in their believing; whether they're really on top of it. Are they living a more abundant life or not? If not, what can we do to help them? That's the principle. That's why God had those things written.

It also tells us the approximate time those books were written. Which is kind of neat because it was one of the earliest, if not the earliest, of all the epistles to be written. The first thing is to keep your eyes on the hope of Christ's return not on the immediate task. If you keep your eyes on the hope of Christ's return, all the work that you do now is a joy. All the effort that you put into it is worth it. It says in Corinthians that the light tribulation, the *thlipsis*, is only a moment compared with eternity and the things that we're going to receive.

II Corinthians 4:17:

For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

Keep your eye on the hope of Christ's return and when you keep your eye on that hope all the *thlipsis*, all the pressures and all the other things just seem insignificant and the work that you're doing is the greatest joy you can have.

Paul's Third Itinerary

Before we start on Paul's third itinerary, I want to review a little bit.

In Paul's early ministry, before his first itinerary, he was on the road to Damascus when he was converted. From Damascus he went out into Arabia and then back to Damascus. After 3 years he went down to Jerusalem. From there after 15 days he went up to Tarsus which is in Cilicia. From Tarsus he went with Barnabas over to Antioch. From Antioch he made a trip down to Jerusalem in the time of famine and then back up to Antioch.

His first itinerary starts from Antioch and went over to Salamis on the island of Cyprus. From there he went over to Paphos on the other side of Cyprus and then sailed up to Perga in Pamphylia. From there he goes up into Antioch. From there he goes over into Iconium, then down to Lystra and over to Derbe. Then he starts back the route down to Perga and over to Attalia which is in Pamphylia. From there he sails back to Antioch.

Between his first and second itinerary he goes down to Jerusalem for the church council.

On his second itinerary he went through the Galatia area and established the churches then went up to Troas. He was forbidden to speak the Word in Asia. He was forbidden to speak it in Bithynia so he just kept going and when he got to Troas is when he saw the Macedonian vision. A man from Macedonia said, "Come on over." So he went over to Neapolis stopping in Samothracia on the way. Then he went to Philippi where he ministered. From Philippi he went through Apollonia and Amphipolis down to Thessalonica. From Thessalonica he went to Berea. From Berea he went down to Athens by boat. From Athens he went over to Corinth where he spent a year and a half. From Corinth he went to Cenchrea which is right beside Corinth on the coast and from Cenchrea he sailed over to Ephesus where he just stopped briefly and said hello. He said he couldn't stay. He was on his way to Jerusalem. But he did say, "I go and I come; I'm coming again." He sailed from Ephesus down to Caesarea. From there he went down to Jerusalem and back up to Antioch. That's where we closed with his second itinerary.

On this second itinerary while he was at Corinth for that year and a half, what did he do? He wrote I & II Thessalonians. That's the probable time for the writing of those books. He wrote back to the Thessalonians saying, "No matter what the persecutors do, you just stay faithful to the Word because we've got a hope in Christ's return.

Acts 18:22 is the end of his second itinerary.

Acts 18:22:

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

“saluted the church” – where did he salute the church? Jerusalem. He landed at Caesarea because that’s the coast town. Then he went up to Jerusalem. It’s going down in our terminology but they always spoke of it as going up. He saluted the church and he went down to Antioch. We would say he went up to Antioch.

Acts 18:23:

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

He went back through Galatia and Phrygia. He went back to the areas he had been in before twice. This is his third trip through Galatia.

“strengthening” – *epistērizō* – remember *stērizō* and *stereoō*? These are related words we’ve had. It means to establish or confirm. Some of the texts here read *stērizō*. They drop the *epi* from the front of that but it’s the same basic word. This was the word used in Acts 14:22. This is where Paul was on his first itinerary and after he had gone through all these cities, he returned again to Lystra and to Iconium and Antioch.

Acts 14:22:

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.

“Confirming” – *epistērizō* – establishing; making them stereo; putting them in harmony

In chapter 18 this is his third trip through Galatia.

Galatians 4:13:

Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

If he was there the first time, what does that imply? A second time, so that may imply that he was there not only once but he had been there twice. Galatians had to have been written after what happened in this verse. Then he was there in Galatia at least twice. This would be his, at least, third time there. In chapter 2 of Galatians in verse 11 you have that record where Peter came to Antioch and Paul withstood him to the face because he was to be blamed.

Galatians 2:11:

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

Peter came to either Antioch in Syria or Antioch of Pisidia which is in Galatia. It's very possible that he's talking here about the Antioch in Pisidia of Galatia rather than Antioch of Syria. On the other hand Antioch of Syria was home base and a very important Roman colony and therefore he could have referred to it just as Antioch nevertheless Peter came to Antioch sometime. If he came to Antioch of Pisidia, then in chapter 18 of Acts in verse 23 would be the most probable time that Peter came to Antioch in Galatia.

The first time in Galatia was when Paul and Barnabas went there and that was their first trip there. The second time that he went to Galatia was right after the Jerusalem counsel which would be sort of an improbable time for Peter to go here. This is his third time through and it's possible that Peter went up there. There are no details. However on the other hand he may have gone to Antioch in Syria which is where most people place it.

I Peter 1:1:

Peter, an apostle of Jesus Christ, to the [elect] strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Peter was writing to all those major areas which at least indicates that Peter was acquainted with that area in some form or another. I don't think it would be unlikely that he would go to that area. Where Peter visited that Antioch could fit with verse 23 of Acts 18. On the other hand it could fit with some other places. If it was Antioch in Syria that Galatians 2:11 refers, the most probable place would be Acts 15:1-2.

Acts 15:1-2:

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.

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.

The only other place I see it could be; would be Acts 15:35 before Paul and Barnabas left to go on the itinerary. But it would be more unlikely there because it's just after the big decision about the Gentiles at the Jerusalem counsel.

Acts 15:35:

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

All these things you'll need to keep in your minds I don't know if you can remember them but try. At least keep some of these together because a little bit later we're going to be talking about when Galatians was written. It's very difficult to set it exactly. The

other Epistles you can pretty well mark but Galatians is a little more difficult. It could have been as early as Acts 16, I suppose but I don't think that will fit. I think a more logical time, as you work it, is much later.

In chapter 18 he goes through Galatia and Phrygia. He started in Antioch, came up through Galatia and Phrygia and he's heading over toward Ephesus. Remember he said, "I got to go down to Jerusalem but I'm coming down there again to visit you sometime."

Acts 18:21:

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.

Paul is on his way. He's coming through Galatia and Phrygia and he takes a little time along the way, teaching the people.

Acts 18:24:

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

Was Apollos there in Ephesus all the time? No, he came to Ephesus. Alexandria is down in Egypt and he came all the way from Alexandria up to Ephesus. While Paul was going one direction, Apollos lands at Ephesus. Alexandria was the home of some of the major Gnostic schools. There's some mention of Gnosticism in the book Jesus Christ is not God. It gives you a little bit of the background and you can see how this would have crept into Christianity in the early centuries.

When they gave in on the principles of the Word; didn't stand for the integrity of the Word any more, then all this other junk starts eating away. It's the same way today. If you ever give in on the Word, you'll go down the drain spiritually and in a lot of ways in the senses world. There won't be as much persecution because there's not much to fight against. But you won't have that more abundant life. You won't have the joy any more. That's one thing you can never give in on; the integrity of the Word. Don't give into Gnosticism, or baptism, or "you-name-it-ism."

Apollos came from Alexandria. That was a Gnostic center and I'm sure he had heard a little philosophy. Something else he had learned in Egypt was the baptism of John. Was John A Christian? No, he was a Judean. What he taught was strictly Judaic law. He was God's forerunner. He was not the Messiah. He was the one who said, "There's someone coming after me whose shoes I'm not worthy to untie." Apparently a lot of this teaching of John's and some of his disciples had reached into Egypt. Apollos, along with others, had picked up on it. Now he's hot-footing it up to Ephesus on a special missionary journey because he's got something a little bit better than the average Judean has. If you studied under John you'd have a little more truth than you would studying under the Pharisees or the Sadducees.

“mighty in the scriptures” - It says he was mighty in the scriptures. What scriptures? Did he know the Old Testament scriptures? Yes, not quite as good as Paul but he knew them and he was mighty in those scriptures.

Acts 18:25:

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.

“instructed in the way of the Lord” - He wasn’t just a sectarian. He wasn’t just a Pharisee or a Sadducee or an Essene or a Herodian. He wasn’t somebody with just a churchy background. He knew the scriptures and he was instructed in the way of the Lord.

He was really hot for the Lord. He was full of zeal and had a tremendous knowledge of the Word up to a certain point. He didn’t know of this administration. He knew about John and his baptism but that was it. He spoke and stood for what he believed in, knowing only the baptism of John. If he only knew the baptism of John then he did not know all the Word to the end that Paul did. Paul didn’t know it all either but he knew more than what Apollos did. Apollos only knew past administrations. Paul, Peter and the others knew that we’re no longer justified by the law. We no longer keep the law, whether it’s water, circumcision or whatever. We’re justified by God’s grace.

I Corinthians 3:21-23:

Therefore let no man glory in men. For all things are yours;

Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

And ye are Christ's; and Christ *is* God's.

A big discussion in here is whether we’re of Paul, Apollos or Cephas. Paul was strong on grace. Apollos was strong on baptism. Cephas (Peter) came out of a group where they were strong on circumcision.

I Corinthians 1:10-12:

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing [not different], and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.
[divisions; that they were not speaking the same thing]

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

"I'm a Baptist. I'm a Circumc-ist. I'm a Paul-ist; the Grace Church. I'm a Four Square Gospel-ist."

I Corinthians 1:13-16:

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I thank God that I baptized none of you, but Crispus and Gaius;

Lest any should say that I had baptized in mine own name.

And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

Apollos, later on, was still pulling that water stuff. He was still doing it once in a while. Some were at least approaching Apollos to do it. Some were saying, "Well, we're of Apollos. We have Water." Others said, "Well, we're of Paul. We have grace." Others said, "Well we're of Peter. We cut." Others said, "Well, we're of Christ." Baptism must have been a thing there because he makes a point of saying, "I didn't baptize any of you except three different families there. That's only because they wanted it. Because we're not justified by baptism. We're justified by believing, by grace, not the law. Other areas he went into; "Well, we're of Peter. We circumcise." "Well, you're not baptized by circumcision. I didn't circumcise any of you except Timothy. We didn't even circumcise Titus."

Divisions; denominations formed here in Acts around the time of Acts 19 and 20. That's generally the way the adversary moves. He'll try to get you into a certain aspect of legalism rather than to accept God's grace. If he can get you to do baptism or circumcision, it like we teach in Dealing with the Adversary; where he gets you to move over just a little bit at a time. He doesn't get you to choose between truth and error. It's always between what's good and error. Is good the best? No, so he'll say, "Well, yes it's grace but it's nice to confirm it in the flesh by getting baptised or circumcised or something like that." Then, after he's got you there and you give in on that, he gets you to move over another notch. "Everybody really ought to do it even though it's still salvation by grace." Then, when he's got you there, he says, "Yea, you've got to be baptised if you really want to be saved." Then some more of the law and then all the law and you're back under legalism. That's the way it works.

Apollos only knew the baptism of John.

Acts 18:26:

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 went into the synagogues also and spoke boldly. He spoke John's baptism. Did he know the scriptures? He knew a lot of it but only to the point of John's baptism.

Remember Aquila and Pricilla were the one who had come from Rome because Claudius had said, "Get out." They had come and stayed at Corinth and that's where Paul stayed with them because they both made saddles. Paul brought them along when he went to Ephesus when he went back to Jerusalem. That's how Aquila and Pricilla had got to Ephesus. Paul went down to Jerusalem and left them at Ephesus and Paul said he couldn't stay long but that he'd be back if God will.

Aquila and Pricilla were still at Ephesus waiting for Paul to get back. When they heard Apollos teaching the Word, they took him unto them and expounded the way of God more perfectly.

Acts 18:27-28:

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

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

Before this all he knew was John. Aquila and Pricilla, two lay people, take him aside and expound to him the scriptures more accurately. That's tremendous; to think that a great orator like Apollos, somebody who stands up and boldly teaches the scriptures, would listen to lay people like Aquila and Pricilla. He did and he accepted it. The brethren wrote a letter and sent it with him and said, "Now when you get there, you hand them this and they'll know you're with us." So, he goes over to Corinth and he teaches them the Word there.

They had believed through grace and now he's over there mightily convincing the Jews saying, "Why, look right here, in Isaiah it says... and in Malachi it says... and in Genesis it says..." He showed them by the scriptures and he showed them mightily. Do you know where he went in Greece? Corinth, the next verse tells you.

Acts 19:1:

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,

In I Corinthians which was written about 2 years later or so they had this division that we just read about; some say they're of Paul, others of Apollos, some even of Peter and a few of Christ.

I Corinthians 3:1-9:

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

I have planted, Apollos watered; but God gave the increase.

So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

For we are labourers together with God: ye are God's husbandry [tilled field], *ye are* God's building.

"I have planted, Apollos watered" – It's a figure where you've got that double meaning that's humorous. It's like when Paul said, "I wish they were even cut off." [**Galatians 5:12**] He said, "I've planted, Apollos watered." The real significance behind it is; "I first gave you the Word. Then I went back to Jerusalem and Apollos came from Ephesus over to Corinth and then he watered. He continued to nurture the field with the Word. And God gave the increase. I came to Corinth, spent a year and a half there and planted a lot of things. Apollos came along a little later and he put a little water on it. God still had to give the increase. We're just one. We're just part of the labourers of the field. But it's God's tilled field, God's building.

Apollos went to Corinth and he did a lot of watering there, perhaps in both ways. I don't know. But that was really a concern. Remember in chapter 1 Paul says, "I never baptized anybody except 3 households, maybe."

I Corinthians 16:12:

As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Remember, Apollos had only been into this for maybe a couple of years when this was written. He had to grow a little more.

This, what Paul says to Titus, is quite a bit later:

Titus 3:13:

Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

Apollos was still with them standing even back here. And this is much later. Those are the only places, I believe, where Apollos is mentioned.

Acts 19:1:

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,

Apollos went from Ephesus to Corinth and while he did that Paul had been coming through the Galatia area and then he went through the coasts and came up to Ephesus. This is Paul's second time to Ephesus.

"certain disciples" – disciples of whom? Apollos.

Acts 19:2:

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.

"Have ye received the Holy Ghost since ye believed?" – The question is sort of neat because he said, "Have you *lambanō*-ed? Have you received into manifestation?" He didn't say, "Have you *dechomai*-ed?" They had already believed. Paul had been there before Apollos had been there. Aquila and Pricilla had been there. They were disciples. They knew the Word. He doesn't ask them, "Have you been born again?" Because if you can speak in tongues I know you're born again. So he asks them, "Have you *lambanō*-ed? Have you seen the proof in the senses world of the internal reality and presence of the holy spirit within?"

This is a great key. If you're going to ask a question, get specific. Get specific. Don't start with, "Are you born again? Are you absolutely sure?" No, "Have you spoken in tongues? Have you

received holy spirit into manifestation since you believed?" If they haven't, they're going to say, "No." But if they haven't even heard about it, they're going to tell you that too. So, make your questions specific. Don't write a letter 10 pages long and have 1 question buried in the middle of it.

Acts 19:3-5:

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

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.

When they heard *this*, they were baptized in the name of the Lord Jesus.

When were they baptized in the name of the Lord Jesus? When they were born again; when Apollos had taught them. The word "*this*," should be deleted.

Acts 19:6:

And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

They received. They *lambanō*-ed into manifestation. Why did Paul lay his hands on them? Revelation. When they heard they were baptised in the name of the Lord Jesus and Paul ministered to them, it says they spoke in tongues and prophesied.

You've got to watch over your people. If somebody's not *lambanō*-ing, if somebody's not manifesting, then what do you do? You minister to the need. You help that person. Find out what the score is. Why aren't they *lambanō*-ing? Remember when Peter and John went down to Samaria and they hadn't *lambanō*-ed?

They wanted to know why, because every time somebody got born again before that, they spoke in tongues. They asked, "Why not here?" So, they went down there and ministered to them. Then they spoke in tongues.

All they had heard about was John's baptism, water. Now Paul comes and teaches them about being baptised in the name of the Lord Jesus when they'd believed. When they heard that and Paul ministered to them they manifested. They spoke with tongues and prophesied.

Acts 19:7:

And all the men were about twelve.

You mean there weren't even twelve. About twelve and "about" means "about." Maybe eleven, maybe ten but not twelve.

Acts 19:8:

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.

“disputing” – He didn’t dispute. He reasoned with them. He didn’t go in there to argue with them. He reasoned with them in the Word and then he persuaded them with the Word. He didn’t brain-wash them. He let the Word be so beautiful. He opened and laid it before them. “You want to eat steak?” That kind of thing; he didn’t force them to eat it.

Acts 19:9:

But when divers [many] 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.

To every action there is an opposite and equal reaction. So, when you hit with the Word, if somebody doesn’t want to believe the Word, he just gets harder and harder and harder. If you kept hitting your hand, you’d get calluses after a while. The more you walk on your feet, the more calluses you get. They get hardened. That’s what it means. They were hardened. Their hearts were hardened. They just didn’t want to believe.

“one” – delete

Acts 19:10:

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.

In two years and three months all of Asia heard the Word of the Lord Jesus and not just the Jews but the Greeks also. They had already heard it over in the Galatia area. They’d already heard it in Cilicia and Syria. They’d already heard throughout Macedonia and Achaia. Now it’s covered that main part of the world where they were stemming out from.

Paul at Ephesus

We're in Acts 19 and this is where the Word went over Asia in A year and three months so that everybody got a chance to hear the Word. In the first three months it was in the synagogue and after divers were hardened, they went to the school of Tyrannus and they separated the disciples.

Acts 19:9-10:

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.

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.

The Word doesn't cause division, the unbelievers cause the division. When the Word moves in an area, then the unbelievers stir up the others. Then there's a division because they don't want to go with God's Word. That's what happened here; why they separated the disciples. The Word brings unity but those who do not want to believe cause division.

"disputing daily" – They reasoned, not disputed. They reasoned daily, just like twig fellowships.

"one" – delete

The schools of rhetoric normally operated in the morning until about 11 o'clock or so; therefore if Paul utilized the school, he would have had to use it in the afternoon. This school of Tyrannus, if it was a Greek school or Roman or something, they may have just utilized it; rented it or something. If it were a Jewish rabbi school, then the only reason they could have utilized it was because he would have been converted and would have been a believer. Those are two possibilities. Nevertheless, using this school and going out witnessing into the different communities, all Asia had a chance to hear the Word. This pretty well solidified the work from at least the Jerusalem area all the way up around Asia. Who knows how it had been reaching over into Egypt and over into Babylon or up north into Armenia. We don't know because there are no records in the Word on it.

In the second century it spread into parts of Spain and other parts of the world. By the third century it had spread throughout a much bigger area. Then, after that, it spread even further. In the first century they hit the major parts of the Roman Empire, plus. Anybody that was really hungry for truth had an opportunity to hear if they really wanted to.

When it says that everybody in Asia heard the Word, does that mean that everybody believed the Word? No. When everybody in that whole area had a chance to hear the Word, does that mean that the majority believed? No, a handful believed but look at what that handful did for the whole civilization of the world at that time and who it effected people throughout history in subsequent centuries. It will do the same thing today. It's still the same Word.

If one person stands; look what Joseph did in Egypt. Joseph stood and Egypt became the most wealthy place. He was the only believer there. He was a believer in jail for a number of years. Then over night he became the second in command in the country. So what if you have to sit in jail for twelve or fifteen years as long as you get to be made second in command. That's one way to look at it. You and God make a majority. All you have to do is believe.

