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Family Bible Studies Stage 5

Dear Teacher/Parent,

The gracious hand of our God has allowed the opportunity to present the Family Bible Studies with substantial help and input from many brethren and sisters, for which we are grateful.

Our aim in presenting these Bible studies is to reinforce the material in the lesson notes and provide interesting studies for young people from 13 years old and upwards.

Our prayer is that Yahweh will bless the endeavours of young minds to grow in an appreciation of His ways.

In the Master's service,
The Christadelphian Sunday School Association Committee

Contact Details

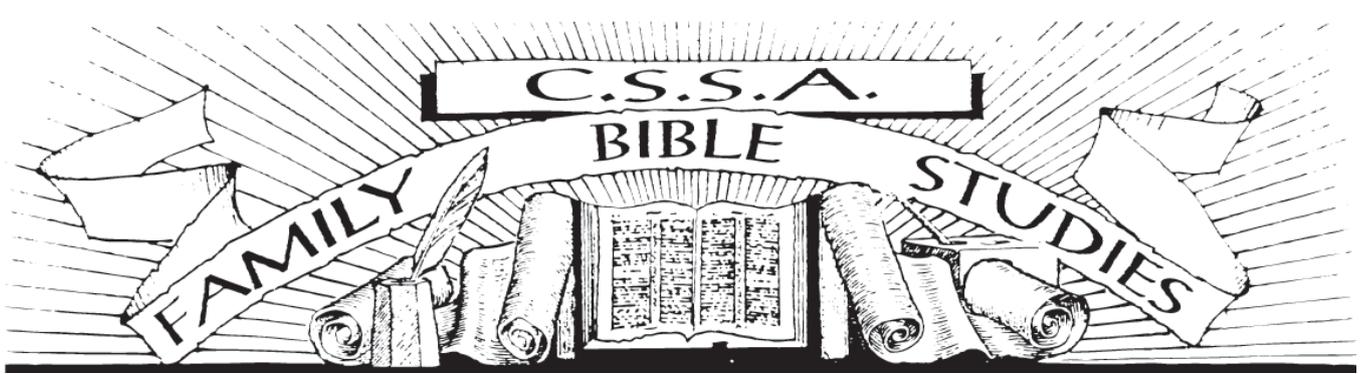
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All Bible references are taken from the King James Version unless otherwise specified.

*"We will not hide them from their children, shewing to the generation to come the praises of the LORD, and His strength, and His wonderful works that He hath done."
Psalm 78:4*

*"He will bless them that fear the LORD, both small and great. The LORD shall increase you more and more, you and your children."
Psalm 115:13-14*



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SUMMARY OF ACTS

Below is provided 4 main divisions of Acts with numerous subheadings. Use an insert page or mark this in your Bible. Don't be frightened of using colour to make it stand out. When it is completed you will have ready reference when reading any section of the "Acts".

THEME VERSE

Acts 1:8 epitomises the whole book: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The book shows how that from Jerusalem, the Truth extended into Judea, up to Samaria, and was taken by Paul and others to the uttermost part of the earth. The book can thus be divided into the following four main headings, with numerous subheadings:

CHAPTER BREAKDOWN

1. Preparation for preaching - Acts 1:1-2:4

- Christ's instruction and commission to the apostles 1:1-8
- The angelic message of promise and hope 1:9-11
- Period of prayer and waiting in Jerusalem 1:12-14
- Appointment of Matthias to apostleship 1:15-26
- Pentecostal outpouring of Holy Spirit 2:1-4

2. Preaching in Jerusalem - Acts 2:5-7:60

- The first impression 2:5-13
- The first message 2:14-47
- The first miracle 3:1-11
- The first opposition 3:12-4:4
- The first defence 4:5-12
- The first deliverance 4:13-22
- The first relief 4:23-31
- The first love and unity 4:32-37
- The first discipline 5:1-11
- The first apostolic authority 5:12-16
- The first persecution 5:17-42
- The first organisation 6:1-7
- The first martyr 6:8-7:60

3. Preaching in Judea & Samaria - Acts 8:1-25

- The scattered witnesses 8:1-4
- Samaria received the word 8:5-25

4. To the uttermost parts of the earth - Acts 8:26-28:31

Towards Africa - 8:26-40

- Conversion of the Ethiopian Eunuch 8:26-40

Towards Asia - 9:1-16:5

- Saul: the instrument found 9:1-31
- Peter: authority confirmed by miracle 9:32-43
- Door opened to Gentiles 10:1-48
- Preaching to Gentiles defended by Peter 11:1-18
- The spread of the Gospel through persecution . 11:19-30
- Opposition of authorities successfully defied 12:1-24
- Paul: the instrument commissioned 12:25-13:4
- Paul: the instrument used 13:5-14:28
- The council at Jerusalem 15:1-35
- The separation of Barnabas and Paul 15:36-16:5

Towards Europe - 16:6-18:17

- The call to Macedonia 16:6-13
- Lydia and the jailor converted (Philippi) 16:14-40
- Thessalonica, Berea, Athens 17:1-34
- Corinth 18:1-17

In Asia - 18:18-26:23

- Ephesus 18:18-21
- Visiting ecclesias 18:22-23
- Ephesus 18:24-19:41
- Three months in Greece 20:1-6
- Troas 20:7-12
- To Jerusalem 20:13-21:16
- In Jerusalem 21:17-23:30
- In Caesarea 23:31-26:32

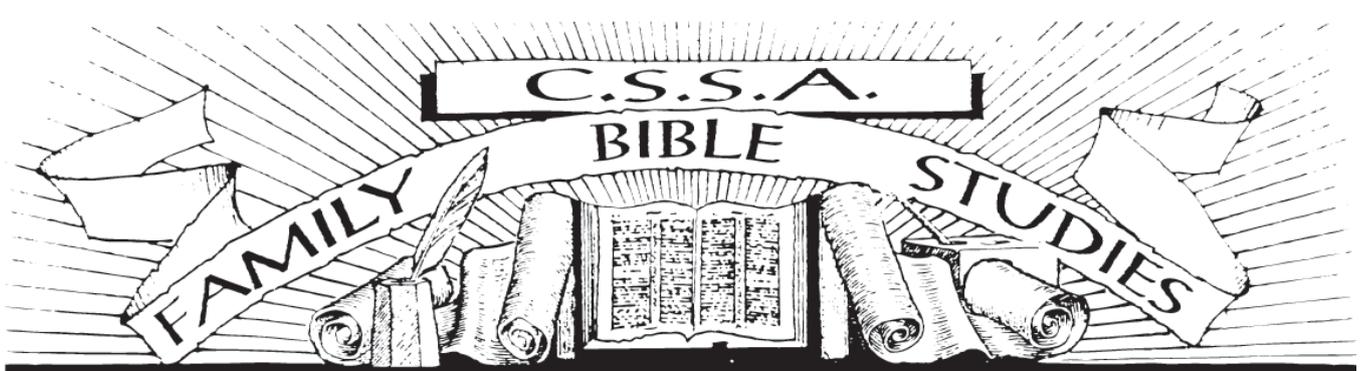
In Europe - 27:1-28:31

- By ship to Italy 27:1-28:15
- In Rome 28:16-31

TWO-FOLD DIVISION OF ACTS

The book of Acts can be divided into two main sections, the first of which records the preaching of the Gospel throughout Palestine, and the second, the proclaiming of it throughout the world. A close examination will reveal a remarkable repetition of experiences.

Part 1: Chapters 1-12	Part 2: Chapters 13-28
Jerusalem the centre	Antioch the centre
Peter the chief figure	Paul the chief figure
Taken out to Samaria	Taken out to Rome
Rejected by the Jews of the land	Rejected by the Jews of the dispersion
Peter imprisoned	Paul imprisoned



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CHRONOLOGY

CHRONOLOGY OF ACTS OF THE APOSTLES

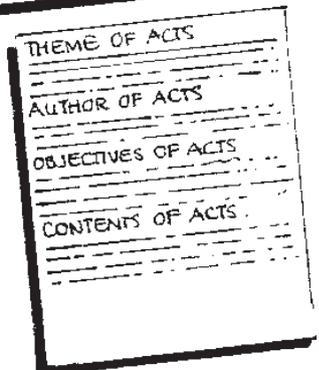
AD		AD	
30	Crucifixion & Resurrection Pentecost - Acts 2	51	Paul embarks on 2nd Journey Syria and Cilicia - Acts 15:41
31	Healing of Lame Man - Acts 3	52	Lycaonia - Acts 16:1-5
32	Ecclesia grows despite opposition - Acts 4 & 5	53	Galatia - Acts 16:6
32	Witness & Martyrdom of Stephen - Acts 6 & 7	53	Macedonia - Acts 16:11, 17:14
33	Truth spreads to Sarnaria and an Ethiopian - Acts 8	53	Athens - Acts 17:15-34
34		53	18 months in Corinth - Acts 18:1-17
35	Conversion of Paul - Acts 9	54	Return to Jerusalem then Antioch - Acts 18:18-22
36	Retirement of Paul into Arabia - Gal 1:15-18	55	Paul embarks on 3rd Journey Galatia & Phrygia - Acts 18:23
37		56	3 years in Ephesus - Acts 19
38	Paul's first visit to Jerusalem and return to Tarsus - Acts 9:26-30	57	
39		58	Macedonia & Greece - Acts 20:1-5
40		58	Return to Jerusalem - Acts 20:6-21:18
41		59	Arrest at Jerusalem - Acts 21:27-34
42	Truth spreads to Antioch - Acts 11:19-21	59	Address to the Jews - Acts 22
43	Barnabas sent to Antioch - Acts 11:22-24	60	Before the Sanhedrin - Acts 23:1-10
44	Barnabas brings Paul to Antioch- Acts 11:25-26	60	Sent to Caesarea - Acts 23:11-35
45	Famine relief taken by Barnabas and Paul to Jerusalem - Acts 11:27-30	60	Hearing before Felix - Acts 24
46	James executed ; Peter imprisoned and released - Acts 12	61	2 years at Caesarea
47	Paul embarks on 1st Journey to Cyprus, Galatia and Lycaonia - Acts 13 & 14	61	Hearing before Festus & Agrippa - Acts 25 & 26
48		62	Paul's Journey to Rome - Acts 27 & 28 2 years in a hired house at Rome - Acts 28:30-31
49	Return to Antioch - Acts 14:26-28	63	Trial & Acquittal
50	Conference at Jerusalem - Acts 15	64	
		65	
		66	
		67	Imprisoned at Rome - 2 Tim 4 2nd trial and execution
		68	
		69	
		70	Fall of Jerusalem

The signs and wonders performed by Peter in Jerusalem, Judea and Samaria were repeated by Paul when he took the Gospel to the uttermost parts of the earth.

BACKGROUND STUDIES.

The following notes may be condensed to make a useful Bible insert.

- If your Bible has a blank page at the beginning of Acts, this is an ideal place.
- Or you can glue in a piece of rice paper.
- Remember you do not have to fill up a full page – you will probably need the room for something else later.



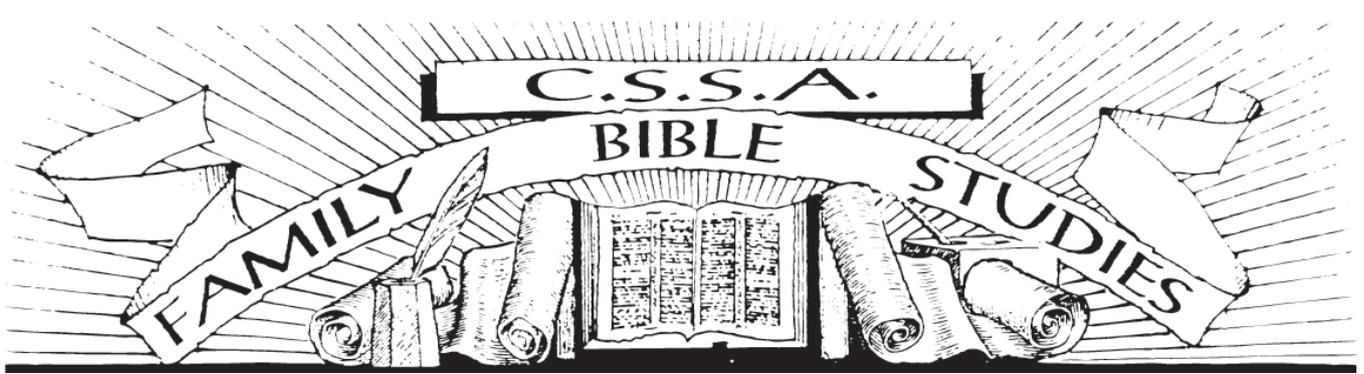
THEME OF ACTS - THE TRUTH TRIUMPHANT

The record of Acts provides us with a remarkable and dynamic account of the triumph of the Truth over all the forces of sin, evil and darkness existing in the Greco-Roman world of the first century – the very forces which endeavoured to suppress and conquer the Truth. It provides us with a model upon which to pattern our lives some two millennia later, with regard to the outworking of the power of the Truth in our lives. For, as we consider the record of Acts, we find therein a recurring theme – the power of the Truth to overcome, if we will allow it to operate in our lives. We have in the Acts of the Apostles the triumph of the Truth over all the forces which would endeavour to crush the Truth. Every time the pressure of persecution bore heavily upon the ecclesia, the ecclesia overcame, and the Truth prospered. This is the way the 1st century ecclesia responded to its environment and it is the way the ecclesia of the 21st century needs to respond to the attacks made by the world upon it.

PETER & PAUL : A PARALLEL ~

This interesting set of parallels will fit neatly at the bottom of a Bible page. See Heb 2:4.

Peter	Paul
First address.....ch. 2	First address.....ch. 13
Lame man healed.....ch. 3	Lame man healed....ch. 14
Simon the sorcererch. 8	Elymas the sorcerer ch. 13
Influence of shadow...ch. 5	Influence of handkerchiefsch. 19
Laying on of handsch. 8	Laying on of hands ..ch. 19
Peter worshipped.....ch. 10	Paul worshipped.....ch. 14
Tabitha raisedch. 9	Eutychus raised.....ch. 20
Peter imprisonedch. 12	Paul imprisoned.....ch. 28



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Acts is a dynamic record of the formation of the ecclesia in the 1st century; an ecclesia formed after the ascension of Christ; formed from his body – out of his side; converted upon the basis of hearing the sufferings and the glory of the Messiah. We, as the ecclesia today stand upon the threshold of the Lord's return. There is much we can learn from a consideration of the 1st century ecclesia, for it is a principle that while time has altered many things it has left human nature unchanged.

Many of the problems that existed then are similar to those confronting the brotherhood today.

THE AUTHOR OF ACTS

The record of Acts never once mentions the name of its author for the singular reason that the writer was so well known to Theophilus, to whom the book was dedicated, and the wider circle of readers amongst whom it was circulated, that it was unnecessary for him to add his signature.

However, though the name of the writer is not mentioned, there are indications in the book which enable us to reach a positive conclusion with regard to its authorship.

1. The opening statement of Acts reveals that its author was also the writer of the Gospel of Luke.
2. It is evident that the writer of Acts was a companion of the Apostle Paul, for in several passages he uses the first person plural – 'we'. These passages include the accounts of (i) Paul's work at Philippi (Acts 16:10-17); (ii) Paul's visit to Troas (Acts 20:5-15); (iii) the journey from Miletus to Jerusalem (Acts 21:1-18); (iv) the voyage from Caesarea to Rome (Acts 27:1-28:16).
3. Luke was a companion of Paul, and was with him during his imprisonment at Rome (Col 4:14; Philemon 24; 2 Tim 4:11). This harmonises with Acts 27 and 28 which indicate that the author accompanied Paul to Rome.
4. Luke was a physician (Col 4:14), which accounts for the use of medical terms – one of the characteristic features of his Gospel and the Acts of the Apostles.

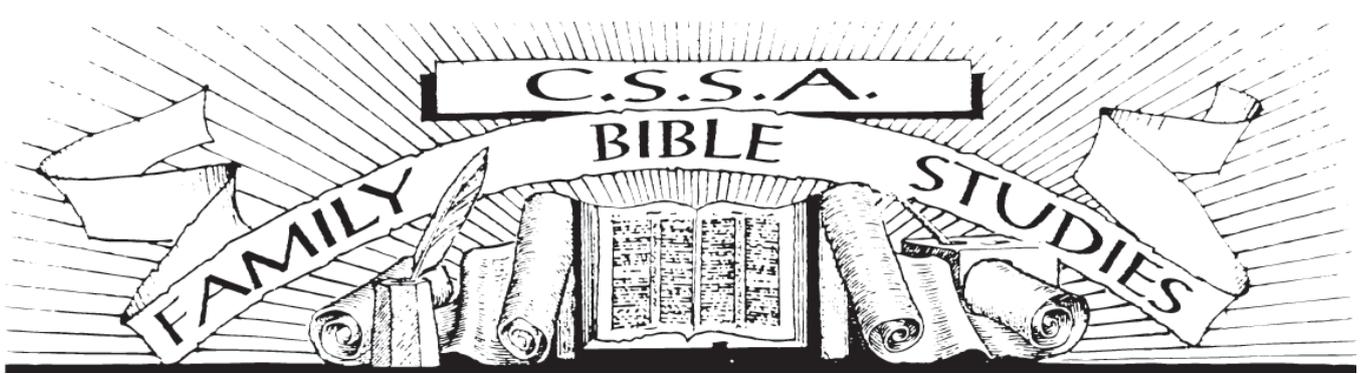
THE OBJECTIVE OF ACTS

Luke is essentially an historian, and one of extraordinary ability indeed. Luke's desire in Acts is to set forth a record of the progress of the ecclesia after the resurrection of Christ. Acts is a continuation of the Gospel of Luke. In the preface of his Gospel, Luke declares his purpose in plain terms: "Forasmuch as many have taken in hand to set forth in order (Gk 'Diatasso' = "to arrange throughout, dispose fully in order") a declaration of those things which are most surely believed among us... it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, (Gk 'Kathexes' = "in consecutive order" cp. Diaglott) most excellent Theophilus." These are words which apply to Acts as much as to the Gospel, and make it clear that Luke's aim was to provide an historical account of the development of the early ecclesia, and to follow the means whereby the commission which the risen Christ gave to the Apostles was fulfilled. "... ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

However, although Luke intended to give us an historical account, he also intended to give us something more as well. Luke intended Acts to be not merely an historical narrative but a proclamation of the Truth as well. Acts provides us with some outstanding speeches which set forth the basis of the Truth in all ages.

Moreover, Luke had his contemporaries in mind as he wrote the Acts of the Apostles. He intended his record to be an encouragement and a comfort to those in the ecclesia suffering at that time. Consider the words which Luke records which were uttered by Peter and John as they stood before the Sanhedrin – "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20). These words are intended to be a rallying-cry for Luke's contemporaries, and incentive to courage and heroism in the face of the policy of repression. The whole of Acts breathes the spirit of a dauntless and invincible loyalty to Christ. Thus the message which Luke has to impart is twofold:

1. No opposition or persecution must be allowed to silence our witness for the Truth.
2. Persecution is part of the discipline of life, and a powerful agent in the sowing of the Truth.



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THE CONTENTS OF ACTS

Acts is a book of origins. Here are the beginnings of the ecclesia, of apostolic miracles, of apostolic teaching and proclamation of the Truth, of the persecution of the Truth, of the martyrdom of faithful servants of the Truth, of Gentile converts, and so forth.

The key word in the title of this book is ACTS – it is “The Acts of the Apostles”. These are not the words, theories or speculations of the apostles, but their acts, their deeds, that which they actually accomplished. Luke is vitally interested in setting on record the development of the Truth from small beginnings to the great development which took place at the end of the book, through the work and effort of the apostles. He commences with a very small ecclesia in Jerusalem of Jewish extraction and consisting of 120 in number (Acts 1:15). The book closes with many ecclesias dotted over the territory of the Roman Empire, thousands having heard the word and believed, Gentiles receiving full recognition and acceptance, and the whole world astir with the remarkable doctrine of the Risen Christ. Indeed, it was a time when men set the world on fire with the Truth, through their courageous and determined efforts. Behind it all, however, Luke sees a far greater influence than the mere efforts of men, he sees the Divine hand guiding, directing, controlling and manipulating the affairs not only of the ecclesia, but of the world as well. In the Acts of the Apostles, Luke sets forth God as the Great Operator in the affairs of the ecclesia and the world.

PROGRESS REPORTS

One of the outstanding themes of the book of Acts is the growth of the ecclesia. Consider carefully why the ecclesia did grow and under what conditions it will grow today. See if you can identify the key and discuss this with your friends. Below is a list of these progress reports. Highlight them using the same colour pencil. You could also copy the list on your first page.

