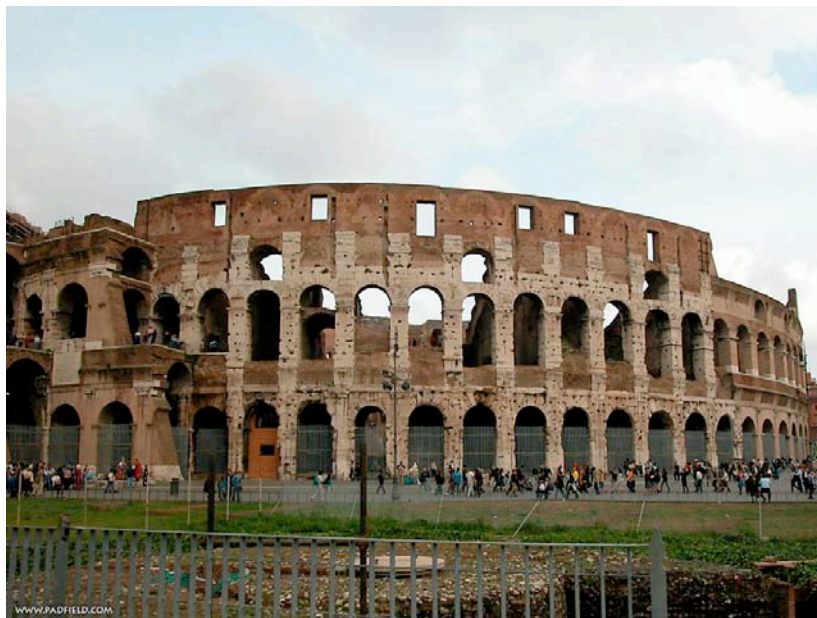


THE NEW TESTAMENT

# ACTS (PART II)



**Colosseum at Rome**

Year 2 – Quarter 3  
by  
F. L. Booth

© 2006  
F. L. Booth  
Zion, IL 60099

# CONTENTS

<b>LESSON</b>	<b>PAGE</b>
14. The Persecution of Herod Agrippa I	14-1
15. Paul's First Journey (Part I)	15-1
16. Paul's First Journey (Part II)	16-1
17. Paul's Second Journey (Part I)	17-1
18. Paul's Second Journey (Part II)	18-1
19. Paul's Second Journey (Part III)	19-1
20. Paul's Third Journey (Part I)	20-1
21. Paul's Third Journey (Part II)	21-1
22. Paul's Arrest and Defense Before the Jews	22-1
23. Paul Before the Council - The Plot to Kill Paul	23-1
24. Paul Before Felix and Festus	24-1
25. Paul Before Agrippa II	25-1
26. Paul's Journey to Rome	26-1
The Herod Family	
Roman Emperors – 1 <sup>st</sup> Century A. D.	
Maps of Paul's Journeys	

## LESSON 14

# THE PERSECUTION OF HEROD AGRIPPA I

Acts 12

**INTRODUCTION.** Following the death of Stephen, the followers of Jesus were scattered because of persecution by the Jews. Wherever these disciples went, they preached the gospel, converting souls to Jesus Christ (Acts 8:1, 4).

Philip first went to Samaria where Simon the sorcerer and others were baptized. Then Philip was directed by the Spirit to go to the road leading from Jerusalem to Gaza where he met the Ethiopian nobleman. Eventually, after the conversion of the Ethiopian, Philip arrived in Caesarea, preaching in "all the cities" along the way (Acts 8:5-40).

Saul went to Damascus, and after his conversion to Jesus Christ he preached in that city. When his life was in danger, he went to Jerusalem, but being in danger there, too, the brethren sent him to Tarsus, his birthplace (Acts 9:1-31).

Peter journeyed to Samaria (Acts 8:14), then went to Lydda, Joppa, and Caesarea (Acts 9:32-10:48). After baptizing Cornelius, the Roman centurion, Peter returned to Jerusalem to relate to the brethren there the events surrounding the conversion of that Gentile and his household (Acts 11:1-18).

Other followers of Jesus went north to Phoenicia, the island of Cyprus, and Antioch in Syria. In Antioch the gospel was preached first to the Jews and then to the Gentiles also. Barnabas was sent by the disciples in Jerusalem to Antioch to assist them. When many people in Antioch were added to the Lord, Barnabas went to Tarsus to find Saul and bring him back to Antioch. For a year they taught many people, and the disciples were called *Christians* first in Antioch (Acts 11:19-26).

**HEROD AGRIPPA I.** "About that time" Herod Agrippa I began to afflict the church (Acts 12:1). The time was A. D. 44, about twelve to seventeen years after the crucifixion of Jesus Christ. Herod Agrippa I was a grandson of Herod the Great, the ruler

who killed the male children in Bethlehem (Matt. 2:16). Herod Agrippa I was given the title of king by the Roman emperor in A. D. 37. He first ruled over the area north and east of the Sea of Galilee. Two years later Galilee and Perea were added to his territory. In A. D. 41 the Roman emperor gave him the provinces of Judea, Samaria, and Idumea. From that time to his death in A. D. 44, Agrippa I reigned over the whole of his grandfather's kingdom.

Luke records that Agrippa's first act of persecution against Christians and the church was to kill the apostle James with the sword (Acts 12:1-2). James was thus the first apostle to lose his life for the gospel of Jesus Christ. Next Agrippa imprisoned Peter, but Peter was miraculously released from the prison by an angel of the Lord (Acts 12:3-19). Luke concludes his narrative of Herod Agrippa I with the event of Agrippa's death (Acts 12:20-23).

Upon a certain day Agrippa attended a festival in honor of the Roman emperor. According to the Jewish historian Josephus, Agrippa was arrayed in a robe made of silver which shone brilliantly in the morning sun. As he sat upon his throne, Agrippa made a speech to the people at the festival. The excited crowd, dazzled by his glistening garments, shouted praise to him and called him a god. When Agrippa accepted this flattery and honor, which belonged to God, an angel of the Lord smote him with an incurable disease. Josephus records that Herod Agrippa I died a horrible death five days later, his rotting flesh producing worms.

#### **A. HEROD AGRIPPA'S PERSECUTION** (Acts 12:1-19)

1. At that time Herod afflicted certain ones in the church and killed \_\_\_\_\_ the brother of John with the sword. (Acts 12:1-2)
2. Since this pleased the Jews, Herod also took \_\_\_\_\_ during the days of unleavened bread. (Acts 12:3)
3. Herod put Peter in prison and delivered him to four quaternions (squads) of \_\_\_\_\_. (Acts 12:4)

*Note.* A quaternion was a band of four soldiers on guard at one time. Two guards were in the prison cell with Peter, one on each side of him, each bound with chains to an arm of Peter. Another soldier was posted at the door of the

prison, and the fourth guarded the passage leading to the outside gate. Every three hours the guard changed and four new soldiers came on duty. Thus during the night, sixteen soldiers (four quaternions) were responsible for Peter.

4. \_\_\_\_\_ was made without ceasing by the church unto God for Peter. (Acts 12:5)
5. That night Peter slept between two guards, bound with two \_\_\_\_\_; and the keepers (guards) before the door kept the prison. (Acts 12:6)
6. The \_\_\_\_\_ came and smote Peter on the side, telling him to arise, and his chains fell off from his hands. (Acts 12:7)
7. The angel told Peter to: (Acts 12:8)
  - a. \_\_\_\_\_ thyself
  - b. bind (tie) on thy \_\_\_\_\_
  - c. cast (put) on thy \_\_\_\_\_
  - d. \_\_\_\_\_ me.
8. Peter did not know if this was true or a \_\_\_\_\_. (Acts 12:9)
9. The angel and Peter passed the first and second ward (guard), then came to the \_\_\_\_\_ that led to the city; this opened of its own accord, then Peter and the angel went out, passed through one street, and the angel departed. (Acts 12:10)
10. When Peter came to himself, he knew that the Lord had sent his angel and delivered him out of the hand of \_\_\_\_\_. (Acts 12:11)
11. Peter went to the house of Mary, the mother of \_\_\_\_\_, where many were gathered together praying. (Acts 12:12)
12. When Peter knocked at the door of the gate, a girl named Rhoda answered but did not open the gate because of \_\_\_\_\_. (Acts 12:13-14)
13. She ran inside and told the others who at first thought the girl was mad; then they said it is his angel; when they finally opened the door and saw Peter, they were \_\_\_\_\_. (Acts 12:14-16)

14. Peter told them that the Lord had brought him out of the \_\_\_\_\_; then he departed. (Acts 12:17)
15. When day came and Herod could not find Peter, he examined the \_\_\_\_\_ and commanded that they be put to death. Herod then left Judea and went to Caesarea. (Acts 12:18-19)

**B. HEROD AGRIPPA'S DEATH** (Acts 12:20-24)

- |   |                      |
|---|----------------------|
| 1. _____ Upon a set day Herod was arrayed in      | a. god               |
| 2. _____ Herod sat upon his                       | b. glory             |
| 3. _____ Herod made an                            | c. royal apparel     |
| 4. _____ The people shouted, It is the voice of a | d. grew, multiplied  |
| 5. _____ Immediately Herod was smitten by the     | e. throne            |
| 6. _____ Herod did not give God the               | f. worms             |
| 7. _____ Herod was eaten by                       | g. oration           |
| 8. _____ The word of God                          | h. angel of the Lord |

**CONCLUSION.** Although James was one of Jesus' twelve apostles, Luke mentions only briefly his martyrdom. James and his brother John, sons of Zebedee, were fishermen and the first disciples to be called by Jesus together with Peter and Andrew (Matt. 4:18-22; Mark 1:16-20). James and John were named the "Sons of Thunder" by Jesus perhaps due to their zeal (Mark 3:17; Luke 9:51-56). Peter, James and John accompanied Jesus when he raised Jairus' daughter (Mark 5:35-43; Luke 8:49-56); they witnessed Jesus' transfiguration (Matt. 17:1-8; Mark 9:2-8; Luke 9:28-36); and the three were with Jesus in his sorrow in the Garden of Gethsemane (Matt. 26:36-38; Mark 14:32-34).

Herod's imprisonment of Peter is the third recorded confinement of the apostle (Acts 4:1-22; Acts 5:17-40). He was released miraculously by the angel of the Lord in both the second and this incident. His own martyrdom was not to occur at this time (John 21:15-19).

John Mark went with Paul and Barnabas to Antioch in Syria and then accompanied them on their first journey, leaving them at Perga (Acts 12:25; 13:2-13). He was a cousin of Barnabas and went with him to Cyprus when Paul chose Silas for his second journey (Acts 15:36-40; Col. 4:10). Paul calls Mark "profitable" or "useful" for the ministry (II Tim. 4:11), one of his "fellow laborers" (Philem. 24); and Peter calls him "my son" (I Pet. 5:13). John Mark is considered the author of the gospel of Mark.

## LESSON 15

### PAUL'S FIRST JOURNEY (PART I)

#### Acts 13

**INTRODUCTION.** While Barnabas and Saul were in Antioch, a famine occurred in Judea. The church in Antioch then sent Barnabas and Saul to Judea and Jerusalem with relief (contributions) for the needy Christians there (Acts 11:19-30). When they had fulfilled their "ministry" in Jerusalem, they returned to Antioch, taking with them a young man named John Mark (Acts 12:25).

**ANTIOCH OF SYRIA.** In New Testament times Antioch was the capital of the Roman province of Syria. Approximately 300 miles north of Jerusalem, the city was located on the Orontes River about sixteen miles from the Mediterranean Sea. Called the "queen of the East," Antioch was a splendid city, the third largest in the Roman Empire. When the gospel was preached in Antioch, a great number of people believed, and the disciples were called *Christians* first in that city (Acts 11:26).

In the church at Antioch there were prophets and teachers. One day the Holy Spirit commanded that Barnabas and Saul be separated "for the work whereunto I have called them." After fasting, praying, and laying hands on them, the church sent Barnabas and Saul away (Acts 13:1-3). The men embarked upon a journey of about 1200 to 1400 miles over a period of two to three years, preaching the gospel to the heathen world.

#### A. THE BEGINNING OF THE JOURNEY (Acts 13:1-13).

1. Being sent forth by the Holy Spirit, Barnabas and Saul went to Seleucia, then sailed to the island of \_\_\_\_\_. (Acts 13:4)

*Note.* Seleucia, the seaport for Antioch, was located on the Mediterranean Sea at the mouth of the Orontes River. Cyprus is a large island in the northeast corner of the Mediterranean Sea approximately 140 miles long by 60 miles wide. It was the home of Barnabas.

2. At Salamis they preached the word of God in the \_\_\_\_\_ of the Jews. (Acts 13:5)

*Note.* Salamis was the principal city of Cyprus in New Testament times. The city had a deep water harbor and thus was a commercial center.

3. Their assistant was \_\_\_\_\_. (Acts 13:5)
4. When Barnabas and Saul came to Paphos, they found a Jew named Bar-Jesus who was a \_\_\_\_\_ and \_\_\_\_\_. (Acts 13:6)

*Note.* Paphos was the Roman capital of Cyprus and the residence of the Roman governor or proconsul.