Look at the believing in that community that all of Asia got to hear the Word.

Acts 19:11:

And God wrought special miracles by the hands of Paul:

“special miracles” - are “not ordinary miracles.” That's what it literally means. They are extra ordinary miracles. The reason they are extra ordinary is not because God favoured them specially over other groups. It's because the believing was so high there. Look how the Word moved out. How many miracles happened in Athens? In Athens how many believed? Just a few. What was the temperature of believing in Athens? Low.

You may go into some community and the temperature of believing is very low. You witness there, you find those that are hungry and believe, and you go on. Continue to help them, love them. They're part of the family but you'll never really make any headway in that particular city because; no hunger. The temperature of believing is low. You may go into another city, the same size, relatively speaking, and the temperature is high; people are hungry. You see many people believe and get born again and you see signs miracles and wonders by the score. That's the difference in communities because of the hunger of the people there. You go into some communities and they're loaded with devil spirits and others; they're not.

“by the hands of Paul” – it was by Paul's hands. It wasn't that he was possessed. He wasn't a channel. He wasn't a medium. He wasn't used. Paul operated by the freedom of his will. He did the miracles but by the power of God that was in him.

Acts 19:12:

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.

“evil spirits” – in the Aramaic it reads, “devils”

Those little pieces of cloth didn't do anything, except the people believed that when they received them, they'd be healed. Why did Paul use cloth? Because of revelation; that was the revelation because God by His foreknowledge knew what would make them believe.

If God says, "Cut up an apron and give it to everybody and they'll be healed," do you know what's going to happen? They're going to be healed when you cut it up and give it to everybody. If God says, "Pour everybody a glass of water and dump it out on the ground in front of them," then you do what? Pour a glass of water for everybody and dump it on the ground in front of them. If god says, "Take a bucket of water and throw it in their face," then you do what? Do what ever the revelation is.

You can't have a handkerchief waving ceremony or an apron waving ceremony and expect to get results unless you have revelation.

Acts 19:13:

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.

"evil spirits" – "unclean spirits" in the Aramaic

They saw what Paul was doing. They were exorcists. They were the counterfeits in exercising evil spirits. You have them today and people use this verse to show how great exorcism is. They never read the context.

They didn't say like Paul said to the spirit in that woman, "In the name of Jesus Christ come out" and it came out pronto. They said, "We adjure you by Jesus whom Paul preacheth," because that's a name that seems to be getting results. Sometimes they would use other names like Abraham, Isaac, or Solomon.

Acts 19:14-16:

And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

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.

It overcame seven men. That tells you the power of the evil spirits when you don't know the power of God that's in you.

Acts 19:17:

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.

That fear is kind of neat. To the unbeliever it was “fear” fear. To the believer it was respect.

Acts 19:18:

And many that believed came, and confessed, and shewed their deeds.

“deeds” – *praxis* – The book of Acts is called *praxeis* – that’s the plural form of the word. *Praxis* means act or deed or work. *Praxeis* means acts or works or deeds or practise. They showed their practises, what they had been doing, their acts, their deeds. What had they been practising? Hooky-pook; black arts, white arts, exorcism.

Acts 19:19:

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.

“used” – this is the verb form of *praxeis* – *prassō* – they practised curious arts. They used curious arts. They worked curious arts.

“fifty thousand *pieces* of silver” – a piece of silver is worth 64 cents. When you multiply that you get 32 thousand dollars. In our time, if the average cost of a book was 10 dollars, you’d have 3,200 books. If they were only 5 dollars for a book, that would be 6,400 books. However I don’t know what the cost of books was in those days. Books were not like we know them. They were scrolls, papyrus rolled up. Some of these may have been single sheets of papyrus. Some may have been small rolls, some larger rolls that they had their curious arts on. But they brought all these and made a big pile and burned them. It must have been a big fire.

Acts 19:20:

So mightily grew the word of God and prevailed.

“mightily” – means; with strength. So the Word of God grew with strength and it prevailed. When you prevail over something, that means you win out over it. What caused it to prevail? It grew with strength. Was that Word over the world? No, that was back n verse 10:

Acts 19:10b:

...so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Everybody heard it; Word over Asia. Verse 20 is the mop up, where the Word grows in strength. This is the mop up. After everybody has had a chance to hear the Word, then

you still keep teaching the Word. The job's not done. You keep teaching and the Word will grow in strength in individuals and prevailing. That's the mop up. Verse 10 is the Word over the WORLD. Verse 20 is the mop up.

That's a great key. The first thing you want is everybody to have a chance to hear it. Then you go in and it's still the Word, the Word. And everybody gets a chance to really grow in that Word. That's growing in strength and the Word prevails. To the end that it continues to prevail, you're going to have quite a country or land. But when legalism and some of these other things start tearing away and people don't stand on the Word, then you won't have that prevailing. That's why we have to just keep teaching the Word. It's our responsibility as leaders to continue to teach the Word no matter how many have heard in any place.

Acts 19:21:

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.

Paul purposed in the spirit" the Aramaic reads; purposed in his mind. Dr. Wierwille gives this usage of spirit number 4 in the Receiving the Holy Spirit Today book, which is; the seat of the personal life. Paul didn't purpose in his new-birth spirit. It was in himself. "He strongly desired," is what it's saying.

This is the first hint of him wanting to go to Jerusalem. Was it the will of God for him to go to Jerusalem? No, but he strongly desired to go to Jerusalem. It's been over two years since he's been there.

He not only wanted to go to Jerusalem, he wanted to go to Rome. He was at Ephesus and he wanted to pass through Macedonia and then down into Achaia (Greece). From there he wanted to go down to Jerusalem. This is what he purposed to do. And from Jerusalem to Rome. That is the trip he wants to make. That's his vision; his desire; what he wants to do.

Acts 19:22:

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 sent Timothy and Erastus ahead to look things over and later on he's going to go there. Remember his desire was to go to Macedonia, Greece, Jerusalem and then to Rome. Sometime in this period, we're going to see when a little later, he wrote to the Romans because he wants to go there.

Romans 1:8:

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

There were believers in Rome already. Paul had not been there yet but he says, “Your believing is spoken of throughout the whole world.” All over they’ve heard about their believing.

Romans 1:9-10:

For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

He wants a prosperous journey, by the will of God, to come unto the Romans.

Romans 1:11:

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

“established” – *stērizō* – like *epi stērizō* that we had earlier – this is the end part of it

The “gift” would have to be a gift ministry.

Romans 1:12-13:

That is, that I may be comforted together with you by the mutual faith both of you and me.

Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let [hindered] hitherto,) that I might have some fruit among you also, even as among other Gentiles.

He hadn’t been there yet. He wants to come and have some fruit among them too.

Romans 1:14-15:

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

This was written a little time after Acts 19 but already here is where he’s beginning to purpose to strongly desire to do that. He wants to go to Rome. But he also wants to go to Jerusalem and so he sends Timothy and Erastus ahead of him.

Romans 16:23:

Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

“mine host” – this was the guy he was staying with when he was writing Romans.

When he wrote Romans he was around Corinth. I’ll show you that later. Erastus was the chamberlain of the city of Corinth. He was also one of Paul’s companions in Ephesus.

II Timothy 4:20:

Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

This is towards the end of Paul’s ministry.

Erastus went back home to Corinth. That’s where he stayed. I believe those are the only mentions of Erastus.

In I Corinthians, which is the first epistle to those in Corinth, he mentions Timothy that he had sent ahead.

I Corinthians 4:17:

For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

Timothy was more than likely the one who delivered I Corinthians to them when he went. We’re going to see, later on, that I Corinthians was written about this time from Ephesus.

Paul stayed in Asia for a little while.

Acts 19:23-24:

And the same time there arose no small stir about that way.

For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

Demetrius was the big guy in this whole organization that brought a whole lot of money in to all the craftsmen in this idol business.

Diana was her Roman name. Her Greek name was Artemis. Artemis, in Greek mythology was a chaste hunter. She did a lot of hunting. She was chaste, which was unusual for the Greek gods and goddesses however I don’t think that’s the one referred to because it came originally from an oriental goddess by that name who, according to Bullinger, personified the bountifulness of nature. An alabaster statue in the museum of Naples represents her with a castellated crown, and many breasts, with various emblematic figures indicating that she is the universal mother of all creation. Layard gives reasons for identifying her with Semiramis, the Queen of Babylon, from whom all the licentiousness in ancient worship proceeded.

Really that's where she, along with basically all the other pagan goddesses, come from; was from Semiramis who was supposedly married to Nimrod and they had a child after Nimrod died who she said was Nimrod reincarnated. Remember? It's all in the book called Jesus Christ is not God. She was worshiped with many breasts, mother of nature etc. The temple in Ephesus was built over a meteorite and she was worshiped as a goddess from heaven.

Acts 19:35:

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?

This could be referring to the meteorite. This temple was a great marble temple which had a floor area of 10,000 square feet. It's one of the seven wonders of the ancient world. Besides that, at Ephesus, they had a big open air theatre like a stadium. This theatre seated about 24,500 people. Besides that, Ephesus was the capitol of the Roman province of Asia. We learned earlier that it was one of the three major trade centers around the Aegean Sea and one of the chief links between Rome and the east. Again, it shows you the significance of why the Word would reach out from this particular city. This was quite a temple. A lot of people knew about it. Demetrius was one of the guys that was getting a lot of money off of the worship.

Acts 19:25-26:

Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

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:

Acts 17:24-25:

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;

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

Do you think he taught the same thing at Ephesus? Sure, that's where they get this; that Paul's teaching there aren't any gods made with hands.

Acts 19:27:

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.

He said they were not only concerned about their wealth and their economic stability, but they were also concerned about their great religion. He sort of pleaded with their dominant buying motives; on the money category, sort of on the greed end and in the category of worship.

Acts 19:28-29:

And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

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.

“men” – some of the texts read “man” – “...having caught Gaius and Aristarchus, a man of Macedonia...”

Acts 20:4:

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.

This talks about Paul's companions. One of them is Gaius of Derbe. If this is the same Gaius, and Derbe is way over in Galatia, then Acts 19:29 would read “man”, meaning that only Aristarchus was of Macedonia. Gaius could have been of Derbe and Aristarchus of Macedonia. It is possible that this is another Gaius and in Acts 19:29 they're both from Macedonia.

Acts 19:30:

And when Paul would have entered in unto the people, the disciples suffered him not.

He wanted to go in because of tenderness and love. He didn't want to stay out and let his men go in and face them. He wanted to be in there in the fight himself. That's a tremendous leadership principle even though in this instance perhaps it wasn't right to go in there, that's where his heart was.

“the disciples suffered him not” - his disciples didn't allow him to go in

Acts 19:31-32:

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.

Some therefore cried one thing, and some another: for the assembly [*ekklēsia* – the church; the called out] was confused: and the more part knew not wherefore they were come together.

They didn't even know why they were there, that's how confused it was.

Acts 19:33:

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.

They grabbed Alexander, another one. They had Gaius. They had Aristarchus. They grabbed another one, Alexander. They grabbed him and put him up there.

Acts 19:34-40:

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.

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?

Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

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.

But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly [*ekklēsia* –church – called out ones].

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.

This guy was a great politician. He said, "If you want to do something, let's do it legally. Let's bring the charges in because he new the Roman law. The Roman legion is going to want to know what's going on down here; why all this noise?"

Acts 19:41:

And when he had thus spoken, he dismissed the assembly [*ekklēsia* – the church].

Whenever the adversary tries to stir up something like this he has to do it illegally. He can never do it legally when a country is founded on biblical principles; while there's

still freedom in a country. The Roman Empire had certain principles in it that were built on the same kind of freedom that you have in the Word. Men, in order to do something, had to do it lawfully or else suffer the consequences. It's the same way today in the United States. These men tried to do it illegally and that townclerk said, "Look, if you want to get the job done, let's do it right; do it legally. If there is nothing that they are doing that is illegal, then forget it. It's a free Empire."

Today it's the same thing. When countries start making laws that make that which is illegal legal then you've got nothing but confusion and the country is going to die soon. But as long as the principles are based on the Word, it will continue to stand. It's the same way here. The Roman Empire later on fell because it started dwindling in that category.

This is the Word. You just stand on the Word and legally they can't touch you because when you act on the Word you're going to walk within the confines of the country as much as possible and still hold forth the greatness of the Word.

The Epistles to Galatia and Corinth

Did you know that the book of Acts is like unto the month of February? There are 28 chapters in the book of Acts and 28 days in February. We're going to give you the weather for the month of Acts.

On the first of Acts it was partly cloudy as a cloud received him up out of their sight. On the 2nd and 3rd a warm front moved into Jerusalem as they were all filled with holy spirit and the Word began to move out over the community of Jerusalem. On the 4th and 5th it reached an all time high in Jerusalem with highs in the upper 90's and lows in the mid 80's because of the persecution and yet the Word still living. On the 6th and 7th of Acts it became very humid as Stephen was stoned and some other things happened.

But on the 8th this warm front, because of that humidity in Jerusalem, began to move up into Samaria as the Word reached out to the Samaritans. On the 9th of Acts it was very sunny as a bright light shone down on the way to Damascus but it was hazy in Damascus for about 3 days. On the 10th of Acts a warm front moved over to the coast to Caesarea where Cornelius and his household received the Word. On the 11th they reached a record high in the community of Antioch which is up north. On the 12th the temperatures in Jerusalem dropped to the low 50's with rain until the death of Herod when the temperatures again rose to the 90's. On the 13th and 14th the front moved in a circular pattern stemming from Antioch across the Mediterranean Sea to the island of Cyprus and from there the front moved up into the Galatia area melting the ice.

On the 15th of Acts it was cloudy and cool back in Antioch of Syria because some were trying to cut through the heat wave. On the 16th, 17th and 18th this warm front moved over the sea into Macedonia and into Achaia. On the 19th and 20th they had an all time record high in Asia as the Word went over all of Asia and spread throughout Macedonia and Achaia and all these other areas from Illyricum all the way down to Jerusalem. On the 21st the temperature in Jerusalem dropped to the 30's and it became very cloudy. On the 22nd through the 27th there was much rain mixed with snow as Paul spent most of his time in jail. But on the 28th there was a clearing and it was again sunny with the temperatures in Rome reaching into the 70's.

Now the March forward forecast for the future: the temperatures in the 90's all over the world as the Word goes over the world, sunny and rain on the just and the unjust.

We finished Acts chapter 19 where Paul spent two years in the school of Tyrannus after which he had spent three months in the synagogue teaching the people. He spent about nine more months in Ephesus. On his return trip he stops at Miletus which is right near Ephesus. That is where he met with the leaders of the Asia fellowship. He's talking to these people in Asia and he says:

Acts 20:31:

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

How much time did he spend there ministering the Word? Three years.

Acts 20:1:

And after the uproar [of the union meeting] was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

He was down in Ephesus and now he's going up into Macedonia. From there he's going down to Achaia, Greece.

Acts 20:2-3:

And when he had gone over those parts [Macedonia], and had given them much exhortation, he came into Greece [Achaia],

And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

He came up from Ephesus to Macedonia, from there down to Achaia and there he spent three months. From Achaia he was going to sail over to Syria but there was a persecution plot that he found out about so he decided he'd better go back up through Macedonia. From Macedonia he goes over to Troas and he goes down the coast, stops for that leader meeting here at Miletus. From there he'll sail to Syria and then go down to Jerusalem. This is his return trip on this itinerary. He stayed in Achaia three months and goes back up to Macedonia.

Acts 20:4:

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.

"accompanied him into Asia" – in other words; they went up to Macedonia, from there over to Troas, from there down to Asia again and from there they'll go on to Jerusalem.

Berea was very near Thessalonica in Macedonia. That's where Sopater was from. Derbe was in Galatia. It was one of his stops on his first trip. Timothy was from Lystra which was also in Galatia. Tychicus and Trophimus were from Asia, where Ephesus is. He had these travelling companions from all over. These were some of his men who travelled with him and helped him as he ministered to the people. They didn't only travel with him; he'd send them out to do special missions.

Acts 20:5:

These going before tarried for us at Troas.

“us” – Luke was there also. The other seven waited for Paul and Luke at Troas.

Acts 20:6:

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” – this is in the spring, right after the feast of Passover.

Five days after the feast of unleavened bread is when they get to Troas. It takes them that long to get there. They stayed in Troas seven days.

Acts 20:7:

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.

“first *day* of the week” – The first day of the week was the last of the seven days so he arrived on the first day of the week also, if he stayed there seven days. Actually, he’s going to depart on the morrow, so he arrived on the second day of the week. From that you can pretty well judge when the feast of unleavened bread ended that year and when the feast of the Passover was and when the feast of Pentecost would be. I’m not going to do that for you. I’m going to let you figure it out yourself.

After Paul had been in Ephesus three years, he goes to Macedonia. Then he goes to Achaia and spends three months there. Then he goes back through Macedonia. After the feast of unleavened bread he goes to Troas. It took him twelve days from the feast of unleavened bread until he left Troas.

You have three years at Ephesus. Then he’s in Macedonia for an undetermined time. Then he goes to Greece. Remember, he doesn’t spend years in Macedonia. He’s just travelling through, building up the brethren. Maybe it was a month or two or three, I don’t know. Then it tells you he was in Greece for three months. After that there are twelve days he’s in Macedonia and Troy. Troas is Troy.

That is supposedly where the Trojan War took place. That battle got started because some goddess got jealous because she wasn’t invited to a party. So she threw a golden apple into the party that said, “To the most beautiful.” The queen of the gods thought she ought to have it. Athena thought she ought to have it and Aphrodite, the goddess of love, thought she ought to have it. Those three each thought they ought to have it. Zeus was the head god. He decided he was real shrewd and wasn’t going to be the judge. So they picked a shepherd named Hermes and he’s the one who decided. Aphrodite promised him the most beautiful woman in the world if he’d pick her. They all bribed him. That woman was Helen of Troy. He steals Helen then you have a big war, The Trojan War.

Those twelve days followed the feast of unleavened bread. The feast of unleavened bread would be around March. These three months then would be December to March, more or less. It would be winter, in other words. So he went to Macedonia sometime in the fall. That tells you, if this is three years, that he must have arrived in Ephesus in the fall in Acts 19:1. You can trace a few other dates back from that, as far as seasons. In Corinthians, when he writes to the Corinthians which are in Achaia, Paul says, "I'm going to winter with you." We'll follow this as we go along.

We're working on when Romans, Corinthians and Galatians were written. In order to establish that, you have to keep in mind these sequences of events, from Ephesus to his return trip.

Starting with Ephesus, he goes to Macedonia, from there to Greece for three months and then back through Macedonia, to Troy and so-on. After that he goes to Miletus and those other places I mentioned.

It's in that section, after that, that Paul has been told not to go to Jerusalem. But what's Paul's head saying? Go to Jerusalem; he says, "I know the Holy Spirit told me not to go to Jerusalem, but I'm going anyway." Men along the way start telling him, "Paul, don't go to Jerusalem." But Paul says, "I'm going to Jerusalem," so he goes to Jerusalem. He never got a whole lot accomplished after he made that decision and after he was on the road there. He never wrote any great epistles during that time.

You do have to keep these facts in mind that we read in chapter 20. And you need to understand that in chapter 19 after the Word mightily grew and prevailed verse 21.

Acts 19:21:

After these things were ended, Paul purposed in the spirit [his mind],
when he had passed through Macedonia and Achaia, to go to Jerusalem,
saying, After I have been there, I must also see Rome.