The Progress of the Truth

- Acts 1:15 120 members in the ecclesia
- Acts 2:41 About 3000 were baptised
- Acts 2:47 The Lord added to the ecclesia daily such as should be saved.
- Acts 4:4 Many believed. Number of the men about 5000.
- Acts 5:14 More believers were added to the Lord, multitudes both of men and women.
- Acts 6:7 The word of God increased; and the number of disciples multiplied in Jerusalem greatly.
- Acts 8:4 Persecution caused the Truth to spread.
- Acts 9:31 Then the ecclesias had rest throughout all of Judea, Galilee and Samaria and were edified; and ... were multiplied.
- Acts 11:19 Those scattered from the persecution that arose about Stephen travelled as far as Phenice, Cyprus and Antioch, preaching the word...
- Acts 11:21 The hand of the Lord was with them: and a great number believed, and turned unto the Lord.
- Acts 11:24 And much people was added unto the Lord.
- Acts 12:24 After persecution – the word of God grew and multiplied.
- Acts 13:48 As many as were ordained to eternal life believed.
- Acts 13:49 And the word of the Lord was published throughout all the region.
- Acts 16:5 The ecclesias were established in the faith, and increased in number daily.
- Acts 17:4 Some believed... and of the devout Greeks a great multitude, and of the chief women not a few.
- Acts 17:12 Therefore many of them believed; also of honourable women which were Greeks, and men, not a few.
- Acts 17:34 Certain men clave unto him, and believed.
- Acts 18:8 Crispus believed with all his house; and many of the Corinthians hearing believed, and were baptised.
- Acts 19:18 And many that believed came, and confessed, and showed their deeds.
- Acts 19:20 So mightily grew the word of God and prevailed.
- Acts 28:30-31 Paul preached the word with all confidence, no man forbidding him!



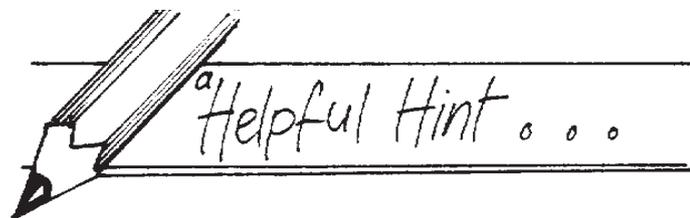
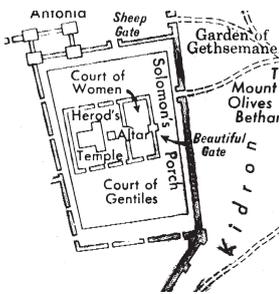
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FASCINATING PLACES

SOLOMON'S PORCH

Acts 3:11, Acts 5:12 and John 10:23

A gathering place for the early believers in Jerusalem and a place of public witness. It was a large and open colonnade of pillars running along the eastern wall of Herod's temple. Look in a dictionary to find a picture, and add this small site map in your margin near Acts 3:12.



WHEN MARKING YOUR MARGIN IN PENCIL OR WHEN USING COLOURED PENCILS, PUT A SMOOTH PIECE OF BLANK CARD UNDERNEATH THE PAGE - IT HELPS TO PREVENT AN INDENT IN THE PAGE.



Look up Strong's concordance under 'apostle' and note the number.
 Look up the italic section (numerical) at the back of Strong's and note the meaning.
 Look up the word 'apostle' again and refer to all the places where the word occurs in the Acts

and make a note of any characteristics of an apostle. Especially read Acts 1:15-22. Having done your **own** work, then have a look at the notes in Lesson 1 of the Sunday School notes. You may wish to Bible mark your findings at the bottom of Acts 1. Here is a sample of how it might look.

well therein: and ^{his} bishop-
 ck let another take.
 21 Wherefore of these men
 which have companied with us
 all the time that the Lord Jesus
 went in and out among us,
 22 Beginning from the bap-
 tism of John, unto that same
 day that he was taken up

162 PAUL - reasonable to conclude that
 position would have seen Jesus during
 Implied 2 Cor. 5:16 (N.B. God forbid)
 risen Lord Acts 9:17, 22:14: 1 Cor

2 Distinguished by power of Spirit - the
 testimony Acts 2:1-4 (in fulfillment
 of Mt. 28:18) Heb. 2:3-4 - by wh. they u
 to work miracles Acts 13:12-13 - 6
 2 Cor. 12:12, Gal. 3:2-5, Acts 15:12
 to transmit Spirit power in limited
 6:17-18 - also PAUL Acts 19:17-18; cf. 1
 2 Tim. 1:6 ③ able to forgive or reta.
 a divine prerogative (1 Cor. 13:1, Rom.
 on principle of justice, a divine a
 This mark of authority of authori
 by the Name-bearer Angel (1 Cor. 13:1)
 Christ, in whom same authority rest.

QUALIFICATIONS for APOSTLESHIP
 1 ambassador, delegate (str.)
 ἀποστολος men sent with commands (E.V.)
 1 Pet. 2:7 - 77 apostle, 2x messenger (i.e. he that is sent)
 messenger Phil. 2:25 (E.V.)
 2 Cor. 8:23 (E.V.)
 used in wider sense; ambassadors
 of envoys of ecclesia; but divinely
 commissioned (i.e. 1 Tim. 5:17)
 John 13:16 (E.V.)
 Jesus Christ apostle of the Father
 1 Cor. 12:18

1 Apostle of Christ must have seen or known
 him & been a witness of his resurrection
 Acts 1:21-22 Witnesses chosen by Christ 1:21-22
 Acts 1:8 Peter's powerful appeal to this
 Acts 1:8-9, 10:43, 13:26, 13:31-32, 13:36-37

1 Or, officer,
 or, charge.
 3 Gr. when
 this voice
 was made.
 4 John 10:9
 4 Or,
 troubled in
 mind.
 5 ch. 9, 22.
 6 Mark 1:1, 2.
 7 ver. 2.
 8 ver. 12.

Jerusalem Jews, devout
 out of every nation
 heaven.
 6 Now when this was
 abroad, the multitude ca
 gathered, and were conf
 because that every man
 them speak in his own la
 7 And they were all r

TO THE ENDS OF THE WORLD

The book of Acts details the work of the apostles as they carried the knowledge of God's saving grace in Christ. The aim of the following exercise is to be able to identify the regions and cities into which the work progressed in the book of Acts.

KEY VERSE

But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8)

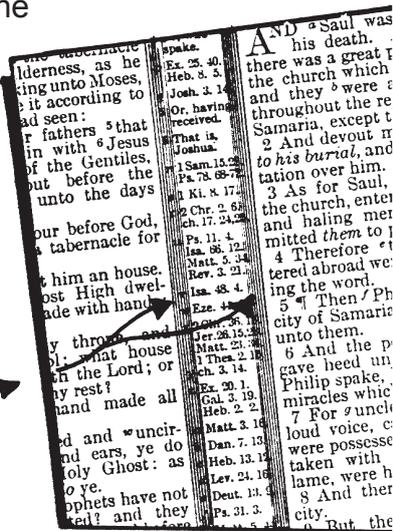


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The three main areas are as follows:-

Area	Chapters
Jerusalem	2:1-7:60
Samaria and Judea	8:1-8:40
Uttermost part of the earth	9:1- end

1. Highlight each of the areas in 1:8 in a different colour.
2. Using the same colour codes as 1:8 highlight the 3 appropriate sections in Acts by making a light coloured band on the inside column of the margin as shown here.



CITIES



While reading the book of Acts colour in each town as it is introduced. This will help to place the event. Look up a Bible Dictionary and note the key characteristics of the city to assist in understanding the issues the apostles faced.

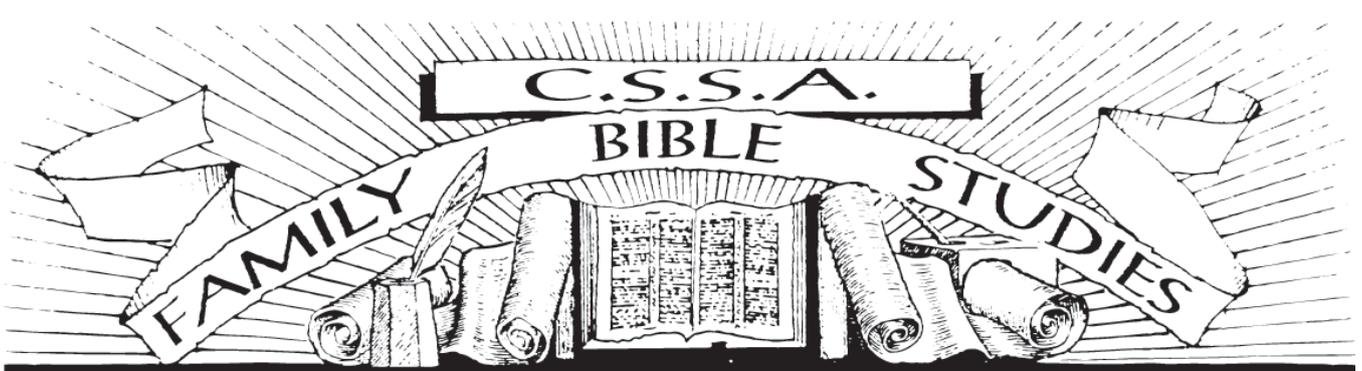
OLD TESTAMENT CITATIONS

The book of Acts is full of quotations from the Old Testament. Underline or colour in these quotations in Acts. You will find most of them in the centre margin of most Bibles as "cited from".

Below is a list of quotations of and allusions to the Old Testament in Acts.

Note: Old Testament quotations from chapter 7 have been omitted. The chapter is flooded with Old Testament references – make it your own study to find these out – the margin in the centre of the page will help.

- 1:20 Let his habitation be desolate - Psa 69:25
- 1:20 His bishoprick let another take - Psa 109:8
- 2:17-21 I will pour out my Spirit - Joel 2:28-32
- 2:25-28 I foresaw the Lord always before my face - Psa 16:8-11
- 2:30 Knowing that God had sworn with an oath - Psa 132:11
- 2:31 His soul was not left in hell - Psa 16:10
- 2:34 The Lord said unto my Lord - Psa 110:1
- 2:39 The promise is to... as many as the Lord our God shall call - Isa 54:13; Joel 2:32
- 3:13 The God of our fathers - Ex 3:6
- 3:22 A prophet shall the Lord your God raise up unto you - Deut 18:15-18
- 3:23 Shall be destroyed from among the people - Deut 18:19
- 3:25 In thy seed shall all the kindreds of the earth be blessed - Gen 22:18
- 4:11 The stone which was set at nought of you builders - Psa 118:22
- 4:24 Which has made heaven and earth - Ex 20:11; Psa 146:6
- 4:25,26 Why did the heathen rage? - Psa 2:1, 2
- 5:30 Jesus... whom ye hanged on a tree - Deut 21:22-23
- 8:32-33 He was led as a sheep to the slaughter - Isa 53:7-8
- 10:34 God is no respecter of persons - Deut 10:17
- 10:36 The word which God sent to the children of Israel - Psa 107:20; 147:18
- 10:36 Preaching peace - Isa 52:7; Nah 1:15
- 10:38 How God anointed Jesus with the Holy Ghost - Isa 61:1
- 10:39 Hanged on a tree - Deut 21:22-23
- 13:10 The right ways of the Lord - Hos 14:9
- 13:17 With an high arm brought he them out - Ex 6:1,6
- 13:18 Suffered their manners in the wilderness - Deut 1:31
- 13:19 Destroyed seven nations in Canaan - Deut 7:1
- 13:19 Divided their land to them by lot - Jos 14:1-2
- 13:22 I have found David the son of Jesse - Psa 89:20
- 13:22 A man after mine own heart - 1 Sam 13:14
- 13:26 To you is the word of this salvation - Psa 107:20
- 13:33 Thou art my Son, this day have I begotten thee - Psa 2:7
- 13:34 The sure mercies of David - Isa 55:3
- 13:35 Thou shalt not suffer thine Holy One to see corruption - Psa 16:10
- 13:36 David was laid unto his fathers - 1 Kgs 2:10
- 13:41 Behold, ye despisers, and wonder - Hab 1:5
- 13:47 Set to be a light of the Gentiles - Isa 49:6
- 14:15 The maker of heaven and earth - Ex 20:11; Psa 146:6
- 15:16 After this I will return - Jer 12:15
- 15:16-17 .. The rebuilding of David's tabernacle - Amos 9:11-12
- 15:18 Known unto God are all his works - Isa 45:21
- 17:24 God dwelleth not in temples made with hands - 2 Chr 6:18
- 17:25 He giveth to all life and breath - Isa 42:5
- 17:31 He will judge the world in righteousness - Psa 9:8; 96:13; 98:9
- 18:9-10 Be not afraid, for I am with thee - Isa 43:5; Jer 1:8
- 20:28 The ecclesia of God, which he hath purchased - Psa 74:2
- 20:32 Inheritance among the sanctified - Deut 33:3,4
- 21:26 The days of purification - Num 6:5
- 23:5 Thou shalt not speak evil of the ruler of thy people - Ex 22:28
- 26:16 Arise, and stand upon thy feet - Ezek 2:1
- 26:17 Unto whom now I send thee - Jer 1:7,8; 1 Chr 16:35
- 26:18 To open their eyes - Isa 42:7,16
- 28:26-27 .. Go unto this people, and say unto them - Isa 6:9,10
- 28:28 The salvation of God sent to the Gentiles - Psa 67:2



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MAKE
BIBLE MARKING
A DAILY HABIT!

THE QUESTION

Acts 1:6

?

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time ^arestore again the kingdom to Israel?

This is one of the most important questions in the Bible and will prove to be a valuable Bible marking exercise. Asking questions is the best form of Bible study!

Here are some questions we could ask about the apostles' question, together with some references to help with the answers.

- Why did they ask the question? (Acts 1:3)
- What did Israel have to do with the kingdom of God? (1 Chr 29:23; 28:5)
- If the apostles asked when the kingdom would be restored then it must have been overturned at some stage. Where are we told about this and does it say elsewhere it would be restored? (Ezek 21:25-27)
- The apostles believed 'Jesus' would restore the kingdom ("wilt thou"). Were they correct? (Ezek 21:27; Luke 1:31-33)
- Was this going to happen right away? (Acts 1:7)
- Why? (Acts 1:8)
- When will Christ restore the kingdom? (Acts 1:11; 3:20-21)
- Why were the apostles especially interested? (Matt 19:28)

Now condense your answers into your Bible margin – see below.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time ^arestore again the kingdom to Israel?

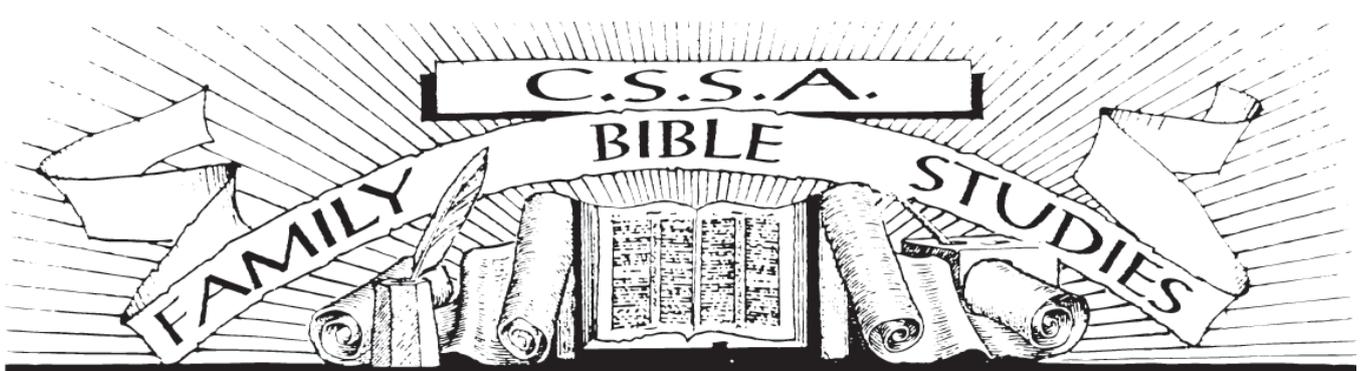
⑥ THE QUESTION AROSE FROM THE SUBJECT OF CONVERSATION IN V.3, **KINGDOM OF GOD**. ISRAEL WAS THE KINGDOM OF GOD ON EARTH. 1CHR 28:5 WAS OVERTURNED BUT TO BE RESTORED BY A MAN OF GOD'S CHOOSING. EZEK 21:25-27. THIS IS TO BE CHRIST LUKE 1:31-33. BUT NOT AT THIS TIME! APOSTLES TO BE WITNESSES. VS 7, 8. CHRIST WILL RETURN TO RESTORE THE KINGDOM. ACTS 1:11 + 3:20,21. APOSTLES WILL HAVE A PART IN THAT KINGDOM. MATT. 19:28 SO WILL ALL THOSE WHO ARE CHRIST'S. REV. 5:10.

RETURN OF CHRIST Acts 1:11

Even though Christ's apostles were told that it wasn't for them to know when the kingdom would be restored to Israel (Acts 1:6-7), they were left with the promise of Christ's return.

Here are a few facts about Christ's return:

- Other references in Acts - Acts 3:20-21; 17:31
- It will be personal and visible - Rev 1:7; 1 John 3:2
- Christ rose with a spiritual 'body' which had been seen and handled by many - 1 John 1:1; Luke 24:39-40; John 20:20,24-29; 1 Cor 15:5-9
- A time of resurrection - 1 Thes 4:14-16; 1 Cor 15:21-23
- A time of judgement - 2 Tim 4:1
- A time of reward - Rev 22:12
- Wicked destroyed - 2 Thes 1:7-10
- Jews shall see his wounds - Zech 12:10; 13:6
- He shall return to the same place as where he left (Mount of Olives) - Zech 14:3-4



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JESUS OF NAZARETH IS MESSIAH

Acts 2:22-24 - Peter begins to show that God had foretold of Jesus' life and death and resurrection in the Old Testament.

- In v22 Peter reminded them of the wonderful power Jesus had displayed in the signs and miracles which God did by him – “as ye yourselves also know”. These were facts they could not deny.
- Peter says that God knew beforehand that wicked men would put him to a violent death. No doubt Peter would refer to passages in the Old Testament to prove this (eg. Isa 50:6; 53:1-12; Psa 22:6-9), and the crucifixion only seven weeks earlier would have been well known.
- Now to clinch his argument that Jesus of Nazareth is the Messiah, Peter claims that God has raised him from the dead (v24,31-32). The resurrection is the seal of his Messiahship. From Psalm 16 Peter is proving this point. (Later from Psalm 110 he proves that Jesus is ascended to heaven at God's right hand). Psalm 16: A psalm of David which speaks of God's "Holy One"(v10) whose heart and mind are in tune with Him; all of whose ways please Him, yet he suffered trial; enduring faithfully because he knew God was at his right hand (v8) and He would strengthen him so that he would not be shaken from his resolve; in this his "heart rejoiced and his tongue was glad"(v9; 2:26).
- His suffering was going to lead to his death, because he says, "my flesh also shall rest in hope"(v9, Acts 2:26). The hope he spoke of was obviously of the resurrection of his body, for in death, those who have no reason to hope, are like the beasts that perish (Ecc 3:19-20). God would not leave His "Holy One" in the grave to see corruption (v10), so his resurrection would follow very soon after his death and burial. In v28 of Acts 2 Peter quotes "Thou shalt make me full of joy with Thy countenance." This "Holy One" is raised never to die again.
- In Acts 2:30-32 Peter summarises what he has said and shows that David was speaking prophetically of the one who had been promised to him as his descendant (2 Sam 7:12-16), that is, the Messiah. David himself was dead and buried and his sepulchre was there in Jerusalem for all to see. He has seen corruption. But "this Jesus hath God raised up, whereof we all are witnesses." The empty tomb was proof of that.
- It is interesting to note that Paul also quotes Psalm 16 in his first recorded speech in the synagogue at Antioch, to prove that Jesus had been raised from the dead by God and forgiveness of sins was available to all who believed in his Name and were baptised (Acts 13:34-39).

When marking your Bible, use colours to assist such as red for quotes, black for text and green for the meaning of Greek or Hebrew words.

MARGIN SKETCHES

It is a great idea to add a small picture in your margin to convey the idea of the section or the key point. If you visualise the section you will remember it.

For example the following could be added to your margin (trace them and colour them in).

Acts 1:9-11



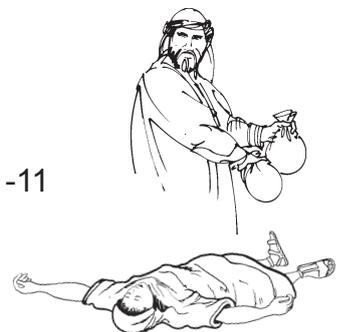
Acts 2:3



Acts 3:1-4



Acts 5:1-11



Acts 7:57-60





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HOW FAR IS THAT? 2

IT IS QUITE DIFFICULT TO VISUALISE DISTANCES TRAVELLED IN THE BIBLE, BUT THIS PROJECT WILL CERTAINLY HELP. IT WILL TAKE A BIT OF TIME, BUT WILL BE WELL WORTH THE EFFORT. VOLUNTEER SOMEONE TO HELP OR MAKE THIS A FAMILY PROJECT.

MATERIALS REQUIRED.