5. Sergius Paulus, the deputy (proconsul) of the country, was an intelligent man and sought to hear the \_\_\_\_\_. (Acts 13:7)

6. A sorcerer, Elymas (Bar-Jesus), sought to turn the proconsul away from the \_\_\_\_\_. (Acts 13:8)

7. Saul who is also called Paul was filled with the \_\_\_\_\_ and fastened his eyes (looked intently) on Elymas. (Acts 13:9)

*Note.* Saul is a Jewish or Hebrew name. Paul is a Roman name. From this point forward in Acts, the Roman name Paul is used.

8. What affliction did Elymas suffer as a result of the miraculous power possessed by Paul? (Acts 13:10-11)
9. When the deputy saw what was done, he \_\_\_\_\_. (Acts 13:12)
10. When Paul and his companions left Paphos and came to Perga, \_\_\_\_\_ returned to Jerusalem. (Acts 13:13)

**ANTIOCH OF PISIDIA.** When Paul and Barnabas left Perga, they crossed the western spires of the Taurus Mountains, a dangerous journey filled with robbers and other hazards. They came to Antioch in Pisidia which lies in a plateau about 3600



feet above sea level. Antioch was an important city as it was located on a major east-west highway in Asia Minor. Paul and Barnabas went to the synagogue on the Sabbath day, and after the reading of the law and prophets, Paul stood up and preached a sermon (Acts 13:14-16).

**B. THE HISTORY OF ISRAEL** (Acts 13:17-25). When Stephen was before the council, he preached a sermon reviewing the history of Israel (Acts 7). In the same manner Paul relates the history of the children of Israel in his sermon before the synagogue of the Jews in Antioch of Pisidia.

Paul reminded the members of the synagogue that God brought the children of Israel out of Egypt, where they had dwelt as strangers. For forty years He put up with their ways in the wilderness. When He had destroyed seven nations in the land of Canaan, He gave their land to the Israelites for an inheritance. Then the Lord gave them judges for 450 years unto the prophet Samuel. Afterward when the people asked for a king, God gave them Saul, a man from the tribe of Benjamin, for forty years. After He removed him He raised up David to be their king.

1. God said He had found David, a man after his \_\_\_\_\_.  
(Acts 13:22)
2. From David's seed (descendants), according to his promise, God raised up  
for Israel, a Savior \_\_\_\_\_. (Acts 13:23)

*Note.* The promised Messiah (Anointed One) of the Old Testament scriptures was to come from the seed of David. Jesus Christ, the Savior, is that seed of David.

3. John preached before the coming of Jesus the baptism of \_\_\_\_\_  
to all the people of Israel. (Acts 13:24)

*Note.* John the Baptist was the first to preach that the kingdom of heaven was at hand (Matt. 3:2). When some of the people thought that John was the Messiah, he corrected their false idea and testified that the one who would come after him (Jesus) was greater than he (Acts 13:24-25).

**C. THE DEATH AND RESURRECTION OF JESUS CHRIST** (Acts 13:26-37). Paul continued his sermon by discussing the death, burial, and resurrection of Jesus Christ.

1. The rulers and Jews that dwelt in Jerusalem fulfilled the words of the prophets and condemned Jesus, asking Pilate that He should be \_\_\_\_\_. (Acts 13:27-28)
2. When they had fulfilled all things written about Jesus in the prophets, they took him down from the cross and laid him in a tomb; but \_\_\_\_\_ raised him from the dead. (Acts 13:29-30)

*Note.* Paul told his audience that proof for the resurrection of Jesus Christ is by the testimony of witnesses (vs. 31) and the scriptures (vs. 32-37).

**D. SALVATION IS THROUGH JESUS CHRIST** (Acts 13:38-41). Paul ended his sermon by encouraging his listeners to believe in Jesus Christ as the Son of God and to heed the warnings of the prophets:

- Forgiveness of sins is in Jesus Christ to those who believe in him. There is no justification or forgiveness of sins in the Law of Moses (vs. 38-39).
- Paul quoted from Hab.1:5 and warned his listeners that unbelief and rejection of Jesus Christ would result in a similar calamity as that which occurred to the unbelievers and despisers of God in Habakkuk's day (vs. 40-41).

**E. PERSECUTION BY THE JEWS** (Acts 13:42-52). When the meeting broke up, many of the Jews and Gentiles followed Paul and Barnabas who urged them to continue in the grace of God. The following Sabbath almost the whole city gathered together to hear the word of God. When the Jews saw the multitudes, they were jealous and contradicted Paul, accusing him of blasphemy. Paul and Barnabas then told the crowd it was necessary that they speak the word of God to the Jews first, but since the Jews rejected the word, they would turn to the Gentiles. When the Gentiles heard this, they were glad and glorified the word of God. Many of the Gentiles believed, and the word of God was spread throughout all the region.

1. The Jews then raised up a \_\_\_\_\_ against Paul and Barnabas and expelled them out of their borders. (Acts 13:50)
2. Paul and Barnabas shook off the dust from their feet and went to Iconium.  
And the disciples were filled with \_\_\_\_\_. (Acts 13:51-52)



## LESSON 16

### PAUL'S FIRST JOURNEY (PART II)

Acts 14

**INTRODUCTION.** When Paul and Barnabas were driven out of Antioch in Pisidia by the unbelieving Jews, they traveled to Iconium. This journey was about eighty miles following the route over the Sultan Mountain range, then across a grassy plateau grazed by flocks of sheep.

**ICONIUM.** Iconium was a center of traffic and travel—a beautiful city with a cool climate that was surrounded by fertile plains filled with trees and watered by streams. Again Paul and Barnabas first went to the synagogue of the Jews. Although many Jews and Gentiles believed their words, the unbelieving Jews stirred up the Gentiles, thus creating hostility against Paul and Barnabas.

#### A. PERSECUTION IN ICONIUM (Acts 14:1-7)

1. In Iconium, Paul and Barnabas went together into the: (Acts 14:1)
  - a. marketplace
  - b. synagogue of the Jews
  - c. theater
2. Those that believed were a great multitude of: (Acts 14:1)
  - a. Jews
  - b. Romans
  - c. Greeks
3. Those that stirred up the Gentiles were: (Acts 14:2)
  - a. unbelieving Jews
  - b. Romans
  - c. Greeks

4. Paul and Barnabas abode there a long time: (Acts 14:3)
  - a. speaking boldly in the Lord
  - b. doing signs and wonders with their hands
  - c. appointing elders
5. The multitude of the city was divided—part held with the Jews and part with Paul and Barnabas. Those that attempted to assault Paul and Barnabas were: (Acts 14:4-5)
  - a. Gentiles
  - b. Romans
  - c. Jews with their rulers
6. The persecutors wanted to: (Acts 14:5)
  - a. treat Paul and Barnabas despitefully (shamefully)
  - b. stone Paul and Barnabas
  - c. put Paul and Barnabas in prison
7. Paul and Barnabas then fled to: (Acts 14:6)
  - a. Athens
  - b. Lystra
  - c. Derbe
8. At those places they: (Acts 14:7)
  - a. were treated kindly
  - b. preached the gospel
  - c. converted many to Jesus

**LYSTRA.** The journey to Lystra was about twenty-five miles. The town was built on a small hill surrounded by fertile plains with two small rivers passing by the hill. Here Paul healed a lame man which led the people to believe Paul and Barnabas were gods. However, the hostile, unbelieving Jews from Antioch and Iconium followed the two men to Lystra, inciting the mob against them. The multitude then stoned Paul and dragged him out of the city, believing he was dead.

**B. STONING AT LYSTRA** (Acts 14:8-20)

1. \_\_\_\_\_ At Lystra there was a man who was a (14:8) a. stoned
2. \_\_\_\_\_ This man had never (14:8) b. Jupiter (Zeus)
3. \_\_\_\_\_ This man heard Paul (14:9) c. leaped, walked
4. \_\_\_\_\_ Paul perceived that the man had faith to be (14:9) d. sacrifice
5. \_\_\_\_\_ Paul told the man to stand (14:10) e. cripple
6. \_\_\_\_\_ The crippled man then (14:10) f. men
7. \_\_\_\_\_ The people said Paul and Barnabas were (14:11) g. speak
8. \_\_\_\_\_ They called Barnabas (14:12) h. gods
9. \_\_\_\_\_ They called Paul (14:12) i. upright
10. \_\_\_\_\_ The priest of Jupiter brought oxen and garlands to offer (14:13) j. rent their clothes
11. \_\_\_\_\_ When Paul and Barnabas heard this, they (14:14) k. dead
12. \_\_\_\_\_ They told the people that they were also (14:15) l. healed
13. \_\_\_\_\_ They told the people to turn to the living God who who made the (14:15) m. rose up
14. \_\_\_\_\_ This living God did good and gave you (14:16-17) n. Mercury (Hermes)
15. \_\_\_\_\_ Jews from Antioch and Iconium turned the people against Paul, and he was (14:19) o. walked
16. \_\_\_\_\_ They dragged him out of the city, supposing he was (Acts 14:19) p. heaven, earth, sea
17. \_\_\_\_\_ But as the disciples stood around him, he (14:20) q. rain, fruitful seasons

**DERBE.** The day after Paul was stoned at Lystra, he and Barnabas went to Derbe, a distance of perhaps sixty miles. Although the exact location of Derbe is not certain, it is believed to be the unexcavated site of a frontier town in the southeastern part of the Lycaonia region of the Roman province of Galatia.

**C. DERBE AND THE RETURN JOURNEY (Acts 14:20-28)**

1. The day after Paul was stoned, he and Barnabas went to Derbe, and when they had \_\_\_\_\_ to that city, they returned to Lystra, Iconium, and Antioch. (Acts 14:20-21)
2. They exhorted the disciples to continue in the faith, and they appointed \_\_\_\_\_ in every church, commending them to the Lord. (Acts 14:22-23)
3. They passed through Pisidia and came to Pamphylia, a Roman province on the coast. There they preached the word in Perga and Attalia, then sailed back to Antioch of Syria where they reported in the church all that God had done with them, and how He had opened the door of \_\_\_\_\_ to the Gentiles. (Acts 14:27)



## LESSON 17

### PAUL'S SECOND JOURNEY (PART I)

Acts 15:36-16:40

**INTRODUCTION.** After Paul and Barnabas returned from their journey to Asia Minor, they went to Jerusalem to meet with the apostles and elders there. Some of the Jews who had become Christians were teaching that the Gentile Christians could not be saved unless they were circumcised according to the custom of the Law of Moses (Acts 15:1-5).

Peter spoke to those gathered in Jerusalem reminding them that God had given the Gentiles (Cornelius and his household) the Holy Spirit even as He had given Peter and the other apostles the Holy Spirit on the day of Pentecost. Peter told the gathering that God, therefore, made no distinction between the Jews and Gentiles. Paul and Barnabas told about the signs and wonders God had done among the Gentiles through their preaching. James, probably the brother of the Lord, also spoke, referring to Amos who had prophesied that the “tabernacle of David” which had fallen (the downfall of the Jewish kingdom and overthrow of the house or tent of David) would be rebuilt, and the Gentiles (residue of men, rest of mankind) would seek after the Lord (Acts 15:6-18; Amos 9:11-12).

The council of apostles and elders then determined by the Holy Spirit that no greater burden should be laid upon the Gentiles than to abstain from: pollutions of idols (things sacrificed to idols), fornication, things strangled, and blood. These things were written in a letter to be taken to the church at Antioch by Paul and Barnabas with two others from the church in Jerusalem, Judas and Silas. When the letter was read to the Christians in Antioch, the people were encouraged and rejoiced. Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord (Acts 15:19-35).

**THE BEGINNING OF THE SECOND JOURNEY.** After some time Paul and Barnabas decided to return to the cities where they had preached earlier, visit the brethren



in those places, and see how the churches fared. Barnabas wanted to take John Mark with them, but Paul disagreed since John Mark had left them at Perga on their first journey (Acts 13:13). Therefore, Paul and Barnabas separated. Barnabas took Mark and sailed to the island of Cyprus while Paul chose Silas and went by land through Syria and Cilicia (Acts 15:36-41).

Beginning at Derbe and Lystra, Paul and Silas visited the churches Paul and Barnabas had established on their first journey. At Lystra, the place where Paul had been stoned, they found a disciple named Timothy whom they took with them as they continued their journey. As Paul and his companions traveled through the cities, they delivered to the churches the decrees to keep which were determined by the apostles and elders at Jerusalem. Thus the churches were strengthened in the faith and increased in number daily (Acts 16:1-5).

**PAUL'S VISION.** Paul, Silas, and their companion Timothy traveled through the regions of Phrygia and Galatia proclaiming the word of God, but the Holy Spirit forbade them to continue further west to Asia to preach (Acts 16:6). Asia was the Roman province that occupied nearly one-third of the western end of the Asia Minor peninsula (modern Turkey). The exact borders are hard to determine because they were continually shifting, but Asia was a center of trade and commerce and the wealthiest province of the Roman Empire in New Testament times.

Instead of going west into Asia, the travelers then turned north to go into Bithynia, but the Spirit of Jesus forbade that too. Therefore, the men passed through the area to Troas, a city on the western seacoast of Asia. Here Paul had a vision in the night—a man of Macedonia beseeching him to come to Macedonia. The travelers concluded that God had called them to preach the gospel to the Macedonians. At this point in the narrative Luke joins Paul, Silas, and Timothy, for "we" endeavored to go to Macedonia to preach the gospel (Acts 16:7-10).