He wanted to go down to Jerusalem and from there he wanted to go up to Rome. He might have been able to go to Jerusalem and spend a day there privately but not Paul. He goes into the temple, spends seven days in purification and other stuff. Then they grab him toward the end of the days of purification. That's how he got in jail. If he wanted to go there so bad for the feast, he should have gone and then gotten out. God told him in other places, "Get out of here. They won't receive you. I'll send you far hence unto the Gentiles."

Acts 19:22:

So he sent into Macedonia two of them that ministered unto him,
Timotheus and Erastus; but he himself stayed in Asia for a season.

He stayed there at Ephesus in Asia but he sent Timothy and Erastus to Macedonia ahead of him. We'll also see he sent them as far as Greece. Toward the end of the three years at Ephesus, before he goes to Macedonia, he sends Timothy and Erastus. Why did Paul

send Timothy and Erastus to Macedonia? It doesn't say here. I'm sure God had a good reason for it.

I Corinthians 4:17:

For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

There's the purpose; why he sent Timothy to Corinth. He didn't just send him down to Macedonia but also unto Corinth. Erastus was from Corinth. That's one reason that he sent Erastus but he also sent one of his top men, Timothy. Timothy was going to stir them up again. In II Corinthians chapter 8 you see that he not only sent Timothy and Erastus, but he also sent Titus.

II Corinthians 8:16-23:

But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

And we have sent with him the brother [this may be Luke, I don't know], whose praise *is* in the gospel throughout all the churches;

And not *that* only, but who was also chosen of the churches to travel with us with this grace [money; contribution], which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

Avoiding this, that no man should blame us in this abundance which is administered by us:

Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, *and* the glory of Christ.

He also sent Titus. He sent Timothy and Erastus and he sent Titus a little later. You'll see this a little later because certain problem had developed in that Corinthian church and he needed to send a specialist in there. He sends Titus a little bit later to do a "fire up" job.

Another scripture you need to understand is addressed to the Romans

Romans 16:3:

Greet Priscilla and Aquila my helpers in Christ Jesus:

That tells you that he sent them back to Rome sometime. Remember, they had left Rome and come over to Corinth. That's where he met them and took them over to Ephesus. They spent all that time in Ephesus there with him and sometime from Ephesus, he sends them back to Rome because when he writes this epistle he says, "Greet them." When you see all the scriptures that we're going to look up this had to be after Timothy and Erastus and Titus had been sent that Priscilla and Aquila went.

Galatians

Galatians was the first book to be written of these epistles that we're discussing now.

I & II Thessalonians were the first books to be written. They were written on Paul's 2nd itinerary from Corinth to the Thessalonians. The subject of I & II Thessalonians is the hope of the return. Romans, Corinthians and Galatians were all written at approximately the same time. They all deal, more or less, with the legal aspects of our redemption and salvation. Ephesians, Philippians and Colossians deal with our grace aspect; the mystery. They were all written at a later time.

Now he's writing these epistles. Corinthians corrects the practical error that crept in through the miss use of the revelation given in Romans. Galatians corrects the doctrinal error that crept into the church through the miss use of the revelation given in Romans. The first one written was Galatians because there was a need for it not because you correct doctrinal error before you get to the original doctrine. Over in Galatia, they had gotten into doctrinal error and there was a need. That's why it was written first. Then problems crop up over in Corinth so he writes the correction of practical error to the Corinthians. Then he writes the great doctrine to the Romans where he has never been yet. That's the order. Of course, I Corinthians was written before II Corinthians and you'll see why as we get into it.

Galatians 2:1:

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

What record does this parallel in the book of Acts? Acts 15, the Jerusalem council, when he went up by revelation to Jerusalem. He took Titus with him.

Galatians 2:11:

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

If this is Antioch in Syria, then this could very possibly be Acts 15:1-2.

Acts 15:1-2:

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.

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.

It could be Acts 18:22 if it's Antioch in Syria.

Acts 18:22:

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

It could be Acts 18:23, where he passes through Galatia, if it's referring to Antioch in Pisidia.

Acts 18:23:

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.

If it's Antioch in Syria then it could be Acts 15:1-2 or Acts 18:22. If it's Antioch up in Pisidia which is in Galatia, then it could be Acts 18:23. We really don't know. More than likely it was a later time.

Galatians 4:13:

Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

“the first” – the first visit implies a second visit. That's the implication at any rate; that he may have been to Galatia a second or a third time.

Galatians 1:6:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

“so soon” – could be a matter of weeks, it could be a matter of years. Whenever anybody “trips-out” or gets into doctrinal error it's too soon. It could represent a number of years.

This is all facts and circumstantial evidence. You can't set the book of Galatians as closely as you can the other epistles. Keep that in mind. These are only pointers. Technically you can go with a much earlier date than this. One thing in favor of Galatians being written about this time is that all the epistles dealing with that same subject matter were written around the same time; Galatians, Corinthians and Romans. That's the indication.

Galatians 6:6-9:

Let him that is taught in the word communicate [that's in finances as well as everything else] unto him that teacheth in all good things.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

These are some of the great keys of sharing out of your abundance; giving and receiving. That's the only record I know of in Galatians that deals with abundant sharing.

I Corinthians 16:1:

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

"collection" – this term is used of financial things like taxes etc. Here it's used of the collection in the church; the abundant sharing. They would collect it as people would share out of their abundance to be taken to Jerusalem or distributed where it was needed.

He had already given order to the churches of Galatia.

I Corinthians 16:2-3:

Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

These verses sort of imply that the epistle to the Galatians was written shortly before the epistle to the Corinthians. At any rate they in Galatia had already been given this information. That's about all the evidence and it's not much. That's why it's difficult to

set it. The neat thing about it is that it appears that all these epistles were written about the same time. Because of their nature, that's sort of neat.

I Corinthians

If we can establish when I Corinthians was written, and if this evidence is true, then you know pretty much when Galatians was written.

I Corinthians 1:1-2:

Paul called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

It's addressed to those at Corinth specifically. Also it says that Sosthenes was with him. In Acts 18 after Crispus, the chief ruler of the synagogue believed they must have appointed another chief ruler to the synagogue named Sosthenes and that's the one who took Paul before the judgement seat of Gallio and Gallio "cared for none of these things."

Acts 18:17:

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 was the one that persecuted Paul on this occasion. If that was the same Sosthenes, then he was a lot like the apostle Paul.

Galatians 1:23:

But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

This is the same way, if this is the same Sosthenes, because now he's with Paul. Sosthenes was beaten at Corinth. Now he's over in Ephesus (you're going to see this a little bit later) working with Paul where Paul writes to Corinth and says, "Paul and Sosthenes, who was the chief ruler of your synagogue at one time, to the church at Corinth." Why did he include Sosthenes? I sort of think it was him.

I Corinthians 16:19 tell you where it was written from.

I Corinthians 16:19:

The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

Where was he? Ephesus, in Asia. Who was with him? Pricilla and Aquila. It had to have been before Pricilla and Aquila went to Rome and it had too have been while he was in Asia with Pricilla and Aquila. We can narrow it down more than that.

Acts 18:1-2:

After these things Paul departed from Athens, and came to Corinth;

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.

Acts 18:18-19:

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.

And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

Acts 19:1:

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,

These verses give you a wrap up of Paul when he was with Pricilla and Aquila in Corinth and then over to Ephesus.

I Corinthians 16:19:

The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

Why do you think he said Pricilla and Aquila greet you? They had been to Corinth. They knew Pricilla and Aquila. Also you have to keep in mind that; that was Paul's last time in Asia, outside of a day or two he spent at Miletus and you don't write to many epistles this long in a day. That was the last time he was in Asia before he went to Rome.

Romans 1:1:

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

Romans 1:7:

To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Romans 1:13:

Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

He hadn't been to Rome yet. He had purposed to come there but hadn't been there yet.

Romans 1:14-15:

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

That's another thing you have to keep in mind. This was Paul's last time in Asia, when he was at Ephesus in Acts 19, outside of that meeting at Miletus which was just a day or so, before he went to Rome. From there he goes down to Jerusalem and from there he goes up to Rome.

I Corinthians had to have been written sometime during Acts chapter 19 while Paul was at Ephesus with Pricilla and Aquila. It was also in Acts 19:21 where it said that Paul purposed to go to Jerusalem and then to Rome.

Acts 19:21:

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.

When he writes Romans, it must have been after he purposed to go there. Romans must have been written at least some time after he purposed it in Acts 19:21.

Paul had been to Corinth at least once.

I Corinthians 15:1:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; "which I preached unto" – he preached it unto them when he was there, so he had been to Corinth at least once. He was in Corinth in Acts chapter 18.

Apollos had also been to Corinth. We read these scriptures earlier.

Acts 19:1:

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,

I Corinthians 1:11-17:

For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I thank God that I baptized none of you, but Crispus and Gaius;

Lest any should say that I had baptized in mine own name.

And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

I Corinthians 3:4-7:

For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

I have planted, Apollos watered; but God gave the increase.

So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

I Corinthians 4:6:

And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

I Corinthians 16:12:

As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Apollos had been to Corinth after Acts 19:1 and was there awhile and then went someplace else, maybe back to Ephesus. Now Paul wants him to go back to Corinth. You see, it's late in this three year period. It's after Apollos had spent some time in

Corinth and then he had come back to Ephesus or maybe some other place and Paul now wanted him to go back to Corinth. It's late in this three year period. It's before Pricilla and Aquila go and it must have been after Acts 19:21 when Paul purposed to go which was right before Timothy and Erastus left.

I Corinthians 4:17:

For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

I Corinthians 16:10:

Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

He sent timothy but he had not come. Timothy may even have been the one who carried the epistle or perhaps Erastus was the one who carried this first epistle to the Corinthians, being that Erastus was from Corinth. I Corinthians must have been written about this time when Timothy and Erastus left for Macedonia which was sometime shortly before Paul goes to Macedonia. If I was betting, I would say Erastus would be the more likely one to carry it but I don't know if either one did because it doesn't say.

This is about the time then that I Corinthians was written which was before the fall when Paul left; sometime maybe in the early fall or late summer that Paul wrote this epistle in his last year at Ephesus.

I Corinthians 16:1-5:

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality [abundant sharing] unto Jerusalem.

And if it be meet that I go also, they shall go with me.

Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

When was he going to come to them? When he passed through Macedonia, so had he gone to Macedonia yet? No, he's still at Ephesus.

I Corinthians 16:6-7:

And it may be that I will abide, yea, and winter [remember, he was in

Greece in winter] with you, that ye may bring me on my journey
whithersoever I go.

For I will not see you now by the way; but I trust to tarry a while with
you, if the Lord permit.

“by the way” – means; in passing. How long did he stay? Three months. He said, “I’m
not going to pass by you real quick. I’m going to stay there a little while.” He stayed
three months.

I Corinthians 16:8-9:

But I will tarry at Ephesus until Pentecost.

For a great door and effectual is opened unto me, and *there are* many
adversaries.

See how all that patterns together? It must have been written at this time when Timothy
and Erastus were sent. That’s the approximate time and as near as you can get it as far
as when I Corinthians was written.

The Epistles to Corinth and Rome

We saw that Pricilla and Aquila were with Paul in Asia from the first epistle to the Corinthians. We saw that Timothy was being sent to Macedonia. This parallels the time in Acts 19 when Paul was with Pricilla and Aquila before they went to Rome and when Timothy was about to go on his venture.

Acts 19:22:

So he sent into Macedonia two of them that ministered unto him,
Timotheus and Erastus; but he himself stayed in Asia for a season.

It's around this time when I Corinthians was written. That would be approximately in the summer of fall of that last year he was at Ephesus that he wrote that epistle. If Galatians, as we saw from the other evidence, was written shortly before I Corinthians then it may have been written in the spring or summer of that same year. You have the approximate time those two epistles were written, Galatians first and then I Corinthians.

During those three years that Paul spent at Ephesus, was the time that the Word went over all of Asia and then it says, "So mightily grew the Word of God and prevailed." The Word was prevailing in Asia. Paul was really teaching his heart out there. People were out witnessing all over Asia and all Asia heard the Word in those two years and three months and then the mop-up that followed so that the Word prevailed in Asia.

Then word reaches his ears. It could have been somebody like Gaius from Derbe, over in the Galatia area. It may have been somebody else that reported to Paul that the Galatians were accepting other doctrines contrary to what he had taught them. Then word comes over from Corinth, "They're starting to practice error." He writes the epistle to correct that practical error and he sends Timothy and Erastus over there. Soon word reaches that they still haven't corrected it and so he sends Titus over there. All this is happening while he's in Asia were the Word prevailed.

You might be sitting in a place where the Word is really moving and Satan is working overtime in some other area trying to defeat the Christians so your heart's over there with them. You see what he meant when he said, "the care of the churches daily?"

II Corinthians 11:28:

Beside those things that are without, that which cometh upon me daily,
the care of all the churches.

He not only had those in Ephesus in his mind, he had those in Galatia on his mind, had those over in Corinth on his mind, had those up in Macedonia on his mind. He was concerned about the Word reaching in every area and the people staying steadfast on the Word because they're individuals and they have a right to believe what they want to

believe and not to be usurped by what the world dictates. They have just as much right to hear the truth of God's Word as they do to hear the lies of the devil.

In I Corinthians 5:9 he mentions something that I think has been misunderstood.

I Corinthians 5:9:

I wrote unto you in an epistle not to company with fornicators:

If this is I Corinthians, then was there an epistle previous to this? That's what the critics have said. No, it says, "I wrote unto you in **the** epistle." "This epistle," in other words. In Greek it has the article in it. "I've already written it in here; not to company with fornicators." He told them in chapter 1. He told them in chapter 5 verse 1. He's going to tell them some more in chapter 7 and a few other places, "Don't company with fornicators." In this epistle, he's not talking about something that's disappeared or been burned.

I Corinthians 2:6-8:

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

Then he talks about the things of the mystery in the rest of that chapter. The fullness of the mystery was not revealed until much later when he wrote to the Ephesians, when he was at Rome. After he got to Rome, he writes back to the Ephesians. But already pieces of that revelation were starting to gel in Paul's mind. He knew that it was a mystery kept secret before the foundation of the world, which none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory. He knew it was that big. He didn't know all the details of it but he knew it was that big. Where was he when he wrote this epistle? Ephesus, the same group to whom later he writes that great epistle, the book of Ephesians. I'll bet a lot of things happened in Acts chapter 19 that you don't know about. The Word was really working in Paul's life.

II Corinthians

II Corinthians 1:1:

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

It tells you to whom it was written. It tells you who was with him when he wrote it. When he wrote I Corinthians, Timothy was about to depart, if he hadn't already gone. Now, he's back together with Timothy. When did he and Timothy get back together? It's not at Corinth. Remember, he spent three months in Corinth. He's writing to the Corinthians, in Greece so it can't be while he spent those three months there yet it has to be after he sent Timothy on. Logically, where's it going to be? It must have been in Macedonia, before he went to Greece unless Timothy came back to Asia. There is other evidence.

II Corinthians 1:8:

For we would not, brethren, have you ignorant of our trouble which came [past tense] to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

“trouble which came to us in Asia” – remember the big “union” meeting? A lot of things happened there, perhaps even more than we realize from Acts chapter 19.

II Corinthians 1:15:

And in this confidence I was minded to come unto you before, that ye might have a second benefit;

Does it say he was guided by revelation? No, it says, “I was minded,” I had it in mind. Bullinger says, “I wish to come unto you before.” It was Paul's thinking. He says, “There was a time that I wanted to come to you before.” Maybe about the time he sent Timothy, when he had gotten word that the Corinthians were practising error.

“second benefit” – how many times had he been there before? Once.

II Corinthians 1:16:

And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

What was his intention on that trip? He says he wanted to come from Asia over to you at Corinth and go up into Macedonia then down, and from there to go into Jerusalem. But what happened when he finally made the trip? He went up to Macedonia first then down to Achaia then back up to Macedonia and then over to Jerusalem. He says, “When I thought about it before, when I heard what was going on, I wanted to come to you and then go up to Macedonia, then back down to you then over to Jerusalem but I didn't.”

II Corinthians 1:17-19:

When I therefore was thus minded [when I had that in my head], did I use lightness? or the things that I purpose, do I purpose according to the flesh [did I walk according to the flesh?], that with me there should be yea yea, and nay nay?

But *as God is* true, our word toward you was not yea and nay.

For the Son of God, Jesus Christ, who was preached among you by us,
even by me and Silvanus and Timotheus, was not yea and nay, but in him
was yea.

“me and Silvanus and Timotheus” – that was the first trip, Silas and Timothy were with him in Acts 18.

“was not yea and nay, but in him was yea” – it wasn’t “yes and no” it was YES! “Thus saith the Lord,” it wasn’t “well, maybe the Lord said...”

II Corinthians 1:20-22:

For all the promises of God in him *are* yea, and in him Amen, unto the
glory of God by us.

Now he which stablisheth us with you in Christ, and hath anointed us, is
God;

Who hath also sealed us, and given the earnest of the Spirit in our hearts.

“the earnest of the Spirit in our hearts” - “We don’t walk by the flesh. We walk by the spirit.”

II Corinthians 1:23:

Moreover I call God for a record upon my soul, that to spare you I came
not as yet unto Corinth.

He never came. He says, “I wanted to but I never did.” Why? “Because I didn’t walk by the flesh; I didn’t say yes and no. I said, ‘Thus saith the Lord.’ The Lord said, ‘Don’t go.’”

Someone is “tripping-out” over there. What do you want to do? Run. Why not reach up in Daddy’s cookie jar first? See if He wants you to run.

II Corinthians 1:24:

Not for that we have dominion over your faith, but are helpers of your
joy: for by faith ye stand.

He said, “It’s not that we come to lord it over your believing; to make you believe.” By believing you stand. It’s not by possession.

II Corinthians 2:1:

But I determined this with myself, that I would not come again to you in
heaviness.

That was the Word of the Lord.

II Corinthians 2:2:

For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

If Paul had have gone in there, he'd have knocked some heads together.

II Corinthians 2:12-13:

Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

When did he come to Troas? On his way to Macedonia, he went from Ephesus to Troas, then to Macedonia, then down to Greece. He says, "When I came to Troas, I didn't find Titus. So I went on to Macedonia." He sent Titus after he hears double trouble in Corinth. The first epistle didn't do much good, got to send a second one. I'm sure the first epistle did good but "They need a second one," God said. He sends Titus. He sends another epistle someplace along the way. This epistle is after Titus left because he already sent Titus. Now he says, "I came to Troas and then into Macedonia." When he's talking, he's already come to Macedonia.

He says, "Titus never came back from Corinth to Troas to meet me." He says, "I sent him but he never came back to me yet." That's why he was troubled in Troas.

II Corinthians 7:5-6:

For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

Here comes Titus when he gets to Macedonia. At Troas he never saw him. He gets over to Macedonia, here comes Titus.

II Corinthians 7:7:

And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind [zeal] toward me; so that I rejoiced the more.

Titus said, "Yea they were really hot, just lacking in one area." Do you know what that was? Abundant sharing.

II Corinthians 7:8:

For though I made you sorry with a letter [I Corinthians], I do not repent,

though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

“I made you sorry but I’m not sorry that I wrote it.”

“I did repent” – “Oh Lord I must have blown it again. They probably all hate the ministry now.” That’s Paul; human.

Whenever someone reproves you, you get mad. Then when you finally cool down, you say, “That’s the greatest thing. I’m sure glad they said it.”

II Corinthians 7:9-16:

Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

For godly sorrow worketh repentance to salvation [wholeness] not to be repented of: but the sorrow of the world worketh death.