LARGE PIECES OF CARD OR PAPER, THE BIGGER THE BETTER - YOU CAN EVEN JOIN PIECES TOGETHER. LARGE PIECES OF CLEAR PLASTIC. PERMANENT INK FELT TIP PENS WHICH WILL WRITE ON THE PLASTIC WITHOUT RUBBING OFF.

STEP 1. PHOTOCOPY THE MAPS YOU WANT TO WORK WITH. EG. MAP OF ISRAEL AND A MAP COVERING PAUL'S JOURNEYS.

STEP 2. MOST MAPS HAVE A SCALE WHICH ENABLE YOU TO MEASURE DISTANCES EG: 1 cm = 10 km. USING A PENCIL AND RULER, DRAW A SERIES OF SQUARES EQUAL TO 10 KM ACCORDING TO THE SCALE OF THE MAP. IF IT IS A LARGER MAP OF PAUL'S JOURNEYS THEN 100 KM SQUARES WILL BE EASIER.

STEP 3. REPEATS STEPS 1 & 2 TO A MAP OF THE AREA IN WHICH YOU LIVE. REMEMBER THAT THE DISTANCES FROM EDGE TO EDGE OF THE BIBLE MAP SHOULD BE SIMILAR TO THE ONE OF YOUR AREA. DEPENDING ON THE AREA SIZE OF YOUR BIBLE YOU MAY HAVE TO USE A LOCAL MAP OF WHERE YOU LIVE OR A MORE EXPANSIVE ONE SUCH AS A STATE OR THE WHOLE COUNTRY!

MAP OF WHERE YOU LIVE

STEP 4. ENLARGE THE GRID SIZE OF THE ORIGINAL MAPS TO AS LARGE AS YOUR PAPER CAN HANDLE. EG: FROM 1cm SQUARES TO 5cm or 10cm SQUARES. DON'T DRAW ANY MAPS ON THIS ENLARGED GRID YET AND ONLY USE LIGHT BLUE PENCIL OR FELT PEN.

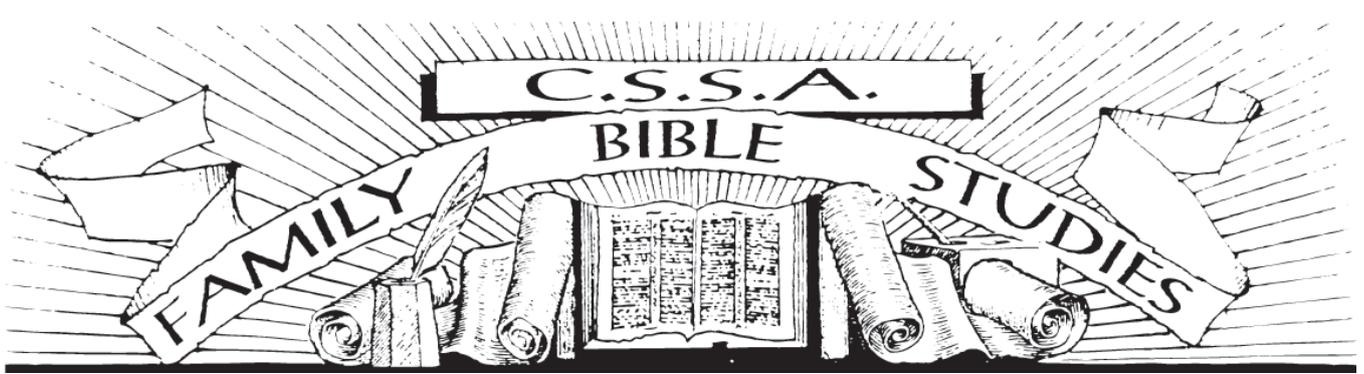
STEP 5. PLACE PLASTIC SHEET OVER THE ENLARGED GRID. USING THE GRID AS A GUIDE COPY THE MAP OF YOUR AREA ONTO THE PLASTIC SHEET USING A COLOURED FELT-TIPPED PEN. YOU ONLY NEED TO PUT ON THE PLACES YOU KNOW.

ENLARGE MAP OF YOUR AREA ON PLASTIC SHEET

STEP 6. USING A DIFFERENT COLOUR PEN DRAW IN AN ENLARGED BIBLE MAP USING THE GRID AS A GUIDE. PLACE THE TWO MAPS TOGETHER TO COMPARE DISTANCES

ENLARGED BIBLE MAP

LARGE GRID ON PIECES OF PAPER. CLEAR PLASTIC SHEET



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HOW FAR IS THAT?

The Acts of the Apostles is full of journeys – it certainly is a book of action – but how far did the apostles really travel? For example in Acts 8:14 Peter and John travelled from Jerusalem to Samaria – a journey of about 40 kilometres! How far is that and how long would it take to walk there?

Here is an interesting project to get involved in, which will really make us appreciate the distances travelled – mainly on foot!

Ask Mum or Dad to measure out 1 kilometre in the car. That's the easy part – now you have to walk back! Take a watch and take a note of how long it took you. Walk at a steady pace – remember the apostles walked great distances and they couldn't do it at breakneck speed.

1 kilometre =	minutes
---------------	---------

Right, now that you know how long it takes to walk 1km, you can work out approximately how long a greater distance would take. Keep in mind, however, that an 8 hour stretch each day would probably be the maximum travelled. Well, how long did it take Peter and John to travel 40 kilometres? As you go through the Acts, look at the maps at the back of your Bible and use the scale on the map to work out the distances travelled.



Do 10 minutes Bible marking a day - and in a year you will have had over 60 profitable hours.

WORD STUDIES ...

Word or theme studies are interesting and simple to do; here are four very simple examples. You will require a notebook, concordance and, of course, a Bible.

1. Name

In Acts 3 we read of the apostles Peter and John performing a miracle “in the name of Jesus Christ of Nazareth”, and teaching that the lame man was made strong “through faith in his name”. The name of Jesus is a recurring theme in the Acts. Look up the words listed below in a concordance and first see how many times they occur in Acts. Colour them in when they refer to the name of Jesus Christ. This will help you remember their importance. Note in Acts 8:12 that “the things concerning the name of Jesus Christ” are an essential part of the Gospel.

2. Resurrection or Raised

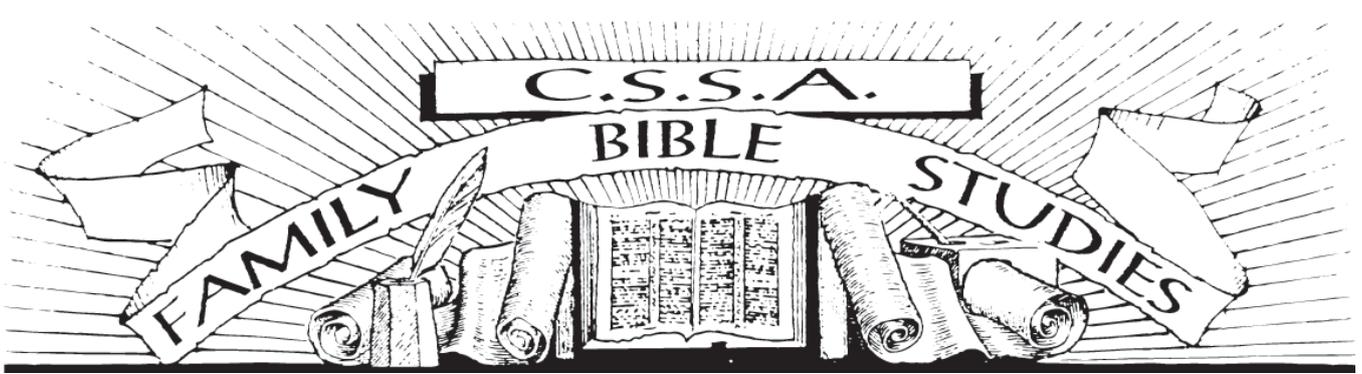
In a concordance look up these words which are found in Acts. Colour in a different colour than previous words (name of Jesus Christ). By doing this you will see the impact of the resurrection of Christ upon the work of the apostles.

3. Witness/Witnesses

The mission of the apostles, given to them by Christ was: “Ye shall be witnesses unto me” (Acts 1:8). Follow this theme through the Acts by looking up the words “witness” and “witnesses” in the concordance and then colouring them in your Bible.

4. Prophet/Prophets

The apostles convinced the Jews by referring them to what “their” prophets had already told them about Christ. Colour in these words in Acts after looking them up in a concordance.



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Bible Marking

Using the information from the words you looked up on the previous page, each word can be itemised in a thematic way. Below is an example how this can be done with the word "witness".

WITNESS

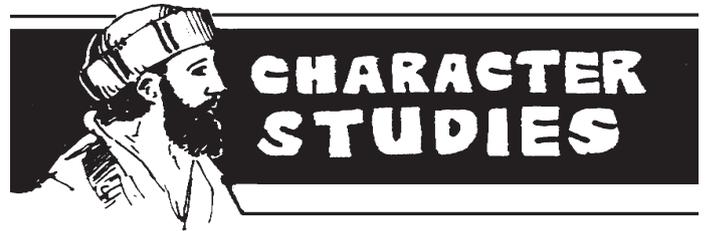
- The work of the apostles given by Christ was to be "witnesses unto him" everywhere they went (Acts 1:8).
- They were to be witnesses of Christ's life, death and resurrection (Acts 1:22; 2:32; 3:15; 5:32; 10:39-41).
- They gave this witness with great power (Acts 4:33).
- Even the prophets gave witness to the saving name of Christ (Acts 10:43).
- Paul chosen to be a witness (Acts 22:15; 26:16).
- God has even left a witness to the Gentiles that He exists by His creation (Acts 14:17).

You may wish to set it out differently. Here is a list of quotations to look up. This information comes from Strong's Concordance.

- Ac 1: 22 be a *w*' with us of his resurrection
 4: 33 the apostles *w*' of the resurrection
 7: 44 tabernacle of *w*' in the wilderness.
 10: 43 To him give all the prophets *w*'
 14: 17 he left not himself without *w*'
 15: 8 knoweth the hearts, bare them *w*'
 22: 5 the high priest doth bear me *w*'
 15 thou shalt be his *w*' unto all men
 23: 11 must thou bear *w*' also at Rome.
 26: 16 and a *w*' both of these things

MARGIN SKETCHES

It is a great idea to add a small picture in your margin near Acts 2:41-42



Scattered throughout the Acts of the Apostles are key characters who assisted with the establishment of the Truth throughout the world. This exercise will provide a basis of other character studies in Acts and the rest of the Bible.

BARNABAS

Below is a list of quotations which mention Barnabas. Look up each one and their contexts and find out what you can about him before looking at the extract from Bro H P. Mansfield's "Guide Book to the New Testament" (reproduced below).

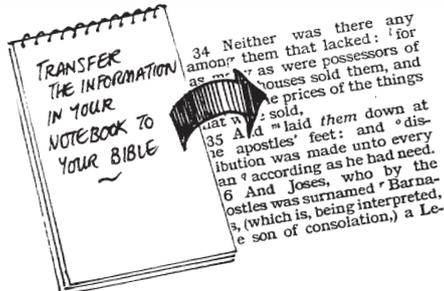
Barnabas (*bar-na-bas*) See also *Joses*.
 Ac 4: 36 by the apostles was surnamed *B*. 921
 9: 27 But *B*' took him and brought him "
 11: 22 and they sent forth *B*' that he "
 25 Then departed *B*' to Tarsus. * "
 30 it to the elders by the hands of *B*' "
 12: 25 And *B*' and Saul returned from "
 13: 1 as *B*' and Simeon that was called "
 2 Separate me *B*' and Saul for the "
 7 called for *B*' and Saul, and desired "
 43 proselytes followed Paul and *B*'; "
 46 Then Paul and *B*' waxed bold. "
 50 persecution against Paul and *B*'. "
 14: 12 And they called *B*' Jupiter; "
 14 when the apostles, *B*' and Paul, "
 20 he departed with *B*' to Derbe. "
 15: 2 When therefore Paul and *B*' had "
 2 they determined that Paul and *B*', "
 12 and gave audience to *B*' and Paul, "
 22 to Antioch with Paul and *B*'; "
 25 with our beloved *B*' and Paul, "
 35 also and *B*' continued in Antioch, "
 36 some days after, Paul said unto *B*', "
 37 *B*' determined to take with them "
 89 and so *B*' took Mark, and sailed "
 1Co 9: 6 Or I only and *B*', have not we "
 Ga 2: 1 up again to Jerusalem with *B*', "
 9 gave to me and *B*' the right hands "
 13 that *B*' also was carried away "
 Co 4: 10 and Marcus, sister's son to *B*', "

As you go through each reference, write down your findings in a notebook and ask yourself questions like:

- What does this tell me about his character?
- Does it tell me what other people thought of him?
- Does it tell me something of his background ie. place of birth, family, occupation?
- What places did he visit?
- What people was he close to?
- What effect did he have on the Truth?



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BARNABAS:- THE HELPFUL

His name means The Son of Prophecy, Consolation (A.V.), or Exhortation (R.V. Acts 4:36), and he evidently excelled in this form of instruction. But it is obvious, from his history as recorded in the Acts, that he did not give himself only to the theory of the subject, but supplemented his expositions by a practical demonstration of what is required. Barnabas was not only noted for words, but actions also. Thus he rose to prominence and became a dominant member of the early ecclesias.

He was noted for his exuberant generosity. He led the way in supporting a fund for the relief of others in need, and his action became an object lesson to all (Acts 4:36-37).

He was trusting, thoughtful and kind. He gave earnest thought, and doubtless prayer, to Paul's appeal to join the ecclesia. Convinced that the persecutor was converted, he went out of his way to extend the right hand of fellowship to him, and to guarantee his genuineness to the other brethren (Acts 9:27).

He was high in reputation as a "good" man. It was his personal integrity that gave power to his exhortations (Acts 11:22-24).

He had an impressive personality. The Lycaonians named him Jupiter (Acts 14:12), so that he evidently had a commanding, dignified and venerable appearance, being older than Paul, whom they styled Mercurius.

He had an inspiring, encouraging manner. He went out of his way to urge Paul to the work (Acts 11:25-26); he ever proved thoroughly reliable (Acts 11:29-30); he was readily adaptable to the work of Gospel proclamation (Acts 13:2); he often took the lead, bearing the responsibility of an action (Acts 12:25; 13:2,7; 14:14; 15:12).

He was a devoted, self-sacrificing toiler. With Paul he did not exercise his right to claim material support from the ecclesias for work that he did on their behalf, but was self-supporting (1 Cor 9:6).

He was a single-eyed, humble worker. Though older than Paul in both years and association with the Truth, and of higher repute at that time than his companion, he willingly submitted to Paul's leadership when circumstances revealed the apostle to be more fitted for it, and accepted a subordinate position with single-eyed devotion to the Truth (Acts 13:7-9,13).

He was susceptible to influences. All have a susceptible weakness in their characters, and this appears to have been that of Barnabas. He first revealed it in the sharp contention he had with Paul over Mark his relative (Acts 15:36-39; Col 4:10); perhaps one was too stern and the other too easy. He was swayed by the dissimulation of the Judaisers (Gal 2:13). These incidents suggest a lack of firmness in the otherwise strong character of Barnabas.

HISTORY

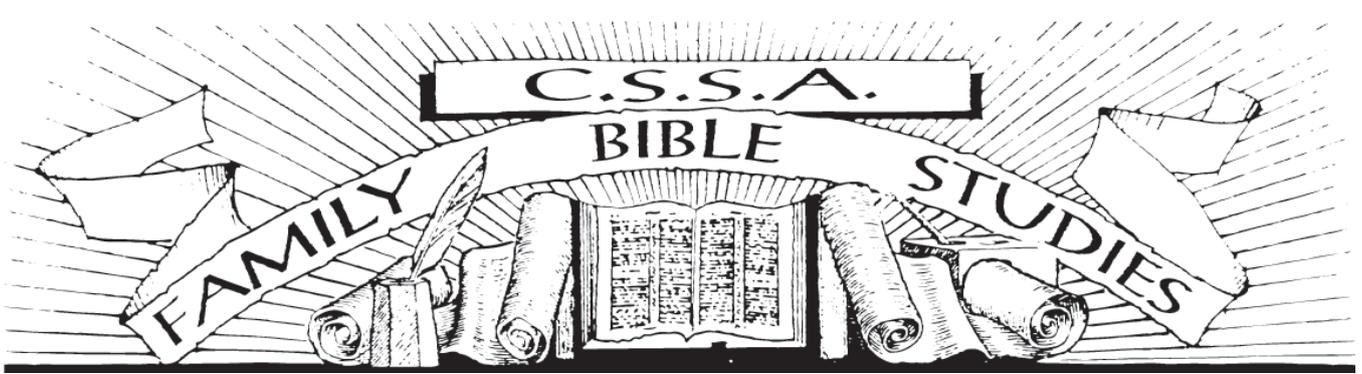
Barnabas was a native of Cyprus and a Levite by extraction (Acts 4:36) who was early converted to the Truth, and gave an outstanding example of generous self-sacrifice. He was in the forefront of the disciples, and when Paul presented himself to the Jerusalem ecclesia and was repelled, Barnabas took the initiative, and extending the hand of fellowship to Paul, attested his sincerity (Acts 9:27).

Barnabas was sent by the Jerusalem ecclesia to report on the results of the preaching at Antioch, and being impressed, he sent to Tarsus for Paul to assist him in the work before him. For a year he laboured among them (Acts 11:19-26). Hearing of extreme poverty in Jerusalem, the brethren of Antioch sent relief by the hands of Barnabas and Paul (Acts 11:23-30). On their return, they brought with them John Mark, the cousin of Barnabas (Acts 12:25).

In Antioch Barnabas and Paul were divinely appointed to preach the Gospel in distant parts (Acts 13:2). Accordingly, a Gospel proclamation journey was undertaken. They visited Cyprus and Asia Minor (Acts 13-14). At Lystra they were taken for gods, and Barnabas was named Jupiter (Acts 14:8-12). Returning to Antioch, they found the ecclesia disturbed by the teaching of the Judaisers and were sent with Judas and Silas to confer with the apostles on this matter (Acts 15:1-29). Among others, Barnabas testified at the conference. Afterwards they returned to Antioch (Acts 15:22-35), and once again Barnabas was involved in controversy with Paul due to his support of Peter's Judaistic action (Gal 2:13).

Following the reconciliation, a second journey was mooted, but the proposition was wrecked by controversy. Barnabas insisted upon them taking Mark; Paul refused. Barnabas and Mark went to Cyprus (Acts 15:36-41) and afterwards continued his activities among the ecclesias (1 Cor 9:6; Col 4:10). Paul's subsequent comments suggest that complete reconciliation took place between these two grand workers for the Truth.

The history of Barnabas, as far as the New Testament is concerned, ends at this point.



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Ananias and Sapphira

What caused them to sin? The account of Ananias and Sapphira is used by the churches to prove that a supernatural being called "satan" tempts people into sin. The following notes may be used for Bible marking. They show the cause of their sin and the meaning of the word "satan".

CHAPTER 5.

¹ Sin of Ananias and Sapphira. ¹⁷ The apostles again imprisoned: ¹⁹ delivered by an angel, &c.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, ² And ² kept back *part* of the price, his wife also being privy to it, and brought a certain part, and ³ laid it at the apostles' feet.

³ But Peter said, Ananias, **why hath** ³ Satan ³ filled thine **heart** ³ to lie to ³ the Holy Ghost, and to keep back *part* of the price of the land?

⁴ Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou ⁴ conceived this thing in thine heart? thou hast not lied unto men, but unto God.

⁵ And Ananias hearing these words ⁵ fell down, and gave up the ghost: ⁶ and great fear came on all them that heard these things.

⁶ And the young men arose, ⁶ wound him up, and carried him out, and buried him.

⁷ And it was about the space

VERSE 3
 ● PETER WOULD NOT QUESTION ANANIAS IF A SUPERNATURAL DEVIL WAS TO BLAME.
 ● IT WOULD NOT BE JUST IF ANANIAS RECEIVED JUDGEMENT AND THE DEVIL GOT OFF FREE!
 SATAN A HEBREW WORD WHICH SIMPLY MEANS "ADVERSARY" AND IS USED IN A GOOD AND BAD SENSE. HAS BEEN TRANSLATED AS ADVERSARY IN JOHN 22:22 (SAM 24:4, 1 KINGS 5:4 AND OTHER PLACES. APOSTLE PETER CALLED SATAN BY CHRIST. MATT. 16:23).
 VERSE 4 THIS VERSE - THE KEY TO V.3. ANANIAS HAD CONCEIVED THE WHOLE THING IN HIS OWN HEART. NO OUTSIDE INFLUENCE. THE "SATAN" OR "ADVERSARY" WAS THE EVIL THOUGHTS OF HIS HEART.