**PHILIPPI.** After Paul saw the vision of the man of Macedonia, he, Silas, Timothy, and Luke sailed to Samothrace, an island in the Aegean Sea, and from there to

Neapolis, a seaport in eastern Macedonia (modern Greece). The travelers continued about ten miles inland over a rocky ridge to the city of Philippi (Acts 16:11-12). Philippi was a Roman colony which meant that its citizens had the same rights and privileges as those who lived in Italy. The main east-west road from Asia to Rome, the Via Egnatia, ran through Philippi, and the ruts of wagons and chariot wheels can still be seen there.

About one mile west of the city the Via Egnatia ran through an archway and then crossed the River Gangites. An arch usually symbolized the city limits, and within the limits foreign gods were not permitted. The ruins of this Roman arch still remain, and possibly this arch is the gate Paul and his companions passed through to the riverside where the Jewish women were meeting to worship God outside the city limits as required by the law (Acts 16:13).

**A. LYDIA** (Acts 16:11-15)

1. After Paul and his companions crossed the sea into Macedonia, they stayed certain days in Philippi. On the Sabbath day they went out of the city to the \_\_\_\_\_ where some women were gathered together to pray. (Acts 16:13)

2. There they met a woman named \_\_\_\_\_ from the city of Thyatira who was a \_\_\_\_\_. (Acts 16:14)

*Note.* Thyatira, a city in Asia, was famous for its purple dyes and beautiful purple-dyed fabrics. Purple dye was obtained from the *murex* shellfish which were abundant along the eastern Mediterranean seacoast. The dye was very expensive—about 250,000 of these shellfish were required to produce one ounce of the dye. However, in Thyatira purple dyes were manufactured from the madder root which was less expensive than the shellfish. Nevertheless, purple was a color in the ancient world that symbolized royalty and nobility, for only the very wealthy could afford garments made of fabrics dyed with purple.

3. When Lydia heard the words of Paul, the Lord opened her heart, and she and her household were \_\_\_\_\_. (Acts 16:14-15)

*Note.* The Lord "opened" Lydia's heart through the word. Lydia believed the word of God spoken by Paul—her heart (mind) willingly received the message, then she obeyed by being baptized.

**B. PAUL AND SILAS IN PRISON** (Acts 16:16-40). While Paul and his companions went to the riverside place of prayer, they were annoyed by a girl with an evil spirit who called Paul and his companions servants of the Most High God. This girl was producing much income for her masters by her powers of fortune telling. After many days Paul, being greatly troubled, cast the demon out of the girl.

1. After many days Paul, being greatly troubled, commanded the evil spirit in the name of \_\_\_\_\_ to come out of the girl. (Acts 16:18)

*Note.* The unclean spirit in the girl acknowledged Paul and his companions as servants of the Most High God with the message of salvation. In order for the people to believe that Jesus was the Son of God, it was necessary that their faith be based upon the word of God, not upon the testimony of demons. Therefore, in the name of (by the authority of) Jesus Christ, Paul cast the demon out of the girl.

2. When her masters saw that the hope of their gains (profit) was gone, they dragged Paul and Silas into the \_\_\_\_\_ before the rulers. (Acts 16:19)

3. When they accused Paul and Silas of being troublemakers, the magistrates (rulers) commanded them to be \_\_\_\_\_. (Acts 16:22)

4. When they had beaten Paul and Silas with "many stripes" and cast them into prison, they charged the jailer to keep them securely. The jailer cast them into the \_\_\_\_\_ and fastened their feet in stocks. (Acts 16:24)

5. About midnight Paul and Silas prayed and sang \_\_\_\_\_ to God. (Acts 16:25)

6. At midnight there was a great \_\_\_\_\_, and all the doors of the prison were opened and everyone's chains were loosened. (Acts 16:26)

7. When the jailer awoke and saw the prison doors open, he drew his sword to \_\_\_\_\_ himself, believing the prisoners had escaped. (Acts 16:27)

8. Paul told him to do himself no \_\_\_\_\_, for they (the prisoners) were all there. (Acts 16:28)

9. The jailer called for a light, entered the prison, brought Paul and Silas out, and said, "Sirs, what must I do to be \_\_\_\_\_?" (Acts 16:29-30)

10. They told him to \_\_\_\_\_ . (Acts 16:31)

11. Paul and Silas then spoke the word of the Lord to him and his household.

That same hour of the night, the jailer washed their \_\_\_\_\_, and he and his household were baptized. (Acts 16:32-33)

12. After the jailer and his household were baptized, the jailer gave Paul and Silas food and \_\_\_\_\_, having believed in God with all his household. (Acts 16:34)

13. The next morning the magistrates sent the officers to the prison to release Paul and Silas, but Paul refused to leave because: (Acts 16:37)

a. they had \_\_\_\_\_ them publicly

b. they were uncondemned \_\_\_\_\_

c. they had thrown them into prison, now wanted to release them \_\_\_\_\_

d. the rulers themselves should \_\_\_\_\_

14. The magistrates were afraid when they heard that they were \_\_\_\_\_, brought them out and begged them to leave the city. (Acts 16:38-39)

*Note.* Although Paul and Silas were Jews, they were also Roman citizens. It was against Roman law to beat a Roman citizen and condemn him without a trial. The magistrates had violated Roman law and committed a crime in their treatment of Paul and Silas.

15. The men went to the house of \_\_\_\_\_ where they were comforted; then they departed. (Acts 16:40)



**The Via Egnatia at Philippi**

## LESSON 18

### PAUL'S SECOND JOURNEY (PART II)

#### Acts 17

**INTRODUCTION.** After being released from prison, Paul and Silas departed Philippi while Timothy and Luke remained behind. As Paul and Silas traveled westward on the Via Egnatia, they passed through Amphipolis and Apollonia, then came to Thessalonica about seventy miles distant from Philippi.

**THESSALONICA.** Situated on the Thermaic Gulf (Gulf of Salonika), Thessalonica in New Testament times was a commercial center, the chief seaport, the capital and largest city of the Roman province of Macedonia. The Romans had declared Thessalonica a free city (*civitas libera*), enabling the citizens to choose their own rulers or magistrates, levy its own taxes and mint its own coins. The rulers of the city are called *politarchs* by Luke in the Greek (Acts 17:6, 8), a term found on inscriptions discovered at Thessalonica, dated in this period.

While in Thessalonica, Paul and Silas preached that Jesus Christ was the promised Messiah of the Old Testament scriptures. After a while the unbelieving Jews created a riot, accusing the men of disturbing the peace and treason against Caesar.

#### A. A RIOT IN THESSALONICA (Acts 17:1-9)

1. In Thessalonica Paul went to the \_\_\_\_\_ of the Jews and reasoned with them three Sabbath days from the scriptures. (Acts 17:1-2)
2. Paul explained from the Old Testament scriptures that Christ must suffer and rise again from the dead, and "this \_\_\_\_\_, whom I preach unto you, is \_\_\_\_\_." (Acts 17:3)

3. Some of the Jews and also a great multitude of the Greeks and chief women believed Paul's preaching, but the unbelieving Jews, being jealous, gathered a crowd (mob), set the city on an \_\_\_\_\_, and assaulted the house of Jason to bring Paul and Silas out to the people. (Acts 17:5)
4. When they did not find Paul and Silas, they dragged \_\_\_\_\_ before the rulers of the city. (Acts 17:6)
5. The Jews charged that Paul and Silas had turned the \_\_\_\_\_ upside down, doing contrary to the decrees of Caesar, and saying there is another king, one Jesus. (Acts 17:6-7)
6. The accusations troubled the rulers, and they took \_\_\_\_\_ from Jason and the rest, then let them go. (Acts 17:8-9)

**BEREA.** Because of the uproar in Thessalonica, the brethren there sent Paul and Silas to Berea by night, a long night's journey of about forty-five miles. Berea was a large city in New Testament times a few miles south of the main east-west road, the Via Egnatia. Paul and Silas went first to the synagogue to teach, as was their custom, and found the Jews there "more noble" than those in Thessalonica. Nevertheless, when the troublemakers in Thessalonica heard that Paul was in Berea, they followed him there and stirred up the multitudes.

**B. THE NOBLE BEREANS** (Acts 17:10-15)

1. The brethren sent Paul and Silas by night unto Berea where they went into the synagogue of the Jews. These were more noble (fair-minded) than those in Thessalonica, for they: (Acts 17:11)
  - a. received the word with all readiness of mind
  - b. searched the scriptures daily
  - c. gave alms to the poor
2. In Berea many Jews believed and also many prominent Greek men and woman, but the unbelieving Jews of Thessalonica came to Berea and: (Acts 17:13)
  - a. stoned Paul and Silas
  - b. stirred up the crowd
  - c. accused Paul and Silas of crimes

3. Immediately the brethren sent Paul away although Silas and Timothy remained. The brethren: (Acts 17:14-15)
  - a. sent Paul away by sea
  - b. conducted Paul to Athens
  - c. sent Paul back to Antioch

*Note.* Although Timothy had apparently remained in Philippi with Luke (Acts 16:40), he joined Paul and Silas in Berea later.

**ATHENS.** The Romans had divided Greece into two provinces—Macedonia in the north and Achaia in the south. Athens was in Achaia about five miles inland from the eastern seacoast. When trouble erupted in Berea, some of the Bereans escorted Paul safely to Athens. The group probably went by sea as the journey was much shorter by sea than by land. When Paul arrived in Athens, he sent for Silas and Timothy to join him.

The golden period of Athens' history was the fifth century B. C. when the city was famous for its philosophy, beautiful architecture, art, and politics. Although Athens had declined by New Testament times, it was a university and learning center in the Roman world. Athens, like Thessalonica, was also a free city, governing itself independently and exempt from Roman taxes. Today Athens is the capital of Greece and the ruins of its beautiful ancient buildings and temples can still be seen.

As Paul walked through the city of Athens, he observed the many temples and altars erected to the various pagan gods. When Paul preached about Jesus and the resurrection, some of the philosophers took Paul to the Areopagus to hear more of these "strange things." The Areopagus was the court of Athens and in Roman times was charged with the care of religion and education. The place where the court met was Areopagus or Mars' Hill, one of the many hills in Athens. The Supreme Court of Greece today is called Areopagus.

**C. THE ALTAR TO THE UNKNOWN GOD (Acts 17:16-34)**

1. While Paul waited for Silas and Timothy in Athens, his spirit was stirred or provoked as he beheld the city full of \_\_\_\_\_. (Acts 17:16)
2. Paul reasoned in the \_\_\_\_\_ with the Jews and others, and in the \_\_\_\_\_ every day with them that met him. (Acts 17:17)
3. Certain philosophers took Paul to the Areopagus because he preached \_\_\_\_\_ and the \_\_\_\_\_, a new teaching to them (Acts 17:18-19)
4. All the Athenians and strangers there spent all their time in nothing else but to \_\_\_\_\_ some new thing. (Acts 17:21)
5. Paul stood in the midst of the Areopagus (Mars' Hill) and told the men of Athens they were very \_\_\_\_\_. (Acts 17:22)
6. Paul said that as he had passed by, he had found an altar with the inscription, \_\_\_\_\_. (Acts 17:23)
7. Paul told the people of Athens that God had made the world and all things therein, and He does not dwell in \_\_\_\_\_ made with hands. (Acts 17:24)
8. He said God is not served by men's hands as though He needed anything, for He gives to all \_\_\_\_\_, \_\_\_\_\_, and all \_\_\_\_\_. (Acts 17:25)
9. God has made from one blood every nation to dwell on the earth and to seek him, for in him we live, move, and have our being, for we are his \_\_\_\_\_. (Acts 17:28)
10. Since we are the offspring (children) of God, we should not think that the Godhead is like \_\_\_\_\_, \_\_\_\_\_, or \_\_\_\_\_. (Acts 17:29)



11. Paul said these times of ignorance God overlooked, but now He commands all men to \_\_\_\_\_. (Acts 17:30)
12. God has appointed a day in which He will \_\_\_\_\_ the world in righteousness by that man whom He hath raised from the dead. (Acts 17:31)
13. When the people of Athens heard of the resurrection of the dead, some \_\_\_\_\_, but others said they would hear again the matter. (Acts 17:32)
14. Some joined Paul and \_\_\_\_\_, among them Dionysius, a woman named Damaris, and others. (Acts 17:34)

*Note.* Dionysius is called an Areopagite as he was a member of the court.



**The Parthenon at Athens**

## LESSON 19

### PAUL'S SECOND JOURNEY (PART III)

Acts 18:1-22

**INTRODUCTION.** Sometime after preaching in the midst of the Areopagus in Athens, Paul went to Corinth. Athens was the intellectual center of Greece, but Corinth was its greatest commercial center—it was also the wealthiest and the most immoral.

**CORINTH.** Corinth was located on a narrow strip of land (isthmus) connecting central Greece and the rest of Europe with the Peloponnesus, the southern peninsula of Greece. On the eastern side of the isthmus was a seaport where ships from Asia Minor, Syria, and Egypt docked, and on the western side of the isthmus was another harbor which served the ships of Italy, Sicily, and Spain. The distance between the two ports was less than ten miles in contrast to the two hundred mile journey around the peninsula. While the cargo of large ships had to be transported across the narrow strip of land, the smaller boats could be hauled across on a type of tramway. Thus the Isthmus of Corinth was sometimes called "the bridge of the sea," and Corinth was the "master of two harbors," one leading to Asia and one to Italy, making it possible to trade goods between the two, far distant regions.