For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

I rejoyce therefore that I have confidence in you in all *things*.

Isn’t that neat? I guess that first epistle did a few things.

II Corinthians 8:1:

Moreover, brethren, we do you to wit [know] of the grace of God bestowed on the churches of Macedonia;

“grace” - gift; money; abundant sharing – what happened in Macedonia; how they gave freely and he goes on to explain this.

II Corinthians 8:6:

Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

“Titus had begun this work. He had ministered to you and he saw how greatly fired up you were except in one category, abundant sharing; that he would finish this work in you too.”

II Corinthians 8:16:

But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

II Corinthians 8:22-24:

And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, *and* the glory of Christ.

Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

Do the other 1 %. He's sending Titus back.

Paul starts his trip from Ephesus, goes up to Troas: no Titus. He gets over to Macedonia, here comes Titus, “Paul their doing great down there in Corinth except one thing; no abundant sharing. I’ve been teaching it but no manifestation of it.” Paul says, “Titus, you go back and you finish the work you started there. Take an abundant sharing offering.”

It could be that Titus even carried this epistle back with him. This is all in the area of Macedonia, before he gets to Corinth because he hasn’t been there a second time yet. He’s only been there once, so it has to be in this area while he’s in Macedonia.

I’ll show you what happened. Do you think that when Paul wrote this epistle, it was just air that went over their heads? Or do you think it produced results?

Romans 15:26:

For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

Did it produce results? It sure did. Do you know what else that verse tells me? Romans must have been written after II Corinthians and after Paul was there to receive the abundant sharing to take with him back to Jerusalem.

II Corinthians 12:14:

Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours but you: for the children ought not to lay up for the parents, but the parents for the children.

“the third time I am ready to come to you” – How many time has he been there? Once, it talks about the second benefit back in chapter 2 [II Corinthians 1:15], but it says, “I never came that second time.” [II Corinthians 1:23] That’s the key; it says, “this is the third time I’m **ready** to come to you.” Did he get **ready** the second time? Yes, but he never went. Now he’s **ready** the third time to go. It’s actually his second trip.

II Corinthians 12:15:

And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved [it appears].

II Corinthians 12:17-18:

Did I make a gain of you by any of them whom I sent unto you?

I desired Titus, and with *him* I sent a brother [possibly Luke]. Did Titus make a gain of you? *walked we* not in the same spirit? walked we not in the same steps?

Again he mentions Titus in here.

II Corinthians 13:1-2:

This *is* the third *time* I am coming to you [It doesn’t say “ready” this time]. In the mouth of two or three witnesses shall every word be established.

I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

“as if I were present, the second time” – that’s the key. He says, “I’m writing to you as though I’m there a second time and now the third time I’m coming. That’s why he says, “third time.” “Right now, when I’m writing, I’m foretelling you. I told you before and I’m foretelling you now as if I were there a second time. This is my second coming. The third one is when I come a second time.” He says, “This epistle is as if I’m there a

second time.” After Paul goes to Corinth this time he never comes back till after he’s been to Rome, he may have made a trip back there.

Acts 20:1-2:

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

And when he had gone over those parts, and had given them much exhortation, he came into Greece,

Does it say how much time he was there? No, but apparently, from what we’ve read in II Corinthians, it was during that time when he was in Macedonia, that he wrote the second epistle to the Corinthians. Right here, while he’s in Macedonia before he goes to Greece, that he writes II Corinthians.

Romans

Remember Romans was written between Act 19:21 when he purposed to go to Rome and before he went to Rome because it’s going to be his first time coming to Rome that he’s writing about. We read that in Romans chapter 1. More than likely it would have been before he went to Jerusalem against the will of the Lord. Therefore it has to be sometime between sending Timothy and Erastus and when he goes to Macedonia and Troy after he’s been to Greece. In other words it was between Timothy and

Erastus leaving Ephesus and before he goes back to Troy, or Troas. He’s only five days in Macedonia then Troy for another seven days. So, it’s sometime in here that he writes Romans.

We read a while ago about the Macedonian and Grecian saints making the contribution which puts it sometime after II Corinthians was written. Now it’s between this time in Macedonia and when he goes back through Macedonia. So it’s either in Macedonia or in Greece.

Acts 20:2-3:

And when he had gone over those parts, and had given them much exhortation, he came into Greece,

And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

He abode there three months and that was the winter, remember. He wanted to sail straight from Greece on down toward Syria and then Jerusalem.

Acts 20:4:

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.

These were besides Luke and Paul.

Romans 16:21:

Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

With him is Timothy. Lucius could be Luke or it may be someone else but Luke was with him in that territory in Greece.

Acts 20:5:

These going before tarried for us at Troas.

That's where Luke starts with him again; the second "we" section.

I'm not sure who Jason is. Sosipater may be the same name as Sopater of Berea in Acts 20:4.

Romans 16:22-23:

I Tertius, who wrote *this* epistle, salute you in the Lord.

Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

Gaius was his host. They had a Gaius of Derbe who travelled with them. Erastus was who he had sent with Timothy down to Macedonia and then to Corinth. It says that Erastus is the chamberlain of the city, the treasurer. Erastus is mentioned in II Timothy.

II Timothy 4:20:

Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Corinth may very well have been Erastus' home city. All these things seem to point to that when you put them together. He was the chamberlain of Corinth. He was the treasurer of the city, a city official.

From these indications it seems that Romans was written when Paul was in Corinth in Greece during the winter, those three months.

Romans 16:1:

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

Where is Cenchrea? It's Right beside Corinth. He says, "I'm sending her up to Rome and I commend her unto you."

Romans 16:2:

That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

That indicates again the proximity to Corinth; that he was sending her from that area over to Rome. Maybe she was one of them that carried the epistle. I don't know.

Romans 16:3:

Greet Priscilla and Aquila my helpers in Christ Jesus:

This indicates they had already left Asia and gone to Rome.

Romans 16:4-5:

Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

Likewise *greet* the church that is in their house. Salute my wellbeloved Epaphroditus, who is the firstfruits of Achaia unto Christ.

They had been in Rome a little time. They had a twig going. Epaphroditus was the firstfruits of Greece. See how it narrows this down to Greece, right before he sets off with those eight men back up through Macedonia and to Troy? During these three winter months in Greece he wrote the book of Romans.

Galatians was written at Ephesus and I Corinthians. Then Paul goes to Macedonia and Titus comes with word from Corinth then he writes II Corinthians. Then he goes over to Greece at Corinth and that where he writes Romans. From there he starts back through Macedonia and Troy and he's going on his way to Jerusalem no matter what God says.

Romans 15:17ff gives you the purpose and intention Paul had for going to Rome.

Romans 15:17-19:

I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

All the area from Jerusalem all the way up to Illyricum he says he has fully preached the gospel.

Romans 15:20-23:

Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

For which cause also I have been much hindered from coming to you.

But now having no more place in these parts, and having a great desire these many years to come unto you;

“no more place in these parts” – I have fully preached the gospel [verse 19]

Romans 15:24:

Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

He's going to take it to Rome and then over to Spain. You talk about his vision; Word over the world. He had it.

Romans 15:25-28:

But now I go unto Jerusalem to minister unto the saints.

For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

He's writing from Corinth where he had just taken that great abundant sharing offering he had talked about in II Corinthians. Now he's got to take it to Jerusalem. Was there anything wrong with that? Not, I suppose, if he'd gone at the right time and not stayed so long.

“I will come by you” – by you, Romans.

Romans 15:29-33:

And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

That I may be delivered from them that do not believe in Judaea; and that my service which *I have* for Jerusalem may be accepted of the saints;

That I may come unto you with joy by the will of God, and may with you be refreshed.

Now the God of peace *be* with you all. Amen.

He could have dropped it off and left but that's not what he did. God by His foreknowledge knew he wouldn't and that's why He was telling him, "Don't go to Jerusalem." He still made it to Rome and perhaps he made it to Spain. It doesn't say so in Acts. At least that was his goal, to get over to Spain.

In Acts chapter 20, after he starts on this trip, he goes to Troas and from Troas down to Miletus.

Acts 20:16:

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.

I Corinthians 16:8:

But I will tarry at Ephesus until Pentecost.

Now he's in a hurry to get to Jerusalem by Pentecost. I don't know. Maybe if he'd have gone at the right time and not stayed so long, he wouldn't have gotten in that soup. All I know is that the will of the Lord was not for him to go at this time in the manner in which he was going. God was saying in every city, "Don't go, Paul." In Corinthians he writes, "I was going to tarry at Ephesus until Pentecost." Now he's hastening to get to Jerusalem by Pentecost.

Acts 20:23:

Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

This is where he was going against God's will. After this is where men start telling Paul, "Don't go," in Acts chapter 21. What was the last epistle written before Paul went to Jerusalem and then to Rome? Romans, that's right, while he was at Corinth. After that he was in a hurry to get to Jerusalem. The last great epistle that he wrote before he went to Rome was the book of Romans. The book of Romans deals with the legal side of our justification. I don't know if "legal" is the best term but it's not the mystery; our

legal justification, redemption, salvation, etc. Romans deals with that. It does not deal with the mystery. In Romans 16, look what he closes with.

Romans 16:24:

The grace of our Lord Jesus Christ *be* with you all. Amen.

This is not in many of the old manuscripts. It sounds like he's closing it and then closing it again. That verse is not in many of the old manuscripts.

After really he's covered everything of our legal justification, look at what he finally writes.

Romans 16:25-26:

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

But now is [being] made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

He closes it out with the mystery. Does he reveal here what the mystery is? No but he mentions it in his close. There's not much more than he said in Corinthians; about the same because that wasn't the purpose for Romans, Corinthians and Galatians. That dealt with the legal justification. The mystery is coming up. Maybe he didn't know and understand all the things of the mystery at that time but it was starting to be revealed to him. That's what Dr. Wierwille calls progressive revelation where things are unfolded to you according to your believing to accept them. Now Paul's starting to understand a little more and more and then he makes that decision to go to Jerusalem. The next Epistle he writes, when he gets to Rome and gets back with it, is Ephesians which he writes from prison. Where did it start to gel? At Ephesus and now the last epistle he writes is Romans and he closes with the mystery which was kept secret. When he gets to Rome, 2 or 3 years later, he writes to the Ephesians where it began and sets the great doctrine regarding the mystery.

Ephesians 3:2-3:

If ye have heard of the dispensation [administration] of the grace of God which is given me to you-ward:

How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

"few words" – very few; Romans (the tail end), I Corinthians 2. "In few words I wrote it before. I told you it was coming. Now here it is, the icing on the cake..."

Ephesians 3:4:

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

That's what Ephesians, Philippians and Colossians are all about, the great mystery. He wrote that book after he got to Rome 2 or 3 years after he wrote Romans. He writes Ephesians which reveals the mystery. Isn't that something?

Paul at Troy and Miletus

Paul spent three years in Ephesus. From there he went up to Troas and he was upset because Titus wasn't there. Titus had gone to Corinth. Erastus and Timothy had gone in that direction before Titus. While Paul was in Ephesus he got word that some things were going on in Galatia. He wrote a letter to the Galatians. Then he heard there was some other kind of stuff going on in Corinth and he wrote I Corinthians. Then he goes up to Troas and doesn't find Titus there and he goes into Macedonia. While he was in Macedonia Titus came back and he wrote second Corinthians. From there he goes down to Greece which is also called Achaia and he spent three months in Corinth during the winter. While he was in Corinth he wrote a letter to the Romans. From there he travels back to Macedonia and from there over to Troas. This is where we left him.

Acts 20:4-5:

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.

These going before tarried for us at Troas.

This is the second "we" section. It says these seven that went before, tarried at Troas which was across the Aegean Sea. Luke and Paul came shortly after them.

Acts 20:6:

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.

Philippi is up in Macedonia. Did they get in a boat at Philippi? No, they got in the boat in Neapolis, that's the seaport of that area where Philippi is the chief city.

"days of unleavened bread" – that sets the time in the spring, sometime around March.

Acts 20:7:

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.

They came together in the evening to break bread, about sunset, and Paul preached to them because he was going to depart the next morning, on Monday. That was quite a service. They ate first then he teaches all the way till Midnight.

Acts 20:8-11:

And there were many lights in the upper chamber, where they were gathered together.

And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

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.

He starts at supper time, goes all through the night and only takes an intermission at midnight to raise somebody from the dead. If there are people hungry to hear the Word, what do you do? Teach the Word. I think of Jesus Christ. There were times he went 2, 3 days at a time teaching the Word because people wanted to hear. And after those 2 or 3 days, there wasn't much food around, so he gets five loaves and a couple fish and feed thousands of people and of the fragments they picked up 12 baskets full. This is really quite a record; all night long he taught the Word. Then at the break of day he finished and departed.

Acts 20:12-13:

And they brought the young man alive, and were not a little comforted.

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.

In other words, Paul said, "You guys take the boat. I'm going to walk down the coast to Assos and I'll meet you there." Assos is below Troas a little way. I'm not sure how far he had to walk but after teaching all night, he starts out on foot the next morning.

Acts 20:14-15:

And when he met with us at Assos, we took him in, and came to Mitylene.

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.

They sailed down the coast, stopping at those different places as they went, till they came to Miletus which is right below Ephesus.

Acts 20:16:

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.

Remember from Corinthians, he was going to stay at Ephesus until Pentecost? Now he's in a hurry. He wanted to get down there for the big Pentecost rally. If Paul had waited and gone at a later time and just stopped in to drop off the abundant sharing from Macedonia and Achaia and these other areas, perhaps none of these things would have happened if he'd have gotten out right away.

But instead, you read the record later on in chapter 21, he stayed in Jerusalem. He went into the temple for seven days to purify himself. He didn't have to do that but he did it. And on one of the last days of those seven days the Jews came in and nabbed him. He was in a hurry so he didn't spend the time in Asia. He stopped in Miletus for just a day or so.

Acts 20:17:

And from Miletus he sent to Ephesus, and called the elders of the church.

He stopped at Miletus. He didn't go up to Ephesus himself but he sends one of his men, maybe Luke, maybe Timothy, maybe Aristarchus, maybe Secundus, maybe Gaius, maybe any of these others or somebody else from Asia. He sends him up to Ephesus to get all the leaders to come to Miletus for a meeting.

“elders” – *presbuteros* – that's the word we get Presbyterian from – the church of elders. These are all of the leaders in the church. He had them all come together at Miletus.

Acts 20:18:

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 [times],

“You know what manner I've been with you all the time. There's a great principle. How many have read The School of the Prophets? Where did the students of the prophets live? With the teacher. They were with Paul all the time. They ate with him. They studied with him. They worked with him. They were with him all the time; at all seasons. He said, “You know what manner I have been with you at all seasons.

Acts 20:19:

Serving the Lord with all humility of mind, and with many tears, and temptations [trials], which befell me by the lying in wait of the Jews:

Not only were they with him all the time but he was the example to them. He's saying, “You saw my life. You saw how I walked on the Word. You saw the things that I did.” Sometimes the example is better than him just saying it. What do you remember? The

incident, many times; the example. You get the principles from the Word but you also see it in operation in someone else's life.

If I wanted to think up a program; how to run something, I may have certain guidelines but I'd call a lot on how I saw somebody else do it. I remember the first youth advance we had. Sure, I had a few guidelines but not so many and we didn't have a lot of things written down on paper. I had seen others run an advance. I saw what they did. I had seen men's advances, youths' advances and I'd seen how they were run and I heard a few things that Dr. Wierwille had told to me; things that ought to be done. From that we dreamed up a youth advance. It wasn't the greatest youth advance but for us it was. I know I made a few mistakes. I learned from them but I had the example to draw on. That's what Paul is saying. That's a great principle of leadership. Where do you get the examples from? If you want to know how to do something, as a leader, you learn the principles from the Word but you call upon examples; incidents that you've seen in other people's lives; where you've seen others with the Word and how they renewed their minds to it.

The trials always come from the outside, never from God. God never tries but the trials, the temptations and the tears are always a result of things that are from the outside. He says, "I was with you when you stubbed your toe. I was with you when you broke your arm. I was with you when all these things happened and you saw what happened to me. We had a lot of tears. We also had a lot of joy." The example, see it?

Acts 20:20:

And how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house,

He said, "I didn't hold back one bit. You're my top leaders and I laid it on the line to you. Others, maybe we didn't tell them everything but in our leadership program, I kept back nothing. When you were wrong, I told you. When you were right, I told you." "I taught you in big meetings; publicly and I also taught you in twig fellowships; from house to house."

Acts 20:21:

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

He said they didn't just go to a select group of people. They went to everybody; Jews and Greeks. The Greeks were the Gentiles in this case.

"toward" – *eis* – this is not *pros* – *pros* means; toward – *eis* means; unto. It's like going all the way unto something. It's not just in the direction of, *pros* is in the direction of – *eis* is going all the way to it. It's repentance unto God and believing unto our Lord Jesus Christ. You believe unto salvation. You don't believe for it. You believe unto it, all the way unto it and you repent unto God. You're heading in the wrong direction. To repent is to turn around. You repent unto and go all the way unto God and you believe unto our

Lord Jesus Christ; salvation. He said that's what he testified or what he witnessed both to the Jews and to the Greeks. How do you witness repentance and believing? Sooner or later you've got to manifest. You've got to bring the proof into the senses world. You've got to speak in tongues.

Now, the whole thing sort of changes.

Acts 20:22:

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

"bound in the spirit" – the word "spirit" is listed in Receiving the Holy Spirit Today book as 4a; personal life or possibly 5; holy spirit. I believe 4a would probably be the better because he was not bound to go to Jerusalem by revelation but by his thinking. "I go bound in my personal life." The term "bound in the spirit" is an idiom that is used that he would mean, "I am firmly resolved. I made up my mind."

Acts 20:23:

Save [except] that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

Who had been telling him? God. The usage of "holy spirit" there is 5; the gift. God by way of the gift, holy spirit, was telling Paul, "Don't go. Stay out of Jerusalem. There are bonds and afflictions waiting if you go to Jerusalem." Does it say that any individual told him up to this point? No, it says the holy spirit told him; the gift. God taught his spirit which taught his mind which he had to act on. God was telling him direct. God will always tell you before He tells somebody else. He'll always give you the revelation and make it clear before he tells anyone else. It's only when you don't want to listen that God tells somebody else.

Acts 20:24:

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.

"neither count I my life dear unto myself" – It's not my life; dear to me. What about the others who need the Word yet? That's the criteria. As long as I'm alive, I can teach the Word and others can hear. When I'm dead, I can't do anything.

"I might finish my course" – I might end my race. It's used in the same way he talked about the race in Corinthians, and in Timothy – "I might end the race; end my race." At the end of the race you get a crown if you've run it right and so-on. The word "course" is *dromos* in Greek. The race never ended for Paul until several years after he went to Jerusalem.

Acts 20:25:

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Wait a minute. When you read the records in Titus and Timothy, he made a trip, apparently, through this general area again.

Acts 20:26-27:

Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

For I have not shunned to declare unto you all the counsel of God.

Except for one thing; the fulness of the mystery.

Verses 22 -27 sort of have a whole different flavour. That's interesting because he was so right-on through verse 21. He was really sharing the Word. Then all of a sudden he switches into this other thing, "I'm going to Jerusalem. Nothing can stop me. I'm going to die; end my race. Nobody's going to see my face any more."

Do you see why a person can teach the Word and be "dead right" and right in the middle be "dead wrong," because our thinking gets in the way of the Word. You can really see that outside of the ministry; how people can be "right-on" so long and then be "right-off" on something and then be "right back on" again. Have you ever heard anyone teach or preach like that? It even happens in the ministry once in a while.