WORD STUDY

Preach/ing/eth/ed

It was the work of the apostles to preach or proclaim the resurrection of Christ to the people. Below is a list of places in Acts where the word occurs. Colour in words with a colour you have not used before in Acts. You may even like to compile an itemised list as shown in the previous chapter with the word "witness". Put in your margin near Acts 5:42.

they ceased not to *p.* Acts 5:42
 he commanded us to *p. to.* 10:42
 and *p.* unto you that ye should. 14:15
 in every city them that *p.* him. 15:21
 forbidden by Holy Ghost to *p.* 16:6
 Jesus whom I *p.* to you is. 17:3

who before was *p.* to you. Acts 3:20
p. through Jesus resurrection. 4:2
p. Christ to Samaria. 8:5
p. the word of the Lord, *p.* 25
p. Jesus to eunuch. 35
 Philip *p.* in all cities till he came. 40
 Saul *p.* Christ in synagogues. 9:20
 Barnabas told how Saul had *p.* 27
 the baptism which John *p.* 10:37
 they *p.* the word of God in. 13:5
 when John had first *p.* before. 24
 through this man is *p.* to you. 38
 these words might be *p.* the next. 42
 had *p.* the word in Perga. 14:25
 and visit where we have *p.* 15:36
 word was *p.* of Paul at Berea. 17:13
 because he *p.* Jesus and the. 18
 Paul *p.* ready to depart on. 20:7

went every where *p.* the. Acts 8:4
p. the things concerning the. 12
p. peace by Jesus Christ, he. 10:36
p. the word to none but to. 11:19
 to the Greeks, *p.* the Lord. 20
 continued in Antioch *p.* 15:35
 by Jesus, whom Paul *p.* 19:13
 Paul was long *p.* Eutyclus. 20:9
 among whom I have gone *p.* 25
p. the kingdom of God. 28:31

A little word with **BIG** emphasis

Frequently in scripture events are contrasted by the use of the little word "but". Acts chapter 5 is a case in point and we are being told to look at the context. Note these other occasions where this little joining word makes a whole lot of difference to the story.

read Acts 4:34-37	BUT	also Acts 5:1
read Josh 6:27	BUT	also Josh 7:1
read Dan 1:6-7	BUT	also Dan 1:8
read Micah 3:12	BUT	also Micah 4:1
read Hab 2:19	BUT	also Hab 2:20

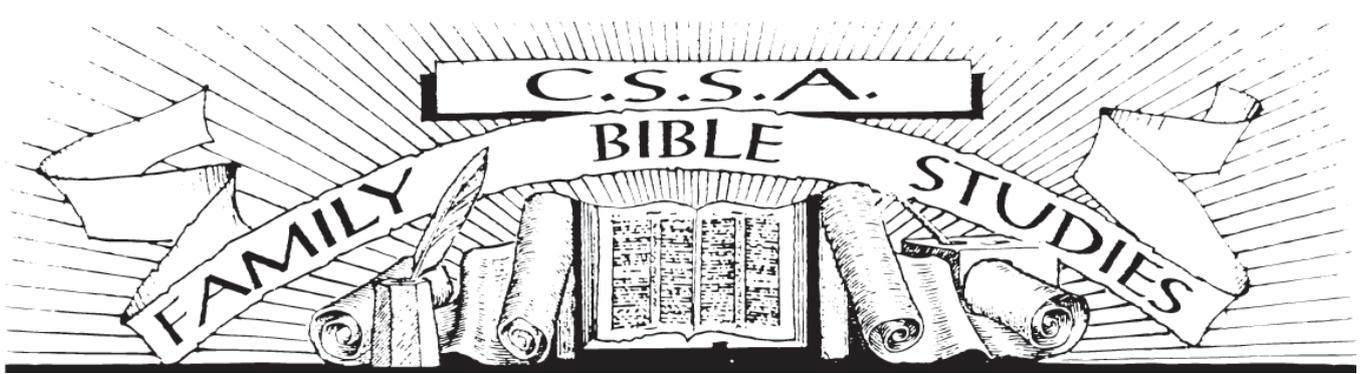
HYPOCRISY

Do you know the meaning of this word? Look it up and find out what it means. This was the BIG issue in the life of Ananias and Sapphira.

"WITH ONE ACCORD..."

A simple phrase indicating the spirit that prevailed in the first century ecclesia. Note the other occasions where this phrase is used and mark in your margin next to one of the following quotes:

Acts 1:14	In prayer
Acts 2:1,46	In worship
Acts 4:24	In thanksgiving
Acts 5:12	In witnessing
Acts 15:25	In determination



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PRISONS

These are mentioned a few times in the Acts. Below is a list of places in Acts. Compile a chart similar to the one below at the bottom of the Bible page or on an insert.

put apostles in common p. Acts 5:18*
 by night opened the p. doors. 19
 sent to the p. 21*
 found them not in the p. 22
 committed them to p. 8:3
 Peter was put in p. 12:4
 he was kept in p. 5
 light shined in the p. 7*
 Lord brought him out of p. 17
 Paul and Silas cast into p. 16:23
 the inner p. Acts 16:24
 seeing the p. doors open. 27*
 saints did I shut up in p. 26:10

Reference	Who is in prison? Who sent them? Why?	What happened in prison	How released?

ACTS CHAPTERS 6 AND 7

The Bible marking notes below can be used as a good outline of Stephen's speech in chapter 7.

Outline of Acts chapter 6

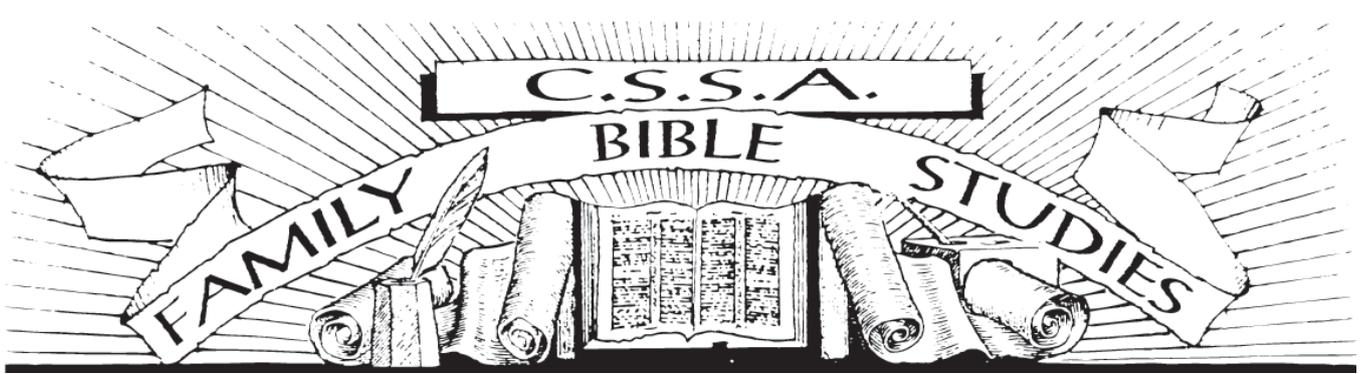
- V1-4 Ecclesial dissension in daily ministration**
 Dissension between Hellenists and Hebrews in daily ministration
 Apostles intervene and divide the work between ministration in the word and business affairs.
- V5-8 Appointment of seven men full of spirit**
 The ecclesia selects seven men for ministration in business affairs
 They receive apostolic approval
 The word of God prospers
- V9-10 Stephen's incontrovertible witness in the synagogue**
- V11-14 False charges against Stephen before the Sanhedrin**
 Stephen was accused of having spoken against:
 This holy place – ie. The temple
 The Law
 Moses
- V15 Stephen boldly faces the council**

Outline of Acts chapter 7

- v1 The high priest opens the trial
- v2-16 The patriarchal period – the land of Israel not essential for acceptable worship
- v2-8 **Abraham**
 God called Abram in Mesopotamia (v2)
 Abraham received no inheritance in the land (v5)
 Abraham's seed would serve God in Egypt (v6-7)
- v9-16 **Joseph**
 Joseph rejected by his brethren, but exalted by God in Egypt (v9-10)
 In a time of famine Israel had to find sustenance in Egypt (v11)
 Israel left the land to be succoured in Egypt (v12-16)
- v17-36 **The life of Moses – the law not essential for acceptable worship**
 Israel prospered in Egypt (v17)
 Moses born in Egypt, saved, nourished and educated by the Egyptians (v20-22)
 Moses rejected by his brethren (v23-29)
 Moses exalted by God and sent back to deliver those who rejected him (v30-36)
- v37-43 **The warning of Israel's past failure**
 Moses prophesied of one whom God would raise up like unto himself whom it would be imperative to heed (v37)
 Israel rejected God's word from Moses, and rejected their deliverer (v38-41)
 Divine retribution for apostacy (v42-43)
- v44-50 **The temple not the final phase in worship**
 The tabernacle – a passing phase (v44-45)
 David desired to build a temple but was not allowed (v45-46)
 Solomon built a temple, but God will not be so confined (v47-50)
- v51-53 **Stephen's condemnation of the Sanhedrin. They were guilty of false witness and murder.**
- v54-60 **In rage Stephen is stoned.**

BACKGROUND NOTES

Stephen was put to death in 37AD after Pontius Pilate had been recalled from the government of Jerusalem and before his successor had been appointed. The Jewish authorities took advantage of the situation as normally they were not permitted to put a man to death. Pilate governed Jerusalem from 26AD-36AD for 10 years until he was recalled. The period was marked by tyranny. He had seized the accumulated proceeds of the temple tax of 2 drachmas paid by each Jew and spent it on vast aqueducts to supply Jerusalem with water. He set up images of the emperor Tiberius in Jerusalem.

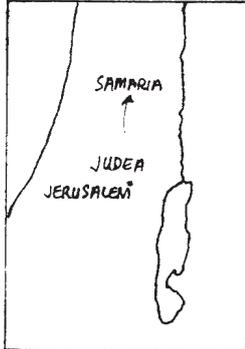


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MARGIN MAP

The Truth spreads throughout the regions of Judea and Samaria because of the persecution of Saul in Jerusalem (Acts 8:1,4,5).

THE TRUTH SPREADS FROM JERUSALEM



throughout the regions of Judæa and ^bSamaria, except the apostles.

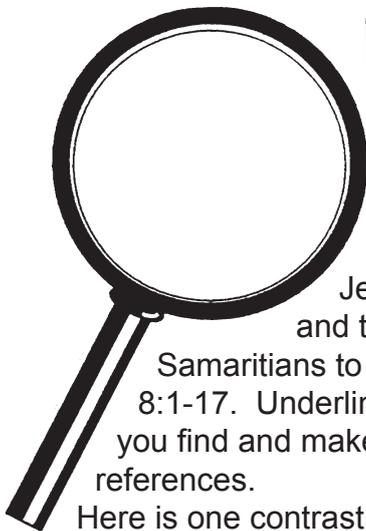
² And devout men carried Stephen *to his burial*, and ^cmade great lamentation over him.

³ As for Saul, ^dhe made havock of the church, entering into every house, and haling men and women committed *them* to prison.

⁴ Therefore ^hthey that were scattered abroad went every where preaching the word.

⁵ Then ^hPhilip went down to the city of Samaria, and preached Christ unto them.

FIND THE CONTRASTS



There are a series of contrasts between the attitude of the Jews in Acts 7:51-60 and the attitude of the Samaritians to the Truth in Acts 8:1-17. Underline the contrasts that you find and make a note of cross references.

Here is one contrast to start you off:

Acts 7:57 "and ran upon him with one accord"

Acts 8:6 "and the people with one accord gave heed"

How many more can you find? Compare your finds with your friends.

THE GOSPEL

Using the following notes and condense them into your own words to prepare some Bible marking notes and mark in Acts 8:12 (you may like to just write the reference and not the words in your Bible marking notes).

In Acts 8:12 we have a definition of the Gospel, the things to be believed before a person is ready to be baptised, ie. "the things concerning the Kingdom of God and the Name of Jesus Christ". These are the essential elements of the Gospel (Luke 8:1; 9:2; Matt 16:16-20). See Elpis Israel page 189.

"THE THINGS CONCERNING THE KINGDOM OF GOD"

include:

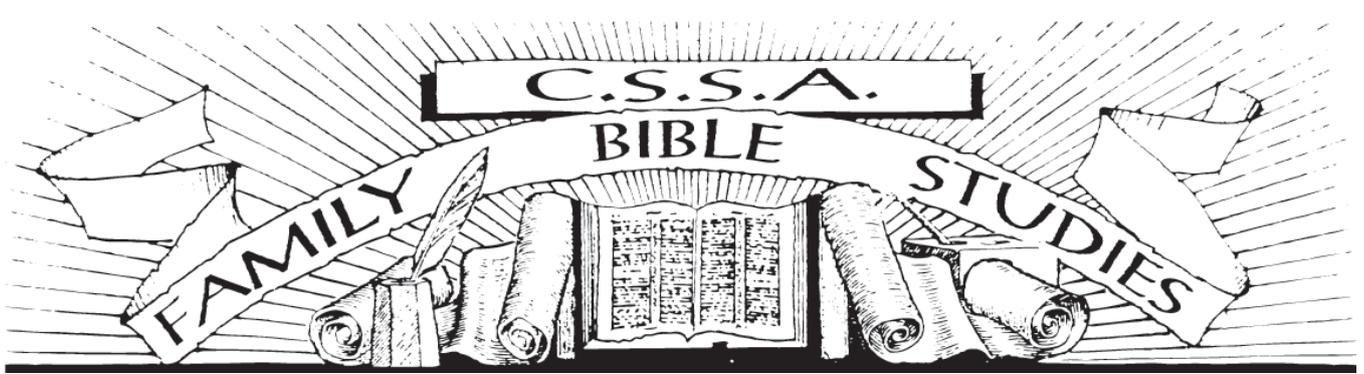
- The promises made to Abraham – "in thy seed shall all the nations of the earth be blessed" (Gen 22:18).
- The promises made to David "I will set up thy seed after thee... He shall build an house for my name and I will stablish the throne of his kingdom for ever" (2 Sam 7:12-16).

This was a matter of hope for every Jew, called by Paul "the hope of Israel" (Acts 26:6; 28:20), a hope which could only be realised at the resurrection of the dead (Acts 24:14-15).

"CONCERNING THE NAME OF JESUS CHRIST"

This was the first public announcement made known to the Jews by Peter at Pentecost:

- Forgiveness of sins was available to anyone who believed in the name of Jesus Christ. "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38) and "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).
- It had been a secret, kept hidden from the Jews before then, that Jesus of Nazareth was the Messiah, the seed promised to Eve (Gen 3:15), Abraham (Gen 22:16-18) and David (1 Chr 17:11-14). In unlocking this secret and revealing it to the Jews, Peter was using one of the two "keys" given to him by Jesus upon his confession: "Thou art the Christ, the son of the living God" (Matt 16:16-19). This secret could only be revealed after his resurrection (1 Cor 15:17,20) for only by his resurrection can we have hope of eternal life too.



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There are many other basic 1st principles in the book of Acts – refer to the book "First Principles Bible Marking Course" (by CSSS - **not** CSSA) in which you will find many subjects to Bible study in the index.



WORD STUDY ... BAPTISM

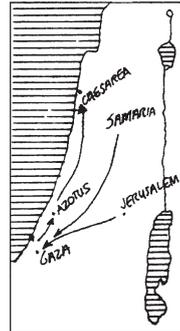
Below is a list of words relating to baptism in the book of Acts. Colour the words as they occur. What facts can you obtain on the subject of baptism just from the book of Acts? Write down your finds somewhere in the margin at the end of chapter 8 or as a Bible insert.

beginning from the *b.* of. Acts 1:22
 word, after the *b.* which John. 10:37
 preached the *b.* of repentance. 13:24
 Apollos knowing only the *b.* 18:25
 they said unto John's *b.* 19:3
 John baptized with the *b.* of. 4

Acts 1:5; 11:16
 repent, be *b.* every one of you. 2:38
 gladly received his word were *b.* 41
 they were *b.* both men and. 8:12
 believed also, and when he was *b.* 13
 only they were *b.* in the name of. 16
 what doth hinder me to be *b.*? 36
 Philip and eunuch, and he *b.* him. 38
 sight, and arose and was *b.* 9:18
 that these should not be *b.* 10:47
 Peter commanded them to be *b.* 48
 Lydia when she was *b.* and. 16:15
 jailer was *b.* and all his. 33
 Corinth. believed, and were *b.* 18:8
 to what then were ye *b.*? 19:3
 when they heard this they were *b.* 5

MARGIN MAP

Philip's preaching Campaign



33 in his denunciation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he an-

PAUL

Here is a character you could spend a lot of time finding out all you can about him. We have lots of detail which you will find in Bible dictionaries and in the Bible itself. Prepare a character sketch.

WHO WAS WHERE?

Have you ever wondered where all the characters were during the times of Acts? We are given a number of clues and pointers to be able to plot their whereabouts; Paul, Silas, Timothy, Mark, John, Barnabas, Philip, etc. You will need to look up a concordance and note all you can find out about them and especially where they were. Try and place the events on a timeline.

THE LIFE OF PAUL SUMMARISED

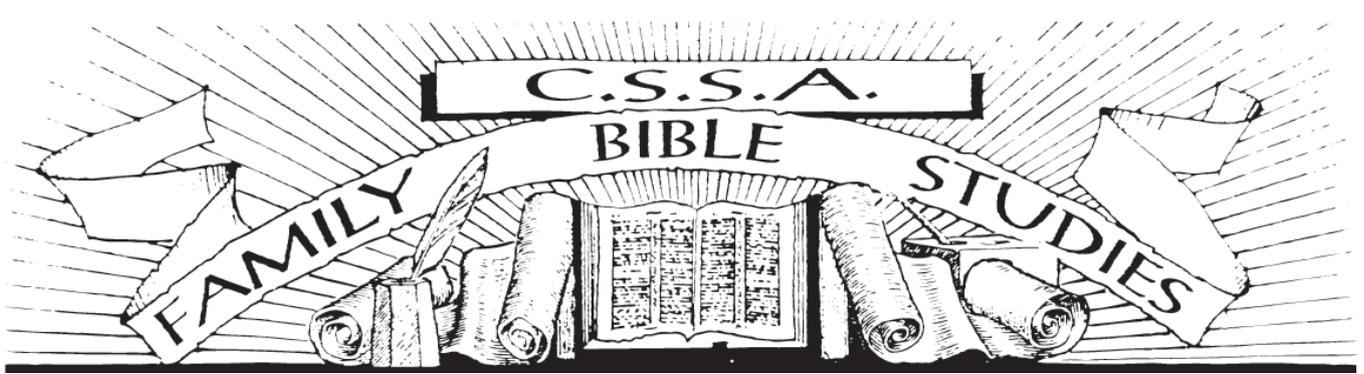
The following chart is ideal for reference and suitable for a Bible insert. Similar charts can be created for other key characters mentioned in the book of Acts (eg. Timothy).



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Paul - Chronology of his life

Age	Year (AD)	Events	Scripture	Writings
0	2	Born in Tarsus	Acts 21:39; 22:3	
12	14	Tutored by Gamaliel A Pharisee	Acts 22:3 Acts 26:5; 23:6; Phil 3:5	
33	35	Persecutor of the ecclesia	Acts 22:4; Phil 3:6	
34	36	Consents to Stephen's stoning	Acts 8:1	
35	37	Conversion on way to Damascus Travels to wilderness of Arabia (Sinai)	Acts 9:1-20 Gal 1:16-18	
38	40	Preaches – Damascus and Jerusalem Flees to Caesarea and Tarsus	Acts 9:22,28 Acts 9:29-30	
42	44	First journey into Galatia	Acts 13,14	
49	51	Jerusalem conference	Acts 15:2; Gal 2:2-4	Galatians
50	52	Second journey – Galatia	Acts 15:36; 18:19	
51	53	Macedonia and Greece Works in Corinth	1 Thes 3:1,2 Acts 18:11	1 Thessalonians 2 Thessalonians
52	54	Third journey – Galatia	Acts 18:23	
53	55	Ephesus – taught in school of Tyrannus Riot in city	Acts 19:9; 1 Cor 16:8-9 Acts 19:23-20:1	1 Corinthians
54	56	Leaves for Macedonia, Philippi, Greece	2 Cor 7:4-7	2 Corinthians
55	57	Corinth – collection on account of Jerusalem ecclesia	Rom 15:24-27	Romans
56	58	To Jerusalem via Macedonia, Troas Ephesus, tearful farewell by elders	Acts 20:3-6 Acts 20:17-38	
57	59	Caesarea – Jerusalem Defence before Roman authorities	Acts 21:8,15 Acts 24,25,26	
58	60	Journey to Rome	Acts 27-28:14	
59	61	Two years in his own hired house under military custody	Col 4:7-18; Philemon 10 Heb 13:23,24; Eph 6:20,21; Phil 1:7	Colossians Philemon, Hebrews Ephesians, Philippians
62	64	Released – final journey, Macedonia, Asia, Jerusalem, Crete, Nicopolis	Phil 2:19-24; 1 Tim 1:3 Heb 13:23,24; Titus 3:12	1 Timothy Titus
63	65	Journey to Spain? Returns to Asia	Rom 15:24 2 Tim 4:13,20	
66	68	Imprisoned at Rome Death at Rome	2 Tim 1:16-17 2 Tim 4:6-21	2 Timothy



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ACTS CHAPTER 9

CHARACTER STUDY SAUL

(changed to Paul)

Condense the information below to make it suitable for Bible marking somewhere in Acts 9 or as an insert.