Although the idea of digging a canal across this isthmus was considered by many ancient rulers, and even begun by some, it was not until 1881-1893 that the present canal was cut. The canal was built across the narrowest point and is four miles long.

Corinth was a Roman colony in New Testament times and the capital of the province of Achaia. With a population of about 500,000, a melting pot of many nations and cultures, there were merchants, sailors, gamblers, athletes, slaves, government officials, businessmen, and many immoral men and women. Corinth offered all the vices, and the temple of Aphrodite (Venus, goddess of love) on the summit of the mountain overlooking the city, Acrocorinth, was the center of its immorality and corrupt culture.

While Paul was in Corinth, the Jews rose against him and brought him before Gallio, the Roman governor, accusing him of persuading men to worship God contrary to the law. Gallio refused to make a judgment, leaving the Jews to settle their own disputes. An inscription found in Delphi, another city of Achaia, lists Gallio as proconsul of Achaia in A. D. 52. He probably began his term in A. D. 51, arriving in Corinth in the summer. Since Paul had been in Corinth a year and six months when he was brought before Gallio, he must have arrived in the city about A. D. 50 (Acts 18:11).

### **A. PAUL IN CORINTH**

1. When Paul left Athens, he went to: (Acts 18:1)
  - a. Jerusalem
  - b. Tarsus
  - c. Corinth
2. There he found: (Acts 18:2)
  - a. Aquila
  - b. Peter
  - c. Priscilla
3. Paul abode with them because they had the same trade (occupation); they were: (Acts 18:3)
  - a. tentmakers
  - b. fishermen
  - c. storekeepers
4. Paul preached in the synagogue every Sabbath and persuaded the: (Acts 18:4)
  - a. Jews
  - b. Greeks
  - c. rulers of the city
5. Joining Paul from Macedonia was: (Acts 18:5)
  - a. Silas
  - b. Barnabas
  - c. Timothy

*Note.* When Paul arrived in Athens, he sent for Silas and Timothy who had remained behind in Berea (Acts 17:14-15). Apparently the two men did not get to Athens before Paul left, and thus they joined him in Corinth.

6. Paul preached to the Jews that Jesus is the Christ, and when they opposed him and blasphemed, he shook his garments and said: (Acts 18:5-6)
  - a. your blood be upon your own heads
  - b. I am clean
  - c. from now on, I will go to the Gentiles
7. Paul stayed at the house of Justus who was: (Acts 18:7)
  - a. a ruler
  - b. a worshipper of God
  - c. a chief magistrate
8. Crispus, the chief ruler of the synagogue: (Acts 18:8)
  - a. believed on the Lord
  - b. blasphemed the name of God
  - c. persecuted Paul and his companions
9. Many of the Corinthians hearing: (Acts 18:8)
  - a. believed
  - b. rejected the word
  - c. were baptized
10. The Lord appeared to Paul in a vision during the night and told him not to be afraid, for: (Acts 18:9-10)
  - a. the Lord was with him
  - b. no man should harm him
  - c. the Lord had many people in the city
11. Paul preached the word of God in Corinth for: (Acts 18:11)
  - a. six months
  - b. one year
  - c. one year and six months
12. When the Jews brought Paul before Gallio, the deputy (proconsul), they accused him of: (Acts 18:12-13)
  - a. disobeying Roman law
  - b. persuading men to worship God contrary to the law
  - c. causing a riot

13. Gallio told the Jews he would not judge matters (words and names) regarding Jewish law, and he: (Acts 18:14-16)
  - a. commanded that Paul be beaten
  - b. put Paul in prison
  - c. drove the Jews from the judgment seat
  
14. The Greeks took Sosthenes, the chief ruler of the synagogue, and: (Acts 18:17)
  - a. beat him before the judgment seat
  - b. cast him into prison
  - c. rewarded him for stirring up the Jews against Paul
  
15. Gallio then: (Acts 18:17)
  - a. put the Greeks in prison
  - b. put Paul in prison
  - c. took no notice of these things

**B. THE JOURNEY HOME.** Paul traveled some 2800 miles in this second journey which probably occurred during A. D. 50-52. The trip took about three years with the greater part of time spent in Corinth.

1. Sometime later Paul left Corinth sailing for Syria with Priscilla and Aquila, and they came to \_\_\_\_\_ . (Acts 18:18-19)
  
2. Paul went to the \_\_\_\_\_ to preach to the Jews, and after bidding them farewell, he sailed from Ephesus. Landing at Caesarea, he greeted the church there, then continued to Antioch, thus ending his journey. (Acts 18:19-22)



**Streets of Corinth and Acrocorinth**

## LESSON 20

### PAUL'S THIRD JOURNEY (PART I)

Acts 18:23-19:41

**INTRODUCTION.** After spending some time in Antioch of Syria upon the completion of his second journey, Paul departed on his third journey traveling through Phrygia and Galatia. Paul likely revisited the churches he had established on his first journey—Derbe, Lystra, Iconium, and Antioch of Pisidia. His purpose on this third visit to these congregations was to strengthen the disciples (Acts 18:23).

**APOLLOS.** Meanwhile in Ephesus, Apollos, a Jew from Alexandria, very eloquent and "mighty in the scriptures," was speaking and teaching things concerning Jesus. However, this man knew only the baptism of John. Aquila and Priscilla who had accompanied Paul from Corinth to Ephesus at the close of his second journey heard Apollos, took him aside, and taught him the way of God more accurately. Apollos then went on to Achaia and strengthened the disciples in that region (Acts 18:24-28).

**EPHESUS.** When Paul completed his visits to the churches in Phrygia and Galatia, he continued on his journey to Ephesus, thus keeping the promise he had made to the brethren there at the close of his second journey (Acts 18:20-21). Situated about three miles from the Aegean Sea on the left bank of the Cayster River, Ephesus was the chief seaport and trade center in the province of Asia in Roman times. With a population of about 300,000 in the first century, Ephesus was the largest city in Asia and the most accessible by land or sea. Highways connected the city with the other chief cities of the province, while the Cayster River valley offered the shortest route to Antioch of Pisidia and other points east. Today sand, silt, and mud from the river have silted up the harbor, and the ruins of Ephesus lie in a swampy region about seven miles from the sea.

When Paul worked in Ephesus, one of the most significant reasons for the commercial prosperity of the city was the temple of Artemis (Diana, the Roman name), one of the seven wonders of the ancient world. This temple was built about 350 B. C.

and lasted until A. D. 262 when it was destroyed by the Goths (Germanic tribes from northern Europe). Worshipers and tourists came in vast numbers to this magnificent, pagan shrine, while craftsmen and peddlers in Ephesus made their living selling souvenirs and images of the goddess Diana. Paul's preaching of the gospel of Jesus Christ threatened the income of these Ephesian tradesmen, and as a result a riot occurred in the city.

**A. JOHN'S BAPTISM VS. JESUS' BAPTISM (Acts 19:1-7)**

1. Paul asked some disciples in Ephesus if they had received the \_\_\_\_\_.  
(Acts 19:1-2)
2. When the disciples said they had not heard about the Holy Spirit, Paul asked into what they were baptized, and they said, into \_\_\_\_\_.  
(Acts 19:3)
3. Paul told these disciples that John baptized with a baptism of repentance, telling the people to believe on him who would come after him, that is, Jesus. When these disciples in Ephesus heard what Paul said, they were baptized in the name of \_\_\_\_\_. (Acts 19:4-5)
4. When Paul laid his hands on these baptized believers, the Holy Spirit came upon them, and they spoke with tongues and \_\_\_\_\_.  
(Acts 19:6)
5. How many men were there? (Acts 19:7)
6. How many baptisms are there according to Paul in his letter to the Ephesians? (Eph. 4:5)

*Note.* John's mission was to prepare the people for the coming of Jesus. He preached repentance and baptism for the remission of sins (Mark 1:4; Luke 3:3), requiring the people to believe on the One who was to come, Jesus. But after Jesus came to earth, was crucified and resurrected, then John's baptism was no longer valid, for salvation is in the name of (by the authority of) Jesus Christ. Salvation comes by faith in the One who has come, Jesus Christ, the Son of God, followed by repentance, and the "one" baptism in water in the name of Jesus Christ for the remission of sins.

**B. PAUL'S PREACHING IN EPHESUS (Acts 19:8-22)**

1. Paul preached boldly in the synagogue for three months, but when some did not believe and spoke evil of the Way, Paul \_\_\_\_\_ from them and reasoned in the school of Tyrannus for two years. (Acts 19:9)
  2. \_\_\_\_\_ who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. (Acts 19:10)
  3. God worked miracles by the hands of Paul, and when handkerchiefs or aprons were carried from his body to the sick, the \_\_\_\_\_ and \_\_\_\_\_ departed from them. (Acts 19:11-12)
  4. Jewish exorcists attempted to cast out evil spirits, calling on the name of the Lord Jesus. Sceva, a Jewish chief priest, had \_\_\_\_\_ sons who did this. (Acts 19:13-14)
  5. The evil spirit said, "Jesus I know, and Paul I know; but who are ye?" The man in whom the evil spirit dwelt leaped on them, and they fled the house \_\_\_\_\_ . (Acts 19:15-16)
  6. When this became known to all in Ephesus, fear fell on them all, and the name of the \_\_\_\_\_ was magnified. (Acts 19:17)
  7. Many who had believed then confessed their deeds, and many who practiced magic burned their \_\_\_\_\_, the value of which was 50,000 pieces of silver. (Acts 19:18-19)
- Note.* These pieces of silver were probably the Greek coin, *drachma*, worth about one day's wage or approximately 17¢. Fifty thousand of these coins would therefore equal \$8500.
8. The word of God grew \_\_\_\_\_ and prevailed . (Acts 19:20)



**D. THE RIOT (Acts 19:23-41)**

1. \_\_\_\_\_ A man named Demetrius made silver shrines for the goddess (Acts 19:23-24)
  - a. theater
  - b. assembly
  - c. Diana
  - d. Gaius, Aristarchus
  - e. two hours
  - f. gods
  - g. Alexander
  - h. Great is Diana
2. \_\_\_\_\_ Paul had persuaded the people that the statues were not (Acts 19:25-26)
3. \_\_\_\_\_ Demetrius convinced his fellow tradesmen that Paul was destroying their business, and the craftsmen started a riot by crying out (Acts 19:27-28)
4. \_\_\_\_\_ The rioters rushed into the city theater taking with them Paul's companions, (Acts 19:29)
5. \_\_\_\_\_ Some of the disciples and officials persuaded Paul not to enter the (Acts 19:30-31)
6. \_\_\_\_\_ The assembly was in confusion, and the Jews put forward (Acts 19:32-33)
7. \_\_\_\_\_ When Alexander tried to speak, the people cried, "Great is Diana of the Ephesians" for (Acts 19:34)
8. \_\_\_\_\_ The townclerk quieted the multitude, and then dismissed the (Acts 19:35, 41)

*Note.* The Jews were afraid of being blamed for the riot so they put Alexander forward. He attempted to speak in their defense, but the mob prevented him when they learned he was a Jew. (It is uncertain whether this Alexander is identical with the coppersmith who did Paul "much evil," II Tim. 4:14.) After the rioters had shouted for two hours, the townclerk told the crowd that everyone knew Ephesus was the guardian of the temple of Diana, and therefore they should be quiet and do nothing rash. The men they had seized (Gaius and Aristarchus) were neither robbers of temples nor blasphemers of the goddess. If Demetrius and the craftsmen had a legal case against anyone, they should bring the matter to court. The city was in danger with the Roman authorities for creating a riot without a just cause. After speaking these things, the city official then dismissed the assembly.



**Arcadian Way at Ephesus  
Street Leading to the Harbor**



**Roman Amphitheater in Ephesus Where Riot Took Place**



## LESSON 21

### PAUL'S THIRD JOURNEY (PART II)

Acts 20:1-21:17

**INTRODUCTION.** Following the uproar in Ephesus, Paul bid farewell to the disciples then left the city to go to Macedonia (Acts 20:1). Apparently he stopped at Troas expecting to meet Titus there, but when Titus could not be found, Paul went on to Macedonia (II Cor. 2:12-13). In Macedonia Paul met Titus (probably in Philippi) who brought him news of the church at Corinth (II Cor. 7:5-7). After spending some time with the churches at Macedonia, Paul came to Greece (particularly Corinth in Achaia) where he stayed three months (Acts 20:2-3). He planned to sail from Corinth to Syria, but discovering a plot by the Jews against him, he went by land back through Macedonia (Acts 20:3).

Paul was accompanied by seven men who were carrying a contribution from the churches at Macedonia and Achaia to the poor Christians in Jerusalem (Rom. 15:25-26): Sopater of Berea; Aristarchus, who had been seized and dragged into the theater by the mob in Ephesus, and Secundus who were both from Thessalonica; Gaius of Derbe; Timothy who was from Lystra; Tychicus and Trophimus of Asia. These men apparently went ahead of Paul and waited for him at Troas. Luke, who had remained in Philippi during Paul's second journey (Acts 16:10-17:1), probably rejoined Paul at Philippi for "us" and "we" are introduced into the narrative again. After the Passover and Feast of Unleavened Bread (the latter, a seven day festival, immediately followed the Passover), these two sailed from Philippi to Troas where they tarried for seven days (Acts 20:4-6).