Acts 20:28:

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.

"overseers" – *episkopos* – from which we get Episcopal. It means; bishops. A bishop is an overseer, an elder.

"his own blood" – this has to be a figure because God is Spirit. He has no blood but it represents the blood of His son or God's blood line which would be His son. I don't know which figure it is. It has to be a figure in that sense.

Acts 20:29:

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

In verses 28 and 29 you have the word "flock" used. A "flock" is always a term used of sheep. Israel was referred to as sheep but never the church. The church is never called "sheep," only Israel. The word "flock" here is the Greek word – *poimnion*. It is not the Greek word – *poimnē* – a flock, like a flock of sheep. *Poimnion* means; a little flock but

it's not necessarily like a flock of sheep although it could be used of a little flock, like the little lambs; a select group. It's a term of endearment because the little lambs that they separated and cared for were the tender ones; the ones they really looked after. It came to be used in the sense of "You're the sweetest, precious, littlest things there are." "You're my little flock." The term is used in I Peter.

I Peter 5:1:

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"elders" – *presbuteros*. He's talking to the elders, the leaders.

I Peter 5:2:

Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"flock" – *poimnion*. He said to the elders, "You feed the *poimnion*, the little cuties. You feed the little flock. You feed the twig fellowship; the little group." That's where the life of the ministry is; in the twig fellowship. The life of the ministry is the twig. NO! The life of the ministry is in the twig. The little flock, that's the twig. That's where the life is. Feed them with the Word.

"of a ready mind" – ready to help them, not forcing them to do things.

I Peter 5:3-4:

Neither as being lords over *God's* heritage, but being ensamples [types] to the flock [*poimnion*].

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

To have a shepherd you've got to have a flock of sheep. When does the chief shepherd come back? When Christ returns for Israel then he's a shepherd of sheep again.

It's also used in Luke 12:32 where Jesus is talking to his people and these are Israel but he still uses the endearing term.

Luke 12:32:

Fear not, little flock [*poimnion*]; for it is your Father's good pleasure to give you the kingdom.

He's not speaking to them like sheep but like his little dear ones.

In Ephesians 4:11 it's not used but a similar word is used.

Ephesians 4:11:

And he gave some, apostles; and some, prophets; and some, evangelists;
and some, pastors and teachers;

“pastors” – like a shepherd; one who pastors the flock, only it’s not the sheep like Israel.
It’s the little flock; the twig fellowship.

It’s not that word *poimnē*. That’s used of Israel. That you’ll find in.

John 10:11:

I am the good shepherd: the good shepherd giveth his life for the sheep.

John 10:14-15:

I am the good shepherd, and know my *sheep*, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down
my life for the sheep.

He’s talking to Israel.

John 10:16:

And other sheep I have, which are not of this fold [*poimnē*]: them also I
must bring, and they shall hear my voice; and there shall be one fold, *and*
one shepherd.

He’s got another fold of sheep. He also has this fold. Israel is the fold of sheep.

Matthew 26:31:

Then saith Jesus unto them, All ye shall be offended because of me this
night: for it is written, I will smite the shepherd, and the sheep of the
flock shall be scattered abroad.

It also talks a lot about sheep, like in John where he told Peter, “Feed my sheep.” That
was still before Pentecost; after the resurrection but before the ascension and Pentecost.
It was still sheep. Israel is “sheep.” The church is not “sheep.”

Acts 20:28:

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.

“God has made you the elders or bishops over the little flock; the little twig fellowship.
You’re the ones that feed them; that watch out for them.”

Acts 20:29:

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Grievous wolves are going to start attending twig fellowships; wolves in sheep's clothing entering in the little flocks where the little lambs are. They don't even go to the big fold. They come in the little flock. Can you imagine wolves coming in to a twig fellowship to the little lambs? That's really a contrast.

Acts 20:30:

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

“There are going to be some of you, right out of the midst of the fellowship. Some of you are going to be the men that'll arise.” Boy, that's what cuts.

Acts 20:31:

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

What do you do in dealing with the adversary? Watch. What do you watch for? Satan's devices. Watch where he's going to attack. Know where he's going to attack. Know where your weaknesses are. Watch with the Word. Know the Word.

Acts 20:32:

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.

What builds you up? The Word.

Acts 20:33-34:

I have coveted no man's silver, or gold, or apparel.

Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

He said, “We worked and when the fellowship got big enough to support us, we worked like crazy anyway, teaching the Word, doing other things in the ministry to help the body. These hands did it.”

Acts 20:35:

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.

If you're concerned about receiving, you never get much. If you're always out there giving, it's always just pouring back in. You just wonder where it's all coming from but you know God's behind all of it. How could it be so good? You can't be concerned about, "Is it coming. How can I get." You just give. Give your money. Give your life. Give your talents. If you're not in a position to give financially, you can give a lot of other ways. It's not talking always about just giving money because Paul would work physically to support himself till the ministry got big enough to support him. Then he'd just teach his heart out and work with the people. They would support him or he always had what he needed to get the Word out and he just gave and gave and gave of himself. We've got a great example of that in Dr. Wierwille.

Acts 20:36-38:

And when he had thus spoken, he kneeled down, and prayed with them all.

And they all wept sore, and fell on Paul's neck, and kissed him,

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.

They sorrowed at the words where he said, "You're not going to see me anymore." They didn't sorrow at the greatness of the Word he taught them but they sorrowed that he said, "You're not going to see my face anymore." It wasn't the will of the Lord for him to go to Jerusalem. That's where the sorrow came from. The rest was like joy. He had been a great leader among them. He taught them a lot of things; the Word.

Read that section over; what he taught those elders that day. Read that over and see the principles in there and there's more than what I shared. Just see how he tenderly set his heart before his leaders on that occasion.

After this he left Miletus. From there, you read chapter 21 all the way down to verse 15 where he gets to Jerusalem. He sails from Miletus down around and past Cyprus. From there he goes down to Tyre then on to Caesarea and from there to Jerusalem. After God had been telling him many times, in three different places men told him not to go to Jerusalem. Finally he says, "I'm going anyway, so he went to Jerusalem. From there he goes on his fourth journey which is his prison itinerary. Look at all the Word he taught and how he really shared his whole life on these first three itineraries.

Paul's Capture in Jerusalem

Acts 21 is the third “we” section, using the first person plural, where Luke is included in his travels. The first time was when he went from Troas over to Philippi. It ended there so apparently Luke must have stayed at Philippi or went someplace else. It is picked up again when Paul is coming back through Macedonia from Achaia. He picks up Luke and Luke travels with him all the way to Miletus. Then in chapter 21 we begin his trip back to Jerusalem and this is the third “we” section.

Acts 21:1-3:

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:

And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

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.

We started at Miletus which is just south of Ephesus on the coast. From there they sailed down the coast stopping at Patara and a couple of other places. Then they sail over past Cyprus, leaving it on the left, into Syria and to Tyre. That’s where the ship unlades her burden.

Acts 21:4:

And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

What’s the will of the Lord? This is the first record of someone else telling Paul that he should not go to Jerusalem. They tell it to him through the spirit; by revelation. It wasn’t sense-knowledge, just a feeling, but it was by the spirit. Had Paul been told, before, not to go to Jerusalem? Yes, God had told Paul in every city, it says, “There are bonds and afflictions there. Don’t go Paul.” Now, after Paul didn’t heed the revelation, look how close he’s getting to Jerusalem. So, they warn him.

Acts 21:5-8:

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.

And when we had taken our leave one of another, we took ship; and they returned home again.

And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

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.

Caesarea is down the coast from Ptolemais just a little bit further. We're getting closer and closer to Jerusalem. I'm not sure the exact mileage but I think it's about 80 miles or so from Jerusalem. This is in Samaria which is just north of Judea.

Philip was one of the seven that served tables like Stephen, the one that was stoned. Philip was also one of those seven. Philip was the one who met the Ethiopian eunuch. He was the one who witnessed to the people in Samaria, who never manifested holy spirit until Peter and John came down. Philip was the one who taught them there and did the signs miracles and wonders. Now he's the one here at Caesarea.

Acts 21:9-12:

And the same man had four daughters, virgins, which did prophesy.

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

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.

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

Here's the second and third warning to Paul from others.

Acts 21:13:

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.

That's contrary to what God says in other places like:

Romans 12:1:

I beseech you therefore, brethren, by the mercies of God, that ye present

your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

God doesn't want you to die for him. He wants you to live for Him as long as you're on the Word. If you're not walking the Word, you're not born again, it doesn't make much difference. But when you're born again and walking by the spirit, it makes a big difference.

Acts 21:14:

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

“ceased, saying,” – remember, no comma – “we ceased saying the will of the Lord be done.” We quit saying it and just let Paul do his own will.

Acts 21:15-18:

And after those days we took up our carriages [the things that they were carrying], and went up to Jerusalem.

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.

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

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

That ends the third “we” section. From now it's Paul, not including Luke, until Paul leaves this general area of Judea. Then we'll get into the fourth “we” section which is quite a bit later on.

He goes to Jerusalem and the brothers in the family of God gladly receive him and the day following, Paul goes to James and all the elders were there present. Remember James position in the body, apparently from all the things we've read? He may have been the one who sort of watched over everything. All the leaders were present.

Acts 21:19:

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

“particularly” – one by one – He declared them, one by one. He declared everything God had done, one by one. He got right into the incidents.

“among the Gentiles by his ministry” – That was his ministry. He had been sent to the Gentiles. Like Peter had been sent to the circumcision, he had been sent to the

uncircumcision. When Paul stayed in his field, he did alright but when he went back to the Jew territory, to the circumcision, is where he got into trouble. God told him, “Get out. Go far hence unto the Gentiles. That’s where I want you to teach.” When he came back to the circumcision territory, he ran into some problems.

Acts 21:20:

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:

“the Lord” – Most of the critical Greek texts and manuscripts have “God” there. They glorified God. They said, “Isn’t this wonderful. All those Gentiles believed. Look at all those incidents. It’s really moving out there in all those places.”

“Isn’t it wonderful, the Gentiles are believing,” and in the same breath, “see brother how many thousands of Jews there are which believe and they’re all zealous of the law. They still want to circumcise. They still want to baptise. They still want to sacrifice. They still want to go through the offerings and all the other things.”

That verse is one of the big things that really binds people because there are those in the body who are still zealous of law. That’s many times where the big fight comes from. They still have a zeal. They want to keep people under bondage, under legalism. They can’t really see the greatness of God’s grace. They want it under law. You see how many thousands of Christians there are which believe today but how many are still zealous for baptism, ten commandments, the Lord’s prayer, the sermon on the mount, law.

Acts 21:21:

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.

“to forsake” – departure from - the word “departure” is the Greek word *apostasia*. What English word do we get from that? Apostasy, departure is what it means. This is used of the departure when Christ returns, as well; when the Christians depart. It means; to depart; go away from; departure.

He said, “You’re teaching departure from Moses. All these Jews have heard, Paul, that you’ve been teaching other Jews, out in the field that are among the Gentiles, departure from Moses; that they shouldn’t baptise any more or circumcise; that they shouldn’t keep the ten commandments or walk by them etc.” This could have been written in the twentieth century. I don’t know how much closer you could draw a picture of the 1st century church than what you’re living in, in the 20th century. This stuff looks like it was written today.

“customs” – *ethos* – a procedure prescribed by law or tradition. What English word do we get from that? Ethics.

He says, “They understand that you’ve been telling them to depart from Moses. It’s not bad telling the Gentiles that but when you tell the Jews that...

Acts 21:22:

What is it therefore? the multitude must needs come together: for they will hear that thou art come.

“You can’t keep it a secret. You can’t hide in here all the time. They’re going to come together and they’re going to find out you’re here, Paul.”

Acts 21:23-24:

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

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.

They’re telling Paul, “Why don’t you just go through this ceremony to show them that you’re still a Jew at heart. You still keep the law and walk orderly. Just vow the vow and get your head shaven.”

In Acts 18:18, before Paul went to Jerusalem after his second itinerary, it says:

Acts 18:18:

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

They made a certain vow. Then there was a period that they kept this vow and at the end of that, they would shave their heads or the priest in the synagogue or temple would. To find out what this is talking about, we’re going to go to Numbers 6.

Numbers 6:1-2:

And the LORD spake unto Moses, saying,

Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

There it is. A Nazarite is one who is separate. That's what it means. That was a term that was used to describe such an individual; one who is separate. It says, "You vow a vow of a Nazarite (one who is separate) to separate themselves to the Lord. It's like being sanctified. What does it mean? Set apart. They would vow a vow to set themselves aside for a few days, like sanctification, to set themselves apart unto the Lord. They wouldn't carry on with a lot of the worldly things for a while and they would just be separate. Just them and Father have a talk. That's the type of vow it was.

Numbers 6:3-21:

He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

All the days that he separateth *himself* unto the LORD he shall come at no dead body.

He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God *is* upon his head.

All the days of his separation he *is* holy [sanctified] unto the LORD.

And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled. [he's got to start over again]

And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering:

And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

And the priest shall wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

This *is* the law of the Nazarite [separated one] who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

What did they do? They vowed a vow. Then for seven days he was separate, had to observe certain things; couldn't drink strong drink or a lot of other things. Then on the eighth day he got a close haircut, a shave and that's when he brought all the things to sacrifice for his separation. If you were a life long Nazarite then you went through this whole trip for your life. There's a lot more to it than what I understand but that's the basic law.

Back in Acts there were four men who vowed a vow. What they were telling Paul was, “We want you to vow a vow.” Then at the end of that period of seven days they would shave their heads.

Acts 21:24:

Then 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.

In other words, “Paul, you’re set apart, you’re sanctified, that you still separate yourself unto the Lord.”

Acts 21:26-27:

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.

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,

Why this calls this “purification” I guess it’s to purify Paul for the thing. I think sanctification would be sort of neat here. Wouldn’t it? There’s only a changing of two letters in those two words that would change it from purification to sanctification in the Greek. I don’t know. There was no text that had sanctification but anyway they would be purified I suppose, in that sense. That’s what they wanted him to do; to separate himself.

Acts 21:25:

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.

What does that sound like? Acts 15, the Jerusalem council.

Acts 21:26:

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.

The offering would have been on the eighth day, after the seven, and that’s when they would get the haircut.

Acts 21:27:

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,

This was Pentecost. He had left Macedonia right after the feast of unleavened bread. He came down to Jerusalem to be there for Pentecost. Now he's in this vow period, purifying himself but there were others who would come in for these feasts. On the original Pentecost in Acts there were devout Jews out of every nation. Here were Jews from Asia and they saw Paul toward the end of those seven days.

Acts 21:28-29:

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.

(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

Remember who Trophimus was? He was one of those in Acts chapter 20.

Acts 20:4:

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.

Trophimus was one of those who travelled with Paul, one of his companions in travel. He had come all the way with Luke and Paul down to Jerusalem. I don't think he was the only one. There was another one. I think it was Aristarchus who later travelled with Paul when he went toward Rome. Maybe all nine or eight of them went down to Jerusalem when Paul went down. I don't know. Trophimus was an Ephesian. If he's an Ephesian, is he from Asia? Yes, that agrees with what it says in chapter 20.

First of all, they were zealous for the law. There's always envy involved. There's always pride involved because you stick by the law; you hate to give it up. You get so ingrained in tradition, those stupid habit patterns that are in your mind that are contrary to the Word and it's hard to kick the habit.

Then they brought all these false accusations against Paul saying, "He's polluted this holy place; contaminated the place."

A third thing involved is supposition. They made accusations and those accusations were not based on fact. They didn't have their facts straight. They "supposed" that Paul

had brought this Trophimus fellow into the temple. They hadn't seen it but they'd seen Trophimus around.

Zealous of the law, false accusations and suppositions and when you build a case like that in court, it will stand – **ha** – not when you get the facts.

Acts 21:30-31:

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.

And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

“chief captain” – *chiliarchos* – *chilios* – *archos* comes from *archē* meaning; the leader; the beginning; the head. *Chiliarchos* is the head of a thousand. It's not the word *hekatontarchos*. *Hekaton* means a hundred. *Hekatontarchos* would be the leader of a hundred. A centurion is the leader of a hundred. Century means a hundred years. A centurion is a *hekatontarchos* in the Greek. The *chiliarchos* is the leader of a thousand. He's the one who's over the centurions who are over their hundreds. The *chiliarchos* is the chief captain here of the band. He was the ruler over the thousand.

Acts 21:32:

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.

He took centurions and all there hundreds of soldiers under them. He took a great big army out there because he knew those Jews liked to stir up things at times and especially those Sicarii. He was going out there with lots of soldiers.

They were beating Paul and were going to kill him but when they saw the chief captain and the Roman soldiers, they stopped.

Acts 21:33-34:

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.

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.

In Jerusalem you've got the temple area, a great big area. The Romans castle was higher than the temple wall so that they could keep an eye on the Jews. The Roman soldiers were going to bring Paul into the castle. That's the record of Paul's capture.

When you read on in the verses that follow, they take him to the castle but they stop on the stairs in verse 35.

Acts 21:35-38:

And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

For the multitude of the people followed after, crying, Away with him.

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?

Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

“murderers” – sicarii – the Jews that walked around murdering

Acts 21:39-40:

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.

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 [Aramaic] tongue, saying,

In chapter 22 is Paul's first defence which he speaks to the Jews; his first defence after his imprisonment here in Jerusalem.

I want to cover something back where Paul made the vow.

Acts 21:23:

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

That term is used in Acts 18:18 where Paul had vowed that same vow at Cenchrea. Before he had gone to Jerusalem he had separated himself.

Acts 18:18:

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.

It's used one more place, in James.

James 5:15:

And the prayer [vow] of faith [believing] shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Our vow today is not a vow of separation where you go through the ceremony of the law but it is a vow of believing that you separate yourself unto God and you just believe. You and God make a majority in every situation. You just walk.

The Greek word for vow is *euchē*.

That is Paul's capture at Jerusalem. He's on the stairs now ready to make his defence. From there, in chapter 22, all the way to chapter 26, he's in Jerusalem and in Caesarea, either in jail or making defences. He makes either 3 or 4 defences before he even gets out of Jerusalem into the Caesarea area. He sits in jail in Caesarea for 2 years and from there he goes to Rome. He's in that storm at sea that lasts 14 days. Finally the thing was shipwrecked and they escaped to an island. From there they go on to Rome. At Rome he talks to the Jews and they say, "Well, we didn't hear that there were any real problems. Nobody sent us word." It's at Rome that he writes Ephesians, Philippians and Colossians; the great books of the mystery. This is the start of Paul's prison journey.

Paul's Defenses

We saw how Paul went to Jerusalem to do a few things that he wanted to do and he had gone there against what God had wanted him to do. He was there purifying himself in the temple. It takes 7 days to purify oneself. While he was there on one of the later days, the 5th 6th or 7th day, he was taken captive. We don't know which of those later days he was taken captive because it hasn't said. He was taken captive and he was accused of having a Gentile, named Trophimus, in the temple area where he shouldn't have been. He really hadn't been there at all. They only supposed this, so they grabbed Paul and took him out of the temple.

Acts 21:30-31:

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.

And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

“chief captain” – *chiliarchos* – he is the ruler over a thousand – *chilios* means one thousand.

Acts 21:32:

Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain [*chiliarchos*] and the soldiers, they left beating of Paul.

“immediately” – he went immediately because he was accustomed to trouble in Jerusalem; he had had his men out on the streets before taking care of these different situations.