PAUL: INSPIRATION OF MANY

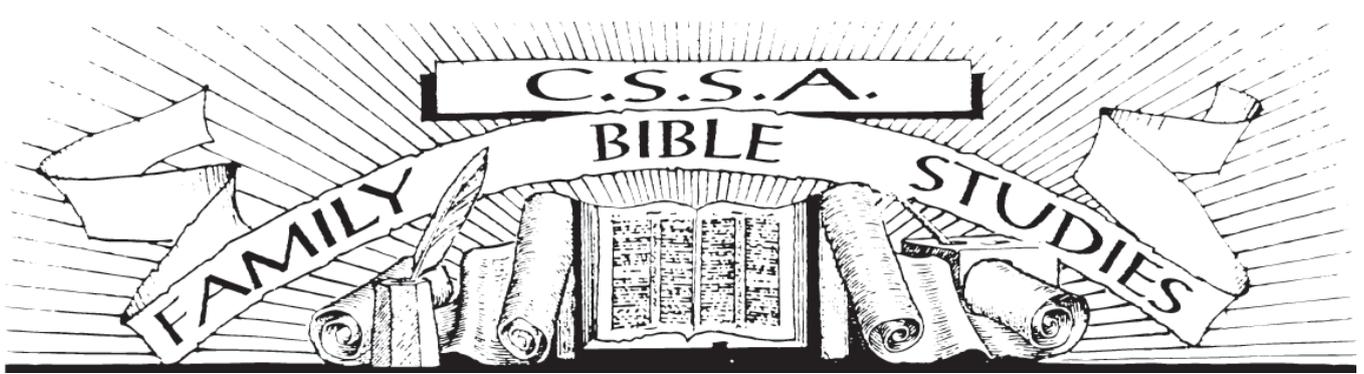
We first meet Paul as Saul the persecutor; we bid a temporary farewell to him as Paul the persecuted. Saul means "Appointed", Paul means "Little". As the apostle to the Gentiles, he preferred the Gentile name of Paul rather than the Hebrew name of Saul, perhaps because he felt himself unworthy of being called Saul (appointed) for he accounted himself as being as "the least of the apostles and not meet to be called an apostle, because I persecuted the ecclesia of God" (1 Cor 15:9). Thus for all his vigorous proclamation of the Truth, his forthright opposition of heretics, and his complete dedication to Christ, he was a man humbled by an appreciation of the great privileges bestowed upon him.

Paul was an energetic, commanding man, one of the great characters of the Bible whose influence changed the course of history. Some of the facts concerning him are as follows:

- He was a native of Tarsus, a freeborn citizen of Rome (Acts 21:39; 22:3,25,28; 25:16).
- He was of the sect of the Pharisees, by birth and belief (Acts 23:5,6; Phil 3:5).
- He had a strict religious training. As a Jewish boy, he would be taught to memorise scripture (Deut 6:4-9) and familiarise himself with the history of Israel.



- He was a tent maker by trade (Acts 18:3) and supported himself and others with him by hard work in that labour (Acts 20:33-34).
- He was well educated, having been instructed by the outstanding teacher Gamaliel (Acts 22:3). He was evidently familiar with profane writings, for he quotes from the Greek poets.
- He had been the foremost persecutor of the ecclesias (Acts 8:1-4). Contact with Christ changed this, however, so that the one who is introduced as "breathing out threatenings and slaughter" and hailing men and women to prison and to death, later wrote the greatest treatise on love found in all literature (1 Cor 13).
- He was well trained for the work given him to do. Later he could see the Hand of Providence in many ways, even in his education (Gal 1:15-16). After his conversion he had ten years training for the work set him to do. In Arabia (Sinai), Damascus, Jerusalem, Syria and Cilicia, Paul spent much time in the study of scriptures and in prayer, knowing that God had called him to function as a witness and minister of the Truth (Gal 1:15-24).
- He was a great preacher and builder of ecclesias. Paul undertook four fruitful missionary journeys. The last took him from Spain to Rome, and to a martyr's death (2 Tim 4).
- He was an enthusiastic and skilful speaker. Three of his addresses are preserved in the Acts and can serve as models for preachers of all time. Paul relied upon scripture, appealing to historical facts and prophecy. His speech was clear, forthright, simple and direct. He did not waste words, nor spend his eloquence in involved philosophical utterances, but he drew the greatest meaning from the scriptures he quoted. His exposition to the Jews at Antioch (Acts 13:16-41) and to the Gentiles at Athens (Acts 17:22-31) are cases in point.



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- He was an outstanding writer. His language is plain and simple, yet detailed and profound. Thousands of volumes have been written on his epistles, and yet their meaning has not been exhausted. He wrote under the direction of the Spirit of God, and his words unfold the Divine mind and purpose .
- His bodily size and appearance was described as “contemptible”(2 Cor 10:10) but that mattered little in comparison with the power of his performance in the things of Christ. His ability to expound the Word, and the example he gave of its motivation, makes him a giant among men.

The strength of his character was manifested in full measure, as he took the lead on the storm-tossed ship on the way to Melita (Malta) and Rome. Though physically sick and in need of help (Acts 27:3), Paul gave a compelling example to his companions, his captors, and the crew that set him as a man of outstanding courage and faith who practised what he preached. Compare his conduct on the ship with his general demeanour:

- His way of life “commended him to those who were without” (Acts 27:3,43; Col 4:5; Eph 5:15-17).
- He was prudent, not tempting Providence (Acts 27:10; 1 Cor 10:9).
- His faith was strong and stood firm in the face of a seemingly hopeless situation (Acts 27:25; 2 Thes 1:4; Heb 11:6; 13:7).
- He was a man of prayer (Acts 14:23; 1 Thes 5:17; 1 Tim 2:8).
- He manifested optimism and courage (Acts 27:22,25; Phil 1:18; 2:17; 3:1; 4:4; Col 1:24; 1 Thes 5:16).
- He was vigilant, recognising that prayer is only efficacious if action is taken to make it so. God will not do for us what we can do for ourselves (Acts 27:31; 1 Cor 16:13; 1 Thes 5:6).
- He was practical (Acts 27:33-36; 1 Tim 4:4-8; 5:23).

- He had keen insight, and saw the providence of Yahweh in events that could be construed as being only fortuitous (Acts 27:22,31; Rom 8:28; Phil 1:12).

Paul summed up the exhortation of his life by the appeal, “Follow me as I also follow Christ”.

THE WAY

Use the following notes to investigate this theme – look up Strong's Concordance and add to this subject. Are there any other ways?

This is the first time what we call “the Truth” becomes known as “the way” (Acts 9:2; 16:17; 18:25,26; 19:9,23; 22:4; 24:14,22). This term indicates that what was taught was more than a set of doctrines to be believed. It was indeed a whole way of life, very different from that experienced by most Jews of the day and certainly by the Gentiles who were converted and baptised. In the last close conversation with his disciples, Jesus told them that he was to leave them and go to his Father but he wanted to reassure them of his continuing care. He was to go away: “Whither I go ye know and the way ye know” he said. Thomas said “Lord, we know not whither thou goest; and how can we know the way? Jesus said unto him “I am the way, the truth, and the life” (John 14:4-6).

So to know THE WAY that leads to eternal life, the way that pleases God, we have only to consider Jesus Christ. That is why his name became so important. It is the name of the only one who ever believed and obeyed all that God said. He could not therefore remain in the grave, but rose to eternal life. Thus he opened the way for all those who believe and obey to share the same blessing of immortality. We must do as he did.



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In Acts 9 we learn of how the whole course of Saul's life was dramatically changed when he came face to face with the risen Christ. He had been so zealous of doing God's will but it was all wrong. Now he knew the way God wanted him to go, and was in later years able to say "Be ye followers of me even as I also am of Christ" (1 Cor 11:1).

Did you realise?

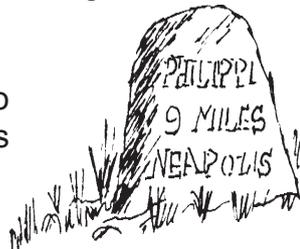
- The dramatic events of Acts 9 are without doubt the most important to take place in the history of the world since the day of Pentecost.
- Luke, the writer of Acts, gives 3 accounts of the events – Ch. 9,22,26 – that is how important he regards the story.

EXPLORING PROPHECIES

Acts 9:8-12

There are some amazing prophecies in the Old Testament which speak of the conversion of Saul and God's selection of him as "a chosen vessel unto me". These are found in the "Servant Prophecies" of Isaiah, speaking first of the Lord Jesus Christ as God's righteous servant and having an application to the Apostle. We know that some of these applied also to the Apostle Paul because he actually quotes them concerning the work God gave him to do. Eg. Acts 13:47 is quoted from Isa 49:6.

- Notice how Isa 42:16 so well describes the events of Acts 9:8-12.
- Blind
- Led by the hand
- Led in paths he had not known
- After 3 days of darkness he received his sight
- In the street called Straight
- He found a man called Ananias – "Yahweh is gracious" who showed him that God had not forsaken him.



MARGIN MAPS

he 'preached in all the cities, till he came to "Caesarea.

CHAPTER 9.

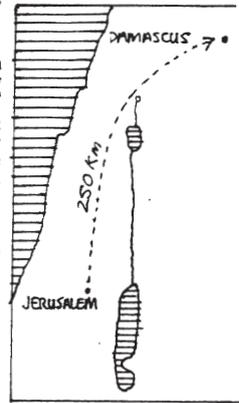
¹ Saul, going towards Damascus, ⁴ is called by Christ: ¹⁵ is baptized by Ananias, ³⁰ He preacheth Christ boldly. ³¹ Peter healeth Aeneas, ³⁶ and restoreth Tabitha.

AND ⁸ Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto ⁷ the high priest,

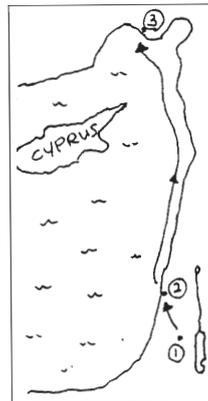
² And desired of him letters to Damascus to the synagogues, that if he found any ³ of this way, whether they were men or women, he might bring them bound unto Jerusalem.

³ And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

⁴ And he fell to the earth, and heard a voice saying unto him



SAUL'S JOURNEY TO DAMASCUS.



SAUL JOURNIES TO:
 ① FROM JERUSALEM
 ② CAESAREA ③ TARSUS.

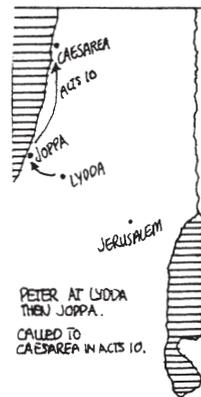
name of the Lord Jesus, and disputed against the "Grecians: but ^b they went about to slay him.

³⁰ Which when the brethren knew, they brought him down to ^c Caesarea, and sent him forth to ^d Tarsus.

³¹ Then had ^h the churches rest throughout all Judæa and Galilee and ⁱ Samaria, and were ^k edified; and walking in the fear of the Lord, and in the ^l comfort of the Holy Ghost, were multiplied.

³² And it came to pass, as ^o Peter passed throughout all quarters, he came down also to ^p the saints which dwelt at Lydda.

³³ And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.



PETER AT LYDDA THEN JOPPA. CALLED TO CAESAREA IN ACTS 10.

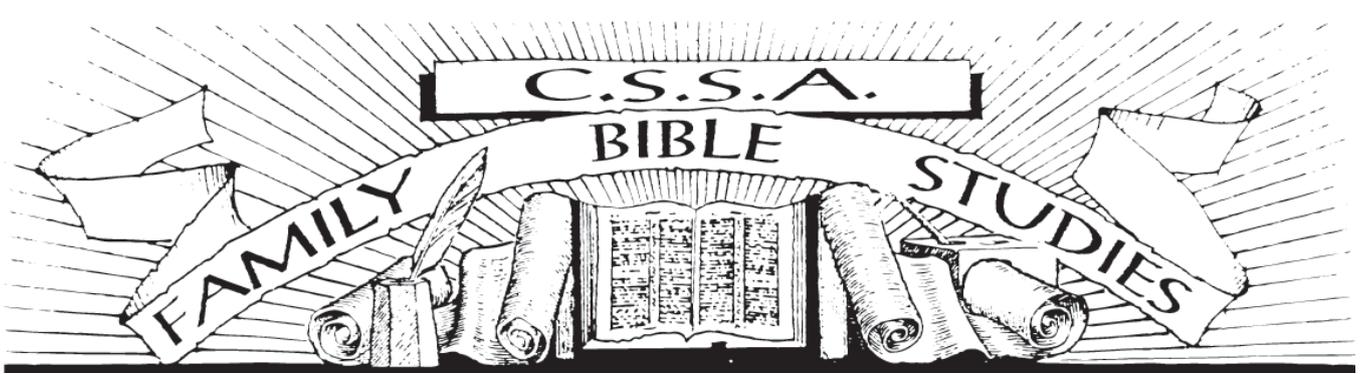
these whole: arise, and make thy bed. And he arose immediately.

³⁵ And all that dwelt at Lydda and ² Saron saw him, and ³ turned to the Lord.

³⁶ Now there was at ⁴ Joppa a certain disciple named Tabitha, which by interpretation is called ⁵ Dorcas: this woman was full of ⁶ good works and almsdeeds which she did.

³⁷ And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an ⁷ upper chamber.

³⁸ And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not ⁸ delay to come to



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PRAYERS IN ACTS

Below is a list of prayers in Acts. Acts 10 is an appropriate place to make a list of all the prayers on an insert. List who made them, why, where they were made, and what was the answer, if any. Colour in the prayers in a distinctive colour.

temple at the hour of <i>p.</i>	Acts 3:1
ourselves continually to <i>p.</i>	6:4
Cornelius, thy <i>p.</i> is heard.	10:31
<i>p.</i> was made without ceasing.	12:5
we went out where <i>p.</i> was.	16:13*
as we went to <i>p.</i> a certain.	16
with one accord in <i>p.</i>	Acts 1:14
breaking of bread and in <i>p.</i>	Acts 2:42
thy <i>p.</i> and alms are come up.	10:4
behold he <i>p.</i>	Acts 9:11
I was at Joppa <i>p.</i>	11:5
were gathered together <i>p.</i>	12:12
<i>p.</i> God, if perhaps the.	Acts 8:22
Simon said, <i>P.</i> ye to the Lord.	24
up on the housetop to <i>p.</i>	10:9
the disciples <i>p.</i> and said.	Acts 1:24
when they <i>p.</i> they laid their.	4:31
Peter and John when come <i>p.</i>	8:15
Peter <i>p.</i>	9:40
Cornelius <i>p.</i> always.	10:2, 30
then they <i>p.</i> him to tarry.	48
they had fasted and <i>p.</i>	13:3; 14:23
man of Macedonia <i>p.</i> him.	16:9
at midnight Paul and Silas <i>p.</i>	25
Paul kneeled down and <i>p.</i>	20:36
kneeled down on shore and <i>p.</i>	21:5
while I <i>p.</i> in the	22:17

CITY SURVEY

Find out what you can about the city of Caesarea from Bible dictionaries etc. Condense the information for your margin or an insert.

STREET NAMES

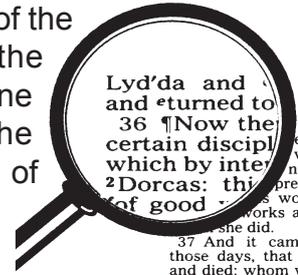
One example is in Acts 9:11. Can you find any other examples in your Bible of street names? Probably not in the New Testament. What is the significance of this name 'Straight'?

FIND THE CONTRASTS

Acts 9 records one of the two occasions in the Acts where someone was raised from the dead, ie. the raising of Tabitha.

Can you find the other occasion?

When you find it, see how many similarities and contrasts you can find between the two incidents. Mark them in your Bible, either in the margin or as an insert.



Lyd'da and and **turned to**
36 ¶Now the iron saw him,
certain discipl the Lord.
which by inter was at Joppa a
2Dorcas: this named Tabitha,
of good pretation is called
works and almsdeeds
she did.
37 And it came to pass in
those days, that she was sick,
and died: whom when they had
washed, they laid her in an
upper chamber.



ACTS CHAPTERS 10 AND 11

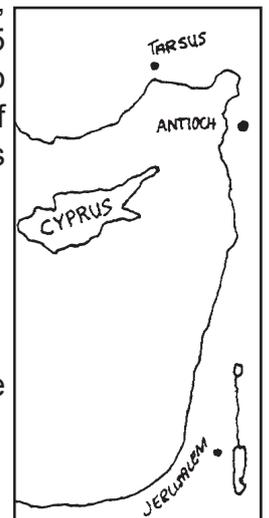
THE GIVING OF THE HOLY SPIRIT TO THE GENTILES

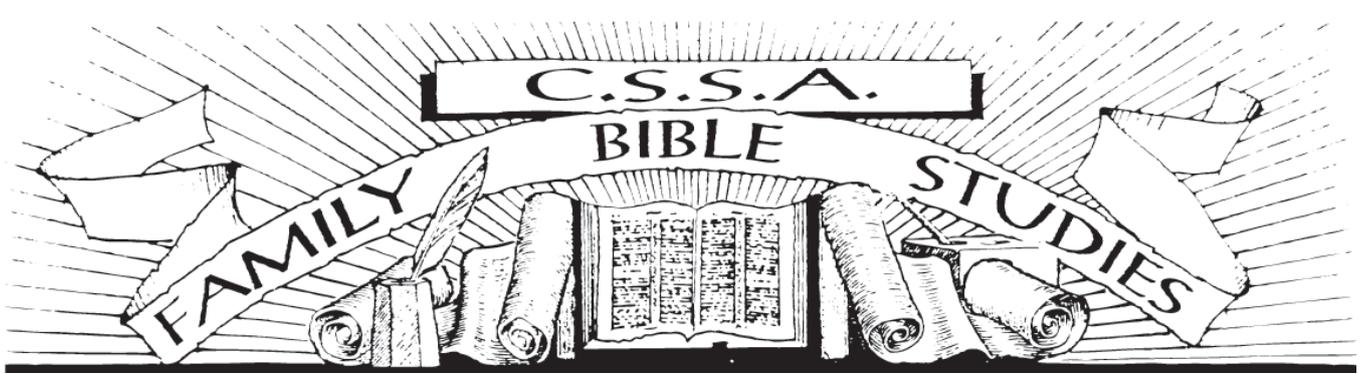
Acts 10:44-47

The outpouring of the Holy Spirit upon the Gentiles in these verses is exceptional. The spirit gifts were normally passed on by the laying on of the apostles' hands (Acts 8:15-17; 19:6). This event in Acts 10:45 is the Gentile equivalent to what happened at the day of Pentecost in Acts 2:1-4 cp. Acts 11:15,15:8.

This map is relevant to Acts 11 after v19.

*Antioch now becomes the centre of Gentile conversion.





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ACTS CHAPTER 12

OPPOSITION TO THE TRUTH AND HOW IT WAS OVERCOME

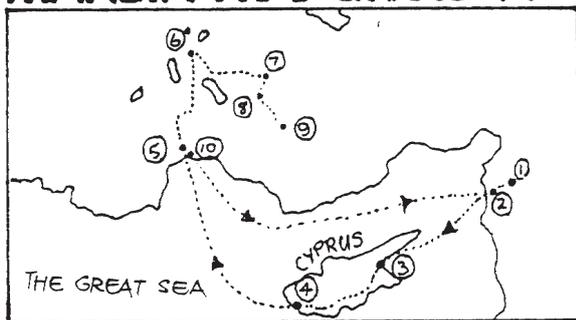
When reading through Acts, make a note of all the occasions the Truth is opposed, how it was overcome or how in the end it was to the advantage of the spreading of the Gospel.

Eg. Chapter 12 – Herod’s attempt at destroying the apostles came to nought, ending with his own death!

There are many such incidents of opposition in the Acts. Use the information you have gleaned to make up a table like the one below. This would make a good insert.

REF.	DISCIPLES	OPPOSITION	OUTCOME.
ACT 4	PETER & JOHN	THREATENED BY RULERS OF THE JEWS NOT TO PREACH IN THE NAME OF JESUS v18	GOD STRENGTHENS THE ECCLESIA AND THEY SPEAK THE WORD OF GOD WITH BOLDNESS V. 31-33.
ACTS	PETER AND OTHER APOSTLES	IMPRISONED BY JEWISH	RELEASED BY

PAUL'S first JOURNEY MARGIN MAP CHAP'S 13-14



- ① ANTIOCH ② SELEUCIA ③ SALAMIS ④ PAPHOS
 ⑤ PERGA ⑥ ANTIOCH IN PISIDIA ⑦ ICONIUM ⑧ LYSTRA
 ⑨ DERBE ⑩ ATTALIA.

James - How many?

Acts 12:1-2 is a tragic end to the life of a faithful servant James. We also note James is mentioned in v17 and figures extensively in Acts 15. You need to look up a Bible dictionary and work out how many men were called James and prepare some notes about them all.