**TROAS.** Troas was a Roman colony on the coast of the Aegean Sea in the northwestern part of the province of Asia. An important port city, Troas offered the shortest route from Asia to Europe. It was at Troas on his second journey that Paul had the vision in the night of the man of Macedonia, beseeching him to come to Macedonia to preach (Acts 16:8-9). Paul remained in Troas this time to meet with the church on the first day of the week.

**A. THE FIRST DAY OF THE WEEK** (Acts 20:1-12)

1. After the uproar in Ephesus, Paul departed to go to Macedonia, and from there continued on to Greece where he spent \_\_\_\_\_. (Acts 20:1-3)
2. When he was about to sail to Syria, the \_\_\_\_\_ laid a plot against him, so he returned through Macedonia. (Acts 20:3)
3. At Philippi Paul was joined by Luke, and they sailed away after the days of \_\_\_\_\_ and came to Troas. (Acts 20:6)
4. Upon the \_\_\_\_\_ day of the week, when the disciples came together to break bread, Paul preached to them until midnight. (Acts 20:7)

*Note.* Christians follow this example today and assemble the first day of the week to partake of the Lord's Supper.

5. The church was gathered together in an upper room, and a young man named \_\_\_\_\_ sat in a window and fell into a deep sleep. (Acts 20:8-9)
6. The young man fell from the \_\_\_\_\_ and was taken up dead. (Acts 20:9)
7. When Paul went down, he fell on him and embraced him, saying, Trouble not yourselves, for his \_\_\_\_\_ is in him. (Acts 20:10)
8. Paul then departed at break of day, and the church was \_\_\_\_\_ because the lad was alive. (Acts 20:11-12)

**MILETUS.** Although Luke and the others accompanying Paul sailed from Troas south to Assos, Paul went by land, a distance of about twenty miles. There he joined the others aboard the ship, and the group sailed among the islands scattered on the eastern shore of the Aegean Sea, eventually landing at Miletus.

Located near the mouth of the Meander River, Miletus was a seaport about thirty-seven miles south of Ephesus. Although Miletus was an important commercial center in Roman times, the city had a harbor problem like her rival Ephesus, for the

winding Meander River gradually silted up her waterway. Today the ruins of the city are more than five miles from the sea.

While at Miletus, Paul sent for the elders of the church at Ephesus. After delivering his farewell address to them, warning them of "grievous wolves" and false teachers, he again boarded the ship to continue his journey to Jerusalem.

**B. PAUL'S FAREWELL ADDRESS TO THE EPHESIAN ELDERS (Acts 20:13-38)**

1. Paul came to Miletus and from there sent to the \_\_\_\_\_ of the church at Ephesus. (Acts 20:17)
2. Paul told the elders that he had testified to both the Jews and the Greeks, \_\_\_\_\_ toward God, and \_\_\_\_\_ toward the Lord Jesus Christ. (Acts 20:21)
3. Paul said the Holy Spirit had told him \_\_\_\_\_ awaited him. (Acts 20:23)
4. Paul told the elders to feed the church of God which He (Jesus) purchased with his own \_\_\_\_\_. (Acts 20:28)
5. Paul said that after his departure \_\_\_\_\_ would enter in among them, not sparing the flock. (Acts 20:29)
6. When Paul finished speaking, he knelt down and \_\_\_\_\_ with the elders who wept that they would see him no more. (Acts 20:36-37)



**Ruins of Amphitheater at Miletus**

**THE JOURNEY TO JERUSALEM.** When Paul and his companions left the elders at Miletus, they again sailed among the islands off the coast of Asia Minor landing at Patara, a city in the province of Lycia. Because of its beautiful harbor, Patara was a wealthy seaport and trading center on the southwestern coast of Asia Minor. Here, Paul and his party transferred to a ship bound for Phoenicia.

After a voyage of about 400 miles across open sea, the ship landed at Tyre where its cargo was unloaded. Paul and his companions found disciples at Tyre who warned Paul through the Spirit not to go to Jerusalem. After seven days the travelers again boarded the ship and sailed south to Ptolemais, about thirty miles, where they stayed with the brethren for one day. Paul and his company then departed, possibly by land, to Caesarea about thirty-five miles south. There they spent several days with Philip, the evangelist, and while they tarried, a prophet named Agabus came from Judea and symbolically prophesied the impending imprisonment of Paul. The disciples at Caesarea and Paul's companions begged him not to continue his journey to Jerusalem, but Paul answered that he was ready to be bound and even die for the name of Jesus Christ. Paul and the others then went to Jerusalem, completing the journey which covered a period of about five years from A. D. 53 to 58.

### **C. THE JOURNEY CONCLUDED (Acts 21:1-17)**

1. When Paul and the others landed at Tyre where the ship was unloaded, they stayed seven days with the disciples who warned Paul through the Spirit not to go to \_\_\_\_\_. (Acts 21:4)
2. When Paul and his party left Tyre, the disciples with their wives and children accompanied them out of the city, and kneeling down on the shore they \_\_\_\_\_ and bid one another farewell. (Acts 21:5)
3. Paul and his companions again boarded the ship and came to Ptolemais, abiding with the brethren there for one day. Then they continued south to Caesarea and stayed with Philip, the evangelist, who had four daughters who \_\_\_\_\_. (Acts 21:8-9)



4. A prophet from Judea named Agabus came, and taking Paul's belt, he bound his own \_\_\_\_\_, saying the Holy Spirit said the Jews at Jerusalem would bind the man who owned the belt and deliver him to the Gentiles. (Acts 21:10-11)
5. When the group heard these things, they begged Paul not to go to Jerusalem, but Paul said he was ready to be \_\_\_\_\_ and to \_\_\_\_\_ at Jerusalem for the name of the Lord Jesus. (Acts 21:12-13)
6. When Paul could not be persuaded, what did his friends say? (Acts 21:14)
7. When Paul and his companions arrived in Jerusalem, how did the brethren there receive them? (Acts 21:17)



**Roman Road at Caesarea**

## LESSON 22

### PAUL'S ARREST AND DEFENSE BEFORE THE JEWS

Acts 21:17-22:29

**INTRODUCTION.** When Paul came to Jerusalem at the close of his third journey, the year was probably A. D. 58. The brethren received Paul and his companions gladly. Paul rehearsed to James and the elders of the church one by one the things God had done among the Gentiles through his ministry, and when they heard his words, they glorified God (Acts 21:17-20). The contribution carried by Paul's companions for the needy Christians at Jerusalem was probably presented to the elders at that time.

James and the elders, however, were concerned for Paul's safety. The believing Jews in Jerusalem had been informed that Paul taught the Jews who were dispersed among the Gentiles to forsake the Law of Moses. These charges were untrue, for to the Jews and Gentiles alike Paul preached Jesus Christ—the Gentile Christians were free from the Old Testament law and customs, while the Jewish Christians could continue to observe the law as long as they did not regard those matters of the law necessary to salvation (Acts 21:21-26).

**PAUL'S ARREST.** Several days later some Asian Jews saw Paul in the temple and started a riot. When the mob began to beat Paul and was about to kill him, the chief captain in charge of the Roman soldiers at the fortress Antonia rescued him. The captain commanded that Paul be bound with two chains, and when he could not determine the reason for the uproar, he commanded his soldiers to carry Paul to the castle (Acts 21:27-36).

The fortress Antonia had been built by Herod the Great at the northwest corner of the temple area. The castle overlooked the temple and was connected to the outer court of the temple by two flights of stairs. The Romans garrisoned their troops at the fortress to keep order in Jerusalem and to protect the city from outside invaders. The chief captain had 1000 troops under his command.



As the soldiers carried Paul up the stairs to the fortress, Paul asked permission of the chief captain to speak to the mob. The captain, who thought Paul was a Jewish desperado, was surprised to hear Paul speaking to him in the Greek language (Acts 21:37-40).

**A. PAUL'S ARREST IN THE TEMPLE (Acts 21:17-39)**

1. When Paul and his companions arrived in Jerusalem, the brethren received them \_\_\_\_\_ . (Acts 21:17)
2. Paul told James and the elders the things God had done among the Gentiles, and when they heard Paul's report, they \_\_\_\_\_ God. (Acts 21:20)
3. Nevertheless, James and the elders warned Paul about believing Jews who reported that Paul taught all Jews who were among the Gentiles to forsake \_\_\_\_\_ , not to circumcise their children, nor walk according to the customs. (Acts 21:21)
4. After several days when Jews from Asia saw Paul in the temple, they stirred up the multitude and accused Paul of teaching all men everywhere against:  
(Acts 21:28)
  - a. the \_\_\_\_\_
  - b. the \_\_\_\_\_
  - c. this \_\_\_\_\_
5. They also accused him of bringing Greeks into the \_\_\_\_\_ and defiling the holy place. (Acts 21:28)
6. The people were about to \_\_\_\_\_ Paul, and all Jerusalem was in an uproar. (Acts 21:31)
7. The chief captain commanded that Paul be bound with \_\_\_\_\_ and brought into the castle (barracks). (Acts 21:33-34)
8. As Paul was about to be taken into the fortress, he told the chief captain he was a Jew from Tarsus and begged him for permission to \_\_\_\_\_ to the people. (Acts 21:39)

**PAUL'S DEFENSE BEFORE THE JEWS.** Paul stood upon the stairs leading from the temple to the fortress Antonia and addressed the crowd in the temple court in the Hebrew language. When the mob heard Paul speak in Hebrew, they became quiet (Acts 21:40-22:2).

Paul told the crowd he was a Jew, born in Tarsus, educated by Gamaliel, instructed in the strict manner of the law. He said he was zealous for God and had persecuted the Way (followers of Christ) unto death, binding and putting men and women into prison for their beliefs. Then he told of his vision of Jesus on the road to Damascus and his subsequent conversion and baptism. When he said God had told him to go forth and preach to the Gentiles, the mob became unruly again. The chief captain then commanded that Paul be brought into the fortress and scourged. As Paul was being bound, he claimed his Roman citizenship (Acts 22:3-29).

**B. PAUL'S DEFENSE FROM THE FORTRESS STAIRS (Acts 21:40-22:29)**

1. As Paul spoke to the crowd in the Hebrew language, he said he was a Jew: (Acts 22:3)
  - a. born in \_\_\_\_\_
  - b. brought up in this \_\_\_\_\_
  - c. taught by Gamaliel according to the strictness of the \_\_\_\_\_
  - d. zealous for \_\_\_\_\_
2. He said he persecuted the \_\_\_\_\_ unto death, binding and delivering into prison both men and women. (Acts 22:4)
3. As Paul journeyed to Damascus to bring Christians back to Jerusalem to be punished, suddenly about noon a \_\_\_\_\_ shone from heaven. (Acts 22:5-6)
4. As Paul fell to the ground, he heard a voice saying, Saul, Saul, why do you persecute me? When Paul inquired who was speaking, the voice said, I am \_\_\_\_\_ of Nazareth whom you are persecuting. (Acts 22:7-8)

5. The Lord then instructed Paul to go to Damascus, and since he was blinded by the light, he was \_\_\_\_\_ there by his companions. (Acts 22:10-11)
6. In Damascus Paul was visited by Ananias, a devout man according to the law, who told him to receive his \_\_\_\_\_. (Acts 22:12-13)
7. Ananias told Paul that God had appointed him to: (Acts 22:14-15)
  - a. know his \_\_\_\_\_
  - b. see the \_\_\_\_\_
  - c. hear the \_\_\_\_\_ of his mouth
  - d. be his \_\_\_\_\_ to all men
8. Then Ananias told Paul to arise and be \_\_\_\_\_ and wash away his sins. (Acts 22:16)
9. When Paul told the crowd that God had told him to go to the Gentiles and preach, the people cried out that he should not live. The chief captain then commanded that Paul be brought into the fortress and examined by \_\_\_\_\_. (Acts 22:23-24)
10. When Paul had been bound, he asked the centurion if it was lawful for him to scourge a man who is a \_\_\_\_\_ and uncondemned. (Acts 22:25)
11. When the centurion reported this to the chief captain, the captain asked Paul if he was a Roman. When Paul answered, yes, the captain told Paul that he had obtained his citizenship with a \_\_\_\_\_, but Paul said he was \_\_\_\_\_ a Roman citizen. (Acts 22:26-28)
12. The chief captain was then \_\_\_\_\_ because he had bound Paul who was a Roman citizen. (Acts 22:29)

*And now why tarriest thou? arise, and  
be baptized, and wash away thy sins,  
calling on the name of the Lord  
Acts 22:16*

## LESSON 23

### PAUL BEFORE THE COUNCIL—THE PLOT TO KILL PAUL

Acts 22:30-23:35

**INTRODUCTION.** The day after Paul was rescued by the Roman captain from the Jewish mob in the temple, the captain commanded the council (Sanhedrin) to come together. Since the captain was a Roman, he did not understand the problem or why the Jews had tried to kill Paul. He wished to know the reason Paul was accused by the Jews (Acts 22:30).