“centurions” – *hekatontarchos* - they are over a hundred. If he's got centurions, and a centurion is over a hundred, he must at least have 2 hundred out there unless some of the soldiers under one of those centurions weren't available at the moment, otherwise he would have had at least two hundred.

They quit beating Paul because “here comes the Roman national guard.”

Acts 21:33:

Then the chief captain [*chiliarchos*] came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

He saw what he assumed to be the cause, this one fellow Paul, and he said, “Well we’ll just take him and we’ll bind him and we’ll take him back and we’ll find out what causing all this trouble. A big riot in Jerusalem; we can’t have these things.”

Acts 21:34:

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.

“some cried one thing, some another” – their accusations don’t even agree; their witness. It kind of reminds me of news reporters’ interviews of different witnesses. You get all these different reports. That’s what this chief captain was getting.

The castle sat right next to the temple. Paul had been in the temple and that is where they had grabbed him, dragged him out of there and they were beating him someplace outside of the temple area. The chief captain came along with his soldiers and centurions and they took Paul back to the castle which is right next door to the temple.

Acts 21:35:

And when he came upon the stairs [going up to the castle], so it was, that he was borne [carried] of the soldiers for the violence of the people.

The soldiers had to crowd around him and literally lift him out of that area so the people wouldn’t get to him. They had to protect their prisoner.

Acts 21:36-37:

For the multitude of the people followed after, crying, Away with him.

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?

He was a Roman soldier and he understood Latin and Greek. Being a Roman soldier in that province, more than likely he or someone with him would have had an understanding of the language of the people, being Aramaic. At least they would have had an interpreter.

Acts 21:38:

Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

“murderers” – the sicarii. The Sicarii were those that carried the knives and went around and did their thing. They were the extreme zealots.

Acts 21:39:

But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a

citizen of no mean city: and, I beseech thee, suffer [allow] me to speak unto the people.

“Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city” – that chief captain didn’t catch that he was a citizen because later on Paul really uses this. He says, “I Am a Roman citizen.” Finally it hit that guy between the ears but this time it didn’t really register with him.

What we’re getting into here, and what we’re going to be covering in this session, are Paul’s defenses. Do you defend Christianity? Do you defend the truth? Do you apologize for it? No, but Paul was a prisoner and therefore he made defenses for himself. They were legal defenses. But you never have to defend the truth. The one reason he had to defend himself was because he had gone against the revelation God had given him. God said, “Don’t go to Jerusalem.” What did Paul do? He went to Jerusalem. Now he’s got to defend himself. We’re not going to look at the defenses real closely.

You ought to read and observe how Paul handled himself when he defended himself. He used the Word to defend himself. He didn’t defend the Word. The Word is its own defense. Look at the logic in those defenses when you study them. Look at how beautifully Paul just laid it out. Attorneys who use all the technical jargon before the jury of common people are not understood. They sort of get a hazy picture of what’s going on. But when a simple layman comes in and speaks the truth; just says it honestly without double-talk or big words; just the straight facts or truth, they understand it. That’s what Paul did; just the straight, beautiful, logical truth.

Acts 21:40:

And when he had given him licence [permission], 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,

“Hebrew” – Aramaic – Hebrew was the ecclesiastical language, the language used in the temple. Aramaic was the spoken language among the people. So he’s going to speak to them in Aramaic not Hebrew.

Acts 22:1:

Men, brethren, and fathers, hear ye my defence *which I make* now unto you.

This is his first defense. This is the day when he’s taken captive. This first defense goes through chapter 22. In here he gives an account of how he was converted on the road to Damascus. A period of time after he was converted he goes down to Jerusalem and there is where he saw the vision; God told him things he was going to do and that he didn’t belong in Jerusalem.

Acts 22:21:

And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

God had told him to get out of Jerusalem. Paul's ministry was not in Jerusalem. That was Peter, John and others but Paul's ministry was to Gentiles. Now he's relating this to his Jewish brethren (in the flesh).

Acts 22:22:

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.

Reading through this defense, thinking from a natural point of view the way the Romans would have looked at it, what's wrong with what he said? "Sure, he's on some religious trip, maybe," is what the natural men would have said. But the Jews were yelling, "It's not fit for this guy to live. Get him off of the earth."

Acts 22:23:

And as they cried out, and cast off *their* clothes, and threw dust into the air,

They looked at Paul and they said, "That guy's a screwball. He's a fanatic. Did you hear what he said?" And they're standing there tearing their clothes off and throwing dust up in the air. Times haven't changed. Today they're still tearing their clothes off, throwing dust up in the air and pointing their fingers at believers saying, "They're screwballs."

That's the world. The Word says that in order to have a sound mind you've got to know the Word. Without the Word you've got an unsound mind which is an insane mind. Where's the world? They tear their clothes off. They throw dust in the air.

Acts 22:24:

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.

"examined by scourging" – in other words; whip him and get a confession; torture

Acts 22:25:

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?

Paul asked the centurion, "By the way, is it lawful to scourge a man that's a Roman and especially one that's uncondemned, that hasn't had a trial? I was just wondering about the legal aspects of this whole situation."

Acts 22:26:

When the centurion heard *that*, he went and told the chief captain [*chiliarchos*], saying, Take heed what thou doest: for this man is a Roman.

Remember I said the chief captain never heard it; never registered with him when Paul said he was a citizen of no mean city.

The centurion said to the chief captain, “You know we could get in a lot of hot water by scourging a Roman, both me and thee.”

Acts 22:27-28:

Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

“great sum obtained I this freedom” – I bought my freedom – I became a Roman citizen with a little cash-in-fist. Paul said, “I didn’t have to buy mine. I was born that way.”

There was a penalty for scourging a Roman citizen, especially one uncondemned. These guys could get into a lot of hot water, if they weren’t careful.

Acts 22:29:

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

They could get in trouble even binding Roman citizens let alone scourging them. Now he’s got to do some real fast thinking if he’s going to save his skin.

Acts 22:30:

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 [*Sanhedrin*] to appear, and brought Paul down, and set him before them.

In chapter 23 is Paul’s second defense. This is where Paul sees there are both the Pharisees and the Sadducees there. He does that trip about the resurrection and the Sadducees don’t believe in anything so they get this big argument going and that ends the meeting. This is the second day.

Acts 23:10-11:

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.

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.

God said, “Paul you are going to Rome and you’re going testify there.” Paul even though he was willing to die in Jerusalem he isn’t going to. God said, “I’ve got something else for you to do. You’re going to Rome.” Did he say when he was going to Rome? No, it was about three years before he finally got there.

Maybe God is telling you to go someplace. Don’t get discouraged if it’s not tomorrow. If it took Paul three years to get there, so what? He got there and if God said he’s going then he’s going.

Acts 23:12:

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.

This was the third day. He was taken captive then the next day he had his second defense. Now it’s the third day.

“they would neither eat nor drink till they had killed Paul” – from what I’ve told you, they must not have eaten or drank for three years at least. Do you think they got hungry? Or, do you think they broke their pledge?

Acts 23:13-15:

And they were more than forty which had made this conspiracy.

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.

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.

They said, “Send word that there’s a couple things in this puzzle that don’t quite fit and you’d just like to ask Paul a couple more questions. While he’s coming we’ll be ready. There are 40 of us.”

Acts 23:16:

And when Paul's sister's son [his nephew] heard of their lying in wait, he went and entered into the castle, and told Paul.

Somebody was walking. God will always have his children there to watch over these things as long as we've got our ears cleaned out; as long as we're walking. We look at that and say, "Well wasn't that wonderful?" Did you know there's miracles happening every day? It's just that those things we look at with our eyes and say, "Boy that's BIG." It's just another one of those things God's watching over. It's just another miracle. God just had Paul's nephew in the neighborhood when some of these things were going on. Paul couldn't have been bound too tightly because his nephew could get into see him.

Acts 23:17-22:

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.

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.

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?

And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council [Sanhedrin], as though they would enquire somewhat of him more perfectly.

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.

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.

Even this Roman soldier, who was high up, had enough brains to know that if you're going to move in a situation like this you've got to move secretly. He told that young man, "Don't tell anybody that you told me." Most people have run of the mouth. It's a hard one to overcome but it's easy when you realize the importance of the situation. I'll bet he spelled it out to him. He made it very clear how important this was. Like in the communist countries; the Christians that move underground. They can't blab. They can't even smile.

Acts 23:23-24:

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;

And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

“beasts” – not just one. There’s a reason for there being more than one.

Then he writes a letter of introduction telling Felix who’s coming and why.

Acts 23:31-33:

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

On the morrow they left the horsemen to go with him, and returned to the castle:

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

That’s how Paul got out of there over to Caesarea which is on the coast.

Acts 23:23 has presented a couple problems to the critics.

Acts 23:23:

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;

First of all he called two centurions and they made ready two hundred soldiers to go to Caesarea. Besides that he has seventy horsemen and two hundred spearmen.

From a text point of view, it’s sort of interesting. The word “two”, before “centurions”, is not in a very old manuscript (P74). It’s a seventh century papyrus. That’s the only one, basically. In other words; “And he called certain centurions...,” number not specific.

In some of the manuscripts it reads, “A hundred horsemen”; in manuscript 614; in the old Latin manuscript H; in the Harkley (sp.?) and Syriac manuscript it’s in the margin; in the Egyptian or Coptic text that’s known as the Sahidic. In those manuscripts it’s a hundred. Those manuscripts are considered not as good a pedigree as others. Yet, it’s something to be considered; whether it was seventy or a hundred. I can’t make a yea or nay but I would be tempted to go with the seventy on that.

Another thing is that word “spearmen.” In most of the texts it’s the word *dexiolabous*. In some of the more modern texts it’s *dexiobolos*, or something like that, which is more

like a spearman. That's the word for spearman. In the Latin I believe it's *lanceras*; a lancer; somebody who carries a spear. This word *dexiobolos*, it's the only place it's used in the New Testament. It's never used in old classical stuff and it wasn't used again, in writing, until a number of centuries later. Therefore nobody can say with absolute certainty what that word means. One editor suggested that it could have been "led horses," in other words; replacements for the other horses. That's possible.

There were 200 soldiers, 200 spearmen and 70 horsemen. That's 470 men going with Paul. That's possible. It was at night; robbers on the highway and stuff. On the other hand, perhaps 270 plus 200 replacement horses would have been sufficient. Perhaps the 200 soldiers led the 200 replacement horses so that when they reached a certain point, they would lead the other horses that the 70 or 100 had been riding and ride a fresh horse. Wouldn't that make sense?

Whether there were 470 men altogether or the 270 plus 200 other horses for replacement, at any rate this big group accompanied Paul up to Antipatris and from there the horsemen took him the rest of the way to Caesarea and the foot soldiers went back. The foot soldiers only went part way. That's why in verse 24 they provided beasts for Paul; one to ride on and one or two replacements.

Acts 23:24:

And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

No we've got another opportunity. It says, "They left at the third hour of the night."

Acts 23:23:

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;

In the Bible, the day is divided into hours. The night is divided into watches not hours. There are only two places in the Bible where it talks about hours of the night and both of those are questionable and can be worked from the texts and manuscripts, especially when you realize how they spoke about time. In the Old Testament the night was divided into three watches. There was the evening watch, the middle watch and the morning watch.

In the New Testament times, under the Roman influence, it was divided into four watches; the evening watch, the midnight watch, the cock-crowing watch and the morning watch. You can figure it out, if you start at 6 p.m. and end at 6 a.m. roughly. The first watch would go approximately from 6 p.m. to 9 p.m.; the second from 9 to 12, then from 12 to 3 and from 3 to 6.

That's a problem when it talks about the third hour of the night. This is one of the texts I checked out when I was in Munster. In manuscript 1829, it has the word *protes*

(πρώτης) instead of *trites* (τρίτης). The π looks a lot like a τ, then a ρ, then the next letter is totally different, then the rest is all the same. *Trites* is the word that means “third” but *protes* may mean “first” or it may mean “foremost.” It’s not always used numerically as the first but it can mean the first part or the foremost. That would fit with the Judaic tradition of time. He left from the foremost part of the night.

Why would he want them to leave at the foremost part of the night? Because when night came along, the city gates were shut and nobody could get in or out of the city except, of course, a Roman troop. He leaves as soon as possible that nobody else could follow. He surrounds him with all these soldiers so that nobody could even tell that Paul’s there. See the precautions he took?

Acts 23:31:

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

Antipatris is about half way in between Jerusalem and Caesarea.

Acts 23:32:

On the morrow they left the horsemen to go with him, and returned to the castle:

They travelled all night. Where are the spearmen? That’s another thing. They’re never mentioned here later; only the foot soldiers and the horsemen. Again, that’s questionable. They travel all night to Antipatris. That’s 35 – 40 miles from Jerusalem. Suppose it took them 12 hours to make that trip. That’s roughly 3 mph. That’s pretty good walking all night. Remember Gideon? He travelled 50 miles from about 10 p.m. till about sunrise. This would have been around 6 mph. But he may have used camels. They didn’t use horses back then.

According to the Guinness Book of World Records, the military record was that of the English Light Brigade in 1809, when they marched in Spain. They went 42 miles in 26 hours. That’s not even 2 mph. They tell me that a wagon train, if it did a good day’s journey, went 20 miles. Wagon trains travelled slowly. Soldiers had a steady march, so it’s a little different. Lieutenant Colonel Richard Crawshaw, from England, in 1974, when he was 54 years old, walked 231 miles in 72 hours. That’s 3 1/6 mph. When you consider that people before electricity and all this stuff were generally in better shape physically than we are today, I would say that the Romans could have done it overnight at 3 mph. That’s one thing the critics really analyze but they start them out at 9 in the evening instead of 6.

The Word still fits. It fits with all laws of logic, all rules of everything. I keep reading, like here in the life and epistles of Paul, how the Word fits with everything you find in science, archaeology and historical evidence of all kinds. It just fits. It’s documented over and over. This whole section fits. What those spearmen were, nobody really knows

what that word is. But I know that Paul made it out of there. He went to Caesarea and he was accompanied by a bunch of men.

Paul's Prison Journey

Paul made it to Caesarea. He made it there with a whole bunch of soldiers. Exactly how many soldiers there were, needs to be reworked a little more. If we never know until Christ returns, it won't stop the power of God but it's an interesting thing to work. After Paul got to Caesarea, the letter was delivered to Felix who was the governor there.

Acts 24:1:

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.

Remember it took one day to get to Caesarea. They left at night and the next evening is when they would have gotten to Caesarea. The foot soldiers left them in the morning. The cavalry went on with Paul and with the replacement horses, they could have done this.

Now we've got a number of days. First of all you have the day he was captured which was one of those seven days, one of the later of those seven. On that day, he made his first defense on the stairs. On the next day, he made his second defense before the Jews in the Sanhedrin which ended pretty abruptly. On the next day after that is when they made the plot against him and that night is when the chief captain slipped him out of town with the centurions, the foot soldiers and the cavalry. By the fourth day is when he arrived at Caesarea.

"after five days" – this would make nine days. The guy plotting against Paul would have been fasting six days at least if they stuck to their word.

Acts 24:2-4:

And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee [Felix] we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

We accept *it* always, and in all places, most noble Felix, with all thankfulness.

Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

"I pray thee that thou wouldest hear us of thy clemency a few words" – in other words he was saying to Felix, "May I ask you a question?"

Acts 24:5:

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 [cult] of the Nazarenes:

“of the sect of the Nazarenes” – means he was a follower of Jesus of Nazareth. He was saying that Paul was the ringleader of that cult.

Acts 24:6-8:

Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

What had they accused him of? Being a pestilent fellow, a mover of sedition and a ringleader of the sect of the Nazarenes. Those are tremendous accusations.

Acts 24:9-10:

And the Jews also assented, saying that these things were so.

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 [defend] myself:

Paul uses some approbation, perhaps not as lavish and as shallow as Tertullus.

Acts 24:11:

Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

Does he lay any more praise on him? No, he got to the point. He said, “I know that I’m going to get an honest judgement out of this from you, Felix.”

It’s been 5 days since he came up to Caesarea. The day before he got to Caesarea was the plot. The day before the plot was his second defense. The day before that was his first defense and that was the day he was captured. If the day he got to Jerusalem was the day he made the decision to purify himself in the temple and if he purified himself 4 days then the next day was beginning when he was captured. The day of his capture, he made his first defense. The next day he makes his second defense. The next day is the

plot. The next day he gets to Caesarea. Five days later, it is 12 days since he first came to Jerusalem.

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
Arrive Jerusalem; 1 st day of purification	2 nd day of purification	3 rd day of purification	4 th day of purification	Capture; 1 st defense	2 nd defense	Plot and leave Jerusalem

Day 8	Day 9	Day 10	Day 11	Day 12	Day 13
Arrive at Caesarea	2 nd day at Caesarea	3 rd day at Caesarea	4 th day at Caesarea	5 th day at Caesarea	3 rd defense 12 days since arrival

Acts 24:12-13:

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:

Neither can they prove the things whereof they now accuse me.

They accused him of sedition, being a pestilent person. Was he pestilent while he was in Jerusalem? Was he causing sedition among the Jews? No, he said he'd been sent unto the Gentiles. He wasn't doing anything in Jerusalem or in all Judea, as far as that goes. Was he a ringleader of the sect of the Nazarenes? No, he wasn't in charge of the outfit.

If you'll study these defenses, you'll see how simply and logically Paul just lays it on the line. He doesn't use any big flowery words. He doesn't accuse people of anything. He just says, "Here are the facts, Felix. Now what do you think?"

Acts 24:14:

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:

"the way which they call heresy" – because we believe in one God and we believe there were four crucified etc.

I got another one of those papers today. It had a paragraph: What The Way teaches, followed by a paragraph: The Truth and alternating this way through the whole paper. This paper was longer than most of them. There were some of the things in there that were right-on as far as what we teach. Other things, I don't even know where they got them from. I've never even heard our grads say things like that. They were accusations just like the Jews were making here; things that cannot be proved. You can say whatever you want to but proving things that we never did say is going to be a little difficult.

Paul said he would confess to: “believing all things which are written in the law and in the prophets” – the same as they do.

Acts 24:15-18:

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.

And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

Now after many years I came to bring alms to my nation, and offerings.

Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

“There was no big rowdiness, no sedition, no heresy, no trouble in the temple, I was just purifying myself.”

Acts 24:19:

Who ought to have been here before thee, and object, if they had ought against me.

“if they had ought against me” – i.e. – “if they had something to accuse me of. They should have been here and laid the facts out. They just have accusations.”

Acts 24:20-21:

Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

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.

He was telling Felix, “The whole problem has been over the resurrection of the dead which half of those guys believe anyway. The question is not heresy. It’s not sedition. It’s not pestilence. It’s not rowdiness. It’s not making a big uproar. It’s not all these other things I’m being accused of. It’s not making a big show in the temple. It’s just a question of the resurrection of the Dead. Felix, that’s all.” What’s the Roman law say about the resurrection? The Roman law says nothing. What was he going to judge him on? If Felix had had any brains he’d have said, “Throw this case out of court.” He didn’t quite do that.

Acts 24:22:

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.

Felix said he'd find out from Lysias, himself.

Acts 24:23:

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.

Because Paul was a Roman citizen, he let him have all these freedoms.

Acts 24:24-25:

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 [believing unto] Christ.

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.

Paul was just witnessing to them and Felix started to consider some of these things. He said, "Let me think about this a little bit and I'll call you back."

Acts 24:26:

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.

Felix was looking for a bribe from Paul. He kept sending for Paul to talk to him and all the time what he was hoping for was "the love of money." All he wanted was a bribe and he would have let Paul go. Legally he didn't have anything to hold him on.