ACTS CHAPTER 13 and 14

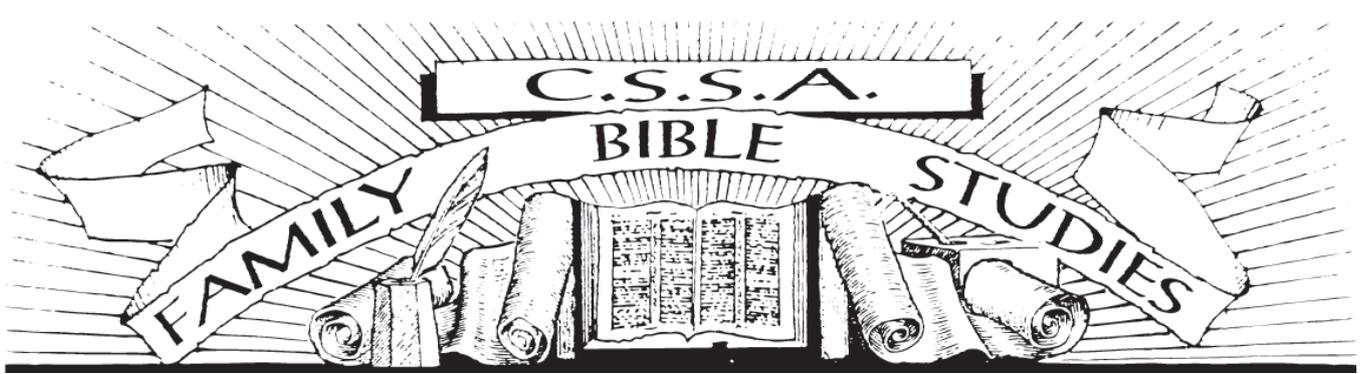
Below is a list of cities visited by Paul and Barnabas in chapters 13 and 14. Can be used as inserts or condensed for Bible marking.

Antioch

Antioch was a city of Syria located on the Orontes. It was founded by Seleucus Nicator (312BC – 280 BC) and made the seat of government of Syria under the Seleucids, the “kings of the north” of Daniel 11. Later, under the Romans, it became notorious for its depraved morals.

Nicolas, a proselyte from Antioch, was among the early converts to Christianity in Jerusalem, and became one of the seven appointed to minister to the ecclesias (Acts 6:5). The Gospel reached Antioch early (Acts 11:19) and here the disciples were first called Christians, or Followers of the Messiah, a wonderful title. Jews would not call them that, so obviously it was a name given to believers by Gentiles, or by brethren themselves. The Jews, in derision, called them “men of the way” (Acts 9:2) or Nazarenes (Acts 24:5).

Barnabas was sent to Antioch (Acts 11:22) and fetched Paul from Tarsus to assist him in the work (v25). It was here that Paul opposed Peter and Barnabas on the status of Gentile believers (Gal 2:11-13). To Antioch a number of prophets arrived from Jerusalem, and Agabus, one of them, prophesied the great dearth that later took place (Acts 11:27-28). It was at Antioch that the Spirit separated Barnabas and Paul to go forth on the first missionary journey (Acts 13:1-2) and to this city they returned (Acts 14:26). After the Jerusalem conference, Judas and Silas were sent to Antioch (Acts 15:22). Paul, at the conclusion of his second missionary journey, visited the city (Acts 18:22). The name Antioch is said to mean “driven against”.



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Seleucia

The port of Antioch, 16 miles (26 kms) distant on the river Orontes. Strengthened by fortification, it was used as a naval base during Roman times. Its only mention in the Bible is as Paul's port of embarkation on his first missionary journey (Acts 13:4).

Salamis

Located on the south east coast of Cyprus near the river Pedieus. Paul with Barnabas and Mark visited the synagogues of Salamis on his first missionary journey (Acts 13:5). The use of the plural suggests that there was a large number of Jews in Salamis at the time. The word signifies "surging".

Paphos

A city in the south west of Cyprus, visited by Paul on his first missionary journey (Acts 13:6). It was the capital of the island which was constituted a Roman province, and here the pro-consul resided. When preaching Paul encountered Bar-Jesus, or Elymas (Acts 13:6), who bitterly opposed him when he set the Truth before Sergius Paulus, the proconsul (Acts 13:12).

Perga

A city in Pamphylia, visited by Paul on his first missionary journey (Acts 13:13). At this point John Mark left Paul and Barnabas and returned to Jerusalem. The two brethren visited it again on their return (Acts 14:25). The word signifies "very earthy". At Perga Mark proved himself to be "very earthy" by abandoning the project, but later redeemed himself by outstandingly faithful work.

Antioch of Pisidia

This was the name of a Roman colony which was not strictly in Pisidia but close to it, forming part of the area administered from Galatia.

Iconium

A town in Asia Minor (modern Konya in Turkey), situated on a fertile spot on the elevated inland district of Lycaonia, of which it was considered the capital. In 25BC however it was incorporated in the Roman province of Galatia. As it was situated on the main line of communication between Ephesus, Tarsus, Antioch and the Euphrates, it was a convenient place for Paul's missionary operations.

Lystra

A Roman province of Galatia, though situated on the plain of Lycaonia at the base of a volcano-like mountain. The inhabitants were simple country folk, superstitious and backward. They spoke a sort of Syrian/Greek dialect called Lycaonian (Acts 14:6,11).

Derbe

A city in the Roman province of Galatia, but connected by road with Lycaonia (Acts 14:6). Gaius, one of Paul's helpers, was from Derbe (Acts 20:4).

Attalia

Attalia was a sea-port of Pamphylia on the Mediterranean. It was built and named after Attalus Philadelphus, king of Pergamos in 159BC-138BC. It was situated on a cliff surrounding a small natural harbour, isolated by the high range of mountains that encircle the region, providing a natural fortification. Before the time of the Romans, it was a notorious haven for pirates.



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PAUL'S FIRST JOURNEY

1. Highlight Paul's first journey from Acts 13:1-14:27 with a colour band on the inside margin.
2. Colour the cities using the same colour - see if you can find them by reading Acts 13 and 14.
3. Draw strip maps adjacent to the verse mentioning the city as shown in the following pictures.

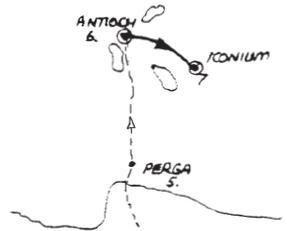
13 v 4-6

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.
 5 And when they were at Salamis they preached the word of God in the synagogues of the Jews: and they had also John to their minister.
 6 And when they had gone through the isle unto Paphos they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:
 7 Which was with the deputy of the country, Sergius Paulus.



13 v 5/

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.
 51 But they shook off the dust of their feet against them, and came unto Iconium.
 52 And the disciples were filled



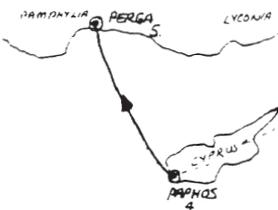
14 v 6

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:
 7 And there they preached the gospel.



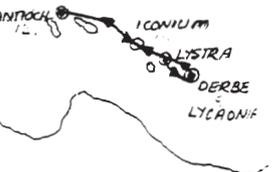
13 v 13

being astonished at the doctrine of the Lord.
 13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia:



14 v 21

and the next day he departed with Barnabas to Derbe.
 21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch.
 22 Confirming the souls of



13 v 14

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.
 15 And after the reading of the scriptures, the rulers of the synagogue said unto Paul, We would hear thee speak of these things to-morrow.





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PAUL'S FELLOW-LABOURERS

Aquila & Priscilla	Rom 16:3 "Helpers"
Urbane	Rom 16:9 "Helper"
Timothy	Rom 16:21 "Workfellow"
Apollos	1 Cor 3:9 "Labourers together"
Titus	2 Cor 8:23 "Fellow-helper"
Epaphroditus	Phil 2:25 "Companion in labour"
Tychicus Onesimus Aristarchus Marcus (John Mark) Justus	Col 4:7-11 "Fellow Workers"
Clement	Phil 4:3 "Fellow Labourer"
Philemon Demas Luke	Philemon 1,24 "Fellow Labourers"

Acts 13:51



Acts 14:7-10



Acts 14:13



MARGIN SKETCHES

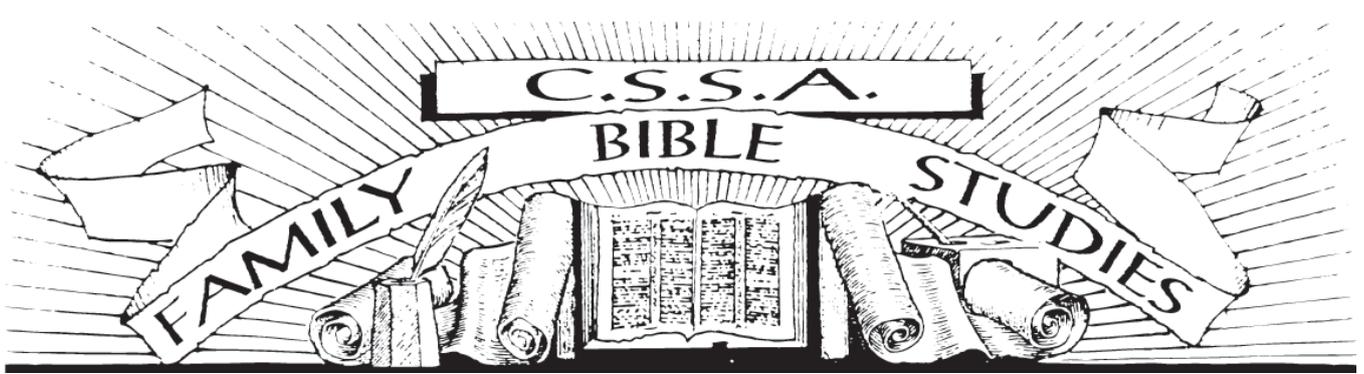
It is a great idea to add a small picture in your margin eg. Acts 13:6-7. You can trace them.



PAUL'S 1st JOURNEY

Below is a map of Paul's First Journey. Either copy on an insert or prepare a strip map of the journey in your margin as per page 26.





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ACTS CHAPTER 14

Find the similarities between Paul healing the cripple at Lystra and Peter healing the lame man at the Gate Beautiful in Jerusalem. There are quite a few – mark the similarities in the margins of both incidents (Acts 3:2-26; 14:8-18).



STONING OF PAUL AT LYSTRA

In Acts 14:19-20 the Jews stoned Paul and dragged him out of the city when they thought he was dead. The brethren standing around Paul also thought he was dead and would have been amazed when Paul stood up and walked back into the city.

This incident is a type of the death and resurrection of Christ. Paul later wrote to the Galatians (those who lived in this area) and claimed that they had seen Christ crucified before their eyes. As Christ had never visited this area, Paul was speaking of his own example in this incident.

Write a brief summary of these things in your margin beside Acts 14:19-20 and Gal 3:1.

PAUL'S VISITS TO JERUSALEM

1st

- 3 years after conversion
- Spends 15 days with Peter and saw James
Gal 1:18-19; Acts 9:26-30

2nd

- 14 years after conversion
- Took the collection from Antioch to Jerusalem
- Met privately with James, Cephas, John

- First journey
- Paul returned to Antioch
- Paul stayed for some 2 years
- Circumcision party had commenced to agitate the ecclesia
- Paul faced the issue of basis of salvation head on
- Wrote to Galatians
- Ecclesia sends Paul, Barnabas & others to Jerusalem

Acts 11:30; 12:25; Gal 2:1-10

3rd

- Attends Jerusalem Conference
- Returns from Jerusalem
- Second journey

Acts 15

4th

- At the conclusion of second journey (Acts 18:22)

5th

- Presents funds collected at the conclusion of 3rd Journey
- Finds “many thousands of Jews all zealous of the law”

Acts 21:15-20

6th

- Paul & Timothy visit following release from imprisonment

Heb 13:19-23

ACTS CHAPTER 15

CHAPTER BREAKUP

v1-2 Controversy at Antioch

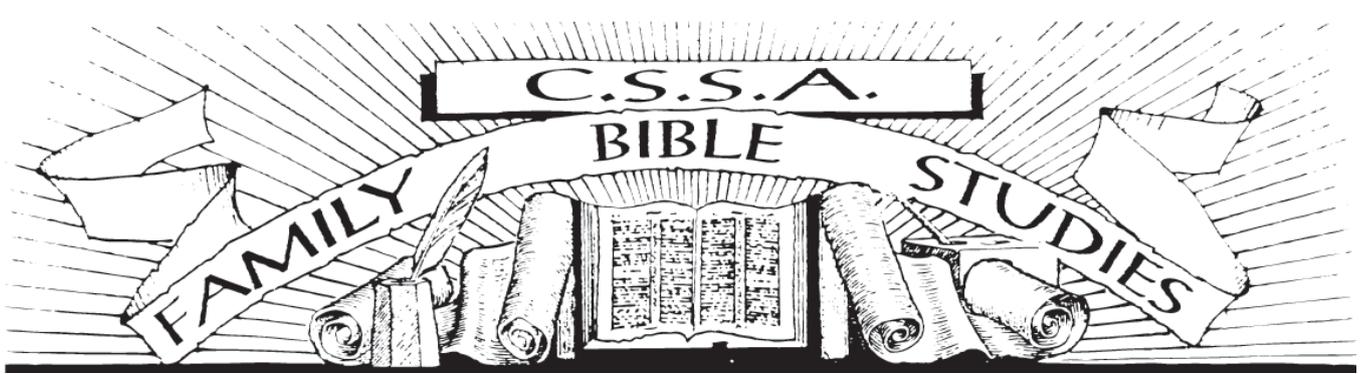
v3-5 Up to Jerusalem

THE JERUSALEM CONFERENCE

Proposition: Should Gentiles be circumcised and keep the law to be saved?

v6-11 Peter's Address - saved by grace.

v12 Barnabas and Paul's Address - God's work



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v13-18 James' address - the words of the Prophets

v19-21 James concludes the Issue

Resolution: Gentiles saved by grace but asked to respect some Hebrew practices

v22-29 Letter for Gentile ecclesias

v30-35 Return to Antioch

JERUSALEM CONFERENCE

The issue (15:5)

That the Gentiles should be circumcised and be commanded to keep the law of Moses.

The speakers

Paul, Barnabas, Peter and James.

The arguments

Peter: (v7-11) Through Peter, God made known that the Gentiles "should hear the word of God and believe"(v7). That God confirmed this by giving them the "Holy Spirit" (v8). That both Jews and Gentiles are saved by grace and not by the law which could not save (v9-11).

Paul and Barnabas: (v12) They related the miracles and wonders God had performed amongst the Gentiles through them.

James: He appealed to his audience on the basis of the words of the prophets (v15) that God's purpose includes the Gentiles. He quotes from Amos 9:11-12, Isa 45:21 and Jer 12:15.

The resolution (v19-21)

It was decided not to enforce the law of Moses on the Gentile believers but because of the sensitivity of the Jews they were asked to abstain from Gentile customs which were abhorrent to the Jews.

The action (v22-32)

Letter sent to Gentile believers in Antioch, Syria and Cilicia by the hands of Paul, Barnabas and others. Judas and Silas also sent to confirm the contents of the letter and exhort the brethren.

ACTS 15:14

5 STEPS TO SALVATION

This verse contains the great call to all people. Mark this next to v14.

The Gentiles were like Israel being called out of Egypt

1. "God at the first did visit the Gentiles"	VISITATION	Ex 1:1 - 10:29
2. "To take"	INVITATION	Ex 11:1-12:28
3. "out of them"	SEPARATION	Ex 12:29-15:21
4. "A people"	SANCTIFICATION	Ex 15:22-19:25
5. "For His Name"	DEDICATION	Ex 20:1-40:38

IS IT AN ISSUE OF CIRCUMCISION or SALVATION? - Acts 15:1

- Token of the Abrahamic Covenant (Gen 17:10-14)
- Submit to it or be cut off from his people (Gen 17:14)

LESSON of CIRCUMCISION

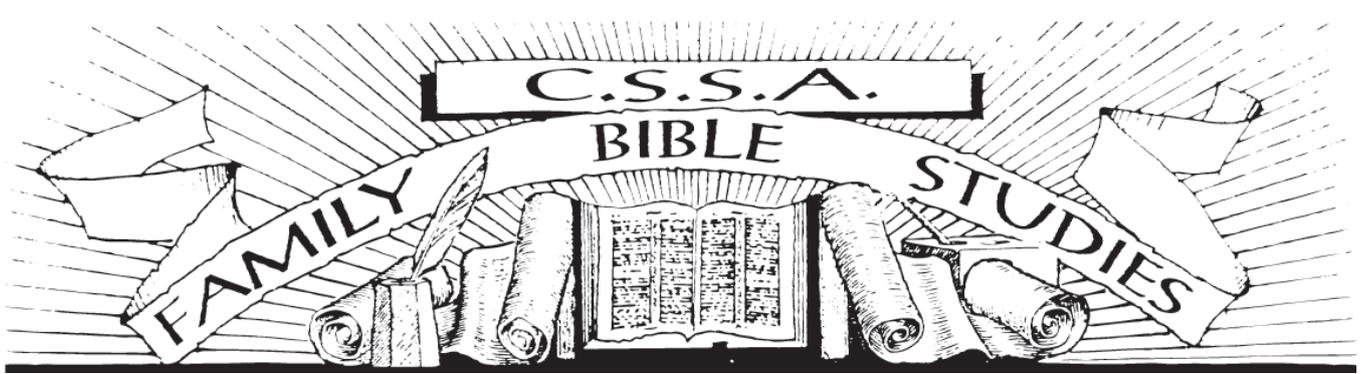
- Circumcision is of the heart (Rom 2:29)
- A person is to repudiate the flesh and give obedience to God (Deut 10:16; 30:6)
- Pointed to repudiating the carnal lusts by baptism into the death of Christ (Gal 5:24)
- It represents relying on God's grace by faith and not on the flesh (Rom 3:24-31)

THE ISSUE OF ACTS 15 IS NOT CIRCUMCISION BUT SALVATION

The issue was **the method of God's salvation**. *The argument* is not whether the Gentiles should be saved, *but how* the Gentiles should be saved.

The 'circumcision party' believed circumcision was essential.

It symbolised living by Law as a basis of salvation. This issue, if not corrected, had serious ramifications for both the Jew and the Gentile.



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WHAT DID THE JERUSALEM CONFERENCE ACHIEVE?

- It silenced, for a time, the circumcision party.
- It answered the issue of how is a man saved - not by Law and living by it, but by Grace.
- It demonstrated that consideration is needed by the parties to preserve the Truth and maintain the unity if possible.
- Yet we know that soon after the ecclesial centres suffered under the upsurge of Jewish requirements and the Apostle tried to address them. Many of the epistles illustrate the continued problem of the Judaiser.
- It was on Paul's 5th visit to Jerusalem only some 8 years later as recorded in Acts 21 that he found the same spirit of Judaism eating as a cancer the heart and soul of the ecclesia.

THE FOLLOWING NOTES CAN BE USEFUL AS AN INSERT OR BIBLE MARKING.

THE WARNING OF JUDAISM IN THE BIBLE

Acts 20:29-30 - "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, **speaking perverse things**, to draw away disciples after them."

2 Tim 4:3-4 - "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall **be turned unto fables**."

1 Tim 1:3-7 - "Charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith... from which some having swerved have **turned aside unto vain jangling**; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

Tit 1:10-14 - "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, **teaching things which they ought not**, for filthy lucre's sake."

2 Tim 3:13 - "But evil men and seducers shall wax worse and worse, **deceiving, and being deceived**."

2 Tim 2:14 - "Strive not about words to no profit, but to the **subverting of the hearers**."

2 Tim 2:18 - "Who concerning the Truth have erred, saying that the resurrection is past already; and **overthrow the faith of some**."

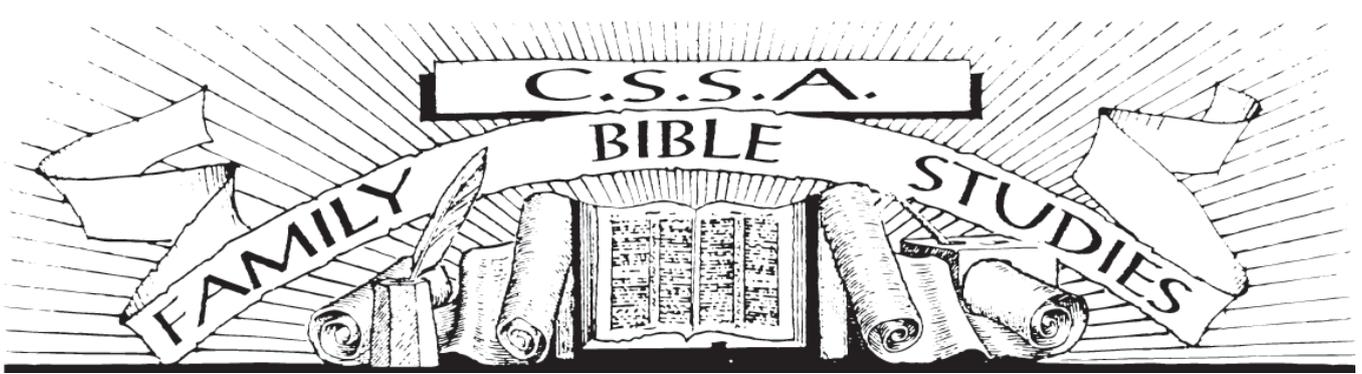
2 Tim 2:16-17 - "But shun profane and vain babblings: for **they will increase unto more ungodliness**. And their word will eat as doth a canker."