**PAUL'S DEFENSE BEFORE THE COUNCIL.** When Paul stood before the council, he said he had lived in all good conscience until "this day." The high priest Ananias commanded that Paul be smitten on the mouth. Paul angrily rebuked the high priest, for it was against Jewish law to strike a prisoner before he was condemned. However, those attending the high priest reproved Paul for his remarks against the high priest. Paul then stated he did not know it was the high priest who ordered him to be smitten. Quoting from Ex. 22:28, he acknowledged, not that his remarks were wrong, but that he had improperly addressed a ruler of God's people (Acts 23:1-5).

Paul observed that the council which had gathered was composed of Sadducees and Pharisees. In a loud voice he said he was a Pharisee, and he was called before this council concerning the hope of the resurrection of the dead. These remarks created a great dissension among the members of the council, for the Pharisees who believed in the resurrection defended Paul against the Sadducees who did not believe in the resurrection of the dead. The clamor became so intense the chief captain feared for Paul's safety and ordered him back to the fortress (Acts 23:6-10).

#### A. PAUL BEFORE THE COUNCIL (Acts 23:1-10)

1. Paul told the council he had lived before God in all good \_\_\_\_\_ until this day. (Acts 23:1)

2. The high priest Ananias commanded those near Paul to \_\_\_\_\_ him on the mouth. (Acts 23:2)

*Note.* Ananias was high priest from about A. D. 47 to 59. He was haughty, wealthy, unscrupulous, and cruel.

3. Paul called Ananias a \_\_\_\_\_ wall and asked if he (Ananias) would judge him (Paul) according to the law and smite him contrary to the law. (Acts 23:3)

*Note.* Striking a prisoner before he was condemned was against Jewish law.

4. When Paul learned he had made the remark to the high priest, he said it is written that evil should not be spoken of a \_\_\_\_\_ of the people. (Acts 23:4-5)

5. Paul told the council he was a Pharisee and was being judged concerning the \_\_\_\_\_ of the dead. (Acts 23:6)

6. This statement caused a dissension between the Pharisees and Sadducees: (Acts 23:7-8)

- a. The Sadducees say there is no resurrection, no \_\_\_\_\_ nor \_\_\_\_\_  
b. The Pharisees confess \_\_\_\_\_

7. When the clamor between the Pharisees and Sadducees became so intense, the chief captain, fearing Paul was in danger, commanded the soldiers to bring Paul into the \_\_\_\_\_. (Acts 23:10)

**THE PLOT.** That night the Lord stood by Paul and told him to have courage, for as he had testified in Jerusalem concerning Jesus Christ, he would also bear witness in Rome. Meanwhile some Jews, more than forty, bound themselves under a curse to neither eat nor drink until they killed Paul (Acts 23:11-13).

The plot was for the council to again meet, asking that Paul be brought before them. While Paul was being escorted to the meeting, the conspirators would kill him. Paul's nephew, his sister's son, heard about the conspiracy, however, and entered the fortress and told Paul. Paul then called one of the centurions and told him to take his nephew to the chief captain. When the captain heard the news, he called

two centurions to him and told them to make ready 200 soldiers, 70 horsemen, and 200 spearmen. He instructed them to take Paul in the third hour of the night to Caesarea to Felix, the governor (Acts 23:14-24).

The chief captain wrote a letter to the governor relating the circumstances around Paul's seizure by the Jews, his appearance before the council, and the plot against him. The charges against Paul concerned Jewish law, but Paul was a Roman citizen and had done nothing worthy of bonds or death. Therefore, he was sending Paul to the governor in order that the governor could inquire into the matter (Acts 23:25-30).

The military guard then escorted Paul during the night to Antipatris, the military post between Jerusalem and Caesarea, a march of about forty miles. On the morrow the soldiers returned to Jerusalem while the horsemen continued with Paul to Caesarea, a journey of another twenty-five miles. In Caesarea Paul and the letter from the chief captain were presented to Felix, the governor, who promised to hear Paul's case (Acts 23:31-35).

## **B. THE PLOT AGAINST PAUL** (Acts 23:11-35)

1. The Lord told Paul in a vision during the night to be of good cheer, for as he had testified in Jerusalem, he must also bear witness in \_\_\_\_\_. (Acts 23:11)
2. Forty Jews made a vow that they would neither eat nor drink till they had \_\_\_\_\_ Paul. (Acts 23:12-13)
3. Their plan was for the chief priests and elders to suggest to the commander that he bring Paul to them for judgment, and then the plotters would \_\_\_\_\_ him. (Acts 23:14-15)
4. Paul was warned about the plot by his \_\_\_\_\_. (Acts 23:16)
5. Paul called unto him a centurion and told him to take his nephew to the chief captain. When Paul's nephew told the captain about the plot, the captain told the young man to tell \_\_\_\_\_. (Acts 23:22)

6. The chief captain made ready a military escort to accompany Paul from Jerusalem to Caesarea of: (Acts 23:23)
  - a. \_\_\_\_\_ soldiers
  - b. \_\_\_\_\_ horsemen
  - c. \_\_\_\_\_ spearmen
7. The chief captain sent Paul to \_\_\_\_\_ the governor for safe keeping. (Acts 23:24)
8. The commander, whose name was Claudius Lysias, wrote a letter to Felix informing him of Paul's arrest and telling him Paul was seized by the Jews and was accused concerning questions of their \_\_\_\_\_, but he was not deserving of death or chains. (Acts 23:29)
9. The soldiers took Paul to Antipatris by night, but the next day they left the \_\_\_\_\_ to accompany Paul the remainder of the journey. (Acts 23:31-32)
10. After Felix, the governor, read Lysias' letter, he told Paul he would hear Paul's case when his \_\_\_\_\_ came, then he commanded Paul to be kept in Herod's palace. (Acts 23:35)



**Roman Theater at Caesarea**

## LESSON 24

### PAUL BEFORE FELIX AND FESTUS

Acts 24:1-25:12

**INTRODUCTION.** After the plot by the Jews to kill Paul became known to Lysias, the Roman captain in Jerusalem, he sent Paul under heavy guard to the Roman governor Felix in Caesarea. After five days the high priest Ananias came to Caesarea with certain elders and a Roman orator (lawyer) Tertullus. This group brought charges against Paul to the governor. Paul was called before the court and the proceedings began (Acts 24:1).

**FELIX.** Antonius Felix, a Greek who was made a freedman by Claudius Caesar, was the Roman governor of Judea from about A. D. 52 to 60. He is known in history as a cruel and corrupt ruler whose greed and selfishness resulted in perverted justice. Felix's third wife was Drusilla, the youngest daughter of Herod Agrippa I, the one who had killed James with the sword (Acts 12:1-2). Felix desired Drusilla, who was already married, for her great beauty and persuaded her to leave her husband and become his wife.

**PAUL BEFORE FELIX.** As Paul's trial began, the lawyer Tertullus commenced by heaping flattery upon Felix. He then accused Paul of causing insurrection and profaning the temple. Tertullus continued by stating that the Jews had arrested Paul, but Lysias, the chief captain, took him out of their hands. Felix could now examine him and determine if the accusations were true (Acts 24:2-9).

The governor then allowed Paul to speak in his own defense. First, Paul stated he had gone to Jerusalem to worship and was innocent of the charges against him. Next, Paul affirmed he served God after the Way (the teachings of Christ), believing all things according to the law and prophets. His hope in God was in the resurrection both of just and unjust, and he strove to have a conscience without offense to God or man. Paul said he had come to Jerusalem bringing alms, but Jews from Asia found him in the temple and seized him. He said these men should be present



to accuse him if they had anything against him, or the council themselves should say if they had found any wrongdoing in him (Acts 24:10-21).

Felix, who had knowledge of the Way, should have released Paul, but he postponed judgment to please the Jews. His excuse was to wait for Lysias, the chief captain, to come to Caesarea at which time he would determine the matter. Meanwhile Paul would remain a prisoner. However, Felix ordered the centurion to treat Paul with kindness and to allow his friends to minister to him (Acts 24:22-23).

Sometime later Felix and his wife Drusilla sent for Paul to hear more concerning the faith in Jesus Christ. Paul reasoned with them of "righteousness, self-control, and the judgment to come." This terrified Felix, and he sent Paul away, saying he would call him again when it was more convenient. Luke then reveals the real reason that Felix continued to keep Paul a prisoner—Felix hoped for a bribe. After two years Felix was replaced by Porcius Festus (Acts 24:24-27).

#### **A. PAUL BEFORE FELIX (Acts 24)**

1. When the high priest Ananias, certain elders and the orator Tertullus went to Caesarea, Tertullus brought four accusations against Paul: (Acts 24:5-6)
  - a. he was a \_\_\_\_\_
  - b. he was a mover (creator) of \_\_\_\_\_
  - c. he was a ringleader of \_\_\_\_\_
  - d. he profaned the \_\_\_\_\_
2. When Felix allowed Paul to speak, Paul told Felix he would cheerfully answer because Felix for many years had been a \_\_\_\_\_ to this (Jewish) nation. (Acts 24:10)
3. Paul said he had gone to Jerusalem to worship, and they (the Jews) did not find him stirring up a crowd either in the \_\_\_\_\_, \_\_\_\_\_, or \_\_\_\_\_. (Acts 24:11-12)

4. Paul confessed that he served God after the \_\_\_\_\_ which they call a sect, and he believed all things according to the law and prophets. (Acts 24:14)
5. Paul had hope in God that there will be a \_\_\_\_\_, both of the just and unjust. (Acts 24:15)
6. After many years Paul had brought to his nation \_\_\_\_\_ . (Acts 24:17)
7. Paul said Ananias and the council should testify to any wrongdoing they found in him except his remark, "Touching the \_\_\_\_\_ I am called in question by you this day." (Acts 24:20-21)
8. Felix who had more perfect \_\_\_\_\_ concerning the Way, said he would determine or judge Paul's case when Lysias the commander should come to Caesarea. (Acts 24:22)
9. Felix ordered the centurion to guard Paul, let him have liberty, and allow his \_\_\_\_\_ to minister to him. (Acts 24:23)
10. Later Felix and Drusilla sent for Paul to hear about faith in Christ, and Paul preached to them about \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ to come. (Acts 24:24-25)
11. Felix trembled (was afraid) and told Paul he would call for him when he had a \_\_\_\_\_ time. (Acts 24:25)
12. Felix hoped Paul would give him \_\_\_\_\_ (a bribe), and Paul remained a prisoner for two years. (Acts 24:26-27)

**FESTUS.** Felix was recalled to Rome to answer complaints brought against him by the Jews. He was replaced by Porcius Festus who ruled as governor of Judea from A. D. 60 to 62. Festus inherited much strife and turmoil in the province due to the corrupt policies of Felix. His task was to restore order and peace among the Jews.

Upon arriving in Caesarea, Festus went to Jerusalem after three days. While there the high priest and chief men of the Jews asked him to send for Paul. Their plan was to kill Paul on the way. However, Festus stated that Paul was confined in Cae-

sarea, and since he was returning there himself shortly, if the Jews had an accusation against Paul, they should go to Caesarea (Acts 25:1-5).

The day after Festus and the Jews who accompanied him came to Caesarea, Festus sat upon his judgment seat and sent for Paul. The Jews brought many grievous charges against Paul, but Paul denied having sinned against the law of the Jews, the temple, or Caesar. Festus, desiring to please and placate the Jews, asked Paul if he would go to Jerusalem to be judged. Paul, saying he had done no wrong against the Jews, appealed for judgment of his case before the emperor Caesar. This relieved Festus of his responsibility in the matter, and he answered, "Hast thou appealed unto Caesar? unto Caesar shalt thou go" (Acts 25:6-12).

**B. PAUL BEFORE FESTUS** (Acts 25:1-12)

1. When Festus went to Jerusalem, the high priest and chief men of the Jews asked him to send Paul to them, for they planned to ambush Paul on the road and \_\_\_\_\_ him. (Acts 25:1-3)
2. Festus told them to return with him to Caesarea if they wanted to \_\_\_\_\_ Paul. (Acts 25:4-5)
3. When Festus and the Jews who had accompanied him arrived in Caesarea, the Jews brought many charges against Paul which they could not \_\_\_\_\_. (Acts 25:7)
4. Paul said he had not sinned against the law of the Jews, against the temple, or against \_\_\_\_\_. (Acts 25:8)
5. When Festus asked Paul if he would go to Jerusalem to be judged, Paul said he had done no wrong to the Jews; therefore he appealed to \_\_\_\_\_. (Acts 25:10-11)
6. Festus said, You have appealed to Caesar? To \_\_\_\_\_ you shall go. (Acts 25:12)

## LESSON 25

### PAUL BEFORE AGRIPPA II

Acts 25:13-26:32

**INTRODUCTION.** When Paul appealed to Caesar, he was using his right as a Roman citizen to be judged by the emperor of Rome. Festus, the governor of Judea, was compelled to comply with the appeal and was thus relieved of any more responsibility in the matter.

After some days had passed, Herod Agrippa II, the king, and his sister Bernice came to Caesarea to visit Festus. While they were there, Festus discussed Paul's case with Agrippa. Festus related how the Jews in Jerusalem had requested him to pass sentence. Since he could not give up the prisoner who was a Roman citizen without a trial, he conducted court proceedings the day after he returned to Caesarea. However, the charges against Paul were matters of Jewish religion and "one Jesus," who was dead but who Paul said was alive. Paul refused to go to Jerusalem to be judged and instead appealed to Caesar. When Festus finished speaking, Agrippa said he wished to hear Paul, and Festus agreed to a meeting for the following day (Acts 25:13-22).