Felix was recalled by the Roman government for screwing around because he wasn't running the thing right.

Acts 24:27:

But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Two years he left Paul there. Unless he would have gotten a bribe then he would have released Paul. But to show the Jews a pleasure; to keep peace in the country, he left Paul bound. After two years, Felix leaves and Porcius Festus comes in.

This was his third defense; before Felix. Then he spends two years in jail and that's those two years he never won anybody because he had disobeyed the revelation. Dr.

Wierwille mentions this in the class; Power for Abundant Living. Then Festus comes in and in Acts 25 is Paul's next defense, before Festus. You can read that sometime.

In Acts 25:13 through Acts 26:32, you have King Agrippa himself coming down and getting involved. Paul has his defense before King Agrippa. Acts 26 is where he recounts his conversion on the road to Damascus. Paul tells him he wasn't disobedient to this heavenly vision. It says Paul almost won someone but almost doesn't count.

Acts 26:28:

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

During that whole two year period he didn't win anyone, almost, but he didn't.

During this time in here he had appealed to Caesar. When he first came before Festus, he appealed to Caesar which means he had to go to Rome. He would have been released by Agrippa except for the fact that he had appealed to Caesar.

Acts 26:32:

Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

But, you know, maybe he had to appeal to Caesar or Festus might have done something. I don't know. It was Paul's walk. He was the one that had to make the decision. In chapter 27:1 is where they start out from Caesarea on the coast. They're going to start out from Caesarea and go all the way to Rome.

The last "we" section was when they ended up in Jerusalem, right before Paul's capture. That was the end of the last "we" section. That tells us that Luke travelled all the way from the area around Macedonia to Jerusalem with Paul. That was the third "we" section. Then Paul was taken captive and goes over to Caesarea and spends two years in jail. Luke may have been around that area visiting them because Paul had those liberties being a roman citizen. Now he's starting out again and here's the fourth "we" section.

Acts 27:1-2:

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.

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.

Do you remember Aristarchus? He was one of those seven in chapter 20:4.

Acts 20:4:

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.

He was also one of them that had been in Ephesus.

Acts 19:29:

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.

That was the Aristarchus who had travelled with Paul and Luke. They had accompanied him in his journey all the way to Jerusalem and they're going with Paul on this journey up to Rome.

Acts 27:3:

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.

Isn't that something, being a prisoner like that, to have such liberty? He let him go to his friends at Sidon. They sailed from Caesarea up to Sidon which is up the coast a little way. They stopped there and he lets Paul go see his friends because he's a Roman citizen.

Acts 27:4-5:

And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

Remember that up is down and down is up in the Bible. They sailed "under" Cyprus. We would say they sailed "over" it.

Acts 27:6:

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

They changed ships at Myra.

Acts 27:7:

And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering [allowing] us, we sailed under Crete, over against Salmone;

Paul got to Jerusalem in late spring, Pentecost time. Then he spent two years in jail so that would be late spring again or early summer. Then a little time passes while he stands before Festus and then before Agrippa. Then they make the decision to send him to Rome because he had appealed to Caesar. Sometime later they start sailing either summer or fall. They spent many days sailing, it says. The winds were contrary to them and maybe they had to tack back and forth.

Acts 27:8-9:

And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

“the fast” – this was probably the day of atonement. It’s already past so it’s getting into the fall. They’re getting fall weather.

Acts 27:10-11:

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.

Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

The owner of the ship said, “We can sail. We’ll make it.” Paul said, “There’s going to be some trouble.” They sailed in spite of the admonition. They set sail and ran into a storm. They had a lot of trouble. They threw stuff off of the ship to lighten it. The course from Crete to Melita went all over the place. It took them 14 days but it was 14 days up and down. Being on the sea with big waves is not too pleasant of an experience.

Acts 27:27:

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;

They sounded and found it was getting shallower. They would let a weight or something down to touch bottom and see how deep it is. They had 14 days of this so far.

Acts 27:41-43:

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.

And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

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:

There's another great thing. You never know what you're going to do, by what you say to an individual. It saved Paul's life here. They were going to kill the prisoners but that centurion because of something that happened along the way, didn't. I don't care if you don't see results immediately. If God says, "Say something," say it. You may think, "Boy I sure blow hot air at times." But if it's God's Word it will come to pass. You may witness to somebody and maybe five years later they believe. So what, they believed didn't they? Maybe you planted some seed there that really helped them along that way.

Acts 27:44:

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.

Acts 28:1:

And when they were escaped, then they knew that the island was called
Melita.

Melita is a little island below Sicily.

Acts 28:2:

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.

This is that orientalism where you throw sticks on the fire. Whenever you join a fire, in the eastern culture, you bring wood to put on the fire.

Acts 28:3:

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.

If everyone contributes, the fire keeps going. That's the orientalism. Paul was out there doing his oriental duty; bringing wood to the fire.

Acts 28:4-6:

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.

And he shook off the beast into the fire, and felt no harm.

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.

Isn't that just like people? I think of that verse:

I Corinthians 2:14:

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

Do you know what he does when he sees something supernatural happen? He starts guessing. All he can do is guess. He sees a miracle or a lying sign and wonder, either side, and he starts analyzing it with his five senses. This is something he knows nothing about and he guesses; speculates.

Acts 28:7-8:

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.

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.

Two years are over and Paul's walking again; getting things done. This is the first miracle you've seen since Acts 19.

Acts 28:9-10:

So when this was done, others also, which had diseases in the island, came, and were healed:

Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

It was winter time and they stayed there because of the winter.

Acts 28:11-12:

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

And landing at Syracuse, we tarried *there* three days.

Now it's spring. Winter is over. The ship is ready to move on. They go from Melita up to Syracuse which is on the bottom tip of Sicily.

Acts 28:13:

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:

Rhegium is on the southern tip of Italy.

Acts 28:14-15:

Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

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.

Those are two towns. These are getting closer to Rome.

Acts 28:16:

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered[allowed] to dwell by himself with a soldier that kept him.

“captain of the guard” – he’s the prefect of the Praetorian Guard. The Praetorian Guard was like the special outfit. It wasn’t like the ordinary soldiers. He was in charge of this. He was the prefect of the Praetorian Guard.

Paul didn’t have to stay in the prison with the others but was allowed to dwell by himself with a soldier because he was a Roman citizen, uncondemned.

Acts 28:17:

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.

“he said unto them” – Here’s his next defense; a defense to the Jews at Rome.

Acts 28:18-23:

Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

But when the Jews spake against *it*, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

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.

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.

But we desire to hear of thee what thou thinkest: for as concerning this sect [the way], we know that every where it is spoken against.

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.

It was an all day session. It was an outreach advance.

Acts 28:24-27:

And some believed the things which were spoken, and some believed not.

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,

Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

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.

Some believed and some believed not. For a lot of them what Isaiah said was right-on.

Acts 28:28:

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

Is this the first time Paul said this? No, he said it every place he has gone. I don't think he said it since Jerusalem.

Acts 28:29:

And when he had said these words, the Jews departed, and had great reasoning among themselves.

This is the verse that Bullinger and some of the others have based their thinking on; that this is the start of a new administration and from now on it was a ministry to the Gentiles. Verse 29 is not in the manuscripts.

I've noticed that administrations start with a big bang like the fall of Adam and Eve. That was the start of the patriarchal administration. The start of the law administration started with the Passover. The baptism by John of Jesus was quite an event and then his public ministry from there on out. The day of Pentecost. There wasn't any big bang here at the end of Acts. This is something that happened on a number of occasions when Paul was teaching. He always went in the synagogue first. When they wouldn't believe, he took those that did believe, went out and also taught the Gentiles. He did the same thing here.

Acts 28:30-31:

And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

For two whole years he stayed there in Rome and he taught the Word. He had his own hired house to do it in and he just taught the Word just like he did at Ephesus. Just like he had done at Antioch, reached out from there, like that time he had spent in Galatia. Here, he spends two whole years in Rome. Rome was the largest city in the whole Roman Empire. It was around this time that Nero was the Emperor. That closes Paul's prison journey.

The records given in Timothy, Titus and other places indicate another itinerary. He went back through some of the areas that he had taught in before. That is what I'd like to go through with you before we close out this whole study of Paul's itineraries. We haven't covered everything in detail and especially this last journey.

You can work each of these defenses and see how he handled it and they're all real simple and beautiful. Maybe Paul made a wrong decision when he went to Jerusalem. He lost two years when he didn't win anybody but he didn't sit around and sob about it. Maybe something could have happened where he could have gotten out sooner. I don't know. One time he went to jail and he was out within 24 hours. But he got out and he got back on top of it here in Rome.

The Prison Epistles

Before we go into Paul's last itinerary, we're going to study some of the things that he did before he started on that itinerary. What he did was that he wrote a few epistles. It was while Paul was at Rome in Acts 28 that he spent two years in his own hired house.

Prior to getting to Rome, he wintered in Malta. After the winter was over he sailed up to Sicily to Syracuse, from there to Rhegium and from there to Puteoli. From there he walked up to Appii Forum and from there to the Three Taverns. Then he followed what we would call the Appian Way into Rome. When he first came to Rome the Jews didn't even know that he was accused of anything. Finally after a little period of time there he was released and spent two years there.

If he arrived in the spring when would it be that two year period would be up? Spring or possibly early summer, therefore he could have set out on his last itinerary sometime in the late spring or early summer. This sort of fits with some of the records, as we're going to see later on. While he was in Rome, he wrote some epistles that are commonly called the prison epistles because they were written while Paul was in prison or shortly after his release. Three of these epistles are Ephesians, Philippians and Colossians. They all deal with one great subject, the mystery. The first two that were written were Ephesians and Colossians. They were written while Paul was in prison. After his release Philippians was written and then Philemon.

If you go to Rome today to see where Paul spent his time in prison, they show you the Mamertine prison. It's very cold with stone walls and a little hole in it. It's very dark and damp. To imagine that this is where Paul may have written the great epistle to the Ephesians is unbelievable. How he could get inspired in a place like that is unbelievable. It's cold, damp, dark and that is where he wrote the epistle to the Ephesians and probably the epistle to the Colossians if that was the prison. It's not certain that that was the place where he was kept. He could have been kept some other place. We don't know. That's only tradition of men. Then after his release he wrote Philippians and Philemon.

This is the order that you gather by studying the Word but there's only indications as to the order. You can't read, "While he was in prison in Rome he wrote..." There are only indications, perhaps somewhat stronger than that of Galatians but not as strong as those of Corinthians and Romans.

First of all I want to establish that these are the epistles regarding the mystery. Ephesians was the great doctrinal treatise regarding the grace and the mystery. The book of Philippians was written to correct practical error that had crept in through the misuse of the revelation given in the book of Ephesians. Colossians was written to

correct doctrinal error that crept in due to the misuse of the revelation given in the book of Ephesians.

Ephesians 3:4-9:

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable [untrackable] riches of Christ;

And to make all *men* see what *is* the fellowship [administration] of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ [“by Jesus Christ” not in text]:

Verse 6: the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel – is the greatness of the mystery.

Remember, he was at Ephesus before and while he was at Ephesus he taught them a lot of things but the fulness of the mystery was not revealed till later. He wrote back to the Ephesians where he had spent three years and wrote to them this great doctrinal treatise, Ephesians, to set before them the greatness of what this administration was all about. Colossians was written to correct doctrinal error which crept in very quickly after the original epistle was sent while Paul was still in bonds.

Colossians 1:24-25:

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Whereof I am made a minister, according to the dispensation [administration] of God which is given to me for you, to fulfil [*plēreoō* - complete] the word of God;

“fulfil” - *plēreoō* – complete. What is it that makes the Word full in capacity?

Colossians 1:26-27:

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Already they were not going by the greatness of the Gentiles being of the same body with the Jews, partakers of the promise in Christ by the gospel and fellowheirs. The riches of the glory of that, the cream on top, was the Christ in you, the hope of glory. Already they were starting to go away from that so he writes back and says, “LOOK! The mystery, don’t let it stay a mystery.”

Philippians was written to correct the practical error that crept in do to the misuse of the revelation given in the book of Ephesians. So they were practicing error. They new they had Christ in them but they weren’t realizing it in their practice.

Philippians 4:13:

I can do all things through Christ which strengtheneth me.

I’ve got Christ in me. I can do all things through Christ who strengthens me. They knew they had Christ in them but in practice they weren’t exercising that strength they had. I have the ability to do all things through Christ who strengthens me. That’s the mystery. That’s what these prison epistles are all about. Don’t call them prison epistles but that’s what they are commonly called. The only reason there called that is because of where they originated.

Ephesians 3:2-3:

If ye have heard of the dispensation [administration] of the grace of God which is given me to you-ward:

How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

“I wrote afore in few words” – i.e. – “I just briefly mentioned it before. Now I’m laying before you the greatness of that mystery.”

Paul wrote I Corinthians when he was in Ephesus. Before he had gone to Jerusalem, he had been in Ephesus for about three years. While he was there for that three year period, in Acts 19, he wrote to Corinth.

I Corinthians 2:1-3:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony [mystery] of God.

For I determined not to know any thing among you, save Jesus Christ, and him crucified.

And I was with you in weakness, and in fear, and in much trembling.

I Corinthians 2:6-8:

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

That's basically all he says about it. It was so great, folks, that if the princes of this world had known it they would not have crucified the Lord of glory. God can never go beyond your believing. He has no hands but our hands. God can never give you a steak bigger than you're able to eat. Do you teach your 3 year old children how to use a gun? No, you might give them a toy one but you would never give them a real one because they're not capable of receiving it yet. God could only reveal certain things of the mystery to these people at Corinth or Ephesus or any place else because they still weren't big enough to receive it. I don't know if Paul was big enough to receive it yet either because the fulness of it was not revealed until much later, although certain things were starting to fall into line.

Have you ever heard of progressive revelation? God may not reveal the whole scoop to you now. One of the reasons may be you're not big enough to receive it. But as time goes on He progressively reveals more and more. There are a lot of things like this in the ministry. Have we learned it all? No but we're constantly acquiring more and more knowledge and the more open we are to receive that Word, the more we find out about it. God can never reveal anything to you beyond what you're capable of receiving. He'll never give you a steak bigger than what you can eat. If you can only eat a 16oz steak, He won't give you a 32oz steak. It's not like The Back Forty which is a smorgasbord. It's available but God knows your appetite; what you can take.

A lot of people, if they get too much of the Word at one time, "throw up" spiritually. God just reveals a little at a time; what ever you're able to take. It's the same way with me. All of us are like that.

I Corinthians 4:1:

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

We're stewards of the mysteries of God. This thing was so big that had the princes of this world knew they would not have crucified the Lord of glory. It reminds me of Adam and Eve's original sin. The first or second year I sat through the class Power for Abundant Living, I asked the question, "What was Adam and Eve's original sin? What did they eat?" Dr. Wierwille told me, "Maybe some day I'll teach it to you." It wasn't until about 3 or 4 years later, I think, that we had a session with a few people and he taught Genesis chapter 3. At that time nobody was big enough to receive it. He taught it when we were big enough to receive. That has happened in other categories.

Paul said, "Someday I'll teach it to you. I'm telling you this; it is so big that if the princes of the world had known it, they would not have crucified the Lord of glory. That's how big it is." He was sort of wetting their appetite. After he wrote that, he made the trip up to Macedonia and wrote II Corinthians. From there he came down to Corinth where he wrote the book of Romans. In Romans he mentions it again.

Romans 11:25:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

They knew Gentiles were coming into the body, didn't they? He said that this had been the mystery. It's starting to progressively unfold to the people. Is Romans regarding the mystery? No, so could he really declare it? No, Romans relates itself to other areas of our justification. When he wrote Romans, he could not declare the greatness of the mystery.

Romans 16:24:

The grace of our Lord Jesus Christ *be* with you all. Amen.

This verse is not in the text.

Romans 16:25-26:

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

But now is [is being] made manifest, and by the scriptures of the prophets [New Testament prophets], according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Now it is being revealed; the mystery.

Romans 16:27:

To God only wise, *be* glory through Jesus Christ for ever. Amen.

It's only in closing that he mentions it. What's the next Epistle that's written? Ephesians, but it took three years. He wrote this saying, "There's a mystery that's been kept secret since the foundations of the world but now it is being revealed by progressive revelation. It's being unfolded as we can receive it." Then he closes and doesn't say anything more about it because the greatness of what it was is revealed in Ephesians.

God has a purpose for everything He says; where He says it, why He says it, how He says it, to whom He says it and when He says it. After he writes Romans he goes through areas and to Miletus where he meets with the leaders from Ephesus. Then he travels down to Jerusalem, gets in trouble, ends up in jail and spent two years in Caesarea's jail. From there he leaves by ship. Then he gets in a shipwreck and then goes to Rome. So about three years later, he's in jail at Rome and he finishes, what was being made known, at that time. He writes it back to an area where he spent three years, "As I wrote afore in few words." Then he tells them what it is: that's Ephesians, then Colossians and Philippians.

When Paul went to Rome, remember Acts 27 and 28 was the fourth "we" section. So Luke travelled with Paul. Timothy may have travelled with Paul. Timothy did a lot of travelling with him but I can't document that. I know that Timothy was with him while he was at Rome though. There was another one that was with him. That was Aristarchus. He was one of those companions that travelled with him in Acts 20:4, when he went to Jerusalem.

Acts 27:2:

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.

Now Aristarchus is joining Luke and Paul on their trip to Rome. Timothy may have been along. I don't know. I said that Paul was in chains at Rome when he wrote Ephesians.

Ephesians 6:18-20:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

For which I am an ambassador in bonds [chains]: that therein I may speak boldly, as I ought to speak.

"Help me get out of this mess and get back into declaring the gospel, so I can speak it boldly." It was shortly after this, he spent two whole years in his own hired house.

Ephesians 6:21-22:

But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

Tychicus may have been the one who delivered the epistle to the Ephesians. He's the first person we've got to consider in watching the chain of events. His name is Tychicus and Paul sent him, by the time they read this, to Ephesus. Tychicus was one of those seven in Acts 20:4 that travelled with Paul down to Jerusalem; those seven guys plus Luke who travelled with Paul.

Acts 28:20:

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.

This is while Paul's at Rome. Like Ephesians said, "ambassador in chains." These are the indications that sort of point to the fact that he was in chains, physically.

Colossians 4:3-7:

Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds [chains]:

That I may make it manifest, as I ought to speak.

Walk in wisdom toward them that are without, redeeming the time.

Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

This is the same one he was sending to Ephesus.

Colossians 4:8-9:

Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

Tychicus was on his way to Colosse as well as Ephesus. Colosse is still in Asia. Another indication that Paul was in bonds and chains is in verse 18:

Colossians 4:18:

The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

Tychicus may have already been sent to Ephesus and he may be sending Onesimus, with this epistle, who will pick up Tychicus and they go together to Colosse to correct what should be going on correctly over there. Or, Tychicus could have returned and gone back. I don't know. I imagine Onesimus came, since he was one of the Colossians (verse 9), and told Paul, "They're not listening to that epistle that you sent to the Ephesians." So Paul writes this and sends it back with Onesimus. That's a possibility.

That's Tychicus but also remember Onesimus. The Next one we have to consider is Timothy. He's not mentioned in Ephesians but he is mentioned in Colossians.

Colossians 1:1-4:

Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

Timothy is with Paul. Tychicus is being sent to Ephesus and then to Colosse. There are four more people we need to consider. They are in chapter 4 of Colossians.

Colossians 4:10:

Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

Aristarchus was the one who travelled with Paul up to Rome, one of the seven. He's still with Paul in Rome. Marcus is the second one we want to consider.