Phil 3:2-3,6-9 - "Beware of dogs, **beware** of evil workers, beware of the concision."

- The issue that faced the ecclesial world in the first century is the same problem which faces ecclesias in the twentieth century. It would not be an exaggeration to say the issue of the ages is Judaism and it is still with us to this day.
- It may differ in its outward form but the essence is the same.

WHAT IS JUDAISM?

- Judaism is a timeless problem.
- It reduces the spirit of the Truth into a set of legal and mechanised rituals.
- It is seen by what we can do and not do.
- Seeks justification or salvation by a series of deeds or works of the Law, eg circumcision (v1).
- It limits activity to a set of defined parameters "keep the Law" (v5).
- It has an apparent spiritual argument often misunderstood.
- "after the manner of Moses" (v1) - It is based on one's own ability to do something.
- "except ye be" (v1) - Its worship is centred around self - I keep, I can, I will.



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- "command them" (v5) - it excludes (or limits) God's work by emphasising what we can do ourselves "ye cannot be saved" (v1).
- Judaism today is self centred religion seen in two extremes in the Truth.
- The Jerusalem conference answers the vexed question of "how is a man saved or made righteous?"
- It is not by Judaism.
- Rather it is by:
 1. Purifying the heart by faith
 2. Through the grace of the Lord Jesus Christ ye shall be saved.

WRITE UNTO THEM TO GIVE CONSIDERATION

"they abstain from" Gk = "to refrain" same as 1 Thes 5:22 "Abstain from all appearance of evil".

"pollutions of idols" (v29) = meats offered to idols. Paul says consider the weak in the use of liberty (1 Cor 8:1-10) yet if it caused offense then abstain (1 Cor 10:19, 25-28)

"fornication" - 1 Cor 6:9 "No fornicator shall enter the Kingdom."

"things strangled" - Law of Lev 17:11 "the life of the flesh is in the blood."

"blood" - Law of Lev 17:12 "No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood."

JAMES USES O.T. SCRIPTURES TO PROVE HIS POINT

In Acts 15v16-18 we have a good illustration of how the OT scripture is quoted. Study these passages to see how James used them to demonstrate how salvation is available to the Gentiles - Jer 12:15, Amos 9:11-12 and Isa 45:21.

Quoting Amos 9:11-12

Quoted Acts 15:16
 A. Tabernacle was at Zion Contained the Ark. Symbol of God's presence = Law of Christ (Contrasted to that at Gibeon containing Mosaic Relics)
 B. Tabernacle God's people Only other occ Isa. 16:5 "In that Day" thus refers to Kingdom Age

Quoted Acts 15:17
 as translated by the Septuagint "The Remnant of Men" Edom refers to Gentiles

to all the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.
 11 In that day I will raise up the tabernacle of David that is fallen, and I will close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:
 12 That they may possess the remnant of Edom, and for all the heathen, which are called by my name, saith the LORD that doeth this.
 13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that sows seed; and the mountains shall drop sweet wine, and all the hills shall melt.

The Gentiles to ultimately be in the Kingdom when the Tabernacle of David is restored and it will be on the basis of the Law of Christ = Grace.

Quoting Isaiah 45:21

Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.
 20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.
 21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God beside me: a just God and a Saviour; there is none beside me.
 22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none like me.
 23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, I that unto me every knee shall bow, every tongue shall swear.
 24 Surely, shall one say, in

Gentiles called out

Quoted Acts 15:18
 God's intention was to call them out and save them.

No one else can specify how God will save. Especially the Jews

Those in the uttermost parts i.e the Gentiles will be saved.

God's intention was to save the Gentiles and No one else can specify How God will do this.

Quoting Jer 12:15

revenues because of the fierce anger of the LORD.
 14 Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.
 15 And it shall come to pass, after that I have plucked them out I will return, and I will have compassion on them, and will bring them again, every man to his heritage, and every man to his land.
 16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, the LORD liveth; they taught my people to swear by Baal; then shall they be built in the midst of my people.
 17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

Called this by Yahweh - refers to the Gentile nations

House of Judah = (them)
 taken out of (their) = Gentiles land from among (them) = the Gentiles

James quotation Acts 15v16
 There would be a time when God would save the Gentiles by showing kindness to them = Gentiles

(they) = Gentiles learn to be like My chosen (people) = Israel swear i.e. Gentiles to embrace God's Name

Then (they) = Gentiles shall be (built) become part of (my people) = hope of Israel.

Those of the Gentiles v14 would eventually be the recipients of God's compassion v15 and that by espousing themselves to Yahweh v16 would be included fully in the Hope of Israel v16



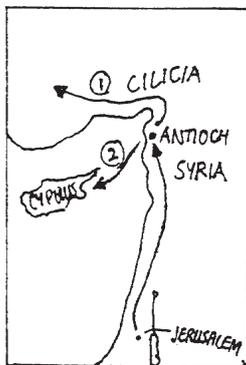
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SILAS - CHARACTER STUDY

Using a concordance, trace the movements of Silas and try and put together a few points which indicate what kind of character he was.

MARGIN MAP

This map is suitable for the last ten verses of Acts 15.



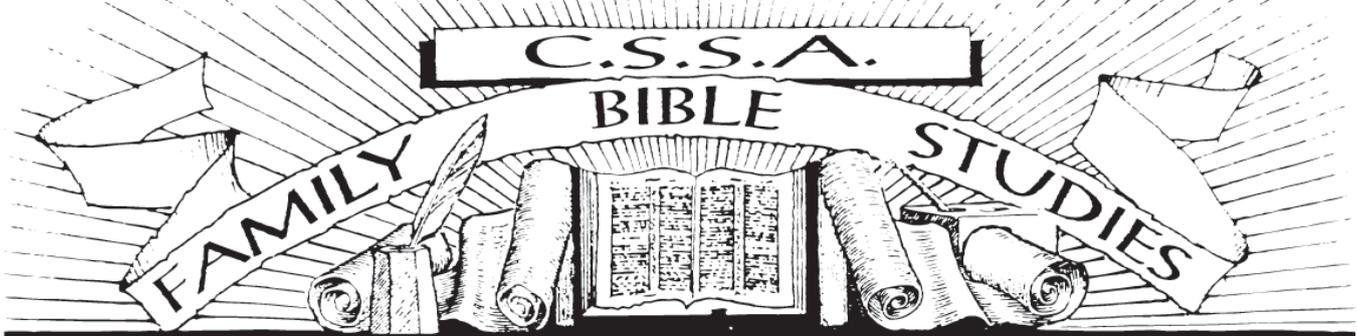
- ① PAUL AND SILAS GO THROUGH SYRIA & CILICIA
- ② BARNABAS AND MARK GO TO CYPRUS.

ACTS CHAPTER 16

2ND JOURNEY

The large map below is suitable for an insert and is relevant for chapters 16 to 18.





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PAUL'S SECOND JOURNEY

MARGIN MAPS

1. Highlight Paul's second journey from Acts 16-18 with a colour band on the inside margin.
2. Colour the cities using the same colour.
3. Draw strip maps adjacent to the verse mentioning the city as shown in the following pictures.

16v1

CHAPTER 16.
 1 Paul circumciseth Timothy: 14 converteth Lydia, 16 and casteth out a spirit of divination. 19 Paul and Silas imprisoned, 26 and delivered.
THEN came he to **Derbe** and **Lystra**: and, behold, a certain disciple was there, named **Timotheus**, the son of

16v3

of by the brethren that were at Lystra and **Iconium**.
 3 Him would Paul have to go forth with him; and he took and

Lev. 1 Sar
 1 Chr
 2 ver.
 ch. 11
 1 Gal
 & 2. 1
 2 Tim
 1 Pet
 ch. 2
 Mar
 ver.
 ch. 2
 2 Cor
 2 Tin
 ch. 4
 2 ver.
 ch. 12
 Rom
 1 Cor
 Mar
 17.
 ch. 3
 ver. 1
 ch. 2
 Col.
 ch. 1
 ch. 1
 Mat
 Jame
 3 Or.

16v6-12

6 Now when they had gone throughout Phrygia and the region of **Galatia** and were forbidden of the Holy Ghost to preach the word in **Asia**,
 7 After they were come to **Mysia**, they assayed to go into **Bithynia**; but the Spirit suffered them not.
 8 And they passing by Mysia came down to **Troas**.
 9 And a vision appeared to Paul in the night; There stood a man of **Macedonia**, and prayed him, saying, Come over into Macedonia, and help us.
 10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Lev.
 1 Sar
 1 Chr
 2 ver.
 ch. 11
 1 Gal
 & 2. 1
 2 Tim
 1 Pet
 ch. 2
 Mar
 ver.
 ch. 2
 2 Cor
 2 Tin
 ch. 4
 2 ver.
 ch. 12
 Rom
 1 Cor
 Mar
 17.
 ch. 3
 ver. 1
 ch. 2
 Col.
 ch. 1
 ch. 1
 Mat
 Jame
 3 Or.

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

Mat
 Jame
 3 Or.
 9 ver.
 36, 37
 ch. 2
 ch. 1
 1 Kin
 Phil
 the B
 ver.

17v10

10 And the brethren immediately sent away Paul and **Silas** by night unto **Berea**, who coming thither went into the synagogue of the Jews.
 11 These were more noble than those in **Thessalonica**, in that they received the word

Col
 Att
 ver.
 ch. 1
 Mat
 ch.
 ver.
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 Co.
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 & c.

17v15

14 And then immediately the brethren sent away Paul to go as it were to the sea: but **Silas** and **Timotheus** abode there still.
 15 And they that conducted Paul brought him unto **Athens**: and receiving a commandment unto **Silas** and **Timotheus** for to come to him with all speed, they departed.

ch.
 ch.
 ver.
 Ma
 ch.
 ch.
 Ma
 ch.
 Ps
 ch.
 ch.
 Ge
 Nu
 Job

18v1

CHAPTER 18.
 3 Paul laboureth with his hands, and preacheth at Corinth. 9 He is encouraged in a vision: 12 accused before Gallio, but dismissed. 24 Apollos preacheth Christ with great efficacy.
AFTER these things Paul departed from **Athens**, and came to **Corinth**.
 2 And found a certain Jew named **Aquila**, born in Pontus, lately come from Italy, with his wife **Priscilla**; (because that

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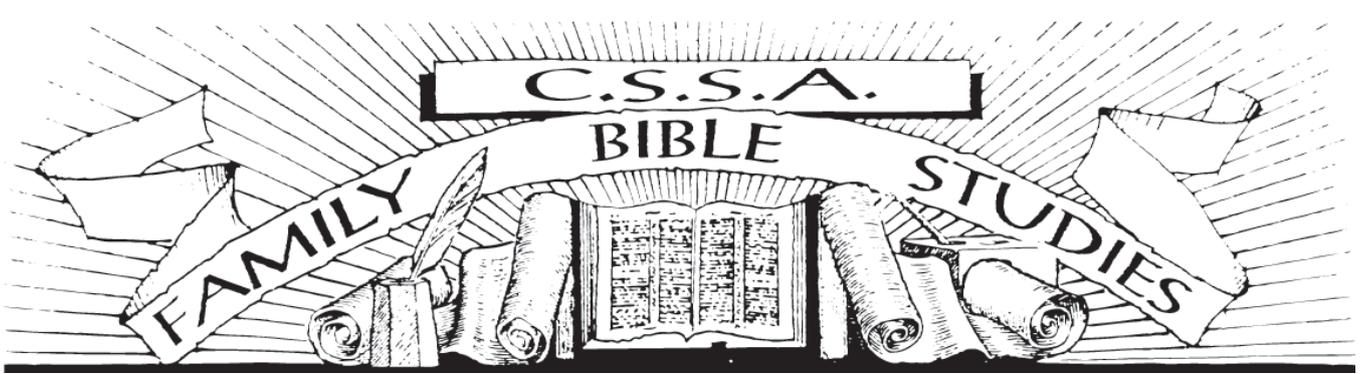
18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into **Syria**, and with him **Priscilla** and **Aquila**: having shorn his head in **Cenchrea** for he had a vow.
 19 And he came to **Ephesus** and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

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18v22

20 When they desired him to tarry longer time with them, he consented not;
 21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.
 22 And when he had landed at **Caesarea** and gone up, and saluted the church, he went down to **Antioch**.

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FASCINATING PLACES

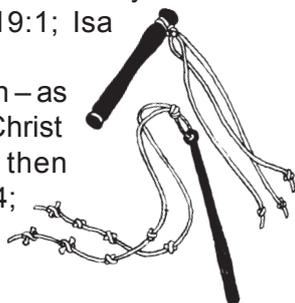
PHILIPPI

A Macedonian city founded by Philip II, father of Alexander in 358BC-357BC. Its position dominated the road system of northern Greece. It was made a Roman colony by the Romans and had a notable school of medicine there. Luke the physician was probably a resident of Philippi (note that from Acts 16:10 Luke includes himself with the travelling party going into Macedonia and Philippi "we endeavoured to go into Macedonia..."). Philippi was the first European city to have an established ecclesia.

CHRIST AND PAUL

Paul wrote in his letter to the Philippians that his desire was to be identified with the sufferings, death and resurrection of Christ (Phil 3:10-11; 1:29-30; 2:5). Thus he could say "Be ye followers of me, even as I also am of Christ" (1 Cor 11:1). The events at Philippi were a graphic portrayal of the last days of the Lord Jesus (Acts 16:16-34).

1. Though Paul obviously did a work of God (v18), the "masters" of the damsel did not believe but moved against him because their vested interests were threatened (cp John 15:22).
2. Paul's trial was a travesty of injustice. They "hated him without a cause" (v38; Psa 35:19; John 15:25). They made a false accusation by saying he was inciting rebellion against Rome (v20-21; cp John 19:12; Luke 23:2). With Silas, he was "taken from prison and from judgement" (cp Isa 53:7-8).
3. They were beaten with "many stripes" (v23; cp John 19:1; Isa 53:5).
4. They were cast into prison – as good as dead, even as Christ was put to death and then placed in the tomb (v24; cp John 19:41).



1. Divine pleasure was indicated by an earthquake which set them free (v26; cp. Matt 27:51; 28:2).
2. They were set free as if by resurrection from the bondage of mortality (v26; cp. Matt 28:7; Acts 2:24).
3. They became the savour of life to those with whom they spoke (cp. 2 Cor 2:16; 4:9-12). Indeed, before their eyes Jesus Christ had been evidently set forth and crucified (Gal 1:16; 3:1).

ACTS CHAPTERS 17-18

These brief notes may be used for Bible marking

PAUL'S SPEECH TO THE ATHENIANS

Acts 17:22-31

V22-23 Paul appeals to the men of Athens on the basis of their religious fervour cp. RSV "Ye men of Athens I perceive in all things you are very religious." Having just seen an idol devoted to the unknown God, he uses it as a starting point to tell them about the God that was unknown to them – the God of Israel.

V24 The unknown God they worshipped was the creator and could not be confined to temples which were so prevalent in Athens (cp Acts 7:48-50; Isa 66:1-2).

V25 God is in no need of anything that man can give. In fact it is God who gives man existence (cp Mic 6:6-8; Psa 50:8-14.)

V26 Not only is God the creator and sustainer of life but He is in control of creation (cp Dan 2:21; 4:17; Jer 27:5; Deut 32:8).

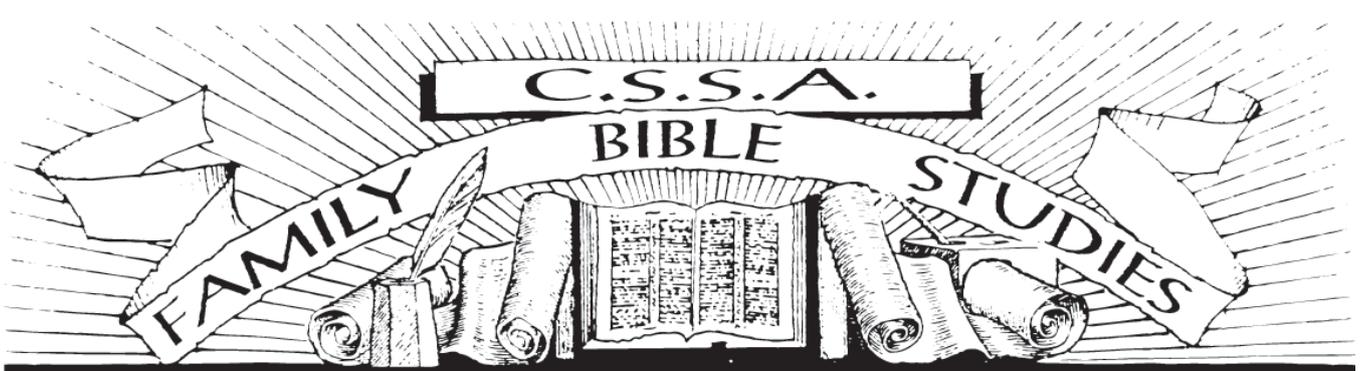
V27-28 Although we are sustained by God's spirit He may only be found by those who seek Him. The Greek poet Paul quotes from in v28 is "Epimenides".

V29 If man is God's creation, it is not logical to think of God as being the work of man's hands! (cp Psa 115:4-8).

V30 Ignorance of divine truth is no longer an excuse. The Gentiles are now being called to the Truth (cp Acts 15:14; 9:15).

V31 God will judge the "world" in righteousness in the person of the Lord Jesus Christ. The guarantee of this happening is Christ's resurrection (cp Psa.96:13).

In v31 Paul quotes from Psa 96:13. Look at the whole psalm. Why do you think he did?



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REACTION TO PAUL'S WORDS – A PATTERN FOR ALL TIME

In verses 32-34, three different reactions are recorded to Paul's preaching.

1. "some mocked" (v32)
2. "we will hear thee again of this matter" (v32)
3. "certain men clave unto him and believed" (v34)

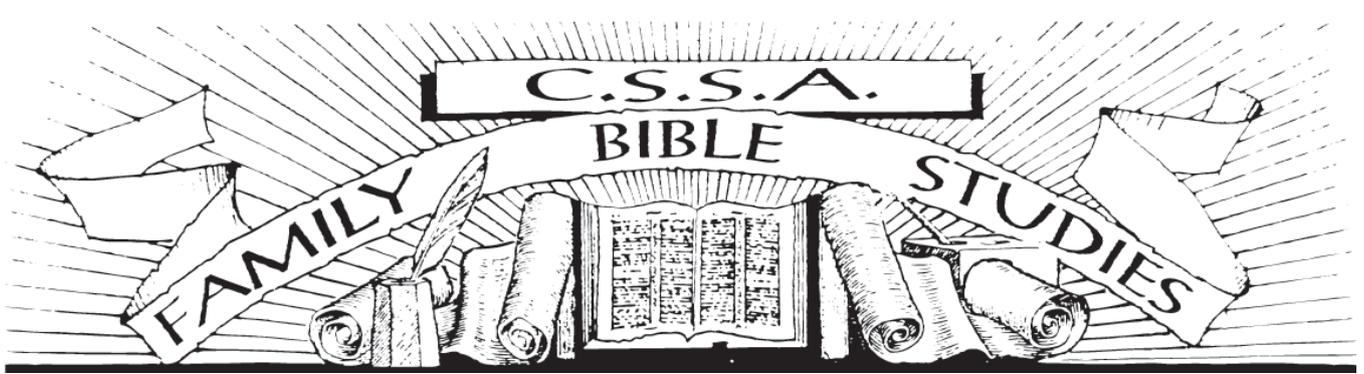
Try and find examples of all three reactions elsewhere in the Acts.

Paul's Second Journey ends and his Third Journey starts at 18:22

PAUL'S 3rd JOURNEY

Below is a map of Paul's Third Journey. Either mark an insert or strip map the journey in your margin.





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ACTS CHAPTERS 19 – 22

WORD STUDY – ‘PERSUADED’

The apostle Paul was accused by Demetrius the silversmith that he “hath persuaded” much people throughout all Asia. In this he was correct, both Paul and others had convinced and persuaded many people of the Truth.

Below is a list of places where the word occurs. Colour in the word and make a list of who persuaded and who was persuaded. Put your findings in your margin or as an insert (13:43; 14:19; 18:4; 18:13; 19:8; 19:26; 21:14; 26:26; 26:28; 28:23).

AGABUS (CH 21)

Agabus was a prophet who prophesied twice in the Acts record. Look up the places in a concordance. Colour his prophecies in a light colour.



GAMALIEL (CH 22)

Find out what you can about this man in Acts and a little bit about his character.

Note the attitude of Felix in Acts 24:25 and compare it with the attitude of those at Athens in Acts 17:32.