On the appointed day, Agrippa II and Bernice entered the place of hearing where the chief captains and principal men of the city were gathered, and Festus commanded that Paul be brought to them. Festus stated that Paul was the man whom the Jews wished to put to death, but he had found nothing worthy of death in him. Since Paul had appealed to Caesar, Festus planned to send him to the emperor. However, he hoped Agrippa II could help him determine what charges against Paul he should communicate to the emperor (Acts 25:23-27).

**HEROD AGRIPPA II AND BERNICE.** King Herod Agrippa II was the son of Herod Agrippa I, the one who killed the apostle James with the sword (Acts 12:1-2). When his father died, Agrippa II was only seventeen and considered too young by the Romans to govern his father's entire kingdom. At first he was appointed king of Chalcis

in the Lebanon (A. D. 50), but eventually the Romans extended his dominion to include northern and northwestern Palestine. He also had jurisdiction over the temple in Jerusalem and the authority to appoint the high priest.

Bernice was the oldest daughter of Herod Agrippa I and the sister of Agrippa II. Bernice and her younger sister Drusilla, who was married to Felix (Acts 24:24), were beautiful, but immoral, and history remembers them as "shameless women." As a young widow, Bernice remained in her brother's household for several years. During that time she and Agrippa II visited Festus in Caesarea.

#### **A. AGRIPPA II AND BERNICE VISIT FESTUS (Acts 25:13-27)**

1. When the governor Festus told Agrippa about the prisoner Paul, he said that the Jews wanted him to pass judgment upon Paul, but he could not give up a Roman prisoner until: (Acts 25:16)
  - a. he met his accusers face to face
  - b. he had an opportunity to make his defense (answer the charges)
  - c. he repented
2. The charges brought by the Jews against Paul concerned: (Acts 25:18-19)
  - a. baptism
  - b. their own religion
  - c. a certain Jesus who was dead, but who Paul said was alive
3. When Festus, who was perplexed by these Jewish matters, asked Paul if he would go to Jerusalem for trial, Paul appealed to: (Acts 25:20-21)
  - a. the high priest
  - b. the emperor Caesar
  - c. Herod Agrippa
4. Agrippa told Festus he would like to hear Paul, so the next day Agrippa and Bernice came to the place of hearing (auditorium) with: (Acts 25:23)
  - a. their servants
  - b. the high priest
  - c. great pomp

5. After Festus called Paul to the hearing and announced the charges against him by the Jews, Festus asked Agrippa to assist him: (Acts 25:26-27)
  - a. by accompanying Paul to Rome
  - b. in writing the charges against Paul to send to the emperor
  - c. in guarding Paul while he was a prisoner

**PAUL'S DEFENSE BEFORE AGRIPPA.** When Paul appeared before Agrippa II, he was not on trial, for Agrippa had no jurisdiction in the matter. When Paul made his appeal to Caesar, and Festus accepted the appeal, then all legal proceedings halted until Paul could go to Rome and stand before Caesar himself. Nevertheless, Paul took the opportunity while in the presence of Agrippa to preach the gospel to him and the others present.

- Paul acknowledged that Agrippa was an expert in Jewish matters (Acts 26:1-3);
- Paul then spoke of his Jewish background—a Pharisee whose hope was in the resurrection (Acts 26:4-8);
- he stated he had persecuted followers of Jesus of Nazareth (Acts 26:9-11);
- Paul told of his vision of Jesus on the road to Damascus (Acts 26:12-18);
- he said he had been seized by the Jews while in the temple (Acts 26:19-21);
- last, Paul reported he testified to all regarding the prophecies that had been fulfilled by Jesus Christ (Acts 26:22-23).

At this point Festus interrupted and called Paul mad. Paul said he was not mad, but spoke the truth, and King Agrippa himself believed the prophets (Agrippa was a Jew—he knew about Jewish affairs and the Jewish scriptures). After that, Festus, Agrippa, Bernice, and the others withdrew, conferred with one another, and determined Paul had done nothing worthy of bonds or death (Acts 26:24-32).

## **B. PAUL BEFORE AGRIPPA II (Acts 26)**

1. Paul told Agrippa he had lived as a Pharisee and was being judged for the hope of the \_\_\_\_\_ made by God to their fathers. (Acts 26:5-6)
2. Paul asked why it should be thought incredible that God \_\_\_\_\_ the dead. (Acts 26:8)
3. Before Paul became a Christian he had done many things contrary to the name of Jesus: (Acts 26:9-11)
  - a. he shut up the saints in \_\_\_\_\_

- b. when they were put to death, he \_\_\_\_\_ against them
  - c. he punished them in the \_\_\_\_\_
  - d. he tried to make them \_\_\_\_\_
  - e. he persecuted them to \_\_\_\_\_
4. As Paul traveled to Damascus one day, he saw a light from heaven brighter than the \_\_\_\_\_. (Acts 26:12-13)
  5. He heard a voice saying, Why do you \_\_\_\_\_ me? (Acts 26:14)
  6. When Paul asked, Who art thou, Lord? the voice said He was \_\_\_\_\_. (Acts 26:15)
  7. Jesus told Paul he would be a minister and witness to the Gentiles: (Acts 26:16-18)
    - a. to open their \_\_\_\_\_
    - b. that they turn from \_\_\_\_\_ to light
    - c. and from the power of \_\_\_\_\_ unto God
    - d. that they might receive \_\_\_\_\_ of sins and an inheritance among those sanctified by faith in Jesus.
  8. Paul preached in Damascus, Jerusalem, Judea, and to Gentiles that Christ should suffer and be the first to rise from the \_\_\_\_\_. (Acts 26:23)
  9. As Paul made his defense, Festus told Paul in a loud voice that much learning was driving him \_\_\_\_\_. (Acts 26:24)
  10. When Paul asked Agrippa if he believed the prophets, Agrippa said, Almost you persuade me to be a \_\_\_\_\_. (Acts 26:26-28)
  11. When Festus, Agrippa, and the others conferred with one another, they said Paul had done nothing worthy of \_\_\_\_\_. (Acts 26:30-31)
  12. Agrippa told Festus that Paul might have been set free if he had not appealed to \_\_\_\_\_. (Acts 26:32)

## LESSON 26

### PAUL'S JOURNEY TO ROME

Acts 27; 28

**INTRODUCTION.** When it was time for Paul's long journey to Rome and Caesar, he and other prisoners were placed under the guard of a centurion named Julius. In Caesarea they boarded a ship bound for places on the coast of Asia Minor. Accompanying Paul was Luke and Aristarchus, both of whom had been with Paul when he had come to Jerusalem (Acts 20:4-6; 21:15-17). Luke's description of the journey and shipwreck is a literary masterpiece, revealing more about ancient seafaring than any other record.

**THE SHIPS OF ADRAMYTTIUM AND ALEXANDRIA.** The first ship on which Paul sailed was probably returning from Caesarea to its home port of Adramyttium, a seaport on the west coast of Asia Minor. The ship stopped first at Sidon, a city in Phoenicia about sixty-seven miles from Caesarea. Here the centurion allowed Paul to leave the ship and visit with friends and refresh himself. When they put out to sea again, the winds were contrary so the ship sailed under the "lee" of Cyprus. The "lee" is the side sheltered from the wind. In this case the wind was blowing from the northwest, so the ship sailed between the island of Cyprus and the mainland, then along the coast of Cilicia and Pamphylia where there is a westward current in the sea (Acts 27:1-5).

At Myra, a seaport in Lycia in southwest Asia Minor, the centurion found a ship of Alexandria, the great metropolis and seaport of Egypt, carrying wheat (Acts 27:38) bound for Italy. The centurion transferred Paul and his other prisoners to this large vessel which accommodated 276 people (Acts 27:37). Because the ship was large and heavily loaded and the winds still contrary, they progressed slowly along the coast to Cnidus at the southwest tip of Asia Minor. Here the ship turned southwest to the island of Crete. Sailing under the lee of Crete, they passed Salmone at the east end of the island. Turning westward again they coasted along the southern



shore of Crete to a place called Fair Havens near the city of Lasea. As the journey had taken a long time and winter was approaching, Paul warned that continuing the voyage was dangerous. However, the centurion gave heed to the owner of the ship, and they determined to continue on to Phoenix, a port in southern Crete more suitable for wintering (Acts 27:6-12).

**A. THE BEGINNING OF THE JOURNEY—CAESAREA TO CRETE** (Acts 27:1-12)

1. When Paul sailed to Italy, he was a \_\_\_\_\_ guarded by Julius, a centurion of Augustus' band. (Acts 27:1)
2. After sailing slowly many days due to contrary winds, they came to a place called Fair Havens on the island of Crete. Since it was late in the season, Paul advised that the voyage would end with much loss, not only of the cargo and ship, but also of \_\_\_\_\_. Nevertheless they continued their journey. (Acts 27:8-10)

**THE STORM.** When the wind began to blow softly from the south, the ship and its crew and passengers resumed their journey along the coast. Quite soon, however, a tempestuous northeast wind arose, catching the ship and driving it onward. The wind forced them under the lee or protection of a small island, Clauda (Cauda). Here they were able to hoist up a small boat they were towing, undergird the ship with ropes and chains to add strength to the hull, and lower the gear or sail to prevent being blown to the Syrtis (sand banks) on the northern coast of Africa. The next day in order to lighten the ship, they began to throw freight overboard, and the third day the tackling or gear and equipment (Acts 27:13-19).

These ancient seamen were dependent upon the sun and stars for direction in their sailing, and when neither were seen for many days, they lost hope of being saved. After the crew and passengers had gone without food for a long time, Paul addressed the shipmates telling them they should have heeded his advice and stayed in Crete. Nevertheless, he told them to be of good cheer for an angel of the Lord had spoken to him in the night, saying that there would be no loss of life, only of the ship, for the people would be cast upon an island (Acts 27:20-26).

**B. THE TEMPESTUOUS WIND (Acts 27:13-26)**

1. When neither sun nor stars in many days appeared, and no small tempest lay on them, all hope that they should be \_\_\_\_\_ was then taken away. (Acts 27:20)
2. Paul told them to be of good cheer, for there should be no loss of life, but only of the ship. He said the \_\_\_\_\_ stood by him during the night, telling him not to be afraid, for he must be brought before Caesar. (Acts 27:22-24)

**THE SHIPWRECK.** On the fourteenth night as the ship tossed to and fro, the sailors believed they were nearing land, but they did not know where. Afraid of going aground on a rocky shore, they let go four anchors from the stern (rear) and waited for daylight. During the night the sailors tried to flee the ship by lowering the small boat under pretense of putting out more anchors from the foreship (prow), but Paul informed the centurion and soldiers. The soldiers cut the ropes of the small boat and let it fall off into the water. Paul then urged the entire group to eat in order to receive strength, for none would be harmed or perish. Paul gave thanks to God before all and began to eat. Soon the rest also ate being cheered by Paul's words and example. Then they lightened the ship, throwing the wheat into the sea (Acts 27:27-38).

Although the sailors did not recognize the land when daylight came, they perceived they were in a bay with a beach onto which they planned to run the ship. They cast off the anchors, leaving them in the sea, loosed the rudders to steer the ship, hoisted the sail, and made for the beach. The vessel ran aground still some distance from shore, and the prow stuck fast, but the stern began to break up by the violence of the waves. The soldiers planned to kill the prisoners, afraid they would swim ashore and escape, but the centurion desired to save Paul. He commanded that those who could swim should cast themselves overboard and swim to shore, while the rest could use planks and other debris from the ship to aid them. Thus all escaped safely to land (Acts 27:39-44).

**C. THE SHIPWRECK—CAST ASHORE (Acts 27:27-44)**

1. About midnight after fourteen days, the sailors believed they were near land, and when day came they saw a bay with a beach. They ran the ship aground, and the centurion commanded that they which could \_\_\_\_\_ should cast themselves into the sea first and get to land, and the rest then use \_\_\_\_\_ and \_\_\_\_\_ of the ship. (Acts 27:43-44)
2. They all \_\_\_\_\_ safely to land. (Acts 27:44)

**THE JOURNEY'S END.** When the shipwrecked voyagers were all safe on shore, they recognized their island to be Melita (Malta). About eighteen miles long and eight miles wide, Malta lies in the Mediterranean Sea about sixty miles south of Sicily. With many fine harbors, the island was a safe haven for ships in the ancient world. The inhabitants of Malta treated the shipwrecked victims kindly. While on the island, Paul was bitten by a poisonous snake but suffered no harm, and he healed the father of Publius, the chief man of the island (Acts 28:1-10).

After three months Paul and his company sailed in another ship of Alexandria whose sign was Castor and Pollux (Twin Brothers) which had wintered in Malta. The ship stopped at Syracuse on the island of Sicily, then at Rhegium on the toe-tip of Italy. When a south wind sprang up, the ship continued on to Puteoli, an important harbor in Italy where the grain ships of Alexandria unloaded. At Puteoli Paul and his group found Christians who persuaded them to stay for seven days (Acts 28:11-14).

Paul journeyed from Puteoli to Rome by land. At Appii Forum (The Market of Appius), about forty-three miles from Rome, he was met by some of the brethren from Rome. Others met him at Three Taverns (Three Inns), about thirty-three miles from Rome. When Paul finally arrived in Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was permitted to dwell by himself with the soldier who guarded him (Acts 28:15-16). Although Paul had purposed to go to Rome when he was in Ephesus on his third journey (Acts 19:21), he had not planned to go in this manner—as a prisoner.