Colossians 4:11-14:

And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

Luke, the beloved physician, and Demas, greet you.

Luke and Demas are with Paul. Those are the four I want to consider now: Aristarchus, Mark, Luke and Demas. They are with Paul. So also is Timothy. Tychicus and Onesimus are on their way. I also want to consider Epaphras. He was from Colosse but is with Paul in Rome.

Colossians 1:7-8:

As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

Who also declared unto us your love in the Spirit.

That tells you Epaphras had been in Colosse and he had come to Rome and he's the one who reported to Paul a lot of things that were going on. Onesimus may have come with him. Epaphras, it distinctly says he reported things that were going on.

These things we've seen are indicators that when Ephesians and Colossians were written Paul was at Rome in chains and these men were with him except Tychicus and Onesimus who he had sent back to Ephesus and Colosse.

After Paul was released I said he wrote Philippians and Philemon. First we consider Philippians chapter 2. You may have to re-work some of things once you get all these scriptures down. Remember, these are indications. They're not iron-clad statements. Philippi is in Macedonia. They had heard the Word along time ago. This tells you that when he wrote a letter it wasn't just kept in one area but it was circulated and other copies were made so that others could enjoy the Word in the letter. The Philippians were practicing error. Philippians was written after Paul's release.

Philippians 2:24:

But I trust in the Lord that I also myself shall come shortly.

Could he come shortly if he was in jail? No, that's an indication that he may have been released.

Philippians 1:12-13:

But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

So that my bonds in Christ are manifest in all the palace, and in all other places;

The Roman palace was in Rome. His bonds, chains, were known in the palace. That's an indication that he's in Rome.

Philippians 1:14-15:

And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

Some indeed preach Christ even of envy and strife; and some also of good will:

I don't think that this necessarily means that he was still in bonds. He could have been released. At any rate his indication was to come to them shortly.

Philippians 4:21-22:

Salute every saint in Christ Jesus. The brethren which are with me greet you.

All the saints salute you, chiefly they that are of Caesar's household.

Again, he was at Rome. That's Philippians. In Philemon's, he's writing to Philemon.

Philemon 22:

But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

His desire at this point is to come and visit some of these people; the Philippians and Philemon, who is in Colosse.

Philemon 1:

Paul, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

Remember Timothy is with him.

Philemon 2:

And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

Archippus is with Philemon. In Colossians there's some more about Archippus. Colossians was written to the Colossians.

Colossians 4:17:

And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

Where was Archippus apparently? Colosse, so the indication is that Philemon, Archippus and Apphia are people at Colosse.

Where is Tychicus? He's gone to Ephesus and Colosse. There's no mention of him in either Philippians or Philemon. Onesimus is mentioned in Philemon.

Philemon 10-12:

I beseech thee for my son Onesimus, whom I have begotten in my bonds:

Which in time past was to thee unprofitable, but now profitable to thee and to me:

Whom I have sent again: thou therefore receive him, that is, mine own bowels:

In Colossians he was sending Onesimus back to Colosse. He had come from there and now he is sending him back. That would place this very close to Colossians, wouldn't it? All four of these are very close together. I think Ephesians would have had to be a little before because that was the great doctrinal treatise and the first time it was really revealed.

In Colossians, Paul was sending Onesimus back to Colosse. Philemon had a little problem with Onesimus because Onesimus had left him. He was a slave or something that had ran away and Paul said, "Look, so what. He's helped me a lot. You take him back."

Timothy is at Rome. Remember Philemon verse 1? He's with Paul. Philippians 1:1 says that also.

Philippians 1:1:

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

In Philippians 2 it says he's sending Timothy. Timothy is getting ready to leave but there's a little more to this.

Philippians 2:19-23:

But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

For I have no man likeminded, who will naturally care for your state.

For all seek their own, not the things which are Jesus Christ's.

But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

Him therefore I hope to send presently, so soon as I shall see how it will go with me.

Is he sending him when he's writing this? No, but he's getting ready to send him. When he wrote Philemon, Timothy was still there, in Rome but he's getting ready to send him.

There's another one who's only mentioned in Philippians. His name is Epaphroditus. He had been sent to Philippi and he had returned from Philippi. He's mentioned in Philippians 2 and Philippians 4.

Philippians 2:25-30:

Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

Receive him therefore in the Lord with all gladness; and hold such in reputation:

Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Philippians 4:15-18:

Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

For even in Thessalonica ye sent once and again unto my necessity.

Not because I desire a gift: but I desire fruit that may abound to your account.

But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

Epaphroditus is not mentioned anywhere else that I know of. He's the one that nearly lost his life because he was working so hard down at Colosse for the Colossians.

Now we're ready for Aristarchus, Mark, Luke and Demas. While we're looking at this we'll also take care of Epaphras. He was with Paul. Epaphras had come from Colosse to Rome and was with Paul when he wrote Ephesians and Colossians. Now he has gone back.

Philemon 23-24:

There salute thee Epaphras, my fellowprisoner in Christ Jesus;

Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

Where are all five of these men? Colosse, they're all in Colosse now. Paul had sent them or they had gone to Colosse from Rome. See how that puts this a little bit later? That's why Onesimus has already left and Philemon has to be later. This is the apparent order: Ephesians, Colossians, Philippians and then Philemon. I would say Philippians and Philemon were written after his release because of some of the wording in some of the passages we looked at. Ephesians and Colossians were written while he was in chains.

Paul's Last Itinerary

Philemon 23-24:

There salute thee Epaphras, my fellowprisoner in Christ Jesus;

Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

Most of the critical Greek texts indicate that this is incorrectly translated. It should be in the essence that Epaphras, Marcus, Aristarchus, Demas and Lucas salute thee. So these men must be with Paul. “All these men salute thee,” it isn’t “you salute them.” That doesn’t necessarily change the order of these epistles. They were all written from Rome, apparently, around this time when Paul was in chains, when all these men were with him. Tychicus had been sent out before and Onesimus. Timothy, he says, is getting ready to go.

Hebrews 13:23:

Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

“set at liberty” – It’s in the sense that he’s been sent out on a mission. He’s been commissioned. What he had hoped for before, to send him out, has now come to pass by the time he writes the epistle to the Hebrews.

Hebrews 13:24:

Salute all them that have the rule over you, and all the saints. They of Italy salute you.

Paul is in Italy. This was probably written shortly after these others, before Paul starts out on his last itinerary, during that two year period that he was at Rome in his own hired house. Remember he wants to come to them pretty soon too. He wrote that to the Philippians and to Philemon. He sent out Timothy and he writes this book to the Hebrews.

Then he sets out on his last itinerary and it’s during this Itinerary that he writes what we call the pastoral epistles written to those who watch over the body; men and women with ministries or the elders. He tells them how the operation of the ministry is to be run. In these pastoral epistles of I & II Timothy and Titus, he lays the groundwork and the guidelines, not the law, for the organization of the early church. The early church was not run on 325 commandments when Paul was around. It was run by guidelines, principle, not law.

I Timothy 4:12:

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

This was written while Timothy was still young. It couldn't have been written toward the end of the century. It had to be in the early 60's as has been indicated in the study of Acts. About 64 or 65 A.D. we figured was about the time. The reason the pastoral epistles were written was to protect the church from the heresies that were arising among and around the body. You can read these in a number of places.

Remember he said, "They were ever learning, never able to come to a knowledge of the truth; heady; high minded; traitors; disobedient to parents." And a lot of other things; "having a form of godliness but no power; avoid profane and vain babbling; Hymenaeus and Philetus, Who concerning the truth have erred, saying that the resurrection is past already (we're already living in the next administration); Alexander the coppersmith that had done him a bunch of evil; all those in Asia had turned away from him." So he was setting up the organization of the church to protect those who really wanted to believe but it was not law. It was not legalism. It was guidelines that he was setting up.

The first leg of this itinerary, Paul goes from Rome to Ephesus. He may have gone by land, stopping along the way. He may have gone by boat. I don't know but somehow he goes to Ephesus. That's the first leg of the journey. He may have spent some time there and he leaves Timothy there. He had sent Timothy ahead and apparently he meets Timothy either there or along the way and he leaves Timothy at Ephesus while he goes up to Macedonia. It's while he is in Macedonia that he writes his first epistle back to Timothy who is in Ephesus.

I Timothy 1:3-4:

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*.

He had Timothy stay at Ephesus while he went to Macedonia. That may have been the place where he wrote I Timothy. In I Timothy he indicates that he wants to return to Ephesus.

I Timothy 3:14-15:

These things write I unto thee, hoping to come unto thee shortly:

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

He sort of summarizes the purpose here, "that you know how to conduct yourself in the church; in the body." That's why he's writing it. He said he hoped to go to Ephesus pretty soon. There is an indication in II Timothy 4:20 that he returns to Ephesus. II Timothy was written later.

II Timothy 4:20:

Erastus abode at Corinth: but Trophimus have I left at Miletum [Miletus] sick.

Miletus is on the coast beside Ephesus which sort of indicates that on a later trip he passed by Ephesus, leaving Trophimus at Miletus. Trophimus was one of those seven who travelled with Paul. Erastus was the chamberlain of the city. Remember him in Corinthians? Before he goes to Miletus he did something else. He may have also gone back to Ephesus proper. I don't know how he did it but somewhere along the line he stopped at Troas which is on the coast. Let's say he went from Rome over to Ephesus, goes up into Macedonia, then he either goes to Troas (or he may have stopped there on the way) and he left off some manuscripts there that are mentioned in II Timothy.

We'll look at those later. From there he may have gone down to Ephesus and then down to Crete. He may have sailed directly there or gone some other way but somehow he gets to Crete, the island. From Crete he must have gone back up to Miletus and from there over to Corinth and from there up to Nicopolis. He left Trophimus sick at Miletus and Erastus at Corinth. It was probably from the area of Corinth that he wrote the epistle to Titus who he left at Crete. I'll repeat that. He started at Rome, went over to Ephesus and went up to Macedonia. At Macedonia he writes I Timothy to Timothy who he had left at Ephesus. From Macedonia, by some route, he goes to Crete and leaves Titus on Crete. He goes up to Miletus, probably, and from there to Corinth. While he's at Corinth he writes his epistle to Titus.

Titus 1:1-5:

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

In hope of eternal life, which God, that cannot lie, promised before the world began;

But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

He left Titus in Crete to ordain elders and set things in order; set up the structure, the guideline.

II Timothy 4:20:

Erastus abode at Corinth: but Trophimus have I left at Miletum [Miletus] sick.

II Timothy 4:20 is where it indicates that, on his way to wherever he was going, he must have gone to Miletus then Corinth to write Titus. I'll show you why in Titus chapter 3.

Titus 3:12:

When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

Tychicus is the one who has had sent to Ephesus before. Remember it mentions him in Colossians. He must have picked him up some place and he's travelling with him again.

Titus 3:13:

Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

Zenas and Apollos must be on Crete with Titus. Paul's either going to send Artemas or Tychicus to Titus in Crete and Paul says, "I want you and those other two guys to meet me in Nicopolis which is on the western coast because I have determined there to winter." What time of the year is it? Maybe fall.

See the logic of this trail? He goes from Crete to Miletus, Corinth, drops those guys off and he's going to Nicopolis. His next stop will be back in Rome. But he's going to winter at Nicopolis. Titus is going to meet him there. At least that's his desire.

After that two year period in Rome, what time of the year is it? Spring or summer, then he starts out, possibly in the summer, and travels from Rome to Ephesus, up to Macedonia, writes I Timothy, goes down to Crete, back up to Miletus, over to Corinth and writes Titus. Then he goes over to Nicopolis for the winter. He made this itinerary in perhaps six months. Then he spends three months in Nicopolis. Then after winter he goes back to Rome, probably. It's from Rome that he writes II Timothy. There are a number of verses that indicate that he was in bonds.

II Timothy 1:15:

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

Timothy was more than likely at Ephesus where he had left him.

II Timothy 1:16:

The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

“Onesiphorus” – that’s not Onesimus, it’s Onesiphorus

II Timothy 1:17-18:

But, when he was in Rome, he sought me out very diligently, and found *me*.

The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

So Onesiphorus apparently had seen him in Rome in his chains and he had been with him in Ephesus.

II Timothy 2:8-9:

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

He says, “They can put me in jail, in chains, but they can’t bind the Word of God.”

II Timothy 3:10-11:

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

II Timothy 4:6-8:

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished *my* course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

God had delivered him out of those others because Paul believed but now he's coming to the end of his life and you see the bonds that are indicated. Remember Tychicus had been with Paul before he went to Nicopolis but now in chapter 4 verse 12 it says Tychicus he sent to Ephesus.

II Timothy 4:12:

And Tychicus have I sent to Ephesus.

It says he sent Tychicus back to Ephesus. Where did he send him the first time? Ephesus, then he rejoined him and now he sends him back to Ephesus to take care of things. And he says, "You, Timothy, you're going to come up and see me."

II Timothy 4:9:

Do thy diligence to come shortly unto me:

Paul says, "I'm sending Tychicus over there and you get over here. Hot-foot it but before you do, I want you to make a trip up to Troas."

II Timothy 4:13:

The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

I think that's significant. I think what Paul was after here was not just a bunch of reading material but he had together, perhaps, the Old Testament book in a cloke which was a bag which contained the manuscripts and/or he may have had all the New Testament books that had been written up until that time. He kept them together; the Word of God. It's bologna that the books were decided in some council 3-4 hundred years after the first century. I think that Paul, John and some of the other apostles, when those books were written, they knew what was God breathed and what wasn't and they kept them together in a collection; a cloke like this; a bag for carrying manuscripts. He was concerned about bringing that Word up to Rome where they'd have it all together. Then they could get their scribes as copiers to copy them. Tychicus he sends back to Ephesus. He tells Timothy, "You come this way and bring the manuscripts with you."

Now we've got to look at Aristarchus, Mark, Luke and Demas and see where they are. There's no mention of Aristarchus. Mark is mentioned in II Timothy 4:11 and so is Luke.

Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Alexander was one of those two men who were to be delivered unto Satan. He could have been that one who stood with them at that union meeting. That union meeting was over a bunch of "smiths." You know, the guys that made the statues, that kind of "smith." There's another very important couple in this chapter.

II Timothy 4:19:

Salute Prisca and Aquila, and the household of Onesiphorus.

Remember, back in Acts 18, Aquila and Priscilla had lately come from Rome because of the persecution. They came to Corinth. Paul met them there and took them over to Ephesus. That's where they spent a number of years with Paul. Then when he wrote Romans, he said, "Greet Aquila and Priscilla." Aquila and Priscilla had gone back to Rome. Now, apparently they had gone back to Ephesus.

That Onesiphorus was the fellow that had worked with him in Ephesus, the guy that also was afraid of his chains in Rome and he had done a lot of things for him at Ephesus. It's in chapter 1 of II Timothy. We read it a while ago.

II Timothy 1:16:

The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

He mentions two that he had left along the road in his travels.

II Timothy 4:20:

Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Then in verse 21 you see the time.

II Timothy 4:21:

Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

It must be fall again of the following year. Remember he wintered at Nicopolis. Then he came back to Rome. Now it must be the fall of that year and he says to Timothy, "You come before winter." He was to bring with him Mark because he's profitable and he is to bring the manuscripts. This would be approximately a year and a half after he left Rome after that two year period there. This could be then. I don't know how soon after that was the persecution that he was involved in or whatever. Anyway, you get the approximate time.

Eubulus, Pudens, Linus, and Claudia I believe are all Latin names. It's again an indication as to where they were; at Rome. These are all people who haven't been mentioned anywhere else. According to tradition, Linus is listed as the second Pope of Rome in some lists. There's another person mentioned in Philippians 4:3. His name is Clement.

Philippians 4:3:

And I intreat thee also, true yokefellow, help those women which

laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

Clement, in tradition, is sometimes the second, third, or fourth bishop of Rome. Clement of Rome was the one who wrote an epistle toward the end of the century. Whether or not he was that same Clement, don't stake your life on it. In tradition, they like to put some of those things together.

Those are the general things that you have to work and fit together to see an overall pattern. This is something that you're not going to go out and teach as THE Word but it's interesting to see that after Paul had gone to Jerusalem [He says "Rome"] he spent that three years at Ephesus, then three years in jail and traveling and then a couple years in Rome. From Rome he makes one more itinerary and what does he see on that itinerary? All the heresy coming into the body. Everybody in Asia turned away from him, people getting back under legalism in bondage to the law. So he sets the greatness of God's Word regarding how the church is to be operated.

There is a number of things in II Timothy, which are real interesting as his last concern; things that he tells Timothy to do. The first thing is in II Timothy 1.

II Timothy 1:6:

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Talking about Timothy's gift ministry, he says, "Stir it up. Get it moving." He wants all men with ministries to get moving; stir it up; get going. Put everything you've got into it. That's number one. There may be a lot of other things in here but these are some of the great things.

II Timothy 2:1:

Thou therefore, my son, be strong in the grace that is in Christ Jesus.

Be strong in the grace not legalism. See what else he was concerned about? They were wanting to put the Christians back under legalism. They were making guidelines law and Paul says, "Be strong in one thing; grace." In chapter 4, the last thing that he says is in verse 22 is what?

II Timothy 4:22:

The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

Grace be with you, not legalism. It doesn't say, "And may the law be with you."

II Timothy 2:15:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

He's concerned about Timothy, like other men with ministries (leaders), studying one thing, the Word; rightly dividing the Word.

II Timothy 3:14-15:

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

He says to know the scriptures. He says study those scriptures; study, rightly dividing the Word. He was concerned about Timothy studying and rightly dividing God's Word. The Word that he'd heard from a child; the Old Testament and now the New Testament which has been gradually unfolding. He's also concerned in verse 2 of chapter 4, that he not only studies the Word but that he preaches the Word.

II Timothy 4:2:

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"Not only study and know it, Timothy, but preach it; declare it herald it." The other thing is in verse 13 of chapter 4. He wants to keep the Word together.

II Timothy 4:13:

The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

"Especially the parchments, the ones we worked so hard on." He was concerned about Timothy studying the Word and rightly dividing it. He was concerned about him continuing to proclaim that Word and he was concerned about keeping the written Word together that it would continue to live. If you've got the written Word, which we've still got it here today (Old and New), it's because somebody was concerned about keeping it and because someone like Timothy was concerned about studying it and rightly dividing the Word and not only just studying it and knowing it and getting smart but preaching it; stirring up the gift. Be strong in the grace, not the legalism, not the law, not the myths that people were starting to go to like the guys that said the resurrection is past.

Stay strong in the grace. Keep the Word together. Study it and teach it. That's what he was concerned about in those last months that he was here. That not only closes his itinerary but it closes what's recorded of his life. Do you notice the Word never tells how he dies? It tells very little about people dying in the Word; James and Stephen but very little else in this administration. What Paul got together and the revelation that he received from the Word is still living today because he was so concerned about organizing the body of believers, not putting them under bondage, under legalism but

giving them the guidelines. He was concerned about men like Timothy stirring up that gift, studying the Word, teaching the Word and keeping the Word together.

If I tear it up and say, "I'll keep this book and you keep this scroll or we throw these away," then do you have the Word? No, but he was concerned about keeping that whole thing together. We've got to be just as concerned today. We've got an advantage in that we've got printing presses. Basically after Paul's death, they started getting more and more into the legalism. All of Asia turned away from him. They were going into saying that the resurrection was past already. Yet because he was so concerned about keeping that Word together, we've still got the Word today.

As long as you study the Word, rightly dividing it and proclaim it, you're going to have the same things happen that happened in the first century. Why not?

THE ITINERARIES OF PAUL

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