APOLLOS AND THE BAPTISM OF JOHN (ACTS 18:24)

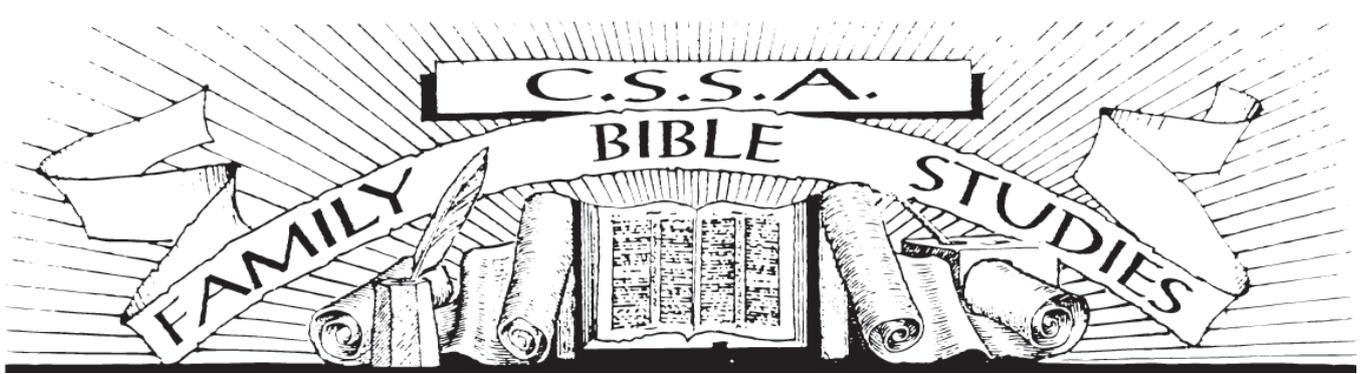
The influence of John the Baptist was immense. Apollos is an example of this. Knowing only the baptism of John, he was travelling the world preaching the Truth as he understood it (cp 19:1-5). Below is a list of places where John or his baptism is mentioned in Acts. These can be placed in the margin of one of these quotations: 1:22, 10:37, 13:24, 18:25, 19:3-4, 1:5, 11:16, 13:25.

EPHESUS

(Guide Book to the New Testament)

The capital of the Roman province of Asia (today Turkey), where Paul paid a short visit on his way from his second missionary journey (Acts 18:19). Here Aquila and Priscilla met Apollos and educated him in the things concerning the Truth (Acts 18:24-26). After Apollos had left, Paul returned to Ephesus on his third missionary journey (Acts 19:1), and remained there for three years making it a centre for widespread preaching (Acts 19:10,26). A riot broke out against Paul (Acts 19:23-41; cf. 1 Cor 15:32), led by the craftsmen who obtained much of their wealth by making idols to the goddess Diana or Artemis, whose licentious, evil worship made Ephesus famous. Despite this opposition, great success attended the preaching of the Truth in Ephesus, those embracing it manifesting a love for it that was commendable (Rev 2:1-7). On his return from his third journey, after visiting Greece, Paul bypassed Ephesus (Acts 20:16), but invited the elders of the ecclesia to make their way to Miletus where he addressed them in a powerful message that summarised his methods of preaching, and warned them of errors and challenges that would arise from within their own midst.

Timothy ministered to the Apostle during his stay in Ephesus. However, from Acts 19:10,26, it is obvious that whilst Ephesus was his headquarters, during his three years' stay there, Paul visited other centres. It was during one such absence from the city that he put Timothy in charge, and gave him the Epistle of instructions we know as The First Epistle to Timothy. Both Timothy (1 Tim 1:3, 2 Tim 1:18) and Tychicus (2 Tim 4:12) ministered at Ephesus. Whilst the reference in 1 Timothy related to the period of Paul's three years' stay in the city, those in 2 Timothy was during his second imprisonment in Rome on the eve of his execution (2 Tim 4:6). Christ dictated a letter to the ecclesia in Ephesus (Rev 2:1-7) from which it is apparent that though it was noted for its activity and zeal, its “first love” had lapsed, and there was dire need to recover it. Today extensive ruins of the city witness to its ancient importance and glory. The theatre where the riot took place (Acts 19:29) is in a good state of preservation; but there is no ecclesia existant there. Its lightstand was removed because its leaders failed to heed Christ's warning (Rev 2:5). “Ephesus” is said to signify: *Full purposed*.



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CORINTH

The capital of the Roman province of Achaia, on the Isthmus. Paul came to it from Athens (Acts 18:1), and stayed there for 18 months (Acts 18:11). Corinth was noted for its vines, and the word "currant" is derived from its name. The name signifies "*Satiated*".

PAUL THE ROMAN CITIZEN (22:24,25)

As they were about to scourge Paul, he claimed Roman citizenship. The following information will be handy in the margin of this verse.

"Among the Romans, citizenship brought the right to be considered as equal to the natives of the city of Rome. Roman citizens were exempted from shameful punishments, such as scourging and crucifixion and they had the right of appeal to the emperor with certain limitations."

SCOURGING (22:24-25)

A very painful public punishment. It was used to get confessions or secret information from its victims. Among the Romans either rods were used (Acts 16:22; 2 Cor 11:25) or whips, the thongs of which were weighted with jagged pieces of bone or metal to make the blow more effective.

PAUL'S DEFENCE BEFORE RULERS

Hearing before Felix (Acts 24)

The accusations against Paul

1. Exciting factions among the Jews (charge of sedition) v5.
2. Being a ringleader of the sect of the Nazarenes (charge of heresy) v5.
3. Being a profaner of the temple (charge of sacrilege) v6.

Paul answers the charges

1. He had only been in Jerusalem 12 days (v11) and hence did not have time to bring about a disturbance. He had not disputed publicly or provoked any riotous assembly (v12-13).
2. What he taught was in accordance with the scriptures and not heresy. He taught the resurrection which the Jews themselves admit (v14-16).
3. He had come to Jerusalem to bring alms collected among the ecclesias, for his fellow-Jewish Christians. In the temple he had been "found purified", he was not profaning it! (v17-18).

ACTS CHAPTERS 26 - 28

The Hearing Before Agrippa (Acts 26)

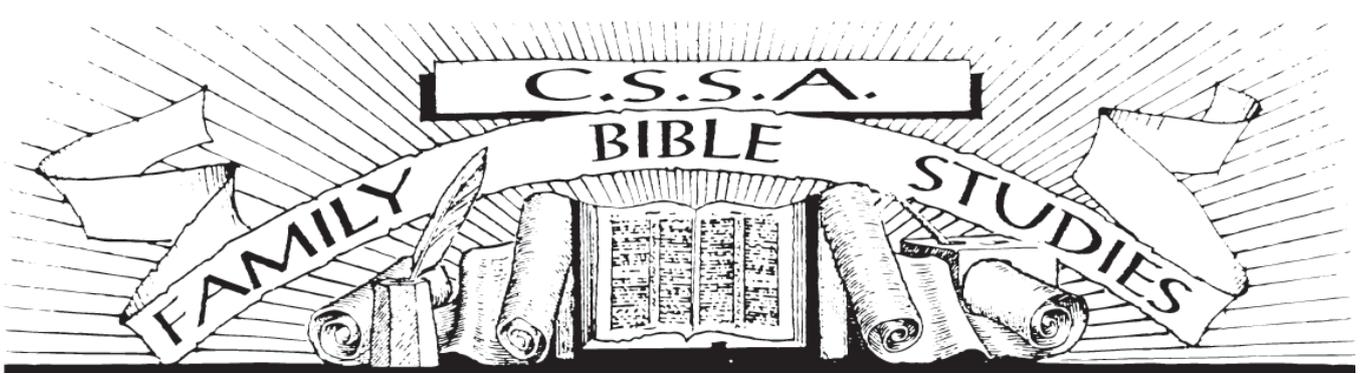
- V1-5 Paul relates his background.
 V6-8 Paul embraces the promises made to Israel and the resurrection.
 V9-12 Paul's former opposition to the name of Jesus of Nazareth.
 V13-20 Paul's meeting with Christ and his conversion and preaching to the Jews.
 V21-23 The Jews' opposition without a basis. What Paul preached about Christ was in accordance with Moses and the prophets.

PAUL'S JOURNEY TO ROME (Acts 27-28)

The account of Paul's journey to Rome is noted for its exact nautical terms. Listed below are a few of the words used and their meanings.

EUROCLYDON (Acts 27:14)

An east north east wind which came down from the island of Crete south of which Paul was sailing. A very dangerous wind for a ship with sails.



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UNDERGIRDING THE SHIP (Acts 27:17)

Every ship carried large cables which were passed around the hull, saving it from the strain of a storm.

THE BOAT (Acts 27:16-17)

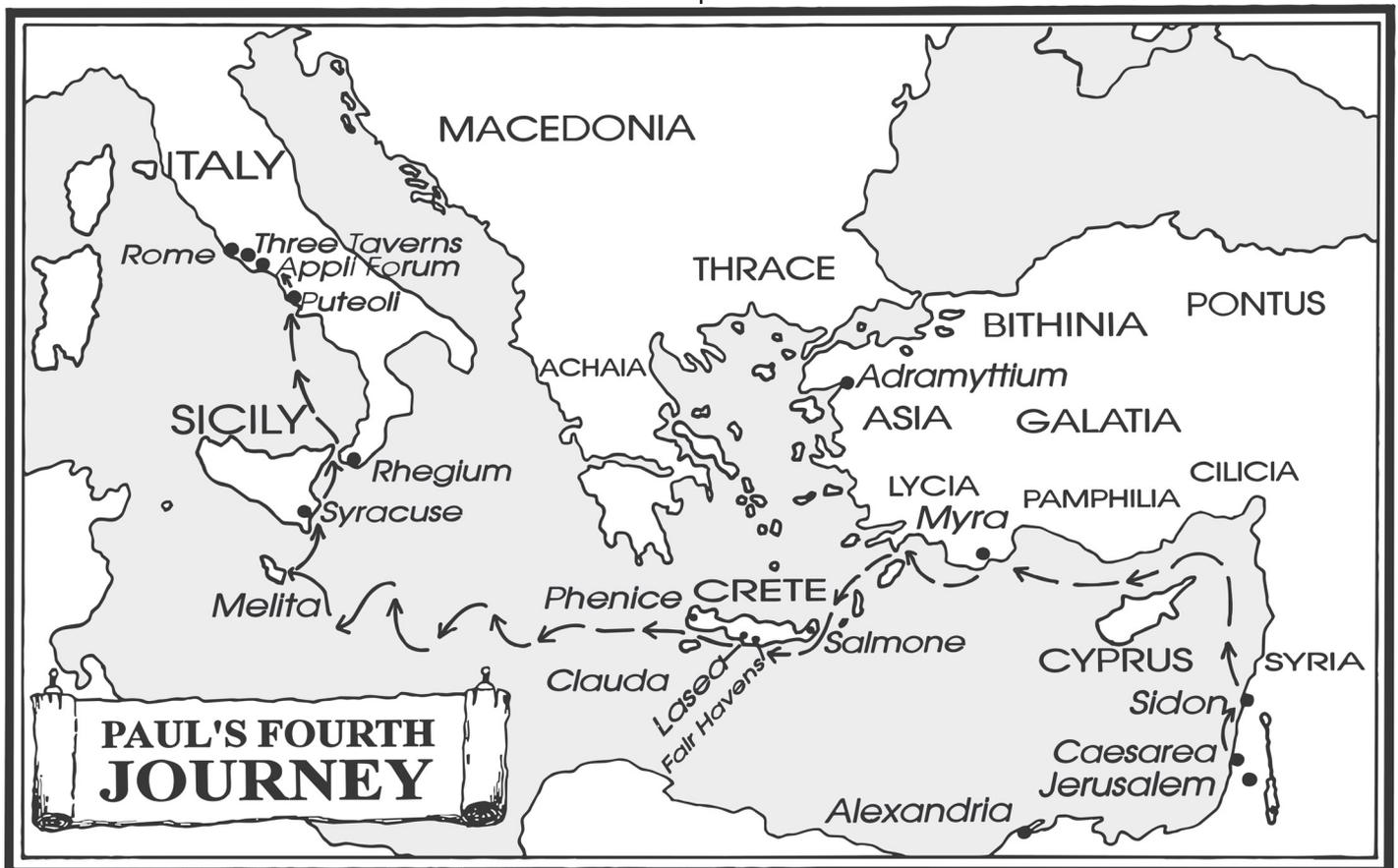
This is different to the ship. A small boat usually towed behind the ship, but taken on board because of the storm.

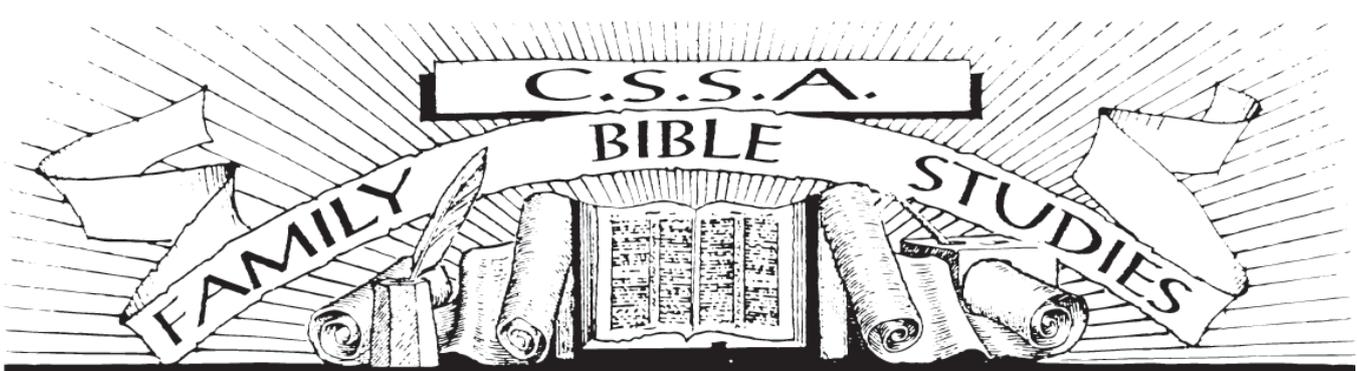
SOUNDED (Acts 27:28)

A weighted rope with knots every fathom (6 feet or 1.8 metres). It was lowered over the ship until it hit the bottom. The depth of the sea could then be calculated, very essential when close to land.

MARGIN SKETCHES

It is a great idea to add a small picture in your margin against Acts 27:44.





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LIFE OF TIMOTHY

The life of Timothy is a fascinating study for young people. Fill in this chart and mark it into your Bible.

AD45	Converted by Paul during first missionary journey at Lystra (Acts 14:6-7)
51 Autumn	Taken to be Paul's companion and circumcised (Acts 16:1-3) Visited Berea and Thessalonica (Acts 17:14; 1 Thes 3:2)
52	With Silas, joins Paul at Corinth (Acts 18:5; 1 Thes 3:6)
Winter	With Paul (1 Thes 1:1; 2 Thes 1:1)
57 Spring	With Paul at Ephesus (acts 19:22); sent thence into Macedonia and to Corinth (Acts 19:22; 1 Cor 4:17; 16:10)
Winter	With Paul (2 Cor 1:1)
58	With Paul (Rom 16:21)
Start spring	Journeying with Paul from Corinth to Asia (Acts 20:4)
62 Or 63	With Paul in Rome (Col 1:1; Philemon 1; Phil 1:1)
63 To 67	Sent to Philippi and Ephesus (Phil 2:19-24)
67 Or 68	Sets out to join Paul at Rome (2 Tim 4:9, 11, 13, 21)
Afterward	Uncertain

PAUL'S DEATH

Look at 2 Tim 4 and consider the words of this man and how positive he was. These words are a real encouragement to all of us.



ROMANS 6:13-16

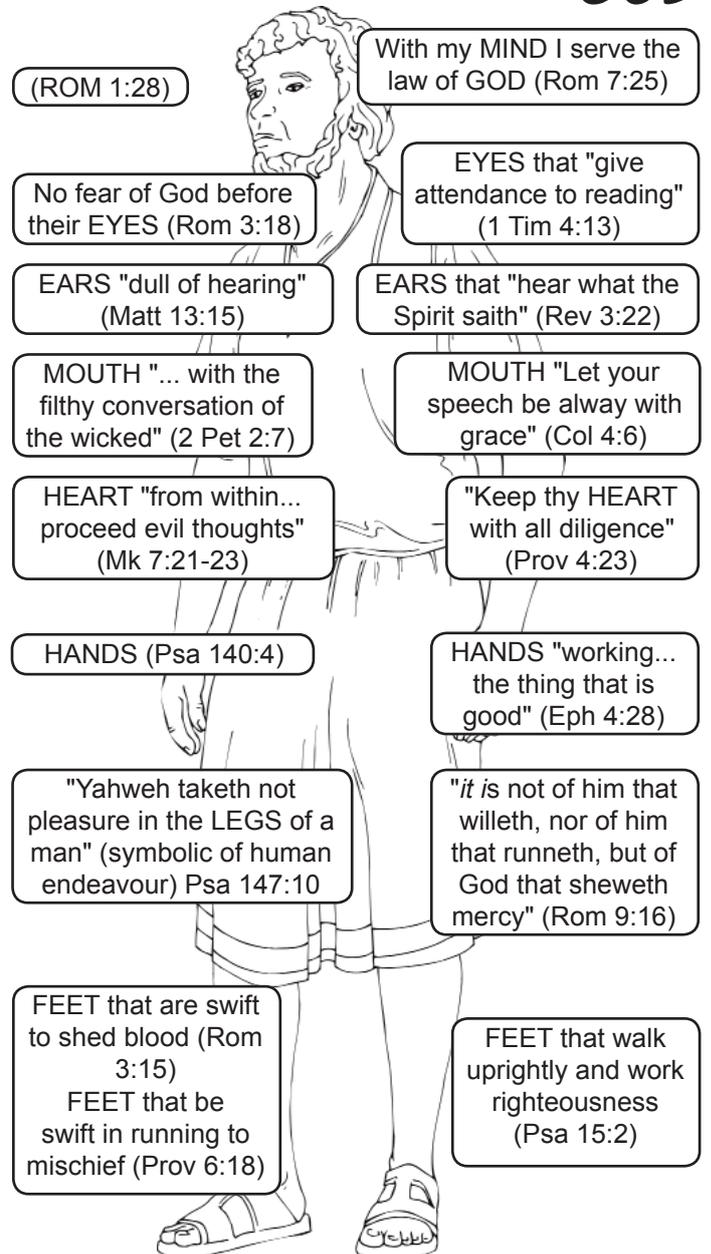
Place on an insert in Romans 6. Colour the left-hand side in red and the right-hand side in blue contrasting themes on each body part. You will need to complete some of the boxes.

TO WHOM DO YOU YIELD?

Paul's powerful argument in Romans 6 describes a picture of contrast in the use of the "members" of the body. We have only 2 choices. Do we yield to the Slave Master SIN? or do we give our lives in service to God, "your members servants to righteousness unto HOLINESS" (Romans 6:9)?

SIN

GOD



"FOR SIN SHALL NOT HAVE DOMINION OVER YOU"



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THE WARRIOR OF FAITH

SWORD of the SPIRIT

The Sword Gk "Machaira", was a short sword. It could only be used in close combat. It demonstrates that we must be proficient in our handling of the Word of God- In time and with practice the mind recalls the Word that is suitable to the occasion and puts to flight the foe (Heb 4:12; 2 Cor 10:4-5).

BREASTPLATE of RIGHTEOUSNESS

Gk "thorax", consisted of two parts; one covering the front and one protecting the rear part of the body. It guarded the heart and other vital organs frequently regarded as the seat of EMOTIONS. It represents RIGHTEOUSNESS and the two parts answer to the two aspects of righteousness:

1. Imputed (Rom 3:22-26; Psa 32:1-2)
2. Manifested (1 Thes 5:8)

FEET SHOD with the GOSPEL of PEACE

Illustrative of the Truth faithfully bringing the Gospel. Here is a paradox - a warring man shod with feet of peace!!! (Isa 52:7; Rom 10:15).

HELMET of SALVATION

Gk "perikephalaia". Protects the Head and linked to the 'hope of salvation' (1 Thes 5:8). Christ was thus equipped (Isa 59:17). So ought we to protect our thinking by a fervent hope of salvation.

SHIELD of FAITH

Gk "thureos". It was a large oblong shield. It covered the whole part of the Body, and being constructed of wood covered with hide was particularly suitable for extinguishing "fiery darts" (v16). The symbol represents the trial of faith that, although under constant attack, must endure for the perfecting of the saint's character (1 Pet 1:7).

LOINS GIRT with TRUTH

Gk "zone", a girdle that went about the waist and served to brace the armour tight to the body. It represents the TRUTH, available only from the light of God's Word, a necessary attachment that controls and holds together all other aspects of the soldier's battle-dress (Luke 12:35).

PRAYING ALWAYS

What a remarkable commander this fighting man has. He communicates to his God through the "captain of our salvation" Jesus Christ (Heb 2:10). He prays for those around about him who are also fighting the same deadly warfare.