**D. THE ROAD TO ROME** (Acts 28:1-16)

1. \_\_\_\_\_ The people of the island of Melita showed the shipwrecked company (vs. 2)
  - a. three months
  - b. Publius
  - c. kindness
  - d. dead
  - e. fire
  - f. three days
  - g. soldier
  - h. viper
  - i. diseases
  - j. god
  - k. fever, dysentery
  - l. murderer
2. \_\_\_\_\_ Since it was raining and cold, they kindled a (vs. 2)
3. \_\_\_\_\_ When Paul laid a bundle of sticks on the fire, he was bitten by a (vs. 3)
4. \_\_\_\_\_ The people of the island then believed Paul was a (vs. 4)
5. \_\_\_\_\_ They expected Paul to fall down (vs. 4-6)
6. \_\_\_\_\_ When no harm came to Paul, they said he was a (vs. 6)
7. \_\_\_\_\_ The chief man of the island was (vs. 7)
8. \_\_\_\_\_ He lodged the shipwrecked people for (vs. 7)
9. \_\_\_\_\_ The father of Publius was healed by Paul of (vs. 8)
10. \_\_\_\_\_ Paul healed others on the island who had (vs. 9)
11. \_\_\_\_\_ The shipwrecked company set sail in a ship after (vs. 11)
12. \_\_\_\_\_ When Paul got to Rome, the centurion allowed him to dwell by himself with a (vs. 16)

**ROME.** When Paul entered Rome about A. D. 60 or 61, the Roman Empire extended from the Atlantic Ocean to the Persian Gulf, and from North Africa to Britain and northern Europe. Rome, the capital city of the vast empire, had over one million inhabitants. Founded in 753 B. C., Rome was situated on the Tiber River about sixteen miles from the Mediterranean Sea. The original settlement on the Palatine Hill grew and spread, eventually occupying seven hills.

Roman government was first a monarchy ruled by kings (753-509 B. C.), and next a republic governed by elected consuls who presided over a Senate (509-27 B. C.).

The republic was replaced In 27 B. C. by the empire when the Senate gave Octavian (a relative of Julius Caesar) the title Augustus, meaning august or majestic. During the reign of Caesar Augustus, the first emperor, Jesus was born in Bethlehem of Judea (Luke 2:1). Tiberias Caesar, the second emperor, ruled during the time of Jesus' ministry on earth (Luke 3:1). When Paul was in Rome, Nero, the fifth emperor, reigned over the empire.

Although Paul was a prisoner while in Rome, he lived in a rented house and was permitted to receive visitors. After he had been in Rome for three days, he called together the leaders of the Jews to explain his imprisonment. When the Jews expressed their desire to hear about the new "sect," Paul then preached to them about Jesus. Some of the Jews believed and some disbelieved. Paul quoted Isaiah (Isa. 6:9-10), applying the prophecy to the disbelievers, and then stated that the salvation of God was sent unto the Gentiles. The Jews departed and reasoned among themselves (Acts 28:17-29).

The book of Acts closes with Paul in Rome as a prisoner for two years (Acts 28:30-31). The result of his appeal to Nero is unknown. Some believe Paul was released, preached the gospel for some years, then returned to Rome and was beheaded by Nero who began to persecute the Christians about A. D. 64. Others believe Paul remained a prisoner for several years before he appeared before Nero and then died a martyr without regaining his freedom.

#### **E. ROME AT LAST (Acts 28:17-31)**

1. When Paul preached to the Jews in Rome about Jesus and the kingdom, some \_\_\_\_\_ and some \_\_\_\_\_. (Acts 28:23-24)
2. Paul warned the disbelieving Jews that since they rejected Jesus Christ, the salvation of God was sent to Gentiles, and they will \_\_\_\_\_. (Acts 28:28)
3. Paul was a prisoner in his own house for \_\_\_\_\_, preaching the kingdom of God and those things concerning Jesus Christ. (Acts 28:30-31)

## THE HEROD FAMILY

**Herod the Great** (37–4 B. C.) was given the title of king by the Romans and appointed ruler of Judea in 37 B. C. His kingdom included Judea, Samaria, Galilee, Perea (east of the Jordan River), and Idumea. Herod was ambitious, a leader of men, and a great builder. His most magnificent achievement was the restoration and enlargement of the temple in Jerusalem which was begun in 20/19 B. C. The temple proper was completed in a few years, but other building work and additions continued until about A. D. 64 long after his death. Although he was a clever politician, Herod was unpredictable, merciless, and cruel. He is noted for his slaughter of the children of Bethlehem. He married ten times and had many children—the names of seven of the children are known in history. He murdered his second wife Mariamne, the Asmonean, in 28 B. C. as well as other members of her family. In 7 B. C. he murdered Aristobulus and Alexander, his own two sons by Mariamne. In 4 B. C., shortly before his death, he ordered the death of his son Antipater whose mother was Doris. After Herod's death in 4 B. C., his kingdom was divided among three of his sons: Archelaus, Herod Antipas, and Philip. (Matt. 2; Luke 1:5)

**Archelaus** (4 B. C.–A. D. 6), son of Herod the Great and Malthace (a Samaritan), became ethnarch (governor) of Judea, Samaria, and Idumea after the death of his father. Historians state he inherited his father's evil character. He was so hated by the Judeans and Samaritans he was deposed by the Romans in A. D. 6. (Matt. 2:22)

**Herod Antipas** (4 B. C.–A. D. 39), son of Herod the Great and Malthace (a Samaritan), became tetrarch (governor over the fourth part of a region) of Galilee and Perea after the death of his father. John the Baptist condemned Herod Antipas for his unlawful and immoral marriage to his niece Herodias. Herod first imprisoned John then had him beheaded. Pilate sent Jesus to Herod for judgment, but when Jesus refused to answer his questions, Herod sent him back to Pilate. After Caligula became emperor of Rome, he banished Herod Antipas to Gaul. (Matt. 14:1-12; Mark 6:14-29; 8:15; Luke 3:1, 19-20; 8:3; 9:7-9; 13:31-32; 23:7-15; Acts 4:27; 13:1)

**Herod Philip** (4 B. C.–A. D. 34), son of Herod the Great and Cleopatra, became tetrarch of Gaulanitis, Auranitis, Batanea, Trachonitis, Paneas, and Iturea (regions northeast of the Sea of Galilee) at the death of his father. History records he was just and governed well. During his peaceful rule he rebuilt the city of Panias naming it Caesarea Philippi, and he also rebuilt Bethsaida situated on the Sea of Galilee. He was married to Salome, the daughter of Herodias. (Luke 3:1)

**Herod Philip**, son of Herod the Great and Mariamne (the daughter of Simon the high priest), was the first husband of Herodias according to Josephus. He is not to be confused with Herod Philip, the tetrarch. (Matt. 14:3; Mark 6:17; Luke 3:19-20)

**Herod Agrippa I** (A. D. 37–44), grandson of Herod the Great, inherited the territory of his uncle Philip, the tetrarch. Later he was given the domain of Herod Antipas and eventually received from Claudius Caesar the region of Judea, Samaria, and Idumea. Herod Agrippa I thus reigned over the whole of his grandfather's kingdom. He killed James, the apostle, and died a horrible death. (Acts 12:1-23)

**Herodias** was the sister of Herod Agrippa I. They were both the grandchildren of Herod the Great and the children of Aristobulus who was murdered by his father Herod the Great in 7 B. C. According to Josephus, she was first married to Herod Philip, the son of Herod the Great and Mariamne, daughter of Simon. She was thus married to the half-brother of her father. She left Herod Philip for Herod Antipas, another half-brother of her father. Herodias instructed her daughter to ask Antipas for the head of John the Baptist. (Matt. 14:1-12; Mark 6:14-29; Luke 3:19-20)

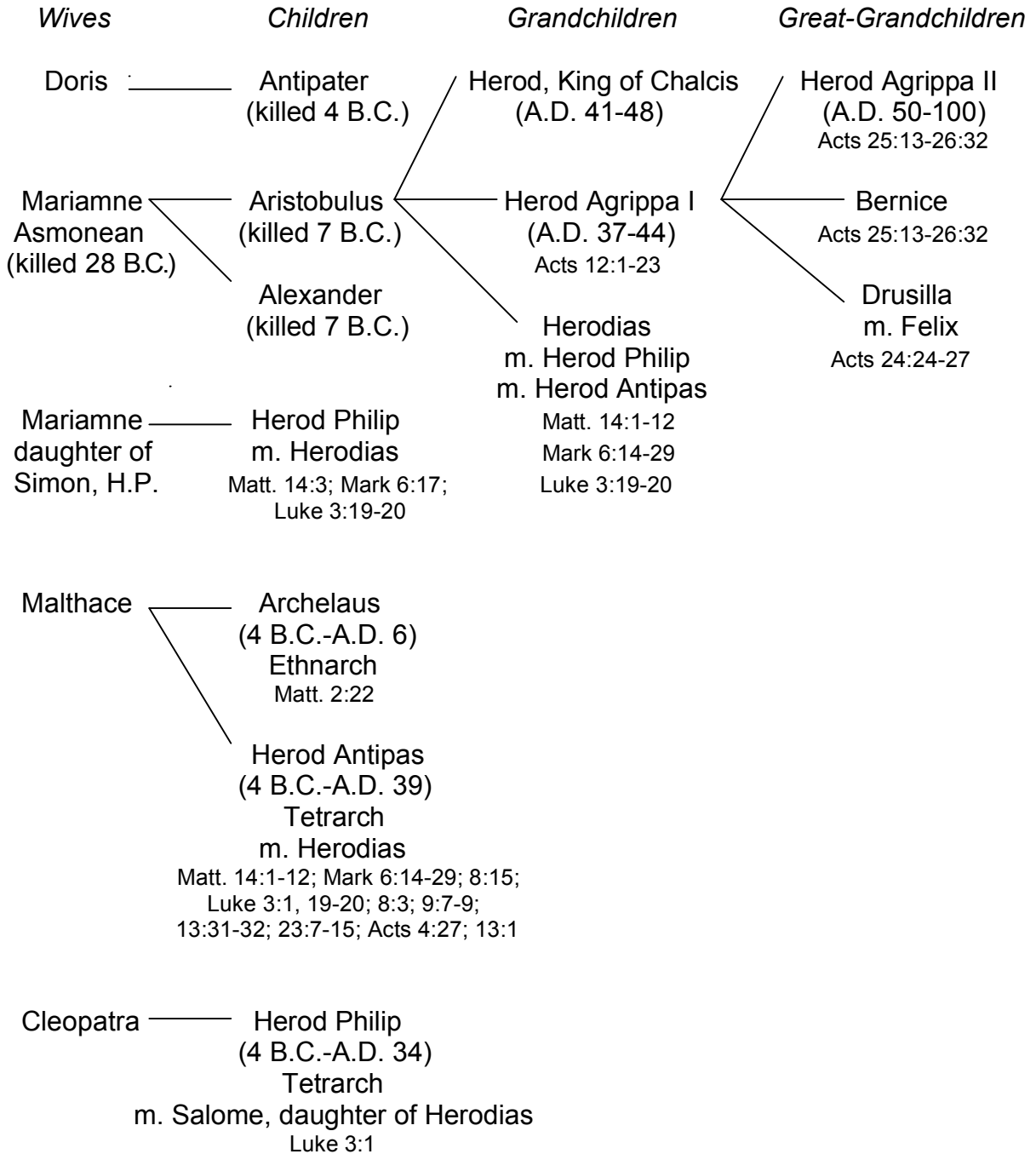
**Herod Agrippa II** (A. D. 50–100) was the son of Herod Agrippa I. When his father died, he was only 17 and considered too young to govern his father's entire kingdom. He became king of Chalcis (in Lebanon) after the death of his uncle Herod of Chalcis. Eventually his dominion was extended, first by Claudius Caesar and then by Nero, to include northern and northwestern Palestine. He also had jurisdiction over the Temple in Jerusalem with the authority to name the high priest. He survived the destruction of Jerusalem in A. D. 70 and retired to Rome. Paul as a prisoner appeared before Agrippa II to make his defense. (Acts 25:13-26:32)

**Bernice** was the oldest daughter of Herod Agrippa I and the sister of Agrippa II. She was extremely immoral and her companionship with her brother Agrippa II caused considerable scandal. She was with Agrippa II when the apostle Paul made his defense before him. (Acts 25:13-26:32)

**Drusilla** was also the daughter of Agrippa I, sister of Agrippa II, and a younger sister of Bernice. She was married to Felix, the Roman procurator, before whom Paul as a prisoner reasoned of "righteousness, temperance, and judgment to come." (Acts 24:24-27)

## THE HERODIAN FAMILY TREE

**Herod the Great**  
King of the Jews (37-4 B. C.)  
Matt. 2; Luke 1:5





## ROMAN EMPERORS – 1<sup>st</sup> CENTURY A. D.

B.C. 27-A.D. 14	Augustus
A.D. 14-37	Tiberius
37-41	Gaius Germanicus (Caligula)
41-54	Claudius
54-68	Nero
68-69	Galba
69	Otho
69	Vitellius
69-79	Vespasian
79-81	Titus
81-96	Domitian

